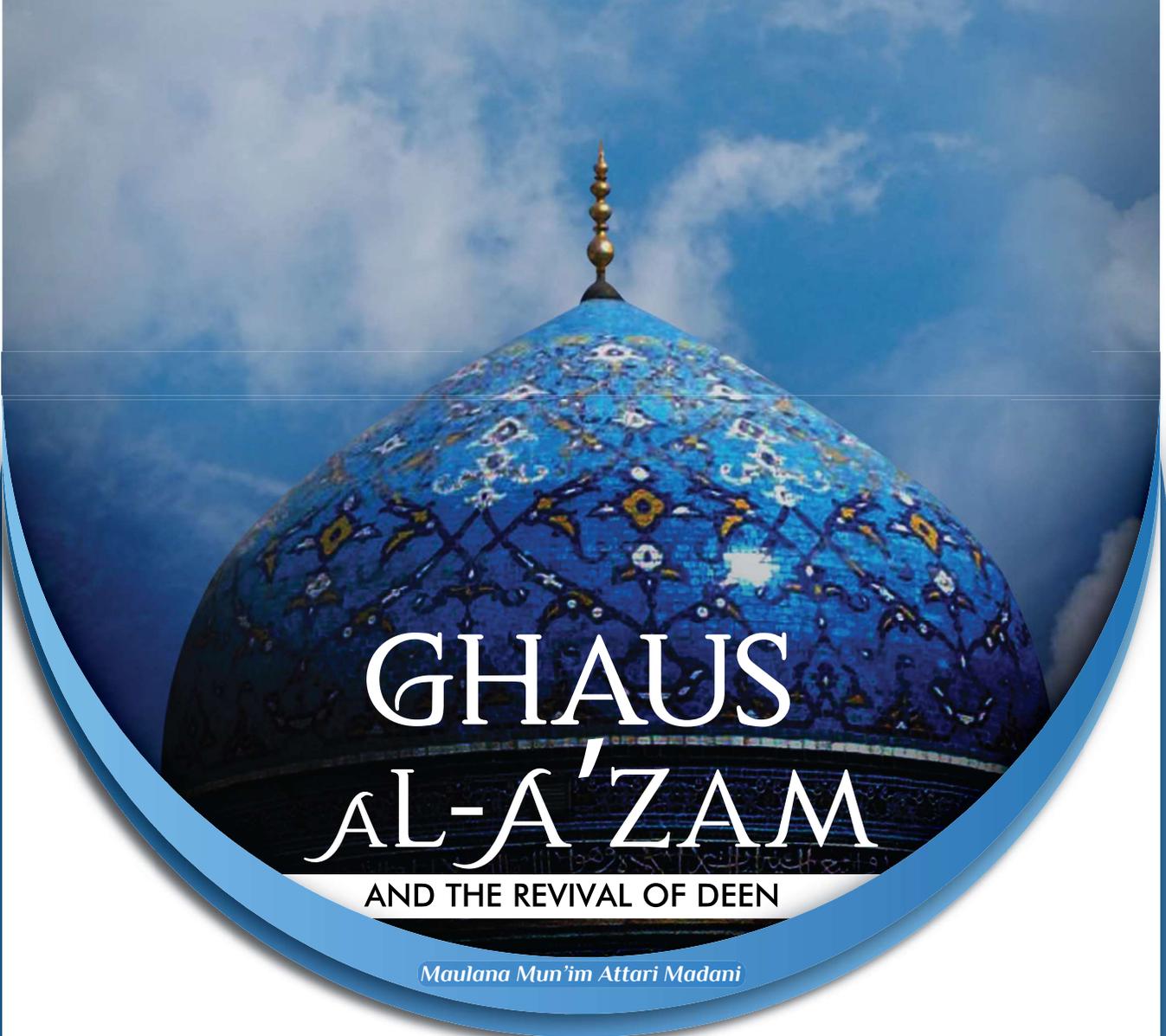


EIGHT ARTICLES REGARDING
THE BLESSED SEERAH OF

SHAYKH ABDUL QAADIR
JILANI رَحْمَةُ اللَّهِ عَلَيْهِ



GHAUS AL-A'ZAM

AND THE REVIVAL OF DEEN

Maulana Mun'im Attari Madani

Having a variety of names and titles is the evidence of an individual possessing a host of attributes and qualities. Sayyidi Ghaus al-A'zam, Shaykh Abd al-Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ is one of those figures whose global renowned reputation encompasses a spectrum of titles and appellations. Ghaus-e-Samdaani, Mahboob-e-Subhani, Qindeel-e-Noorani, Shahbaz-e-Laa Makani, Ghaus al-A'zam, 'غوثُ الْإِنْسِ وَالْجَانِّ', and 'مُحْيِي الْمَيِّتَةِ وَالْأَيْمَانِ' are from the exemplary titles spoken for this prestigious personality.

From amongst his titles, he is referred to as مُحْيِي الدِّينِ. In description, this entails being one who revived the Deen, empowering and spreading its message. This title, when used in context with Ghaus al-A'zam himself, carries a wide horizon of varied meanings and possibilities. Sayyidi Ghaus al-A'zam adopted a pivotal role in the publication of religious texts as well as the spreading of

the message of Islam. He utilized a variety of approaches and methods in reviving the practice of actions found in Islamic tradition. Let's now study a handful of these aforementioned methods.

Reviving Deen through good character

Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ himself is an embodiment of truthfulness and uprightness, possessing sublime character and heartfelt concern for the needy. He never allowed lying to enter any facet or phase of his life, even when as a child, he was approached by robbers desiring to steal from him. Upholding the truth, he revealed to them that he carried forty dinars, in spite of the potential danger this involved. He also had such care for the poor that on one occasion, a poor man intended to journey across a river, but did not possess enough money to pay for his boat fare, and thus, the sailor of the boat did not allow entry to him. Upon

acquiring knowledge of this, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ sent thirty dinars as payment himself, and stated: 'From now, do not say no to any poor individual who wants to cross the river.'¹

Reviving Deen through changing mindsets

For a long period of time, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ saved the masses from misguidance by means of his statements and delineating a change in mindset, promoting internal reflection and contemplation. Gatherings held under his supervision were a treasure of advice, education, and admonishment, with many of those who were previously misguided becoming rectified by means of such. Within his gatherings, a wide array of people from a host of demographics would be seen in attendance, with scholars and jurists also in attendance. At one time, 400 people would gather with pens and inkpots, and studiously write down his words of wisdom. In this fashion, Ghaus al-A'zam delivered these Madani pearls of knowledge and wisdom to the people for forty years.²

Reviving Deen through (saintly) miracles

Ghaus al-A'zam's رَحْمَةُ اللهِ عَلَيْهِ miracles reach the extent of mass transmission, as in, they were witnessed by so many that they cannot be falsified or denied. The scholars universally agree that the number of miracles that became apparent from him are not found with any other possessor of sainthood.³

