

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

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! 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 Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

تَذَكِرَهُ مُجَدِّدِ الْفِ ثَانِي

Tazkirah Mujaddid Alf-e-Saani

Biography of Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

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Biography of Mujaddid Alf-e-Saani

An English translation of ‘Tazkirah Mujaddid Alf-e-Saani’



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1st Publication:	Rabi’-ul-Awwal, 1438 AH – (Nov, 2016)
Publisher:	Maktaba-tul-Madinah
Quantity:	3000
ISBN:	-

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BIOGRAPHY OF MUJADDID ALF-E-SAANI رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

No matter how lazy Satan makes you, read this booklet completely.
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ your heart will rejoice with happiness.

100 Needs will be fulfilled

The Noble Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said ‘the one who recites Durood upon me 100 times on the day and night of Friday, Allah عَزَّوَجَلَّ will fulfil his 100 needs. 70 of the hereafter and 30 of this world. Moreover, Allah عَزَّوَجَلَّ will appoint an Angel who will bring that Durood in my grave in such a way like gifts are presented to you. Undoubtedly, my knowledge after my (apparent) death will be same as it is in my (apparent) life.’

(Jam'-ul-Jawami' lil-Suyuti, vol. 7, pp. 199, Hadees. 22355)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Blessed birth

The great leader of the sublime spiritual chain of Silsila-e-Naqshbandiyyah, Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Shaykh Ahmad Sarhindi Farooqi Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in a place called ‘Sarhind’ in Hind (India) in 971 Hijri, corresponding to 1563 AD. (*Zubdat-ul-Maqamaat*, pp. 127) His blessed name was Ahmad, patronymic name was Abul Barakaat and title was Badruddin. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is from the lineage of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ.

Construction of fort and blessing of the fifth forefather (parable)

The fifth forefather of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Sayyiduna Imam Rafi’uddin Farooqi Suharwerdi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the successor of Sayyiduna Makhdoom Jahaniya Jahan Gasht Sayyid Jalaluddin Bukhari Suharwerdi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (who passed away in 785 Hijri). When both these blessed personalities came to Hind and reached ‘Mauda Sarais’ which is about 10 to 12 kilo meters away from Sarhind Shareef, the people of that area requested that the way between ‘Mauda Sarais’ and ‘Samaana’ is dangerous. Forest on the way have horrific wild animals who eat up and tear apart humans. Please ask Sultan Fayroz Shah Tughlaq (king of the time) to populate a city in between both these places so it gets convenient for people. Therefore, the elder brother of Sayyiduna Shaykh Imam Rafi’uddin Suharwerdi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Khuwajah Fatahullah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started constructing a fort upon the command of Sultan Fayroz Shah Tughlaq. But strange incident took place. As much fort would be constructed in a day would all

demolish and fall to ground the next day. When Sayyiduna Makhdoom Sayyid Jalaluddin Bukhari Suharwerdi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to know about this incident, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote to Imam Rafi ud Deen Suharwerdi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that go and lay down the foundations of the fort yourself and permanently reside in the same city. Therefore, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came, constructed the fort and permanently resided there. Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in the same city. *(Zubdat-ul-Maqamaat, pp. 89)*

Status of the blessed father

The blessed father of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Sayyiduna Shaykh Abdul Ahad Farooqi Chishti Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a prominent scholar and a highly ranked accomplished saint. In his youth, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ presented himself in the court of Sheikh Abdul Quddus Chishti Saabiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (passed away in 944H/ 1537 AD) to gain spiritual blessings and intended to reside at his blessed residence. But Shaykh Abdul Quddus Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said ‘Come after completing religious education.’ When He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came back after completing his religious education, Shaykh Abdul Quddus Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had passed away and his blessed son, Shaykh Ruknuddin Chishti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (passed away in 983H/1575AD) had been appointed as his father’s successor. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ blessed Shaykh Abdul Ahad Farooqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with the Khalifah in the spiritual chain of Silsila-e-Qadiriyyah

and Chishtiyyah and granted him authority in the comprehensive and eloquent Arabic language. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent a lot of time travelling and met a lot of highly ranked Awliya (Saints). At the end, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to Sarhind and taught Islamic knowledge through sacred books while residing there all his life. He was unmatched in the fields of Usool (principles and doctrines) and Fiqh. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also used to give dars (lectures) from the books of Sufiya such as Ta'aruf, 'Awaarif-ul-Ma'arif and Fusoos-ul-Hikam. A lot of Mashaaikh (religious leaders) benefitted from him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was married in a pious family from 'Ataway' close to 'Sikandaray'. The blessed father of Imam Rabbani, Shaykh Abdul Ahad Farooqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away at the age of 80 in 1007H/1598AD. His blessed shrine is situated in the western part of Sarhind Shareef. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ authored many books, among which Kunz-ul-Haqaiq and Asraar-ut-Tashahhud are also included. (*Seerat Mujaddid Alf-e-Saani, pp. 77 to 79*)

May Allah عَزَّوَجَلَّ shower His mercy upon them and forgive us without accountability for their sake.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Education and upbringing

Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acquired a lot of branches of knowledge from his blessed father, Shaykh Abdul

Ahad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Along with the love of Faraaid, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acquired the love of nawafil as well from his blessed father. Therefore, He says: ‘I attained the ability to perform Nafil (optional) worship, especially Nafil (optional) prayers from my blessed father.’ (*Mabda-o-Ma’ad, pp. 6*)

Apart from blessed father, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also benefitted from other teachers. For example, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ studied few difficult books from Maulana Kamal Kashmiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ studied the books of Hadees from Maulana Shaykh Muhammad Yaqoob Sarfi Kashmiri and obtained certification from him. Along with Qasidah Burdah Shareef, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ studied many books of Tafseer and Hadees from Qadi Bahlool Badakhshi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ completed his all branches of general education at the age of 17. (*Hazaraat-ul-Quds, chap. 2, pp. 32*)

Illiterate Sufi, Satan’s clown

Sayyiduna Mujaddid Alf-e-Saani’s رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ way of teaching was overwhelming. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to teach the books of Tafseer-e-Baydawi, Bukhari Shareef, Mishkat Shareef, Hidayah and Sharh-e-Mawaqif etc. Along with teaching the lessons, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also used to bless students with the Madani pearls regarding their inner and outer reformation. In order to enliven the enthusiasm of acquiring the knowledge of religion, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to mention the benefits and importance of knowledge and scholars. Whenever he used to see laziness or

weakness in any student, he used to reform him in an extremely pleasant manner. Therefore Badruddin Sarhindi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: ‘In the state of youth, I often did not have interest in learning due to being overcome by the prevailing circumstances. Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say with extreme compassion: bring your lesson and study it. Because illiterate Sufi is Satan’s clown. (*Ibid, pp. 89*)

This is how a son should be!

