

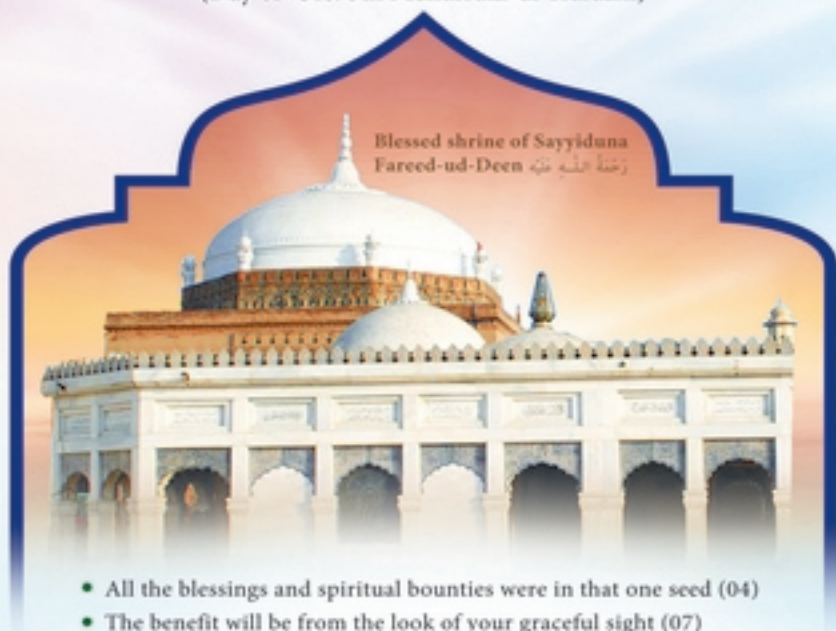


سیرت بابا فرید

رَحْمَةُ اللهِ عَلَيْه

Sayyiduna Fareed-ud-Deen Fountain of Spirituality

(Day of 'Urs: 5th Muharram-ul-Haraam)



Blessed shrine of Sayyiduna
Fareed-ud-Deen رَحْمَةُ اللهِ عَلَيْه

- All the blessings and spiritual bounties were in that one seed (04)
- The benefit will be from the look of your graceful sight (07)
- The sorcerer's repentance (09)
- Fareed-ul-Haq, met with Haq (17)

Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)



سیرتِ بابا فرید

Seerat-e-Baba Fareed

Sayyiduna Fareed-ud-Deen - Fountain of Spirituality

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Sayyiduna Fareed ud Deen – Fountain of Spirituality

The English translation of ‘Seerat-e- Baba Fareed’



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

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**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَدَّوَجَلَّ**! 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 upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Sayyiduna Fareed-ud-Deen Fountain of Spirituality

Du'a-e-Attar

O Allah! Whoever reads or listens to the 17 page booklet 'Sayyiduna Fareed-ud-Deen Fountain of Spirituality', bless him with the vision of Sayyiduna Fareed-ud-Deen Ganj Shakar in his dream, as well as his companionship in Jannah tul Firdaus.

اٰمِيْن بِجَاهِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Virtue of Salat upon the Prophet ﷺ

The last Prophet of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Whoever recited Salat upon me a hundred times, Allah Almighty writes between both his eyes that he is free from hypocrisy and the fire of Hell, and will keep him with the martyrs on the Day of Resurrection'. (*Mu'jam Awsat, vol. 5, p. 252, Hadees. 7235*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

An amazing way to make him offer Salah

The noble and prosperous child of a pious family loved brown sugar since he was young. When his beloved mother encouraged him to offer Salah for the first time, she said: ‘Son! Offer Salah, as it pleases Allah Almighty and He rewards those who worship Him. If you offer Salah, you will get brown sugar.’

When that fortunate child would offer Salah, his mother would place a small packet of brown sugar under the prayer mat. The child used to offer Salah with regularity and after the Salah, he used to get his favourite item in the form of brown sugar.

One day, his mother forgot to place the brown sugar under the prayer mat due to her commitments. When the child finished his Salah, the mother asked: ‘Son, did you get brown sugar?’

The fortunate son replied: ‘Yes, I get brown sugar after every Salah.’