Reviving Deen through speeches and advice

Furthermore, via speeches and propagation, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ undertook countless tasks in the service of Islam. There was not a speech of his, except within it, people would accept Islam. Thieves, criminals, transgressors and sinners would repent upon his hand.⁴ His practice was to speak publicly three times a week, and countless scholars and virtuous individuals would attend. It is narrated pertaining to the number of people who would attend these gatherings that upwards of 70,000 people could be found in attendance. From amongst them, esteemed scholars and jurists of Iraq, and religious and spiritual elders could also be found.⁵

Reviving Deen through teaching

He رَحْمَةُ اللهِ عَلَيْهِ would educate others in thirty branches of Islamic knowledge. Within his *madrassa*, people would learn *Tafseer* (Exegesis of the Holy Quran), *hadith*, jurisprudence, theology, principle and grammar from him. After Zuhr prayer, he would teach the Holy Quran with *Tajweed*, as well as its various methods of recitation.⁶

Reviving Deen through writing books

In service of Islam and to rectify the Muslim nation, he رَحْمَةُ اللهِ عَلَيْهِ penned a host of books and literary content. Allamah Ala al-Deen Baghdadi رَحْمَةُ اللهِ عَلَيْهِ writes the names of seven books of Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ in his booklet, namely, *Tazkira Qadiriyyah*. After doing so, he mentions that the most reliable narration regarding the entirety of books written by Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ is sixty-nine.⁷

Reviving Deen through issuing religious edicts (fatwa)

In the field of issuing religious rulings, Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ was a possessor of such perfection and knowledge that his contemporary scholars, jurists and legal experts in Islamic rulings were left in wonder at his insight, giving indelibly easy to understand answers to complicated topics and issues. He spent numerous years in teaching, writing, issuing religious edicts and serving the religion. During his time, whenever his *Fatawa* would be taken to the scholars of Iraq, they would also express awe at the excellence of his answers.

May Allah Almighty, for the sake of Ghaus al-A'zam رَحْمَةُ اللهِ عَلَيْهِ, allow us the honour of ardently serving the religion of Islam.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

(Footnotes)

¹ (*Akhbar-ul-Akhyar*, p. 18)

² (*Akhbar-ul-Akhyar*, pp. 9-12)

³ (*Nuzha-tul-khaatir Al-Fatir*, p. 23)

⁴ (*Qalaaid Al-Jawahir*, p. 18)

⁵ (*Qalaaid Al-Jawahir*, p. 18, summarised)

⁶ (*Bahjat-ul-Asraar*, p. 225, summarised)

⁷ (*Seerat-e-Ghaus A'zam*, p. 61, selected)

Raised the sunken boat back to the surface



SHAHZAYB ATTARI MADANI

It was a regular habit of Naveed to go to his younger brother 'Hilal' and talk to him before going to bed. Today when he went to his younger brother, he saw him reading a book.

Naveed: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'

Hilal: 'وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ'

Naveed: 'What are you reading with such concentration?'

Hilal: 'Dear brother! Today our teacher told us a very nice parable about a blessed saint.'

Naveed: 'Good! Also, tell me that parable.'

Hilal: 'Sure! The teacher told us that there was a Wali of Allah عَزَّوَجَلَّ in 6th century Hijri whose blessed name was 'Abdul Qadir' and his title was 'Ghaus-e-A'zam'. Once he was walking along the riverbank where he saw a 90-year-old woman weeping. One of the disciples humbly said,

'Honourable Shaykh! This elderly woman had the only son whose marriage ceremony was arranged. After Nikah, when his beloved son along with his bride was returning home in a boat crossing this river, the boat capsized and the whole marriage procession including groom and bride drowned. 12 years have passed since this incident occurred but this poor mother is still stricken with grief. She comes to this river daily and weeps profusely over not finding the marriage procession and returns.' Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was moved with great pity and made Du'a in the court of Allah عَزَّوَجَلَّ. By the blessing of the Du'a of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, that boat started appearing on the surface carrying entire goods, marriage procession and 'bride and groom'; after a while, the boat approached the riverbank. All the people of marriage procession received blessed Du'as from Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and returned to their houses happily. Having listened to this beautiful Karamat (saintly miracle), many non-Muslims embraced Islam.' (Ghaus-e-Pak kay

Halaat, pp. 63)

Naveed: 'Well done! This is a great parable. Do I tell you some more about Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ which you may not know until now?'

Hilal: 'Yes! Why not?'

Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.'

Naveed: 'I have read all this information and a lot more in a book, namely 'Ghaus-e-Pak kay Halaat' [Biography of Ghaus-e-Pak], published by Maktaba-tul-Madinah as well as it is also mentioned in my curriculum.'



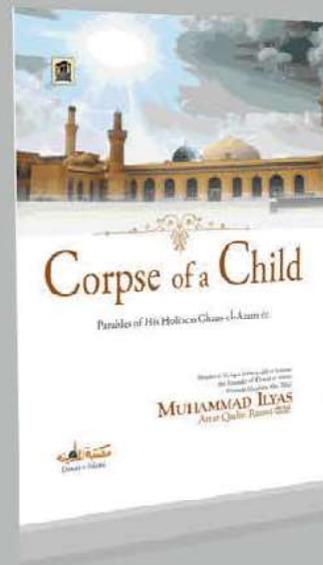
Naveed: Sarkar Ghus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ possessed great qualities such as:

- With permission of his blessed mother, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his childhood, went to a distant place 'Baghdad' for acquiring knowledge.
- It was his usual practice that when he would not be in the state of Wudu, he would make Wudu and perform 2 Rak'aat Nafl.
- He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept reciting complete Glorious Quran each night till 15 years.
- He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ kept performing Fajr Salah with the ablution made for the 'Isha till 40 years.

Hilal: 'Thank you so much for giving me such a nice information about Sarkar Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but do inform me that how do you know a lot about

Hilal: 'Kindly give me that book so that I read it.'

Naveed: 'You should sleep right now, and read this book in the morning after Fajr Salah.'





Four pieces of advice from Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Bilal Husayn Attari Madani

The sayings of our righteous predecessors رَحْمَتُهُمُ اللَّهُ تَعَالَى provide us with guidance in various walks of life. These sacred personalities went through the ups and downs of this world in their long life and normally spent it having religious awareness. Therefore, their sayings are based on their experience of several years. Let's read the sayings of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and learn from them:

1. Four types of people

There are four types of people:

1. Those who neither possess a tongue (which they may use to speak something wise) nor a heart!; such ignorant, heedless, foolish, and despicable people do not have any dignity and honour in the court of Allah Almighty. Such people are like chaff. It is necessary to avoid the company of such people. However, if you are an Islamic scholar and a preacher conveying the "call towards righteousness", do join their company, invite them

towards the obedience to Allah Almighty and make them feel fear of sins. If you do so, you will be considered as a Mujahid. The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: If Allah Almighty guides anyone through you, it is better for you than the fact that you possess red camels. (*Sahih Muslim*, pp. 1007, *Hadees* 6223)

2. The second type consists of the people who do possess a tongue, but do not possess a heart. They carry out an extremely intellectual conversation that is full of wisdom to advise others about knowledge and acting upon it, but do not act upon it themselves. They call others towards Allah Almighty but they themselves go away from Him. They mention the evils of backbiting but they themselves remain indulged in it. They pretend to be pious in front of people but declare a war against Allah Almighty by committing grave sins in seclusion. Such people are actually wolves in the guise of humans. Stay away from such people and seek refuge with Allah from their evil.