After completing his studies, Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to Agra (Al-Hind) and started teaching. Various prominent scholars of that era started to come in his court and enlightened their hearts with the knowledge and wisdom of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had spent a lot of time in Agra, his blessed father started missing him and became restless to see him. Therefore, the blessed father travelled a long journey, came to Agra and soothed his eyes by beholding his beloved son (Mujaddid-e-Alf-e Saani). When a scholar of Agra asked him the reason of his sudden visit, he replied: The desire to meet Shaykh Ahmad (Sarhindi) has brought me here. Because due to few commitments, it was difficult for him to come to me. That’s why I have come myself. (*Zubdat-ul-Maqamaat, pp. 133*)

Father casts gaze and offspring reaps reward

Dear Islamic brothers! Obedient and righteous offspring is the coolness of eyes and peace of heart. The way offspring gets the reward of an accepted Hajj by glancing a merciful gaze towards parents, similarly there is the glad tiding of reward of freeing a slave for such offspring by looking at whom parents' eyes get soothed. Therefore, Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said 'when a father looks at his son once, son gets the reward of freeing one slave.' It was asked in the blessed court of Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'even if the father looks 360 times?' Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied 'Allah عَزَّوَجَلَّ is exalted.' (*Mu'jam-ul-Kabeer, vol. 11, pp. 191, Hadees 11608*) Meaning he has authority over everything. He is free from the fact to say that he is not capable to give this much reward.

'Allamah 'Abdur Ra'oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: it means that when father looks at his son and finds him obeying Allah عَزَّوَجَلَّ, then the son gets the reward of freeing up one slave. One reason for this is that the son pleased his Lord عَزَّوَجَلَّ as well as provided tranquillity to his father's eyes because his father saw him in the obedience of Allah عَزَّوَجَلَّ.

Blessed appearance of Mujaddid Alf-e-Saani

The blessed skin colour of Sayyiduna Mujaddid-e-Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was slightly tanned with fair complexion. Forehead was wide and the blessed face was extremely enlightened. Eye

brows were long, black and thin. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had wide and big eyes. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had thin and high nose. His lips were red and thin. His teeth were attached to each other and were shiny like pearls. His blessed beard was very thick, long and square shaped. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was tall and had delicate body. Fly wouldn't sit on his body. Heels of his feet were neat and shiny. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was so neat and clean that the foul odour of sweat would not come from him.

(Hazaraat-ul-Quds, chap. 2, pp. 171)

Sunnah of Nikah

When the blessed father of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Shaykh Abdul Ahad Farooqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, was bringing him back from Agra (Hind) to Sarhind and reached the place called Thanisar on the way back, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then got Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ married to the daughter of the noble and wealthy person of Thanisar, Shaykh Sultan.

Mujaddid Alf-e-Saani is Hanafi

Sayyiduna Imam Rabbani, Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Hanafi due to the fact of being a follower of Siraj-ul-Aaimmah, Sayyiduna Imam-e-A'zam Abu Hanifah Nu'man Bin Saabit رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had immense love and devotion for Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Therefore

Eminence of Imam-e-A'zam as per Mujaddid Alf-e-Saani

While mentioning the eminence of Imam-e-A'zam Abu Hanifah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: what can I write in the eminent excellence of the most pious of all pious Imams, the unmatched Imam, the distinct leader, Imam-e-A'zam Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the most learned scholar and the one possessing the most fear of Allah عَزَّوَجَلَّ among all Aaimma-e-Mujtahideen, whether it was Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Imam Maalik رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ or Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Imam Shaafi'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: 'أَلْفُقَهَاءُ كُلُّهُمْ عِيَالُ أَبِي حَنِيفَةَ' All Fuqaha (learned scholars) are children (juniors) of Imam Abu Hanifah. (*Mabda-o-Ma'ad*, pp. 49)

Authority and Khilafah

Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had the authority and Khilafah (of making Bay'at) from different spiritual chains of Tareeqah:

1. In the spiritual chain of Silsila-e-Suharwardiyyah Kabrooyah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ obtained the authority and Khilafah from his blessed teacher Sheikh Yaqoob Kashmiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
2. In the spiritual chain of Silsila-e-Chishtiyyah and Qadiriyyah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ obtained the authority and Khilafah from his beloved father, Shaykh Abdul Ahad Chishti Qaadiri.

3. In the spiritual chain of Silsila-e-Qadiriyyah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ obtained the authority and Khilafah from the noble saint of Kaithly (area in the vicinity of Sarhind) Shah Sikandar Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
4. In the spiritual chain of Silsila-e-Naqshbandiyyah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ obtained the authority and Khilafah from Khuwajah Muhammad Baqi Billah Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.
(*Seerat Mujaddid Alf-e-Saani*, pp. 91)

Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentions regarding acquiring blessings from three spiritual chains in the following words: 'I am linked to Noble Rasool through various links. From Silsila-e-Naqshbandiyyah 21 links, from Silsila-e-Qadiriyyah 25 links and from 27 links in Silsila-e-Chishtiyyah.'

(*Maktubaat-e-Imam Rabbani*, chap. 2, part 9, Maktoob 87, vol. 26, pp. 2)

Respect and honour of Peer-o-Murshid¹ (parable)

Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to respect and honour his Peer-o-Murshid Khuwajah Muhammad Baqi Billah Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immensely and Khuwajah Muhammad Baqi Billah Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also highly used to regard him (Mujaddid Alf-e-Saani). Therefore, one day, Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was resting in his secluded chamber and like other Darwesh (those who deviate

¹ Spiritual leader

away from this world), Khuwajah Muhammad Baqi Billah Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came on his own. When He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived at doorstep of the secluded chamber, the servant wanted to wake Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ up but He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ strictly forbade him from doing so and started waiting outside the chamber for him to wake up. Soon after, Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ woke up. Upon hearing the footfall outside, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked who is it? Khuwajah Baqi Billah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: Its Faqeer, Muhammad Baqi. As soon as he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ heard his voice, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stood up in a state of restlessness from his bed, came outside and sat respectfully in front of his Peer-o-Murshid with extreme humility and humbleness.