As soon as she heard this, the mother cried and began to give thanks to Allah Almighty in her heart for this help from the unseen. (*Mahboob-e-Ilahi*, p. 52, *Fareed Book Stall Lahore*, *Tazkirah-e-Awliya Pakistan*, vol. 1, p. 289, *Shabbeer Brothers Lahore*, *Jawahir-e-Fareedi*, p. 298, *Maktaba Baba Fareed Pakpattan*)

Dear Islamic brothers! Do you know who this blessed and fortunate Salah-offering child was? He was Sayyiduna Fareed-ud-Deen Mas’ood Ganj Shakar Chishti رَحْمَةُ اللَّهِ عَلَيْهِ, the famous

saint of Allah Almighty and the great leader of the Chishtiyyah spiritual chain.

Introduction

He رَحْمَةُ اللَّهِ عَلَيْهِ was born in the year 569 or 571 AH, corresponding to 1175 AD, in the town of ‘Khatwaal’, Multan. (*Siyar-ul-Awliya*, p. 159, Lahore, *Hayat-e-Ganj Shakar*, p. 258, Akbar Book Sellers Lahore)

His real name was Mas’ood but he is more commonly known as ‘Fareed-ud-Deen Ganj Shakar’. His lineage goes back to the heavenly companion, Ameer-ul-Mu`mineen, Sayyiduna Umar Farooq-e-A`zam رَضِيَ اللَّهُ عَنْهُ.

The reason for being called Ganj Shakar

There are several reasons why he رَحْمَةُ اللَّهِ عَلَيْهِ is called Ganj Shakar. Here are two of them:

1. It is stated in Malfuzaat-e-A’la Hadrat: Sayyiduna Shaykh Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ once faced eighty starvations. His Nafs was calling out الْجُوعُ الْجُوعُ (i.e. ‘Hunger, Hunger!’). To appease the Nafs, he picked up some pebbles and put them in his mouth. As soon as the pebbles entered his mouth, they become brown sugar. Whichever pebble he would put in his mouth, it would turn into brown sugar. This is

the reason why he رَحْمَةُ اللّٰهِ عَلَيْهِ is famously known by the title ‘Ganj Shakar’. (*Malfuzaat-e-A’la Hadrat, p. 482, Maktaba-Tul-Madina Karachi*)

2. Once, some merchants were travelling with brown sugar loaded on camels. He رَحْمَةُ اللّٰهِ عَلَيْهِ asked, ‘What is on the camels?’

A merchant replied: ‘The camels are loaded with salt.’

He رَحْمَةُ اللّٰهِ عَلَيْهِ affirmed: ‘Yes, it is salt if you say so.’

When their caravan arrived at their destination and the sacks were opened, they had salt in them instead of brown sugar. Seeing this, the merchants realised that this misfortune had resulted from their lie. So, they went back and came to the revered court of Sayyiduna Fareed-ud-Deen رَحْمَةُ اللّٰهِ عَلَيْهِ and pleaded: ‘We have made a mistake. Please forgive us. There was actually brown sugar on the camels, not salt.’

Hearing this, he رَحْمَةُ اللّٰهِ عَلَيْهِ said: ‘If you say so, it will be brown sugar.’

When the merchants went back, they saw that all the salt had turned into brown sugar. (*Akhbar-ul-Akhyar, p. 53, summarised, Farooq Academy Khayr Pur, Khazeena-tul-Asfiya, vol. 2, p. 116*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Blessings of a virtuous mother

Dear Islamic brothers! A woman is like the land in which the seeds of a person's offspring are planted. Therefore, a man should be very careful in choosing a wife, because her good or bad habits will transfer into his future children from their mother. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Four things are taken into consideration when marrying a woman:

1. her wealth,
2. her lineage,
3. her beauty and
4. her religiousness.

Then, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'May your hands become dusty, you should try to seek a religious woman.' (*Bukhari, vol. 3, p. 429, Hadees. 5090*)

The three great leaders of the Chishtiyyah spiritual chain, Sayyiduna Khuwajah Qutb-ud-Deen Bakhtiyar Kaki, Sayyiduna Fareed-ud-Deen Mas'ood Ganj Shakar and Sayyid Muhammad Nizam-ud-Deen Awliya رَحْمَةُ اللهِ بِهِمُ، received their religious upbringing from their beloved mothers, as the fathers of these three saints had died in their childhood.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Arrival in Multan

Sayyiduna Fareed-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ went to Multan at the age of eighteen where he enrolled into the Madrassa of Maulana Minhaj-ud-Deen Tirmizi رَحْمَةُ اللَّهِ عَلَيْهِ and mastered the Quran, Hadees, Islamic jurisprudence and other Islamic sciences as well as Arabic and Persian. A complete daily completion of the Quran was also his routine. In a short time, he became the centre of attention of his teachers.