3. The third type consists of such people who have a heart but not a tongue (i.e. their heart is enlightened with knowledge and wisdom but it is not permitted to reveal the knowledge and wisdom. In fact, they have adopted complete silence so that they remain safe from socialising and conversing with people). These are pious and ascetic people. Allah Almighty has concealed them from people and covered them. Moreover, Allah Almighty has made them aware of the shortcomings of their Nafs and has enlightened their heart by making them aware of the minute details [harms] of arrogance and ostentation. They have become certain that salvation lies only in silence and seclusion. Do adopt the company of such people and serve them. *اللَّهُ عَزَّوَجَلَّ*! إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Allah Almighty will include you also among His righteous people.

4. The fourth type consists of those people who possess both, a tongue and a heart. Such people are aware of Allah Almighty and His signs. Allah Almighty has informed them of those secrets that are concealed from other people and they have the rank of being the successor of Ambiya and Mursaleen *عَلَيْهِمُ السَّلْوةُ وَالسَّلَامُ*. These noble personalities have such a high rank above which there is only the rank of Nubuwwah.

I have mentioned all the four types of people before you. If you are a contemplative and farsighted person, you should ponder over it. May Allah Almighty give us Taufeeq to carry out such deeds which are beloved by Him. (*Sharh Futooh-ul-Ghayb – translated, pp. 356; summarised*)

2. Pay attention to Faraaid before Nawafil

Saying of Ghaus-e-A'zam *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ*: A believer should first fulfil his Faraaid [obligatory acts] and Wajibat [compulsory acts]. Then he should get engaged in Sunnat-e-Muakkadah, and then he should pay attention to Nawafil and other virtuous acts. It is foolishness and arrogance to get engaged in Sunnahs and Nawafil without fulfilling Faraaid. If one carries out Sunnahs and Nawafil before [fulfilling] Faraaid, they will not be accepted. In fact, he will be disgraced. Such person's example is like a man who has been appointed by a king to serve him, but the person leaves him and gets engaged in

serving his slave. (*Sharh Futooh-ul-Ghayb – translated, pp. 511*)

3. Condemnation of sleeping in excess

Ghaus-e-Pak *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has said: The one who prefers sleeping to [the state of] wakefulness, prefers something extremely insignificant and imperfect. As sleep is the sister of death, he wants to become unaware of all the matters and resemble the deceased. Allah Almighty is free from sleep because He *عَزَّوَجَلَّ* is free from every defect. Angels do not sleep either because of being close to the Divine court. Moreover, sleep will not overcome the dwellers of Paradise either. All the goodness lies in wakefulness, and all the evils and unawareness from matters lie in sleep. The one who remains engaged in eating, drinking and sleeping more than his need and just for desire, will miss out on a lot of goodness. (*Sharh Futooh-ul-Ghayb – translated, pp. 518; summarised*)

*Din lahw mayn khona tujhay, shab subh tak sona tujhay
Sharm-e-Nabi khauf-e-Khuda, yeh bhi nahin woh bhi
nahin*

4. Persuasion of making Du'a

Ghaus-e-A'zam *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* has stated: Do not say, 'I do not make Du'a to Allah Almighty, because if something is destined for me, I will eventually receive it whether I make Du'a or not, and if something is not destined for me, my Du'a cannot make me gain it.' Make Du'a for whatever you need from the goodness of this world and the Hereafter, provided that it is not Haraam [prohibited] or a cause of Fasaad [discord]; because Allah Almighty has commanded and persuaded you to make Du'a. Allah Almighty has stated: *'أَدْعُونِي أَسْتَجِبْ لَكُمْ'* Translation from *Kanz-ul-Iman: Supplicate to Me, I will accept (it)*.² Furthermore, it has been stated: *'وَسْأَلُوا اللَّهَ مِنْ فَضْلِهِ'* Translation from *Kanz-ul-Iman: And ask Allah for His Benevolence*.³ (*Sharh Futooh-ul-Ghayb – translated, pp. 666; summarised*)

¹ That is the place of knowledge, Ma'rifat and mystical secrets of recognition of Allah *عَزَّوَجَلَّ*.

² Part 24, Surah Al-Mu'min, Ayah 60

³ Part 5, Surah An-Nisa, Ayah 32

Salah and Ghaus-e-A'zam

رَحْمَةُ اللَّهِ
تَعَالَى عَلَيْهِ



Haafiz Irfan Hafeez Attari Madani

After correcting one's faith and beliefs, Salah is the greatest and extremely important Fard [obligatory act] in all the Fara'id.¹ The Holy Quran and Hadees are full of its importance. According to one narration, it is the first matter regarding which one will be questioned on the Day of Judgement.² The Holy Quran has laid emphasis on it at many places. Our Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love for Salah. Imam Bayhaqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated in Shu'ab-ul-Iman: The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asked what the most beloved thing in Islam is in the sight of Allah عَزَّوَجَلَّ. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded: Offering Salah in its prescribed time. The one who has left Salah has no religion. Salah is a pillar of the religion.³

In the blessed Seerah [biography] of Sayyid-ul-Atqiya, Ghaus-e-A'zam, Sayyiduna Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his love for Salah is found at various places. Following are some incidents which show how great attention Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would pay to "offering Salah" in his blessed life.

The Salah of Fajr with the Wudu of Isha

Abul-Fath Harawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned: I remained in the blessed company of Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for 40 years. I saw that he would always offer Fajr Salah with the Wudu of Isha. It was his practice that whenever his Wudu would become invalid, he would perform Wudu immediately, and after performing Wudu, he would offer 2 Rak'at of Tahiyya-tul-Wudu. Moreover, after offering Isha Salah, he would go to his room, and then come out at the time of Fajr Salah.⁴

¹ Bahar-e-Shari'at, vol. 1, pp. 433

² Ibn-e-Majah, vol. 2, pp. 183

³ Shu'ab-ul-Iman, vol. 3, pp. 39, Hadees no 2807

⁴ Qala'id-ul-Jawahir, pp. 76

Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had such great love for Salah. By the blessing of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, may we also become punctual in offering Salah, and become habitual of offering Nafl Salah along with the Fard ones.

One thousand Nawafil daily

Our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would pay great

snake, I have tested a lot of "Awliya of Allah" but none of them was as steadfast as you.' Then, the jinn made repentance, being in the blessed court of Ghaus-e-A'zam. (*Bahjat-ul-Asraar*, pp. 169)

May Allah عَزَّوَجَلَّ make us a true devotee of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and grant us Taufeeq to follow his Seerah.