(Zubdat-ul-Maqamaat, pp. 153)

Presenting himself on the blessed shrine

Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in Markaz-ul-Awliya Lahore when his Peer-o-Murshid Sayyiduna Khuwajah Muhammad Baqi Billah Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away in Delhi on 25 Jumadal Ukhra 1012H. As soon as he received this news, he left for Delhi straight away. Upon reaching Delhi, he presented himself on the blessed shrine. After performing Fatihah Khuwani and passing his condolences to the family, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to Sarhind. *(Ibid, pp. 32)*

Commencement of invitation towards righteousness

Even though Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had started invitation towards righteousness since the time of his stay in Agra, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ formally started invitation towards righteousness after doing Bay'at from Khuwajah Muhammad Baqi Billah Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in 1008H. In the last years of Akbari era, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed in Markaz-ul-Awliya Lahore and Sarhind Shareef and remained engaged in his activities quietly and providently. At that time, inviting towards righteousness openly was equal to committing suicide. Even to spread invitation towards righteousness quietly was not out of danger in the reign of such tyrannical and oppressive government but Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued his efforts while accepting this challenge and kept the initial days of Noble Rasool's Makki life (before migration) in view. When Jahangiri era began, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then kept the Madani life in view and started his efforts openly. Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used different means to reform people and spread invitation towards righteousness. As per following the Sunnah of Noble Rasool, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ succeeded in spreading his propagation through his disciples, successors (Khulafa) and letters. (*Seerat Mujaddid Alf-e-Saani, pp. 157*)

Scolded the one who disrespected Imam Ghazali (parable)

Once a person started praising theorists in front of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. His approach reflected disrespect towards 'Ulama-e-Kiraam (scholars). While explaining him, when He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ told him about the blessed saying of Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ which refutes theorists, he made a face and said: Ghazali said something unreasonable. مَعَاذَ اللهِ عَزَّوَجَلَّ After listening to the disrespectful remarks for Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fumed up, got up from there straight away and said while scolding him: 'If you have the urge to sit in the company of learned people, then keep your mouth shut from such disrespectful remarks.' (*Zubdat-ul-Maqamaat, pp. 131*)

Dreadful end of a blasphemer (parable)

Dear Islamic brothers! Belittling any Muslim is harmful for both, this world and the hereafter. But sometimes, one is punished for disrespecting Buzurgan-e-Deen (pious predecessors) in this world so that such person becomes an example for other people. Therefore, Sayyiduna Tajuddeen Abdul Wahhab Bin Ali Subki رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: One Faqeeh (scholar) told me that one person said bad things to Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ while sitting

in a Dars (lecture) of Fiqh Shaafi'i. I became extremely saddened over it. I fell asleep in the same state of sadness in the night. I saw Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in my dream. When I spoke about the guy who said bad things about him, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: 'do not worry. He will die tomorrow.' In the morning, when I joined the session of dars (lecture), I saw the same guy sitting there fresh. But when he left from there, he fell from his vehicle while going home, injured himself and died before the sunset. (*Ithaf-us-Sadaat liz-Zabeedi, vol. 1, pp. 14*)

Eagerness for Tilawat (recitation of Holy Quran)

Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would recite Holy Quran while travelling. At times, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would complete 3-4 Parahs (parts). During this recitation, if Aayat-e-Sajdah would come, he would get off from his transport and perform Sajdah-e-Tilawat. (*Zubdat-ul-Maqamaat, pp. 207*)

Reward of acting upon Sunnah (parable)

Like in other matters, Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also take care of Sunnahs while sleeping and waking up. Once in the last ten days of Ramadan-ul-Mubarak, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ unintentionally lied on the left hand side after Taraweeh in order to have some rest. Meanwhile, his servant started to massage his feet. All of a sudden, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ realised that the Sunnah of lying on the right side has been missed. Nafs (inner-

self) made him lazy that it's OK if it happens unintentionally. But he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ got up and lied on the right side according to Sunnah. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ says: As soon as I acted upon this Sunnah; blessings, bounties and spiritual splendours became apparent upon me and a voice was heard: 'Due to acting upon Sunnah, there will be no punishment for you in the hereafter. And your servant massaging your feet has also been forgiven.'
(Ibid, pp. 180)

Dear Islamic brothers! Did you see what great blessings one reaps by acting upon Sunnahs. If we also develop the habit of sleeping according to Sunnah, we will also receive its blessings. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. We also come to know that serving righteous bondmen of Allah عَزَّوَجَلَّ is also a great privilege.

5 Madani pearls of sleeping and waking up

- ❖ Recite this supplication before going to sleep:

اللَّهُمَّ بِأَسْمِكَ أَمُوتُ وَأَحْيَى ط

Translation: O Allah عَزَّوَجَلَّ, I die and live with your name (meaning sleep and wake up).

(Sahih Bukhari, vol. 4, pp. 96, Hadees 632)

- ❖ The Sunnah is to 'keep head towards the northern star (meaning north) and sleep on the right side so one faces Qiblah even while asleep.'
(Fatawa Razawiyyah, vol. 23, pp. 385)

The northern star will not always be towards north all over the world. Therefore, whichever part of world you sleep in and whichever direction your head and feet may face, just make sure that you sleep in such a way on your right side that your face remains towards Qiblah.’ The Sunnah will be performed.

- ❖ After waking up, read the following supplication:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ ط

Translation: All praises are for Allah ﷻ who resurrected us after making us dead and we have to return back to him. (*Sahih Bukhari, vol. 4, pp. 196, Hadees 6325*)

It is mentioned in Bahar-e-Shari’at, vol. 3, page 436 that (upon waking up), one shall make the firm intention straight away that I will adopt piety and will not harm anyone.

- ❖ Perform Miswak upon waking up from your sleep.
- ❖ Perform Tahajjud in the night time while waking up from your sleep as it is a great privilege. Noble Rasool ﷺ said: ‘after Faraaid (obligatory prayers), the most superior Salah is the night time Salah.’

(*Sahih Muslim, pp. 591, Hadees 1163*)

Glad tiding of forgiveness

Once, Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said with the intention of setting an example for his followers: One day I was sitting with my companions contemplating on my weaknesses. The state of humility and humbleness had dominated me. Meanwhile, according to the following Hadees-e-Mubarakah ‘مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللهُ’ meaning “the one who adopts humbleness for the sake of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ elevates his eminence’, Allah عَزَّوَجَلَّ addressed me and said ‘عَفَرْتُ لَكَ لِمَنْ تَوَسَّلَ بِكَ بِوَاسِطَةٍ’ أو بغيرِ واسِطَةٍ إِلَى يَوْمِ الْقِيَامَةِ’ meaning ‘I have forgiven you. And I have also forgiven all those who will be born until the day of judgement and will reach me directly or indirectly through your Waseelah.’ After this, I was commanded to reveal this glad tiding. (*Hazaraat-ul-Quds, chap. 2, pp. 104*)

Gift of reward (parable)

The servant who accompanied Imam-e-Rabbani, Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ during the times he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ travelled and stayed home, Haji Habeeb Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: During Mujaddid Alf-e-Saani’s رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stay in ‘Ajmer Shareef’, one day I recited Kalimah-e-Tayyibah 70,000 times. I presented myself in his court and said: I recited Kalimah Shareef 70,000 times and I gift you its reward. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately raised his hands and supplicated. Next day he said: Yesterday when I was supplicating, I saw an army of angles descending

from sky holding the reward of that Kalimah-e-Tayyibah. They were so many in numbers that there was no space left on the ground to set foot. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further said: The reward of this Khatm turned out to be extremely beneficial for me. Same Haji Sahib says that Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to me: Do not be surprised upon whatever I have told you. I will tell you my state as well: Everyday after offering Tahajjud, I used to recite Kalimah-e-Tayyibah five hundred times and send its reward to my deceased children Muhammad Isa, Muhammad Farrukh and daughter Umm-e-Kulsoom. Every night, their souls used to convince me for the Khatm of Kalimah-e-Tayyibah. Until I wouldn't do the Khatm of Kalimah-e-Tayyibah after performing Tahajjud, those souls would wander around me in the same way as children wander around their mother for food until they don't get food. When I would send them the reward of Kalimah-e-Tayyibah, those souls would then return back. Now due to the abundance of reward, they are content and have stopped coming.