The spiritual blessings of a Pomegranate Seed

Sayyiduna Shaykh Jalal-ud-Deen Tabrezi Suharwardi رَحْمَةُ اللَّهِ عَلَيْهِ gave Sayyiduna Fareed-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ a pomegranate as a gift. He رَحْمَةُ اللَّهِ عَلَيْهِ was fasting so it was eaten by his other friends. After Iftar, he found a seed inside the pomegranate husk. When he ate that seed, it was as though his very being had becomes illuminated by the light of spirituality. Later, when Sayyiduna Fareed-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ narrated this incident to his spiritual guide, Sayyiduna Khuwajah Qutb-ud-Deen Bakhtiyar Kaki Chishti رَحْمَةُ اللَّهِ عَلَيْهِ, he said: ‘All the blessings and spiritual bounties were in that one seed. There was nothing in the rest of the fruit.’ (*Mahboob e Ilahi*, p. 53)

Mayn kyun nah Fareed Fareed kahoon, mayn kyun nah tayri chokhat

choomoon

Hay dar tayra Jannat ka ghar, aabad rahay tayra Pakpattan

Heavenly Seed

Dear Islamic brothers! It is a well-known fact about pomegranates that every pomegranate contains one heavenly seed. Thus, Sayyiduna Abdul Hameed Bin Ja'far رَحْمَةُ اللَّهِ عَلَيْهِ narrates from his beloved father that Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ عَنْهُمَا used take the seed of a pomegranate and eat it. When someone asked the reason for this, he said: 'I was informed that there is no pomegranate tree on earth which was not grafted with a seed from the pomegranate of Paradise to make it bear fruit. So perhaps, this one might be that very same seed.' (*Hilya-tul-Awliya, vol. 1, p. 398, Hadees 1139*)

The Meaning of Blessing

Dear Islamic brothers! While eating, care should be taken not to waste even a single speck of food. It is possible that perhaps the whole blessing of the food was in the very morsel that has been wasted. A Hadees states: 'You do not know which part of food contains blessing.' (*Muslim, p. 1123, Hadees, 2034*)

Hafiz Qadi Abul Fadl Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ says: The meaning of 'You do not know which part of food contains blessings' and Allah عَزَّوَجَلَّ knows best is increase in nutrition, a smaller amount of food being sufficient, and gaining strength through it, as the essence of blessing is the growth of something and its expansion. (*Ikmaal-ul-Mu'lim, vol. 6, p. 501, Hadees: 2032*)

Medical Benefits of Drinking from the utensil after finishing food

اَلْحَمْدُ لِلّٰهِ! No Sunnah is devoid of wisdom. Modern science also now acknowledges that vitamins, especially ‘vitamin B complex’, are found less in the upper part of the food and more in the bottom of the utensil, and that the mineral salts are only in the bottom part of the utensil. After finishing eating, pouring some water in the utensil, cleaning it and then drinking it leads to the prevention of many diseases. (*Faizan-e-Sunnat, vol. 1, p. 278*)

(To learn the Sunnahs and etiquettes of food, read the book ‘Islamic Manners of Eating’ and the booklet ‘Islamic Method of Eating’, written by Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِ الْعَالِيَةِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The account of becoming a disciple

O devotees of Sayyiduna Fareed-ud-Deen رَحْمَةُ اللهِ عَلَيْهِ! During his student days, Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ would visit the Masjid and memorise his lessons while sitting facing the Qiblah. Once, Sultan-ul-Mashaikh, Sayyiduna Qutb-ud-Deen Bakhtiyar Kaki رَحْمَةُ اللهِ عَلَيْهِ came to the same Masjid in Multan to offer Salah. Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ was engaged in study as usual when a pleasant feeling compelled him to look up. As soon as he

looked up, the sight of the bright and luminous face of an accomplished saint began to soothe his eyes. So, he stood up respectfully, approached the Shaykh and humbly sat down.

Sayyiduna Qutb-ud-Deen Bakhtiyar Kaki رَحْمَةُ اللّٰهِ عَلَيْهِ, after offering Tahiyya-tul-Masjid, asked: ‘What are you studying?’