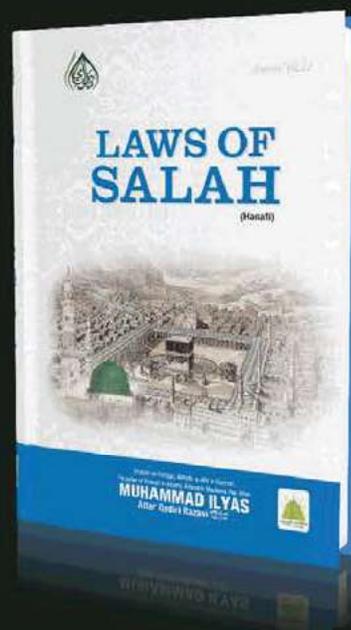
attention to Nafl Salahs. Following is a glimpse of this fact. It is narrated that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would offer one thousand Nafl Salahs daily.⁵

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

⁵ Tahreeh-ul-Khatir, pp. 45

Engrossed in Salah

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has mentioned the following parable in his booklet, namely "Jinn Resembling a Snake", that Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Once I was busy offering Salah at Jaami' Masjid Mansoor when a snake came; it placed its head at the place where I had to perform Sajdah and opened the mouth. Pushing the snake away, I managed to perform Sajdah but it wrapped itself around my neck. It then entered one of my sleeves and came out of the other. When I performed Salam after finishing the Salah, the snake disappeared. The next day, I went to the same Masjid, where I saw a big-eyed man. Seeing him, I realised the man was not a human but a jinn. The jinn said to me: 'I am the same snake that had bothered you. In the form of a

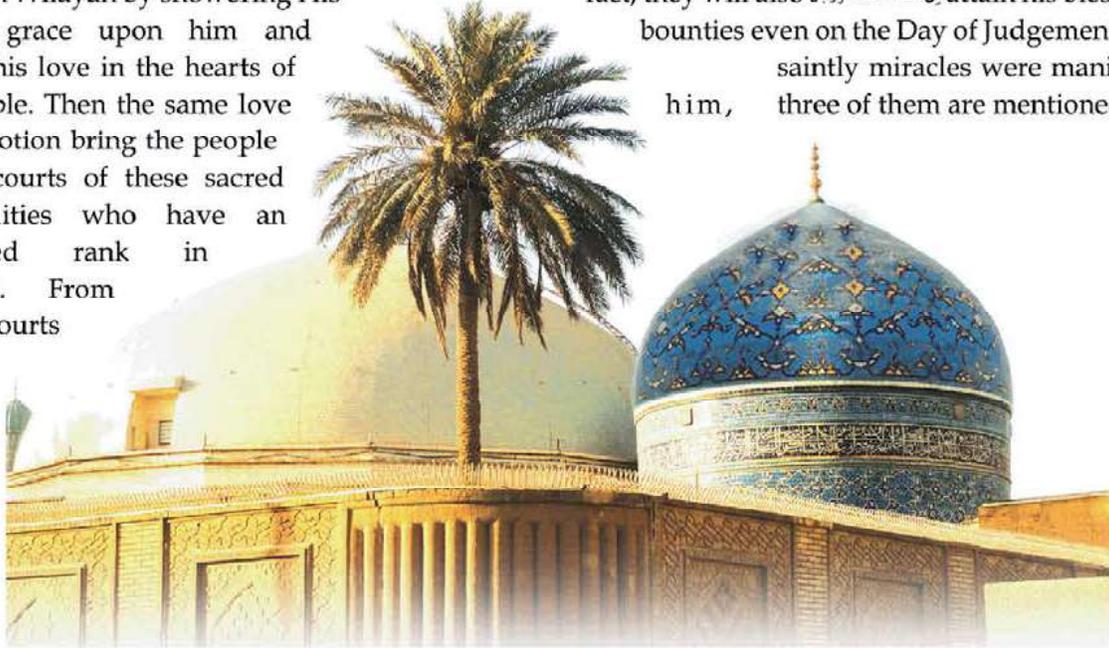


Three saintly miracles of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

Abu Ubayd Attari Madani

Whomsoever Allah Almighty wills, He عزوجل blesses him with Wilayah by showering His special grace upon him and creates his love in the hearts of the people. Then the same love and devotion bring the people to the courts of these sacred personalities who have an acclaimed rank in Wilayah. From their courts

Shaykh Sayyid 'Abdul Qaadir Jeelani رحمه الله تعالى عليه. In fact, they will also إن شاء الله عزوجل attain his blessings and bounties even on the Day of Judgement. Various saintly miracles were manifested by him, three of them are mentioned below.



people's desires are granted, difficulties are removed; people are guided and attain the closeness to Allah Almighty. By the bestowment of Allah Almighty, the blessed Awliya رحمه الله تعالى bless and shower grace upon the creation of Allah Almighty and make them reach closer to Allah Almighty. People at times gain these bounties and blessings through admonitory sermons, at times, they enlighten their inner-selves through the noble character and actions of the Awliya of Allah عزوجل and at times, people witness these blessings and grace in the shape of saintly miracles which strengthen their Iman and develop further devotion for them in their hearts. Countless people also have gained, are gaining and will keep gaining blessings until the Day of Judgement from Ghaus-e-Samdaani, Qutb-e-Rabbani, Mahboob-e-Subhani, Sayyiduna

1. Disappeared by flying in the air

Shaykh 'Abdullah Muhammad Husayni رحمه الله تعالى عليه states: Once I and Shaykh 'Ali Bin Heeti رحمه الله تعالى عليه presented ourselves in the court of Huzoor Ghaus-e-A'zam رحمه الله تعالى عليه. We saw that a young man is lying at the door. Seeing us, he said, 'Speak for me to Huzoor Ghaus-e-A'zam.' When we went inside, then Shaykh 'Ali Bin Heeti رحمه الله تعالى عليه spoke to Huzoor Ghaus-e-A'zam رحمه الله تعالى عليه about that person. Upon this, he رحمه الله تعالى عليه said, 'We have given him to you.' Shaykh 'Ali Bin Heeti رحمه الله تعالى عليه came and said to the young man that my request has been accepted in your favour. That person immediately flew in the air and disappeared. Then we inquired about this event from Huzoor Ghaus-e-Pak رحمه الله تعالى عليه. Upon this, he رحمه الله تعالى عليه replied, 'That man was 'Sahib-e-Haal' (i.e saint). He passed by here and thought to himself that there is no one like him here.