(Ibid, pp. 95)

Madani pearls derived from the parable

- ❖ Isal-e-Sawaab (sending reward) can also be performed for those who are alive.
- ❖ Those who have passed away keep waiting for Isal-e-Sawaab from their friends and loved ones.

- ❖ Reward is received by deceased and they become satisfied after receiving it.
- ❖ To perform Isal-e-Sawaab (reward) is from the practice of Awliya-e-Kiraam.

Rosary (Tasbih) with thousand beads

Haji Habeeb Ahmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: the day I gifted the reward of Kalimah-e-Tayyibah to Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, from the same very day, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got made a rosary (Tasbih) of one thousand beads for himself and started to recite Kalimah-e-Tayyibah on it in seclusion. On the night of Friday, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would specially recite Durood Shareef one thousand times on the same rosary (Tasbih) along with his disciples. (*Hazaraat-ul-Quds, Daftar daum, pp. 96*)

Narration regarding sending reward to Sayyidatuna 'Aaishah

Imam-e-Rabbani, Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ says: Whenever I used to cook food before, I used to specify its reward to be sent to the blessed souls of Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ameer-ul-Mu'mineen Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, Khatoon-e-Jannat Fatima-tuz-Zahra and Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمْ. One night I saw the sacred vision of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. I presented Salaam in the blessed court of Beloved and Blessed

Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but he did not pay attention towards me and turned his blessed face towards the other side and said to me: 'I eat food from 'Aaishah's house. Whoever wants to send me food, he should send it to (Sayyidatuna) 'Aaishah's house.' At that time I came to know that the reason for Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not paying attention towards me was that I did not use to include Umm-ul-Mu`mineen, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا in the meal (i.e. in Isal-e-Sawaab). Since then, I include Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا, in fact all Ummahat-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُنَّ and all Ahl Bayt in the Isal-e-Sawaab and make all Ahl Bayt Waseelah (intercessors) for myself. (*Maktubaat-e-Imam Rabbani, chap. 2, part 6, Maktoob 36, vol. 2, pp. 85*)

May Allah عَزَّوَجَلَّ shower His mercy upon them and forgive us without accountability for their sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyidatuna 'Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا, the most beloved among all women

Dear Islamic brothers! We come to know from this narration that reward of righteous deeds is received by the ones whom it is sent to. We also come to know that instead of sending reward to limited pious predecessors, we should send it to all of them. No matter how many people we send the reward to,

everyone will receive it equally and our reward will not be reduced either¹. We also come to know that our Beloved Master, Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ holds immense affection for Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا. A narration in ‘Bukhari’ Shareef states that when Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ تَعَالَى عَنْهُ returned back from ‘Ghazwah-e-Salasil’, he asked Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, whom do you love the most among all people? He replied: (among women) ‘Aaishah رَضِيَ اللهُ تَعَالَى عَنْهَا. He asked again: Among men? Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: Her father (Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ). (*Bukhari, vol. 2, pp. 519, Hadees 3662*)

Bint-e-Siddeeq aaram-e-jan-e-Nabi

Us harem-e-bara`at pay lakhaun salaam

Ya`ni hay surah Noor jin ki gawah

Un ki pur-noor surat pay lakhaun salaam

(Hadaiq-e-Bakhshish, pp. 311)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Saint recognises saint (parable)

The days when Sayyiduna Mujaddid Alf-e-Saani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was residing in Markaz-ul-Awliya Lahore, a greengrocer (vegetable seller) came in his blessed court. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ

¹ For detailed information, please buy and study the booklet “Method of Fatihah” published by Maktaba-tul-Madinah.

stood up in his reverence. After he left, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked: he was a greengrocer. (Such reverence for him?) He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: He is Abdaal (highly ranked friend of Allah). He has adopted this profession in order to hide himself.

(Hazaraat-ul-Quds, Daftar Daum, pp. 98)

9 Karamaat (saintly miracles) of Mujaddid Alf-e-Saani

1. Presence in ten houses at the same time (parable)

Ten disciples of Sayyiduna Mujaddid Alf-e-Saani Shaykh Ahmad Sarhindi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ invited him for Iftar in Ramadan-ul-Mubarak on the same day. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ accepted everyone's invitation. When the time of sunset came, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to every single one of them at the same time and opened Sawm [fast] with them. *(Jami Karamaat-ul-Awliya, vol. 1, pp. 556)*

2. Rain immediately stopped (parable)

Once, rain was pouring down. Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ looked up towards the sky and said to rain: 'Stop till certain time!' Therefore, rain stopped pouring down by that very specific time.

3. He should be trampled under elephant's foot (parable)

A king became angry with a rich person and called him from Markaz-ul-Awliya Lahore to Sarhind. He issued the instructions

of trampling him under elephant's foot as soon as he arrives. When the rich person arrived in Sarhind, he presented himself in the court of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and pleaded for his salvation with extreme humility. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went into the state of meditation for a little while and then said: King will not harm you in any way. Instead, he will be kind towards you. The rich man said: Your highness! Please give this in writing so this writing of yours becomes a mean of satisfaction for my heart. Therefore, He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote the following for his peace of mind: 'This person has come here with the fear of king's rage. Therefore, this Faqeer (expression of extreme humility) has delivered him salvation from this calamity under my own guarantee.' As soon as the rich person reached the court of the king, as per saying of Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the king looked at him, smiled and gave him few pieces of advice. Furthermore, he bestowed him with loads of presents and reverence and let him go back. (*Hazarat-ul-Quds, Daftar daum, pp. 170*)

4. Gave the knowledge of the unseen about a child (parable)

Son would be born in the house of a relative of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but would pass away in a very young age. Once when a boy was born, he brought him in the court of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and related the whole situation. He further said: We have vowed if

this child grows up, we will leave in the service of you. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘Name him Abdul Haq. He will remain alive and will have a long life. However, keep distributing Niyaz (offerings) for sending reward to the Khuwajah Bahauddin Naqshband رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ every month.’ الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, with the blessings of his blessed saying, that child reached older age. *(Ibid, pp. 205)*

5. Came to know the secret of heart! (Parable)

A disciple of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ narrated: I secretly used to consume opium and no one knew about it. Once I was going with Mujaddid-e- Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ looked at me and said: What is the matter? I see darkness in your heart? I admitted: I secretly consume opium but now I repent of it. *(Ibid)*