He replied: ‘The book of Fiqh, *An-Naafi*’ (Literally meaning ‘the book that benefits’).’

He said: ‘Do you know if this book will benefit?’

He replied: ‘Your eminence! The benefit will be from the look of your graceful sight.’

Sayyiduna Qutb-ud-Deen Bakhtiyar Kaki رَحْمَةُ اللّٰهِ عَلَيْهِ was very happy to hear this answer and compassionately included him among his disciples.

When Sayyiduna Qutb-ud-Deen Bakhtiyar Kaki رَحْمَةُ اللّٰهِ عَلَيْهِ left Multan Sharif, he also started following him. Seeing this, Sayyiduna Qutb-ud-Deen Bakhtiyar Kaki رَحْمَةُ اللّٰهِ عَلَيْهِ said: ‘First get the complete knowledge of the Islamic sciences, then come to me in Delhi; as an ignorant ascetic is the plaything of Satan.

(Siyar-ul-Awliya, p. 121, Khazinah-tul-Asfiya, vol. 2, p. 110 summarised)

May Allah have mercy on them and forgive us without accountability for their sake.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic brothers! Gaining Islamic knowledge is an extremely superior form of worship. The light of knowledge saves one from the darkness of ignorance and misguidance. It is stated in a Hadees: ‘Whoever treads on a path in search of (Islamic) knowledge, Allah Almighty eases the way to Paradise for him. Indeed, the angels spread their wings, being pleased with this seeker of knowledge, and indeed, everyone in the heavens and on the earth, even the fish in the deepest of waters seek forgiveness for an (Islamic) scholar; and the superiority of a scholar over a worshipper is like that of the moon of the fourteenth night over other stars; and verily the scholars are the heirs of the Prophets.’ (*Ibn-e-Majah, vol. 1, p. 145, Hadees. 223*)

O devotees of Sayyiduna Fareed-ud-Deen! One of the best ways to acquire Islamic knowledge is to travel with the Madani Qafilahs to learn Sunnahs with the devotees of the Prophet, as well as to read the books and booklets of Maktaba-tul-Madinah. Let's listen to a ‘Madani parable’ of Dawat-e-Islami:

A young Islamic brother from Faisalabad was so lost in the world that his heart did not want to offer Salah. When his mother woke him up for the Fajr Salah, he would make excuses saying, ‘I will start praying from tomorrow, I will start praying from this Friday’, etc.

His elder brother, who was studying in college, fortunately became associated with the Madani environment of Dawat-e-Islami, the effects of which reached his home as well. One day,

the elder brother came back from the Sunnah-inspired Ijtima and brought home some booklets of Maktaba-tul-Madinah.

When the younger brother read the booklets, his heart became fixed on the idea of joining Dawat-e-Islami. Thus, he also attended the Sunnah-inspiring gathering of Dawat-e-Islami where he heard the speech entitled ‘Black Scorpions’. He cried and repented and began to grow his beard. He became a disciple of Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ and whilst doing the Madani work of Dawat-e-Islami, he also enrolled into the Dars-e-Nizami course and became the provincial head of the ‘Wukla (i.e. lawyers) Department’ of Dawat-e-Islami.

(Faizan-e-Namaz, p. 97)

*‘Ilm haasil karo jahl za’il karo
Pao gay rahatayn Qafilay mayn chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Satan will not be able to control you

When Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ arrived in Baghdad, he remained in the blessed company of Sayyiduna Shahaab-ud-Deen Umar Suharwardi رَحْمَةُ اللهِ عَلَيْهِ for fifteen days. When he was leaving from there, he handed over

his own authored book, 'Awarif-ul-Ma'arif', and said: 'Satan will not be able to control you.' (*Anwar-ul-Fareed, p. 326*)

Hatred for Fame and being renowned

Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ once visited Maulana Badr-ud-Deen Ghaznavi رَحْمَةُ اللهِ عَلَيْهِ in Delhi to deliver a lecture, but when he was introduced with a few words of praise, he immediately got up and left the gathering and never went to that gathering again.

Mayra har 'amal bas tayray wasitay ho

Ker Ikhlas aysa 'ata ya Ilahi

(Wasail-e-Bakhshish, p. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Sorcerer's Repentance

In the early days after Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ had taken up residence in Pakpattan Sharif, he رَحْمَةُ اللهِ عَلَيْهِ was once in a jungle. An old woman passed by with a pot of milk on her head.