I divested him of his Haal. If Shaykh 'Ali Bin Heeti would not have come, then he would have remained in the same very state.' (*Bahjat-ul-Asraar*, pp. 142, *Barakaat-e-Qadiriyyat*, pp. 57)

2. Die by the command of Allah Almighty

Sayyiduna Abul 'Abbas Ahmad Bin Muhammad Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى narrates: Once Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى went to the Jaami' Masjid Mansoori Shareef. Upon his return, he رَحْمَةُ اللهِ تَعَالَى took his blessed shawl off, took out a scorpion and said: 'مُوتِي' i.e. *die at the command of Allah Almighty*. It died instantly. Then he رَحْمَةُ اللهِ تَعَالَى said, 'O Ahmad! It has stung me sixty times from Jaami' Masjid Mansoori till here'. (*Barakaat-e-Qadiriyyat*, pp. 66)



3. Caravan was saved from robbers

Sayyiduna Abu 'Amr 'Usman and Sayyiduna Abu Muhammad 'Abdul Haq رَحْمَتُهُمَا اللهُ تَعَالَى state that we were present in the court of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى. After performing Wudu, he رَحْمَةُ اللهِ تَعَالَى wore his wooden slippers and offered two Rak'at Salah. After performing Salam, he رَحْمَةُ اللهِ تَعَالَى chanted a slogan loudly and threw one of his wooden slippers up in the air. Then, he رَحْمَةُ اللهِ تَعَالَى proclaimed another slogan and threw the other wooden slipper. Both slippers disappeared from our sight instantly.

Then he رَحْمَةُ اللهِ تَعَالَى sat down. Due to his awe and grandeur, no one had the courage of asking him anything.

Few days later, a caravan arrived in his court from 'Ajam and they said: 'اِنَّ مَعَنَا لِلشَّيْخِ كَدْرًا' i.e. *we have a Nazr [present] of yours with us*. We sought permission from Huzoor Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى to take that Nazr. Huzoor Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى said, 'Take it.' The traders presented 1 Maund of silk, few cloth rolls, gold and those slippers that he رَحْمَةُ اللهِ تَعَالَى threw in the air that day. Astonished, we asked, 'How did you get hold of these slippers?' They said: 'We were travelling somewhere and few robbers attacked us who had two chiefs. They robbed our goods and killed some of our people. Then they went

by the stream to distribute the goods among themselves. We said to each other that it is better for us to remember our Shaykh, Sayyiduna Ghaus-e-A'zam at this time and vow for some Nazr for him upon receiving deliverance. We had just remembered Huzoor Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى and heard two loud slogans which resounded the entire jungle. We looked at the robbers. They were overtaken by fear. We thought that some other robbers have attacked them. They came to us and said, 'Here. Take your belongings and have a look at what great calamity has befallen upon us.' They took us to both their chiefs. We saw that they were lying dead and both of them had one slipper each next to them soaked with water. Then the robbers returned all our wealth. (*Bahjat-ul-Asraar*, pp.

132; summarised)

Qasam hay kay mushkil ko mushkil na paaya

Kaha ham nay jis waqt Ya Ghaus-e-A'zam

I swear I did not find a difficulty to be difficult

The moment I proclaimed Ya Ghaus-e-A'zam

(*Zauq-e-Na'at*, pp. 126)

The Urs of pious predecessors

Bright future

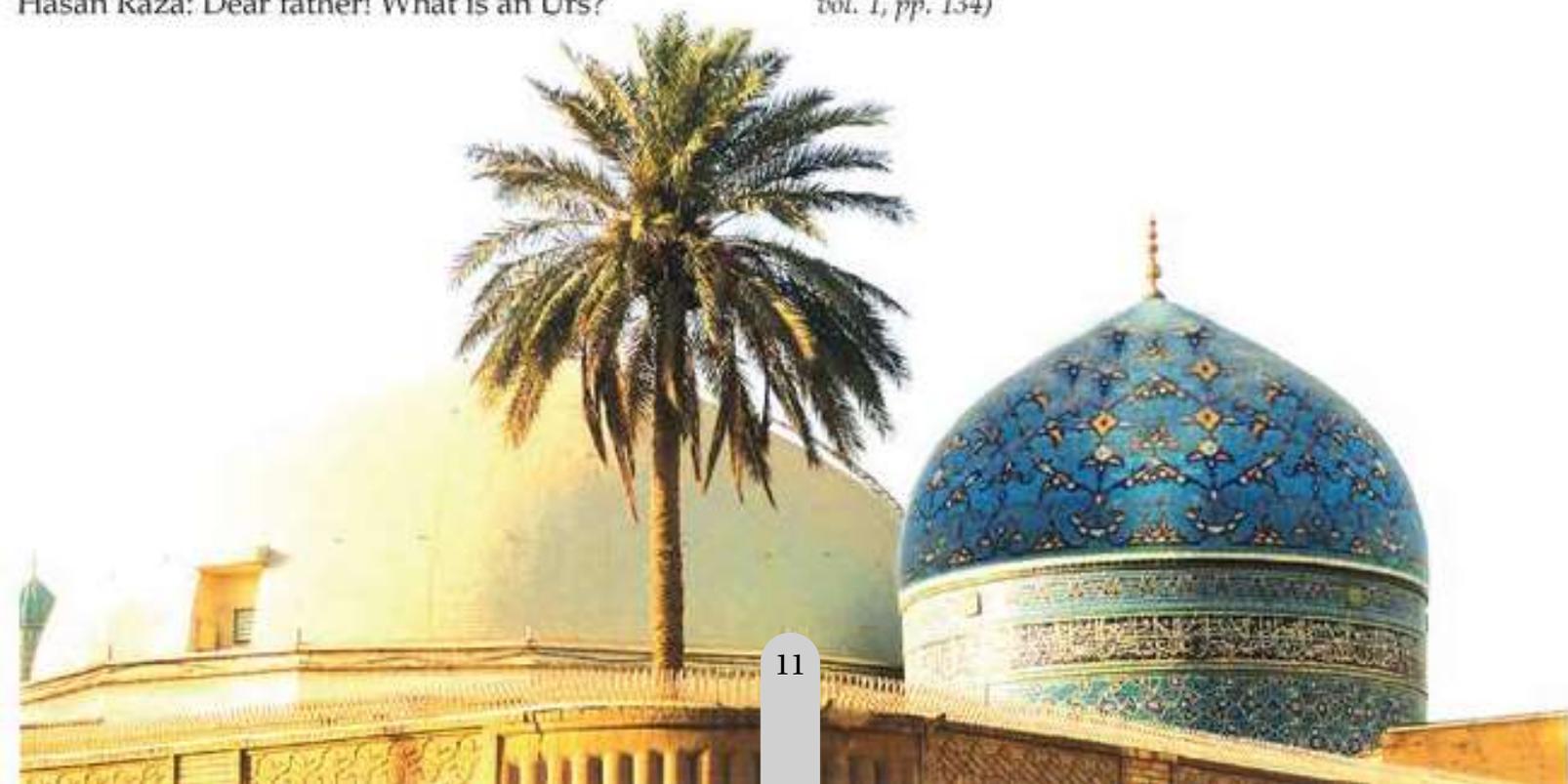
Khizr Hayat Attari Al-Madani

When Hassan Raza's father, 'Mr. Dawood', was leaving for the market, Hassan Raza also joined him. Mr. Dawood bought milk more than the usual quantity. Upon this, Hassan Raza humbly enquired his father: Dear father! Why did you buy a lot of milk today? Father replied: My son! It is 11th of Rabi'-ul-Aakhir today and the blessed Urs of great spiritual guide of Qadiriyyah Sufi order, 'Sayyiduna Ghaus-e-A'zam Abdul Qadir رَجُلٌ طَلَعَتْ عَنْهُ' is marked on this day. In connection with the blessed Urs, we will also arrange Niyaz gathering at our home. So, I have bought comparatively more quantity of milk today so that we manage this occasion gracefully.