6. Ask for! What you want?

One day, Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting in seclusion and a new Muslim was present in his court. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him: ‘Ask for! What you want? You will get whatever you ask for.’ He humbly said: ‘Your highness! My brother and mother are extremely firm in their paganism. They don’t embrace Islam despite my hard efforts. Please draw your kind attention towards this issue that they become Muslim.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Do you want anything else except

this? He said: Through your blessings, I will attain goodness. But at the moment, my only wish is that they become Muslim. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘Very soon they will become Muslim.’ Third day after this saying of Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his brother and mother came to Sarhind Shareef and embraced Islam. (*Ibid*, pp. 203)

May Allah عَزَّوَجَلَّ shower his mercy upon him and forgive us without accountability for his sake.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

7. Helped his disciple

The prominent disciple of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, ‘Sayyid Jamaal’ was one day passing through a valley; all of a sudden, a lion came in front of him. He stood in shock there (with his eyes closed). Straight away, he called upon his spiritual guide: Save me! Right at that time, Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to help his disciple holding a staff in his hand. He struck the lion with the staff. When Sayyid Jamaal opened his eyes, there were no signs of lion anywhere and Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had also left. (*Zubdat-ul-Maqamaat*, pp. 263)

*Shayron pe sharaf rakhtay hayn darbar kay kuttay
Shahon say bhi barh ker hayn gadayan-e-Muhammad*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. Treated the evil of heresy in dream

A person had malice towards some blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, especially ‘Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ’, مَعَاذَ اللَّهِ عَزَّوَجَلَّ. One day, he was reading ‘Maktubaat-e-Imam-e-Rabbani’ and came across the following line: ‘Imam-e-Malik رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has declared the one who speaks ill of Sayyiduna Ameer Mu’awiyah رَضِيَ اللَّهُ تَعَالَى عَنْهُ is equivalent to that wicked one who speaks ill of Sayyiduna Siddeeq-e-Akbar and Sayyiduna ‘Umar-e-Farooq A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ.’

After reading this, he became displeased with Imam-e-Rabbani رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ and مَعَاذَ اللَّهِ عَزَّوَجَلَّ threw the Maktubaat Shareef book on the floor. When he went to sleep, he saw that Sayyiduna Mujaddid Alf-e-Saani رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ came in his dream. He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was extremely furious at him; holding both his ears, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said to him: “You object my writing and throw it on the floor! If you don’t consider my saying to be credible, then come! Let me take you to Sayyiduna Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.’ Then he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ took him to such a place where a pious personage with luminous face was present.

Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said Salaam to him with extreme humility, called the person close to him and said: This great person is Sayyiduna Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ. Listen! What he says. That man said Salaam. Sayyiduna Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ replied to his Salaam and said: beware! Do not hold malice against the blessed companions of the Beloved Rasool رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Do not pass any disrespectful comments about them from your tongue. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ pointed towards Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and said to him: ‘Never go against what he writes’. Even after this advice, his heart was not cleaned from the malice he bore towards the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Sayyiduna Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said: ‘His heart is not cleaned yet’. Having commented this, he instructed Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to slap him. Obeying the order, as soon as he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ slapped him on his neck, the hatred and malice towards the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ in his heart washed away. When he woke up, his heart was enlightened with the devotion to the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and the honour and affection for Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had also increased immensely. (*Hazaraat-ul-Quds, Daftar daum, pp. 168*)

9. Gave the news of his own demise beforehand

Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, well before his demise, informed his blessed wife رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا: It has been

revealed to me that I will pass away before you. So, this was exactly what happened. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away before her. (*Ibid*, pp. 208)

A chipped clay bowl

One day, the great leader of the spiritual chain of Silsila-e-Aaliyyah Naqshbandiyyah, Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw a sweeper holding a big filthy chipped clay bowl in the toilet for cleaning. Upon seeing this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became restless because the word ‘ALLAH’ was engraved on that bowl. Straight away, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ picked up the bowl, asked his servant to fetch an ewer full of water and washed it thoroughly with his own blessed hands and purified it. Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrapped it in a white cloth and placed it on a high place with respect. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to drink water from that bowl. One day, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ received a revelation from Allah عَزَّوَجَلَّ: ‘The way you have showed reverence towards My name, I will also dignify your name in this world and in the Hereafter.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to comment: ‘The rank and status I attained due to giving respect to the blessed name of Allah عَزَّوَجَلَّ, could not be attained even after the worship and devotion of hundred years.’ (*Ibid*, pp. 106)

Respect for even blank paper

The great leader of the spiritual order of Silsila-e-Naqshbandiyyah, Sayyiduna Shaykh Ahmad Sarhindi, well

known as Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to even respect a blank piece of paper. One day, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was in his bed, all of a sudden, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came down from his bed restlessly and said: It seems as if there is a piece of paper under this bed. (*Zubdat-ul-Maqamaat, pp. 194*)

Do not kick pieces of paper while walking

Dear Islamic brothers! It has been learnt that even a plain piece of paper should also be respected. And why should it not be respected as Ayahs of the Holy Quran, blessed Ahadees and Islamic teachings are written on it. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ in the narration mentioned above lies the evident saintly miracle (Karamat) of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to know about the paper under his bed without even physically looking at it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came down so that his followers could also get the mind-set of respecting pieces of paper. It is stated in ‘Bahar-e-Shari’at’, vol. 1, page 411: ‘It is forbidden to perform Istinja (cleaning private parts) with paper even if there is nothing written on it or even if the name of an infidel like Abu Jahl is written on it.’

Letters should be respected

It is stated in blessed *Fatawa Razawiyyah*: ‘Our Islamic scholars clearly state that letters are themselves respectable even if they are written separately. The way they are written on

a tablet or a piece of paper even if there is a bad name written on it such as Pharaoh, Abu Jahl etc. However, letters should be respected though the names of these infidels are to be disgraced and degraded.’ (*Fatawa Razawiyyah, vol. 23, pp. 336*)

There is no reverence for Abu Jahl as he was a firm infidel, but since all the letters of the word ‘Abu Jahl’ (ا ب و ج ه ل) are Quranic letters, therefore the written word ‘Abu Jahl’ (not the personality of Abu Jahl) should be respected in a way that it is not permitted to dump it in impure or filthy places or kick it around etc. It is stated in *Fatawa ‘Aalamgiri*: ‘When the name of Pharaoh or Abu Jahl is written on a target, then it is Makruh to aim and fire an arrow towards it as these letters also possess reverence and dignity.’ (*‘Aalamgiri, vol. 5, pp. 323*)

However, Islamic scholars give permission to wipe hands with tissue paper or dry private parts with toilet paper as this is what they are made for and there is nothing written on them.

How should youth be spent?

Dear Islamic brothers! No matter which part of life it is, there is no goodness if one keeps fulfilling his carnal desires. Furthermore, urge to fulfil carnal desires is on its peak in one’s youth. This is the time when Nafs (inner-self) needs to be controlled and reformed through acquiring knowledge and acting upon the acquired knowledge. Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also draws our attention towards this fact.