He رَحْمَةُ اللهِ عَلَيْهِ asked her: 'Respected lady, where are you coming from? Where are you going? What's on your head?'

She said whilst crying: ‘O righteous servant of Allah, there is a sorcerer in this town who oppresses the poor. Whoever disobeys him, he bothers and severely harms him. Whatever he wants, he gets it through his accomplices and no one can refuse. I am taking this milk to him upon his command. If I don't go, then all the milk in my house will turn into blood instantly. And who knows what punishment I will receive for the delay caused due to this conversation!’

Hearing the story of the sorcerer's cruelty, he رَحِمَهُ اللّٰهُ عَلَيْهِ consoled the woman and said: ‘Sit down, you do not need to worry. Distribute all the milk to the poor wholeheartedly. No one can harm you.’

Meanwhile, an accomplice of the magician arrived there and wanted to scold the old woman. Sayyiduna Fareed-ud-Deen رَحِمَهُ اللّٰهُ عَلَيْهِ looked at him and said: ‘Sit down quietly.’

As soon as he sat down, he was suddenly unable to speak. In the meanwhile, another accomplice arrived. He too sat down quietly. In the same way, all his fellow accomplices came and sat down. If anyone wanted to get up, he could not do so.

Subsequently, the sorcerer also arrived there. Seeing the helplessness of his students, he became furious and tried to release them through magic, but could not do anything. When none of his magic worked, he was finally compelled to say humbly: ‘Your eminence, please release my students.’

He رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘They will be freed on one condition: Leave this city and never even intend to do such cruel acts again.’

The sorcerer accepted the condition, took his goods and left Pakpattan Sharif straightaway.

This way, through his saintly miracle, the people of Pakpattan attained salvation from the oppression of the sorcerer. (*Siyar-ul-Aqtaab*, p. 190, summarised; *Khazeena-tul-Asfiya*, vol. 2, p. 119, *Mahboob-e-Ilahi*, p. 61)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Abundant Prostrations

Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ would often be in such a state that he رَحْمَةُ اللَّهِ عَلَيْهِ would perform one thousand prostrations in one day. (*Hasht Bahisht, Mutarjam, Afzal-ul-fawaid*, p. 497 summarised)

He رَحْمَةُ اللَّهِ عَلَيْهِ would himself strictly observe the congregational prayer and advise his disciples to also pray in congregation. (*Anwar-ul-Fareed*, 349-351, summarised)

Four Things

Once, Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ said: Four things are taken away from a man who runs away from

four things: He who does not pay Zakah is deprived of wealth. He who does not give charity and Qurbani (i.e. ritual sacrifice) is deprived of comfort. Whoever does not offer Salah, his faith is taken away at the time of his death, and whoever does not make Du'a, Allah Almighty does not accept his supplication. *(Hasht Bahisht, Rahat-ul-Quloob, p. 220, summarised)*

I am the One who Joins

Once, a devotee of Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ offered him scissors as a gift. He رَحْمَةُ اللَّهِ عَلَيْهِ said to explain him: 'Don't give me scissors. I am not the one who severs, rather, give me a needle, as I am the one who joins.' *(Baba Fareed Ganj Shakar, p. 51)*

The Blessing of Kissing the Hands of the Pious

Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ once said during a speech: 'Many sinners will be forgiven on the Day of Judgement and will be saved from the torment of Hell due to the blessing of kissing the revered hands of the righteous predecessors رَحْمَةُ اللَّهِ عَلَيْهِ.'

Then, he رَحْمَةُ اللَّهِ عَلَيْهِ said: 'After the death of a righteous predecessor رَحْمَةُ اللَّهِ عَلَيْهِ someone saw him in a dream and asked: مَا فَعَلَ اللَّهُ بِكَ i.e. 'How did Allah Almighty deal with you?' He replied: 'Every matter of the world, good and bad, was placed before me. The matter came to the point that the order was

given: ‘Take him to hell’. This order was about to be carried out when suddenly it was announced: ‘Wait, once he kissed the blessed hand of Sayyiduna Khuwajah Sayyid Shareef Zandani رَحْمَةُ اللَّهِ عَلَيْهِ in the Jami’ Masjid of Damascus. We have forgiven him due to the blessings of kissing his hand. (*Hasht Bahisht Mutarjam, Asraar Awliya, p. 382*)

سُبْحَانَ اللَّهِ! What can be said about the pure and blessed company of the pious people of Allah, with whose blessings, not only is the world embellished, but the Hereafter is also beautified. May Allah Almighty enrich us with the special blessings of His saints.