Hasan Raza: Dear father! What is an Urs?

Father replied: My son! Generally the term 'Urs' refers to 'wedding' in Arabic language.

Annual gatherings of Fatihah held on the demise date of the pious predecessors is also called 'Urs' in Islamic terminology. The Holy Prophet صلى الله عليه وآله وسلم said: When the [blessed] questioning angels [Munkar and Nakeer] test the deceased and he [the deceased] succeeds, they [blessed angels] say: 'نَمْ كَتَوَمَةِ الْعَرُوسِ لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ' i.e., 'Sleep like the bride who is not woken by anyone except the dearest of her family. (Tirmizi, vol. 2, pp. 337, Hadees 1073) Since the [blessed] angels use the word 'Aroos' for them, so, that [blessed] day is called 'Urs. (Mirat-ul-Manajeeh, vol. 1, pp. 134)



This is for the reason, a great number of devotees visit the blessed shrines of the blessed companions, Taba'een, pious predecessors and blessed scholars on the date they depart this life and the shrine pilgrims attain blessings. The admirer and devotees arrange spiritual gatherings for their Isal-e-Sawab in the vicinity of the blessed shrines and at other places. In these Islamic gatherings, besides reciting Holy Quran, Na'at, and Zikr-o-Azkaar, the Islamic scholars and the preachers, through their speeches [Bayanaat], give information about the commandments of Almighty Allah, Sunnahs of Blessed Rasool ﷺ, life history and introduction to the pious predecessor resting in their shrines. So the Islamic scholars and honourable preachers also spread the blessed Islamic teachings of the pious predecessors. Thus such spiritual gatherings are called 'Urs of the pious predecessors'.

On 11th of Rabi-ul-Aakhir, the blessed Urs of great spiritual guide of Qadiriyyah Sufi order, Sayyiduna Ghaus-e-A'zam Abdul Qadir Jeelani رضى الله عنه is



marked with great respect and reverence. Many devotees of Ghaus-e-A'zam رضى الله عنه also term this grand event 'Bari Ghiyarveen Shareef'.

Hasan Raza humbly asked his father: Dear father! What benefit can we have by marking the blessed day of the 'Urs'?

Father replied: My son! You have asked a very good question. There are various benefits of marking the blessed day of the Urs of the pious predecessors:

1. The greatest benefit is that Almighty Allah showers His mercy upon us. It is stated in a narration that Divine mercy descends at the time when the blessed saints of Allah are remembered. (*Hilyat-ul-Awliya*, vol. 7, pp. 335, Raqm 10750)
2. By the blessings of remembering and listening about the blessed qualities of the pious predecessors, we develop devotion to these blessed personalities. The advantage of this is that we will attain the companionship of these blessed people on the Day of Judgement because the one who has devotion to the beloved ones of Allah to please Him ﷺ will have the blessed company of these blessed figures.
3. By the blessings of marking the blessed day of the Urs, we gain the information about the blessed life of pious predecessors that how they spent their entire lives following and obeying Allah Almighty and His Blessed Rasool ﷺ.

4. Likewise, after listening to the parables of the pious predecessors describing their piety, abstinence, Islamic knowledge and the acts of righteous deeds, we also develop strong eagerness for performing virtuous acts and carrying out good deeds.

May Allah Almighty grant us Taufeeq to mark the blessed day of the Urs of the pious predecessors for attaining their blessings as well showing devotion to them.

My Ghaus-e-A'zam

Fictional story

Muhammad Abbas Attari Madani

Some friends were engaged in general conversation at night sitting on a footpath; Mahfil-e-Na'at and Bayan were going on in a nearby Masjid. During the bayan, the honourable Imam Sahib said, 'Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ has said: 'كُلُّ مَنْ لَمْ يَمُتْ رَقِيَّتِي عَلَى رِقَبَتِي مِنْ اللَّهِ' 'This foot of mine is on the neck of every saint of Allah'. Hammad asked his friends: Did you people hear what the Imam Sahib said? Everyone said: No. Hammad said, Imam Sahib quoted Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ: 'This foot of mine is on the neck of every saint'. So, who is Ghaus-e-A'zam?

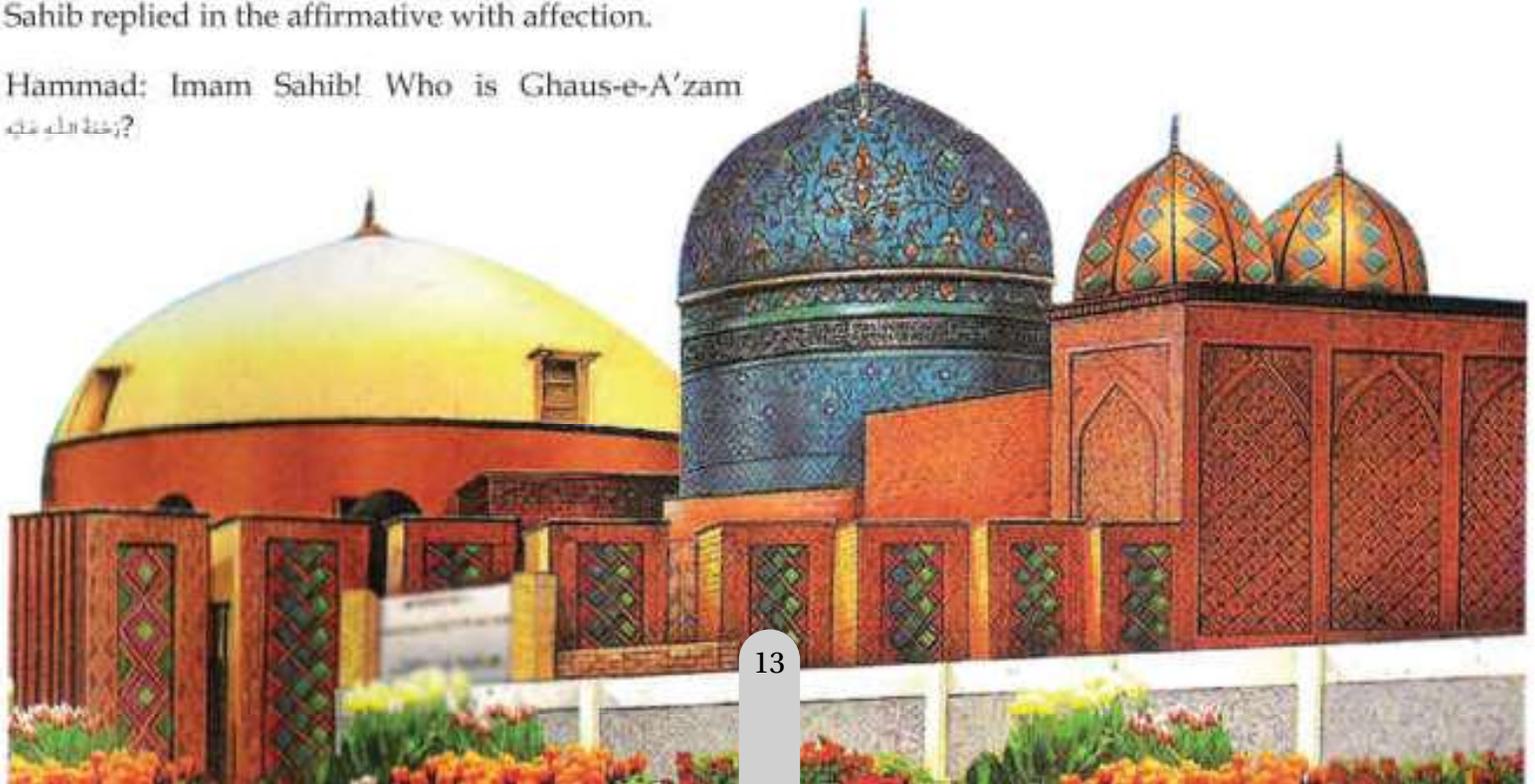
Tahir replied: Hammad! I do not know either. Other friends also answered in the same way. Next evening, the honourable Imam Sahib was going towards the Masjid. Akbar suggested his friends: Let's ask Imam Sahib about Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. Hammad, along with his friends, met Imam Sahib and sought permission to ask a question. Imam Sahib replied in the affirmative with affection.