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: ‘The way beginning of youth is the time for carnal desires to rise, similarly it is the time to acquire knowledge and become practicing as well. Acts of worship performed in youth are greater than the acts of worship performed in old age.’ (*Maktubaat-e-Imam Rabbani, chap. 2, vol. 8, Maktoob 35, vol. 2, pp. 87*)

Youth! Blessing of Allah عَزَّوَجَلَّ

Dear Islamic brothers! It is very important to appreciate the moments of the days of youth, because in youth, the body parts of a person are strong and powerful due to which, it is possible to fulfil the commands of Allah عَزَّوَجَلَّ and worship Him wholeheartedly. How can these blessings be attained in the old age! At that time, it becomes difficult to even go to a Masjid. At that time, one does not have the power to bear the intensity of hunger and thirst. Leave aside Nafl (optional) fasts, it even becomes difficult to complete Fard (obligatory) fasts. Youth is a great blessing of Allah عَزَّوَجَلَّ. Whoever gets this blessing should give importance to it and spend most of his time in worshipping and obeying Allah عَزَّوَجَلَّ. The priceless diamonds of these moments should be made beneficial. Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: ‘Worship of youth is superior to the worship of old age as the real time of the acts of worship is youth.

*Ker Jawani mayn ibadat kahili achhchi nahin
Jab burhapa aa gaya kuch baat ban perti nahin
Hay burhapa bhi ghaneemat jab jawani ho chuki
Yeh burhapa bhi na hoga maut jis dam aa gayi*

Appreciate time; consider it to be precious; the time that passes never returns.’ (*Mirat-ul-Manajeel*, vol. 3, pp. 167)

Respect for Haafiz-e-Quran

Once a Haafiz Sahib was sitting next to Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and reciting the Holy Quran. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ looked at him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ realised that the place where he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sitting was slightly higher than the place where Haafiz Sahib was sitting. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately lowered his seat. (*Zubdat-ul-Maqamaat*, pp. 195)

40 Practices of Mujaddid Alf-e-Saani

1. Whether he was travelling or not, it was winter or summer, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would wake up after midnight and recite Masnoon (as practised by the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Du’as.
2. He would offer Tahajjud regularly and do prolonged Qira’at (recitation of the Holy Quran) in Tahajjud.

3. He would perform Wudu by sitting in the direction of Qiblah.
4. He would not seek anyone's help in Wudu.
5. He would use Miswak in Wudu. After completing Wudu, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would sometimes put Miswak on his ear like a writer does and sometimes he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would hand it over to his servant.
6. He would carefully perform all Sunnahs and Mustahabbat (preferred acts) during Wudu.
7. He would recite the Masnoon (as practised by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Du'as while washing the body parts, which should be washed during Wudu, and after performing Wudu.
8. He would wear nice dress for Salah and would get ready with extreme dignity for Salah.
9. He would offer the Sunnahs of Fajr Salah at home.
10. He would offer the Fard of Fajr with a massive Jama'at [congregation] in the Masjid.
11. He would recite Masnoon (as practised by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Du'as after Salah. Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would make Du'a by facing right or left side

and after the Du'a, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would move both his hands on his face.

12. After Salah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would form a circle of zikr, recitation of the Holy Quran and would give Madani pearls to the students of primary level.
13. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would often remain silent.
14. At times, he would start weeping and would weep bitterly.
15. He would offer Salah tul Chasht regularly.
16. He would eat extremely little food.
17. He would recite Du'a before and after eating a meal.
18. He would have a little nap after eating a meal (during the day).
19. He would reply to Azan.
20. He would form a Halqah of Zikr again after Zuhr Salah. After this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would teach one or two lessons.
21. He would offer Tahiyya-tul-Masjid regularly.
22. He would offer six Nawafil of Awwabeen after Salat-ul-Maghrib.
23. After offering Salat-ul-Witr, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would rest according to Sunnah by facing Qiblah and keeping his right hand under his right cheek.

24. In the event of solar or lunar eclipse, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would offer Salat-ul-Kusoof and Khusoof.
25. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would observe I'tikaf in the last ten days of sacred Ramadan.
26. During the first ten days of Zul-Hijjah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would live in seclusion and perform worship.
27. He would recite Salat-'Alan-Nabi abundantly and specially on Friday night, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ along with his disciples would present the gift of one thousand Salat-'Alan-Nabi in the court of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
28. Whether travelling or not he would offer complete twenty Rak'at of Taraweeh with extreme humility and self-mortification.
29. He would recite the complete Holy Quran at least three times in the sacred month of Ramadan.
30. As he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was Haafiz, that's why he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would often recite the Holy Quran.
31. He would recite the Holy Quran even while travelling. Meanwhile, if he recited the Aayat of Sajdah, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would straight away get off his vehicle and perform Sajdah-e-Tilawat.

32. He would recite the Tasbihat of Ruku' and Sujood up to five, seven, nine or eleven times when offering Salah alone.
33. He would choose either Monday or Thursday to travel.
34. He would specially recite the Masnoon (as practised by the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Du'as which have been narrated for wearing clothes, looking in the mirror, drinking water, eating food, looking at the moon and other affairs.
35. He would offer all Sunnahs and Mustahabbat of Salah enthusiastically.
36. When any dignified personality would come to meet him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would respectfully stand up.
37. He would always take the lead in saying Salaam.
38. Allamah Badruddin Sarhindi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I don't know anyone who has ever succeeded in taking the lead in saying Salaam to him.
39. He would always wear blessed Imamah (blessed turban).
40. He would always keep his pyjamas above his ankles.

(Hazaraat-ul-Quds, Daftar daum, pp. 80 to 92)

Blessed ‘Imamah of Mujaddid Alf-e-Saani

It has been narrated about Sayyiduna Imam-e-Rabbani, Mujaddid Alf-e-Saani, Shaykh Ahmad Farooqi Sarhindi Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that the blessed ‘Imamah would be on his blessed head and the Shimla (piece of cloth hanging at the back of ‘Imamah) would be between both his shoulders. (*Ibid, pp. 92*)

Dear Islamic brothers! Many virtues have been mentioned in blessed Ahadees for wearing blessed ‘Imamah.

Salah wearing blessed ‘Imamah equal to ten thousand good deeds

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Salah offered with ‘Imamah is equal to ten thousand good deeds. (*Al-Firdaus bima Soor-il-Khitab, vol. 2, pp. 406, Hadees 3805; Fatawa Razawiyyah, vol. 6, pp. 213*)

Should only Islamic scholars wear ‘Imamah?

In reply to a question, Allamah Mufti Waqaruddin Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘Imamah is not only for Islamic scholars, but is a Sunnah for all Muslims. Furthermore, the excellence of wearing ‘Imamah and offering Salah with ‘Imamah have been mentioned in blessed Ahadees. Therefore, it is an act of reward for every man to wear ‘Imamah. Moreover, in order to form the habit of performing good deeds, children should

also be given the mind-set of wearing ‘Imamah. (*Waqar-ul-Fatawa*, vol. 2, pp. 252)

Islamic scholars and illiterates, all wear turban

While replying to a question (Is it Sunnah for a common Muslim [non-scholar] to wear an ‘Imamah?), Allamah Mufti Abdul Mannan A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: It is Sunnah for every Muslim to wear ‘Imamah, whether he is a scholar or not. In *Shu’ab-ul-Iman*, Imam Bayhaqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated from Sayyiduna Ubadah Bin Saamit رَضِيَ اللهُ تَعَالَى عَنْهُ: The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Adopt wearing ‘Imamah as it is a sign of Angels and hang its Shimla (piece of cloth hanging at the back of the ‘Imamah) on your back.’ (*Shu’ab-ul-Iman*, vol. 5, page 186, Hadees, 6262)

It is stated in ‘*Bahar-e-Shari’at*’ that wearing ‘Imamah is Sunnah. (*Bahar-e-Shari’at*, vol. 3, pp. 418)

It is evident from these commandments that a Muslim whether he is an Islamic scholar or an illiterate has been commanded to wear ‘Imamah. (*Fatawa Bahr-ul-Uloom*, vol. 5, pp. 411)

Following Sunnah! Sign of devotion to Beloved Rasool

Dear Islamic brothers! A sign of a true devotee of Rasool is this he strives to spend his life according to the Sunnahs of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This way, by acting upon

Sunnahs of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ practically, a true devotee develops deep love for the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Every action of Sayyiduna Mujaddid-e-Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was as per Sunnah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would converse, walk and fulfil other requirements of his life as per Sunnah. He himself has said about the rank and status he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ attained by virtue of the blessings of acting upon Sunnahs: ‘By virtue of following the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ completely, I have been blessed with such a status which is even greater than Maqaam-e-Raza. (*Hazaraat-ul-Quds, chap. 2, pp. 77*)

Living life according to Sunnah is a great privilege as by virtue of it, one attains the status of being designated to the rank of being the beloved (Maqaam-e-Mahbubiyat). As he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said himself: ‘Every such thing that possesses the manners and habits of the beloved also becomes beloved by virtue of its affiliation and obedience to the beloved. The following Ayah draws our attention towards the same point:

فَاتَّبِعُونِي يُحْبِبْكُمُ اللهُ

‘Then become obedient to me. Allah will hold you friends.’

[*Kanz-ul-Iman (Translation of Quran)*] (Part 3, Aal-e-‘Imran, Ayah 31)

Therefore, the act of striving to follow the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ elevates a person to the rank of being beloved

(Maqaam-e-Mahboobiyat). Thus, it is necessary for every wise person to firmly strive to follow the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in every way.’ (*Maktubaat-e-Imam-e-Rabbani, chap. 1, part 2, Maktoob 41, vol. 1, page 5*)

Books

Among the books authored by Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the most famous are the Persian “Maktubaat-e-Mujaddid Alf-e-Saani”. Their Arabic, Urdu, Turkish and English translations have also been published. Following are the names of his four booklets:

- ❖ Isbaat-un-Nubuwwah
- ❖ Risalah Tahliliyyah
- ❖ Ma’arif Ladunniyyah
- ❖ Sharh Ruba’iyaat

11 Blessed sayings of Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

1. For the matters of Halal and Haraam, practicing Islamic scholars should always be contacted and one should act upon their Fatawa (verdicts). As Shari’ah is the only means of salvation. (*Ibid, part 3, Maktoob 163, vol. 1, pp. 46*)
2. Ask prominent Islamic scholars about the true meanings of Shar’i rulings. Their speech holds an effect on listener’s

heart. Perhaps, by virtue of the blessings of their blessed words, one might also get the ability to act upon what they say. (*Part 2, Maktoob 73, vol. 1, pp. 59*)

3. In all affairs, one should live his life as per the Fatawa (verdicts) of these practicing Islamic scholars who have chosen the path of ‘determination’ and abstain from ‘exemption’. Moreover, this should be considered to be the means and source of eternal and hereafter salvation. (*Ibid, Maktoob 70, vol. 1, page 52*)
4. Salvation of the hereafter is conditioned upon following Ahl-e-Sunnah in all matters of principles and doctrines, actions and sayings. (*Ibid, Maktoob 69, vol. 1, page 50*)
5. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not have a shadow. (*Ibid, chap. 2, part 9, Maktoob 100, vol. 2, pp. 75*)
6. Allah عَزَّوَجَلَّ informs His special Rasools about His special knowledge of [Ghayb] unseen. (*Ibid, chap. 1, part 5, Maktoob 310, vol. 1, pp. 160*)
7. All blessed companions of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should be remembered with good Zikr. (*Ibid, part 4, Maktoob 266, vol. 1, pp. 132*)
8. Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ is the most superior among blessed companions. After him, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ is superior. Blessed

companions and Tabi'een have consensus over them two. Furthermore, according to Imam-e-A'zam Abu Hanifah, Imam Shaafi'i, Imam Maalik, Imam Ahmad Bin Hanbal and various Islamic scholars of Ahl-e-Sunnat, after Sayyiduna Umar-e-Farooq-e-A'zam, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ is the most superior among all blessed Companions. After him, the most superior is Sayyiduna Ali رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Ibid, Maktoob 266, vol. 1, pp. 129 – 130*)

9. What's wrong if in a gathering of blessed Milad, the Holy Quran is recited in a beautiful voice, blessed Na'at and Manqabat of blessed companions, Ahl-e-Bayt and pious saints are recited? (*Maktubaat-e-Imam Rabbani, chap. 3, part 8, Maktoob 72, vol. 2, pp. 157*)
10. A sign of great devotion to the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that a person holds complete [bitter] enmity towards the enemies of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Ibid, chap. 1, part 3, Maktoob 165, vol. 1, pp. 48*)

Singing is a fatal poison

11. Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Do not desire for singing, nor be deceived by its charm. Because it is honey mixed with fatal poison. (*Ibid, chap. 2, part 8, Maktoob 34, vol. 2, pp. 86*)

Molten lead will be poured into the ears

Dear Islamic brothers! Singing and listening to songs and music are the satanic acts. Fortunate Muslims never go near these evil activities. It is very important to safeguard ourselves from music and songs because no one will be able to bear its punishment. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: The one who sits by a female singer and listens to her song, on the Day of Judgement, Allah عَزَّ وَجَلَّ will pour molten lead into his ears.

(Jam'-ul-Jawami' lis-Suyuti, vol. 7, pp. 254, Hadees 22843)

Manaqib of Ghaus-e-Samdani by Mujaddid Alf-e-Saani

It is mentioned on page number 422 of the 561-page book 'Malfuzaat-e-A'la Hadrat', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Whatever the spiritual blessings and bounties I possess, are all from the blessed court of Huzoor Ghaus-e-Pak. 'نُورُ الْقَمَرِ مُسْتَفَادٌ مِنْ نُورِ الشَّمْسِ' i.e., Moon obtained its light from the sunlight. *(Maktubaat-e-Imam-e-Rabbani, chap. 3, part 9,*

Maktoob 123, vol. 2, pp. 145)

Mujaddid Alf-e-Saani and A'la Hadrat

(Five similar traits)

Dear Islamic brothers! Many aspects of the blessed life of A'la Hadrat, Imam-e-Ahl-e-Sunnat, Revivalist of Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reflect the character

of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; whether it is their education and upbringing or the noble services for the cause of Islam even the month of their demise hold similarity as well. Details of their similarities are as follows:

1. The name of both, Sayyiduna Mujaddid Alf-e-Saani and Imam-e-Ahl-e-Sunnat, is Ahmad.
2. Both pious and revered personages acquired knowledge from their fathers.
3. Both noble personalities devoted their lives rooting out the disruptions and the evil powers raised against Islam.
4. Both righteous individuals never bowed down in front of evil.
5. Both the blessed saints passed away in Safar-ul-Muzaffar.

Maktubaat-e-Imam-e-Rabbani and A'la Hadrat

In one of his Maktoobs (letters), Imam-e-Ahl-e-Sunnat narrated a saying of Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ from 'Maktubaat-e-Imam Rabbani' and considered it to be a source of guidance. Therefore, while explaining harm of the company of misguided people to one of his followers, Imam-e-Ahl-e-Sunnat writes: Let me remind a saying of Shaykh Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to a sincere and wise person like you and I hope you will obey the advice and follow his guidance.

After mentioning the Maktoob of Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said ‘Maulana! Do you or other religious people know the reasoning behind the Islamic teachings more, or Sheikh Mujaddid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ? Due to the qualities you possess, I am highly hopeful that you will not consider this piece of advice and guidance to be baseless and false. Moreover, when it is the absolute truth and undoubtedly it is the absolute truth, then why not admit it.’ (*Maktubaat-e-Imam Ahmad Raza, pp. 90*)

Signs of demise

Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to Sarhind Shareef in 1033H and adopted seclusion from everyone. His urge to meet his Creator عَزَّوَجَلَّ had made him carefree of the creature. During this seclusion, only few people were allowed to go inside the room, among whom, were his blessed sons Khuwajah Muhammad Sa’eed and Khuwajah Muhammad Ma’soom رَحْمَهُمَا اللهُ تَعَالَى, among Khulafa Kiraam (successors), were Khuwajah Muhammad Hashim Kishmi, Khuwajah Badruddin رَحْمَهُمَا اللهُ تَعَالَى and few attendants. Khuwajah Muhammad Hashim had gone to Dakkan before the demise. Khuwajah Badruddin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained present until the last moments. When Khuwajah Muhammad Hashim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was about to leave, Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘I pray that we gather at one place on the Day of Judgement.’

(*Zubdat-ul-Maqamaat, pp. 285 to 287*)

Blessed demise

Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away on 28th Safar-ul-Muzaffar 1034H/1624AD. 'إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'

(Hazaraat-ul-Quds, Daftar daum, pp. 208)

Funeral Salah and burial

His beloved son, Khuwajah Muhammad Sa'eed رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ led his funeral Salah. After this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was buried next to his late beloved son, Khuwajah Muhammad Sadiq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. This was the very spot where Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw Noor (Divine light) in his lifetime and made a will: 'Make my grave in front of my son's grave as I am seeing a flower-bed amid the flower-beds of Jannah there.' First in 1025H, burial of the late beloved son, Khuwajah Muhammad Sadiq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took place in that dome and then Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was buried next to him. Now the blessed shrine has been reconstructed.

(Zubda-tul-Maqamaat, 294-296, 305; summarized)

Blessed names of children

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had seven sons and three daughters. Details are as follows:

Blessed sons

- ❖ Khuwajah Muhammad Sadiq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .
- ❖ Khuwajah Muhammad Sa'eed رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .
- ❖ Khuwajah Muhammad Ma'soom رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .
- ❖ Khuwajah Muhammad Farrukh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .
- ❖ Khuwajah Muhammad Isa رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .
- ❖ Khuwajah Muhammad Ashraf رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .
- ❖ Khuwajah Muhammad Yahya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .

Blessed daughters

- ❖ Bibi Ruqayyah Baano رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا .
- ❖ Bibi Khadijah Baano رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا .
- ❖ Bibi Umm-e-Kulsoom رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا .

Khulafa-e-Kiraam (blessed successors)

Names of few Khulafa-e-Kiraam (blessed successors) of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ are as follows:

1. Sahabzadah Khuwajah Muhammad Sadiq
2. Sahabzadah Khuwajah Muhammad Sa'eed
3. Sahabzadah Khuwajah Muhammad Ma'soom
4. Meer Muhammad No'man Burhan puri

5. Shaykh Muhammad Tahir Lahori
6. Shaykh Kareemuddin Baba Hassan Abdali
7. Khuwajah Muhammad Adam Bannori
8. Shaykh Noor Muhammad Patni
9. Shaykh Badi'uddin
10. Shaykh Tahir Badakhshi
11. Shaykh Yar Muhammad Qadeem Taaliqani
12. Abdul-ul-Haadi Badayuni
13. Khuwajah Muhammad Hashim Kishmi
14. Shaykh Badaruddin Sarhindi رَحْمَةُ اللهِ تَعَالَى. (Hazaraat-ul-Quds)

Mujaddid Alf-e-Saani and Khulafa (successors) of A'la Hadrat

One Khalifah (successor) of A'la Hadrat, Imam-ul-Muhaddiseen, Sayyiduna Muhammad Deedar Ali Shah Al-Wari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is also Naqshbandi Mujaddidi. Khulafa (successors) of A'la Hadrat also had great devotion and reverence towards Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Once, Sayyidi Qutb-e-Madinah, Qiblah Ziyauddin Ahmad Madani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ placed both his hands on his head and said: 'Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is the most revered personality and we are immensely proud of him.' (Sayyidi Ziya-ud-deen Ahmad Al-Qaadiri, vol., 1, pp. 509)

Khalifah (successor of) A'la Hadrat, Sayyiduna Abul Barakaat Sayyid Ahmad Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ collected '40 blessed sayings' of Sayyiduna Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

O Allah عَزَّوَجَلَّ, for the sake of your devoted Wali Sayyiduna Imam-e-Rabbani Mujaddid Alf-e-Saani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, bless us with forgiveness without accountability and grant us the neighbourhood of your Beloved Rasool in Jannat-ul-Firdaus.

أَمِينِ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