A Non-Muslim accepts Islam at the Hands of Ameer-e-Ahl-e-Sunnat

In 1406 AH, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal, Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was on the Madani tour of Punjab when an atheist came to meet him in Sahiwal. The atheist seemed very strong in his beliefs and ideology. So instead of arguing, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ gave him plentiful love and compassion in the hope that he might be inspired by good morals and repent from his false belief.

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ had to deliver a speech in a gathering in Pakpattan Sharif, and the atheist also agreed to go with him. After reaching Pakpattan Sharif by bus,

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** visited the blessed shrine of Sayyiduna Fareed-ud-Deen Mas'ood Ganj Shakar **رَحْمَةُ اللّٰوَعَلَيْهِ**. The atheist was also with him.

At night, in the gathering, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** made a heart-rendering Du'a (i.e. supplication) in his own unique way. The audience was weeping profusely. During the Du'a, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** beseechingly implored Allah Almighty for the atheist's guidance.

When the Du'a was over, the atheist said to him while expressing extreme reverence: 'During the Du'a, my hair stood on end due to an unfamiliar fear. Now, I have repented.'

Then, he repented from atheism on Ameer e Ahl-e-Sunnat's hands and became Muslim by reciting the Kalimah. Moreover, through Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, he became the disciple of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰوَعَلَيْهِ**. (*Infiradi Koshish, p. 101*)

Encouraging Obedience to Shari'ah

Sayyiduna Fareed-ud-Deen Ganj Shakar **رَحْمَةُ اللّٰوَعَلَيْهِ** would regularly instruct his Khulafa (i.e. successors) and disciples to abide by the Shari'ah; as in not to harm anyone with the tongue and hand, not to speak ill of anyone, to protect one's appearance, to protect one's eyes and tongue and keep them engaged in the pleasures of Allah Almighty, keeping the remembrance of Allah Almighty in the heart, always keeping

one's tongue moist with the remembrance of Allah Almighty and recitation of the Holy Quran, and protecting the heart from satanic whispers. (*Shahanshah-e-Wilayat Hadrat Ganj Shaker, p. 31*)

O devotees of Sayyiduna Fareed-ud-Deen! The pious deeds that Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ used to encourage his loved ones and followers to perform, اَلْحَمْدُ لِلَّهِ, them and many other alike good deeds have been written by the Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ in the *Madani In'amaat* booklet and he has presented it as a great gift to the Ummah in this day and age.

Make it a habit to carry out your accountability every day and submit your booklet of *Madani In'amaat* to your responsible Islamic brother on the first day of every Islamic month.

Jehra rasta nabiyān waliyan da

Wohi rastah mayray murshid da

Is rastay tay mayra vi peer huway

Mayray peer di har dam khayr huway

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Manners of Life

Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ always used to sit in the Tashahhud position (like in Salah). If he became tired or felt some difficulty, he would raise his both knees,

making a circle with both arms around his shins holding one hand with the other, placing his blessed head on his knees. He رَحْمَةُ اللهِ عَلَيْهِ liked to stay neat and clean, which is why bathing every day was a part of his routine. (*Anwar-ul-Fareed, p. 139, summarised*)

*Mayri har har ada say ya Nabi Sunnat Jhalkati ho
Jidhar jaoon shaha khushbu wahan tayri mehkti ho*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Acts of Worship

Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ used to offer Isha Salah and engage in worship all night long. He used to complete two Qurans every night during Ramadan-al-Kareem. (*Hasht Bahisht Mutarjam, Afzal-ul-Fawaid, p. 645*)

With the intention of proclaiming the blessing of Allah Almighty, he رَحْمَةُ اللهِ عَلَيْهِ says himself: 'I remained engaged in so much intense spiritual endeavours for thirty years that I did not consider the day as day, nor night as night, and I would keep my tongue moist with the recitation of Quran all day long, whereas, I would supplicate all night long in the Divine Court and remain engaged in Nawafil and worship. (*Sawanih Baba Ganj Shakar, p. 38, summarised*)

Tilawat ka jazbah 'ata ker Ilahi

Mu'aaf ferma mayri khata har Ilahi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Recognised What Was in the Heart

Initially, Sayyiduna Fareed-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ used to act according to the fasting of Sayyiduna Dawood عَلَيْهِ السَّلَام (i.e. fasting every other day).

One day, Shaykh Ali Merathi رَحْمَةُ اللَّهِ عَلَيْهِ visited him. While eating, he thought to himself, 'How good would it be if Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ fasted every day?'

Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ came to know about this through the luminosity of his spiritual insight. Therefore, he رَحْمَةُ اللَّهِ عَلَيْهِ said: 'I promise from today that I will always fast', and then he رَحْمَةُ اللَّهِ عَلَيْهِ also kept his promise till the end of his life. (*Sawanih Baba Fareed Ganj Shakar, p. 39, Khazeena-e-'Ilm-o-Adaab, Lahore*)

Ahkam-e-shar' per mujhay day day 'amal ka shauq

Payker khuloos ka bana ya Rabb-e-Mustafa

His Method of Accepting Disciples

The way that Sayyiduna Fareed-ud-Deen رَحْمَةُ اللهِ عَلَيْهِ would call to righteousness was based on religious training. He رَحْمَةُ اللهِ عَلَيْهِ would not tolerate the slightest violation of Shari'ah and used to insist profusely on adherence to the pillars of Islam. Moreover, when accepting someone as a disciple, he used to take a promise from him that 'I promise Allah عَزَّوَجَلَّ that I will protect my hands, feet and eyes from things that are against the Shari'ah and I will abide by the commandments of the Shari'ah, اِنْ شَاءَ اللهُ.' (*Hayat-e-Ganj Shakar, p .476*)

Passing Away in the State of Prostration

In Sha'ban 663 AH, corresponding to May 1265 AD, the illness of Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللهِ عَلَيْهِ intensified. Even in severe pain, he رَحْمَةُ اللهِ عَلَيْهِ continued to offer Salah with congregation.

On the 4th of Muharram, he recited the Quran from the morning and completed the Quran five times. On the 5th of Muharram 664 AH, corresponding to 17th of October 1265 AD, by 10:00 am, he had recited the Holy Quran five times before engaging in Zikr. After a little while, a voice came from his room saying that now, the time for a friend to meet his Friend has approached.

People went inside his room. He رَحْمَةُ اللَّهِ عَلَيْهِ fainted after offering Isha Salah with congregation. When he regained consciousness, he رَحْمَةُ اللَّهِ عَلَيْهِ asked: ‘Have I offered Isha Salah?’

It was humbly replied: ‘Yes.’

Then, he رَحْمَةُ اللَّهِ عَلَيْهِ made intention of two Rak`aat of Nafil Salah. In the prostration of the first Rak`at, his soul separated from his body. Then, a voice called out which all the people heard saying ‘there was a trust on earth which has now been entrusted to Allah عَزَّوَجَلَّ.’

When the news of his blessed passing away spread, there was widespread commotion. So many people gathered that the funeral Salah had to be arranged outside the city. His successor, Maulana Badr-ud-Deen Ishaq رَحْمَةُ اللَّهِ عَلَيْهِ, led the funeral Salah and then the funeral was brought to the city.

Fareed-ul-Haq, Met with Haq

Sayyiduna Khuwajah Nizam-ud-Deen Awliya رَحْمَةُ اللَّهِ عَلَيْهِ says: On the night of the blessed passing away of Sayyiduna Fareed-ud-Deen Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ, a noble personage saw in a dream that the gates of heaven are open and a voice is proclaiming: ‘Khuwajah Fareed-ul-Haq has met with Haq and Allah Almighty is happy with him’.

May Allah Almighty have mercy on him and forgive us without accountability for his sake.

اٰمِيْنَ بِجَاۗءِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Ho khayr ghareeb nawazi ki, bharo jholi ghareeb Niyazi ki
Hoti hay yaheen mangton ki guzar, aabad rahay tayra Pakpattan*

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

**Sayings of Sayyiduna Fareed-ud-Deen
Ganj Shakar رَحْمَةُ اللَّهِ عَلَيْهِ :**

- Being pleased after sinning is severely reprehensible.
- There can be no price for the 'Religion'.
- One cannot get a substitute for 'Time'.
- Always keep your shortcomings in view.

(Siyar-ul-Awliya, translated, p. 141 summarised)



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