Hammad: Imam Sahib! Who is Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ?

Imam Sahib: Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was a great Islamic scholar and highly eminent saint of Allah. Blessed name of the most revered Islamic saint is 'Abdul Qadir'; blessed Kuniyah is 'Abu Muhammad' and the blessed title of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ is Muhyuddin. He was born at dawn on the 1st of Ramadan-ul-Mubarak 470 AH, Monday in Jeelan (Baghdad). He departed this life on 11th Rabi'-ul-Aakhir 561 AH in Baghdad. He رَحْمَةُ اللَّهِ عَلَيْهِ was both a Hasani and Husayni Sayyid.

Usama: What is meant by Hasani and Husayni Sayyid?

Imam Sahib: The one whose family lineage traces back to Imam Hasan رَضِيَ اللَّهُ عَنْهُ is called 'Hasani Sayyid' and Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was blessed with direct lineage to Imam Hasan رَضِيَ اللَّهُ عَنْهُ from his father's side. It is for the reason, he رَحْمَةُ اللَّهِ عَلَيْهِ is known as 'Hasani



Sayyid'. Similarly, from his mother's side, the blessed family lineage of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ also traces back to Imam Husain رَضِيَ اللهُ عَنْهُ. So, he رَحْمَةُ اللهِ عَلَيْهِ is known as 'Husayni Sayyid'. The prayers made by Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ used to be accepted. Along with performing Fard acts, he رَحْمَةُ اللهِ عَلَيْهِ would perform Nafil Salah extensively. Up to 70000 attendees would attend the blessed gathering for

exercises and recitation of the Holy Quran extensively. He رَحْمَةُ اللهِ عَلَيْهِ performed Fajr Salah with the Wudu of Isha Salah for 40 years and completed one Holy Quran each night for 15 years. So, following in the footsteps of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ, we should also become punctual in Salah and recite the Holy Quran daily.



listening to the speech of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ.

Hammad: 70,000? Imam Sahib: Yes.

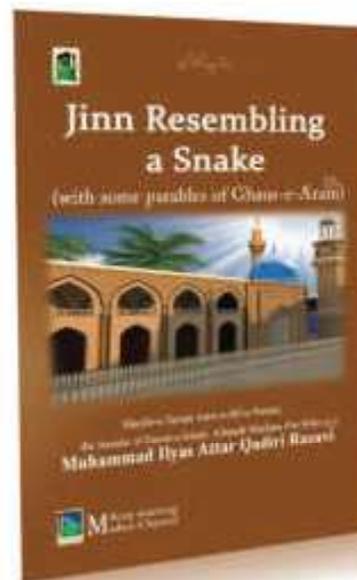
Hammad: مَا شَاءَ اللهُ! It is alright, Imam Sahib! Please tell us that if the name of this honourable Shaykh is 'Abdul Qadir', why is he known as 'Ghaus-e-A'zam'?

Imam Sahib: Dear son! Ghaus refers to the one who helps [others]. Since he رَحْمَةُ اللهِ عَلَيْهِ would help the poor, destitute and needy, people would address him by the honorific title 'Ghaus-e-A'zam'.

Hammad: يَا أَبَا الْقَادِرِ

Describing the sublime attributes of Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ Imam Sahib said: Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ would perform the acts of worship, spiritual

All of them said with one voice: We all will follow the teachings of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ.



Seven blessed sayings of Ghaus-e-Pak رَحْمَةُ اللَّهِ عَلَيْهِ

Owais Yameen Attari Madani

Ghaus-e-Pak Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ spent his life worshipping Allah عَزَّوَجَلَّ and reforming people. For a long time, he kept saving people from misguidance and showing them the straight path through his blessed sayings, books and speeches. It is stated in 'Akhhbar-ul-Akhyar', Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ devoted thirty-three years of his life to delivering Dars, teaching and writing Fatwa, whereas he رَحْمَةُ اللَّهِ عَلَيْهِ spent forty years delivering sermons to people. (Akhhbar-ul-Akhyar, pp. 9)

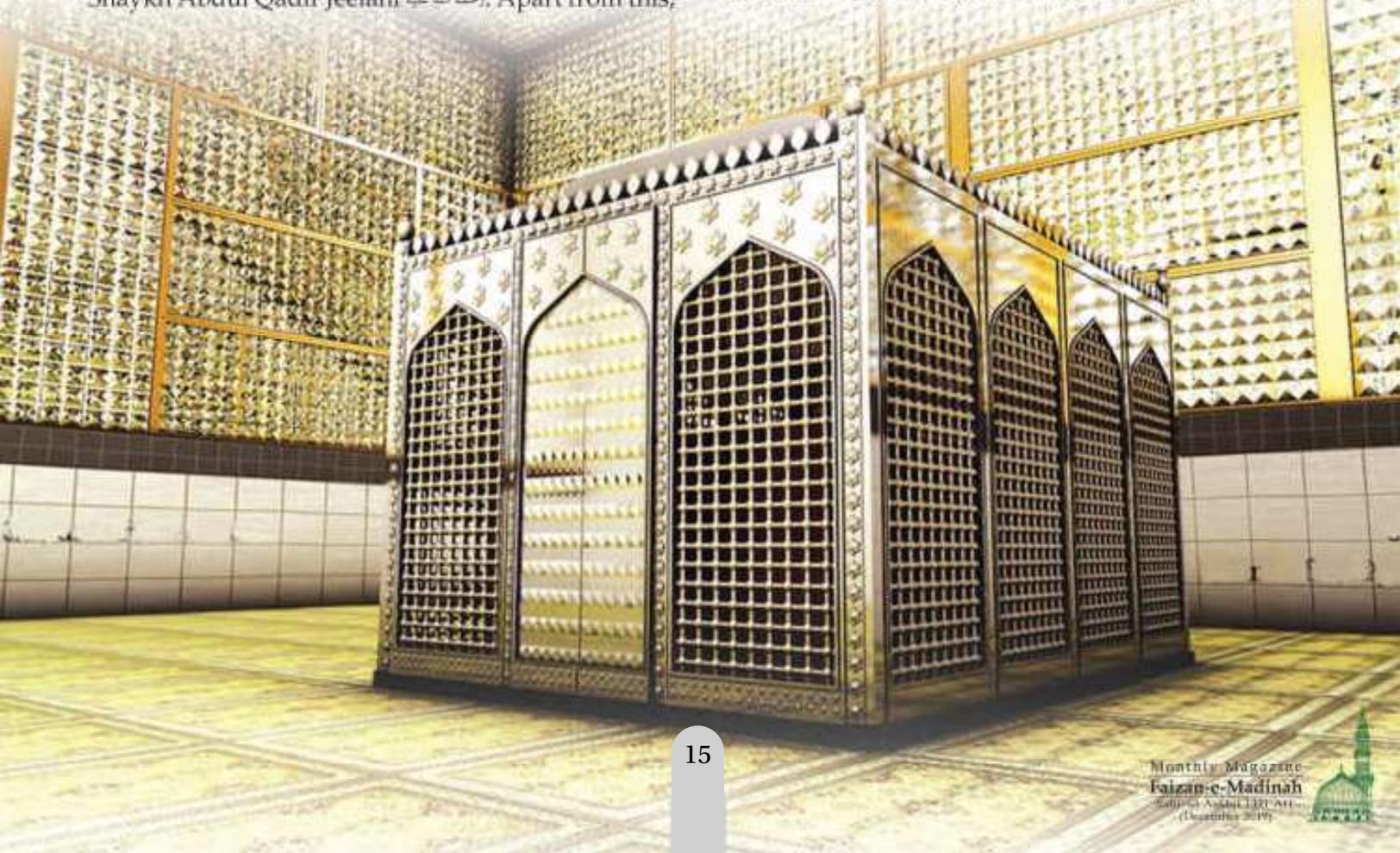
Shaykh Abdul Haq Muhaddis Dehilvi رَحْمَةُ اللَّهِ عَلَيْهِ has said: There would not be any gathering of Shaykh (Abdul Qadir Jeelani) رَحْمَةُ اللَّهِ عَلَيْهِ in which non-Muslims would not embrace Islam at the hand of Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ. Apart from this,

the disobedient, misguided, heretic and robbers would also repent at his hand. In short, when over 500 non-Muslims embraced Islam and millions of sinful people repented at his hand and gave up their bad deeds, it is needless to comment anything in this connection (i.e., everyone would derive benefits from his blessed sayings.). (Akhhbar-ul-Akhyar, pp. 13)

The blessed sayings of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ serve as a beacon of light for everyone. Let's read seven blessed sayings of Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ:

1. Be content with the will of Allah عَزَّوَجَلَّ

A Muslim should remain content with the will of



Allah ﷻ and keep in mind that the blessings he has, in fact, are the bestowal of Allah ﷻ and the trials are also from Allah Almighty. Human beings remain content with the will of Allah ﷻ when they enjoy blessings, but when they face difficulties they start complaining. About contentment in the will of Allah ﷻ, Sayyiduna Ghaus-e-A'zam Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ has said: '(O servant of Allah ﷻ!) Do not try to get blessings and avoid troubles and sufferings. If a blessing has been written in your destiny, you will surely get it whether you ask for it or not. Similarly, if a trouble has been written in your destiny and it has been decided for you, you will face it whether you dislike facing it or make Du'a to remain safe from it. So, leave all your affairs to Allah ﷻ. If you get blessings, give thanks and if you face troubles, have patience. (Derived from: Futuh-ul-Ghayb ma' Qala'id-ul-Jawahir, pp. 24)

2. Fear of Allah

Dear Islamic brothers! Fear of Allah ﷻ is essential for refraining from sins and performing virtuous deeds. As long as we have no fear of Allah Almighty, it is extremely difficult for us to stay safe from sins and perform virtuous deeds.

Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ has said: (O the servant of Allah ﷻ!) Do not be fearless of Allah ﷻ, but rather do have fear. If Allah ﷻ had not created Paradise and Hell, even then He ﷻ deserves the right that His creation should fear him, hope to Him, obey him, carry out His commands, refrain from what He has forbidden, repent in His court, become very humble and weep in His court. When you show repentance with sincerity of the heart and perform virtuous deeds with consistency, Allah ﷻ will benefit you. (Al-Fath-ul-Rabbani, pp. 75; summarised)

3. Preacher should be practicing

If the one who enjoins to do good and forbids from evil is practicing, his words will also have impact on others. So, we will have to correct our practical life for making our words effective. Sayyiduna Ghaus-e-Pak Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ has said: Advising others without practising yourself is of no

importance. It is like a house without any door and without any household goods, it is like the treasure from which nothing is spent, and it is like such a claim that has no witness. (Al-Fath-ul-Rabbani, pp. 78, summarised)

4. How to stay safe from the attacks of Nafs

Mentioning the method of staying safe from the attacks of Nafs, Sayyiduna Ghaus-e-A'zam Pak رَحْمَةُ اللهِ عَلَيْهِ has said: Nafs suggests only committing evil because it is in its nature. It will get reformed after a long time. It is obligatory for you to always oppose Nafs. Always say to your Nafs: 'Your virtuous deeds will benefit you and your bad deeds will harm you. Anyone else will neither join you in your good deeds nor will give you anything from his deeds.'

It is necessary to keep performing virtuous deeds and striving against Nafs. Your friend is the one who prevents you from evils and your enemy is the one who misguides you. How can a Nafs attain the closeness to Allah ﷻ as long as it is not safe from evils and bad desires? Your Nafs will obey you when you eliminate the desires and hopes of your Nafs. (Derived from: Al-Fath-ul-Rabbani, pp. 139, 140)

5. Wake up to the fact

There are people who are heedless of death and have high hopes. Making such people wake up to the fact Sayyiduna Ghaus-e-Pak Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ has said: O the servant of Allah ﷻ! Abandon your hopes! Get rid of your greed! Offer every Salah in a way as if it is your last Salah. Remember! It is not appropriate for a believer to sleep in the state that he does not have his will in writing beside him. O dear servant! Your way of eating, drinking, living with family, meeting with friends etc., should be like a dying man because the person whose life and all powers [and affairs] are in someone's hands should live like this in the world. (Al-Fath-ul-Rabbani, pp. 220; summarised)

6. Pondering over Hereafter

Warning the people who are heedless of the Hereafter Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ عَلَيْهِ has said: