



# The Grandeur of the Righteous

28 Pages

100 homes saved from calamity  
Spiritual wisdom of a believer

Shrines of Faruq and Mushtaq  
Knowledge of the unseen



Translated into English by  
Translation Department  
(Dawat-e-Islami)

The Amir of Ahl al-Sunnah and Founder  
of Dawat-e-Islami, Allamah Maulana Abu Bilal

**MUHAMMAD ILYAS**  
Attar Qadiri Razawi عبدالمجید بن عبدالحق

نیک بندوں کی شان

## The Grandeur of the Righteous

### The Grandeur of the Righteous

This booklet was written in Urdu by the renowned spiritual guide and Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ. **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 (*thawāb*).

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## The Grandeur of the Righteous

An English translation of 'Naik Bando Ki Shan'



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

## Supplication for reading this book

**R**ead the following supplication before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَامِ

## Translation

O Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf, vol. 1, pp. 40*)

### Note:

Recite *salāt* upon the beloved Prophet ﷺ once before and after the supplication.

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## The Grandeur of the Righteous

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## The Grandeur of the Righteous<sup>1</sup>

### Attar's du‘ā

O Lord of the Prophet ﷺ! Whosoever reads or listens to the 28-page booklet *The Grandeur of the Righteous*, allow them to love Your righteous servants and adopt the company of the pious! Also forgive them without accountability!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The excellences of reciting *ṣalāt* upon the Prophet ﷺ

‘Ārif b. ‘Ubbād رَحِمَهُ اللهُ عَلَيْهِ relates how the renowned saint Abū al-Ḥasan Shādhili رَحِمَهُ اللهُ عَلَيْهِ said:

During a journey, I came across a place filled with dangerous animals one night. They were avidly intent on harming me, so I sat on an elevated hill and said, “By Allah! I will recite *ṣalāt* upon the Messenger of Allah

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<sup>1</sup> This subject has been extracted from the book ‘Call to Righteousness’, pages 311 to 328.

## The Grandeur of the Righteous

صَلَّى اللّٰهُ عَلَيَّوَالِهٖ وَسَلَّمَ, for he declared, ‘Allah sends ten *ṣalāt* (mercies) upon whoever recites *ṣalāt* upon me once.’ If Allah sends ten mercies upon me, I shall spend the entire night in His mercy.” I did as such and experienced no fear that night.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 1 pious person, 100 homes saved from calamity

Dear Islamic brothers, never forget that if you have taken on a religious appearance, you should remain serious, measured and be friendly towards people. Such is your position, that a single smile can change not only the fate of another person but that too of their upcoming generations. Yet in contrast, the latter can even fall into misguidance from a single instance of inconsiderateness, bad manners or scolding on your part.

So, always exhibit nothing but kindness, softness and gentleness to everyone you meet. Continue to call them towards righteousness as you do so. Perhaps your individual effort to better one person will lead to the rectification of an entire family.

It is stated on page 809 of *Jahannam Mein Le Jāne Wāle Āmāp's* 1<sup>st</sup> volume (published by Maktaba-tul-Madinah):

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<sup>1</sup> *Afḍal al-ṣalāt ‘ala Sayyid al-Sādāt*, p. 22



The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Due to a pious Muslim, a hundred of his neighbouring homes have calamity distanced from them by Allah.” He then recited the following part of the Quran:

وَلَوْلَا دَفَعُ اللَّهُ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ الْأَرْضُ

**Translation from Kanz al-Īmān:** “And if Allah does not keep away some people by some others, then certainly the earth will be destroyed.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Three conditions

The righteous servants of Allah have a unique method of calling towards righteousness. Read the following faith-inspiring story, which teaches us a profound lesson:

The saint Ḥātim Aṣam رَحِمَهُ اللهُ عَلَيْهِ was persistently invited by a wealthy person to partake in a meal in the latter’s home. He responded, “I will attend if you accept these three conditions of mine: I will sit wherever I wish, eat

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<sup>1</sup> Al-Quran, 2:251

## The Grandeur of the Righteous

whatever I wish, and you must do as I say.” The wealthy man agreed.

Many people gathered to see this friend of Allah. When Ḥātim al-Aṣam رَحْمَةُ اللَّهِ عَلَيْهِ arrived at the appointed time, he sat where people had taken their shoes off. When food was distributed, the saint took a dry piece of bread out from his pouch and ate it. Once all had finished eating, he told the host to bring a stove and place a pan upon it.

When said pan had become red-hot due to the intense heat from the stove, he stood on it bare-footed and said, “I consumed a dry piece of bread today.” Saying this, he stepped away and said to those who were present, “Now you should all take turns in standing on this pan and give account for what you have just eaten.” They were stunned to hear this and collectively replied, “Your eminence! We do not have the strength to bear this (our feet cannot withstand the heat of this hot pan, as we are sinners and worldly people).”

The saint explained, “If you cannot stand on a hot pan heated in this world to give account for the bounty of a single meal, then how will you give account for the blessings of a lifetime on the Day of Judgement?” He recited the final verse of Sūrah al-Takāthur:

كُلُّكُمْ لَتُسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ۗ

**Translation from Kanz al-Īmān:** “Then indeed, on that Day, you will definitely be questioned regarding the bounties (of Allah).”<sup>1</sup> Hearing this, all in attendance were moved to tears. They all began to cry and audibly repent from their sins.<sup>2</sup>

*Yā Ilāhī! Jab hisāb-i-khanda-i-be-jā rulāe*

*Chashm-i-giryān-i-Shafī-i ‘-murtajā kā sāth hō*

*Yā Ilāhī! Jab bahēin ānkhēin hisaab-i-jurm mēin*

*Un tabassum rēiz hōntōun kī duā kā sāth hō*<sup>3</sup>

### Phrases and their meanings

*Tabassum rēiz*; smiling. *Khanda-i-be-jā*; frivolity/trivial, joking and laughter. *Chashm-i-giryān*: tearful/crying eyes. *Shafī ‘murtajā*: the intercessor in whom hope is placed.

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<sup>1</sup> Al-Quran, 102:8

<sup>2</sup> Tadhkirat al-Awliyā, p. 222

<sup>3</sup> Ḥadāiq-i-Bakhshish, p. 133

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### Explanation of Imam Aḥmad Razā Khān's poetry:

The first couplet: “O Allah! When I am taken to account for my trivial joking, pointless laughter and improper behaviour on the Final Day, and my eyes are then brimful with tears, may Your beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ—in whom all hope is placed—arrive and intercede for me!

The second: “O Allah! When giving accountability for my transgressions frightens me on the Day of Judgement and tears fall from my eyes, may du‘ās blossoming from the smiling lips of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ help me at that time!”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Picturing the Final Day

Dear Islamic brothers! Observe how the saint Ḥātim Aṣam رَحِمَهُ اللهُ عَلَيْهِ utilised unique methods to deliver a call to righteousness regarding accountability in the hereafter. Without a shadow of doubt, matters of resurrection and accountability will be severe. Describing this situation, the Proof of Islam Imam Muḥammad al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ writes in *Kīmiyā-i-Sa‘ādat*:

After death, a person will decompose and smell foul, such that others will cover their noses when coming across him. He will then become food for insects in the

grave and slowly turn to dust, which itself is insignificant and lowly.

If he were to remain as dust the way animals do after death, this indeed would have been better. Yet he will not remain this way. He will instead be raised from his grave on the Day of Judgement and placed in a terrifying scenario. When this happens, he shall find the skies have been torn apart, the stars have fallen, the sun and moon extinguished, mountains dispersed like cotton, the Earth transformed, angels of Hell throwing ropes, Hell thundering and angels giving each person their book of deeds.

He shall witness every evil deed he committed throughout his life. Everyone around him will be acutely worried about the sins they committed. It will be said to him, "Come and answer for why you did this. Why did you do this? Why did you do that? Why did you stand? Why did you sit? Why did you look? Why did you think this?" **مَعَادُ اللَّهِ** If he is unable to respond, he will be cast into Hell, where he will lament, "If only I was made as a pig or dog, I would have then become dust, for they (animals) are protected and spared from this punishment!"

### The Grandeur of the Righteous

So how does it befit he who is worse than a pig or dog (in case of not performing good deeds) to display arrogance and pride!<sup>1</sup>

Dear Islamic brothers! Now that we have been born into this world, it is impossible for us to return. Those of us waiting for others who have not yet arrived, as in those of us without children, should contemplate what their intention is behind waiting.

On pages 5 to 6 of *Kufriyah Kalimāt ke Bāre Mēin Suwāl Jawāb*:

In this day and age, anyone without children normally has great yearning to have them and leaves no stone unturned in this endeavour. If his only goal (of having a child) is to gain joy in the home and worldly solace, and he has no good intention of attaining benefit in the hereafter by having children, it as though this childless individual is thoughtlessly desiring for another to be born and then face an immense test.

Perhaps these words of mine will only be understood by those who worry of suffering a bad end. In a summary of his statement, the God-fearing saint Fuḍayl b. ‘Iyāḍ رَحْمَةُ اللَّهِ عَلَيْهِ said, “I do not envy even the most pious person, for he shall still have to witness the Day of

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<sup>1</sup> *Kīmiyā-e-Sa‘ādat*, vol. 2, p. 717

Judgement's horrors. I only envy he who is nothing (i.e. he who was not born in the first place)."<sup>1</sup>

The second Caliph of Islam 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ once said in a state of intense fear, "If only my mother had not given birth to me!"<sup>2</sup>

May Allah have mercy upon them, and may we be forgiven without accountability for their sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### If we are given our book of deeds in our left hands, what will become of us?

Dear Islamic brothers! It is time for us to take heed. We should all avoid sins and seriously contemplate how unimaginably tough the Day of Judgement will be; the Day when Allah will command us to read our sin-filled book of deeds in front of all creation.

The horrors and severity of that Day will be right in front of us. Our tongues will be hanging from our mouths due to extreme thirst, and we will also be experiencing backbreaking hunger. We will be prevented from entering Paradise, and all forms of comfort will be taken away. In these unfathomably gruelling

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<sup>1</sup> *Hilyat al-Awliyā*, vol. 8, p. 93, raqm: 11,470

<sup>2</sup> *Ṭabaqāt Ibn Sa'd*, vol. 3, p. 274

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circumstances, how will we go about reading our book of deeds, which itself is littered with sin upon sin?

We do not know whether we will be handed our book of deeds in our right or left hand. As for those given theirs in their left hand, there is nothing but loss for them. Delineating how books of deeds shall be given, Allah says in verses 19 to 37 of Sūrah al-Ḥāqqah:

***Translation from Kanz al-Īmān:*** “So, whosoever is given his book in his right hand will say, 'Take (it), read my book of deeds. I was certain that I will confront my account.' He is therefore in desired tranquillity. In a Lofty Garden. The fruit clusters of which are hanging down. 'Eat and drink with pleasure; the reward of what you sent ahead in the past days.' And whoever is given his book of deeds in his left hand will say, 'Alas! If only my book of deeds was not given to me.'

And I would not have known what my account is. Alas! If only death had put an end (to me). My wealth did not benefit me in the least. All my power has gone (from me).' (It will be said) 'Seize him, and shackle him. Then shove him into the Blazing Fire. Then stitch him in a chain, the length of which is seventy forearms.' Indeed, he did not used to believe in Allah, the Great. And did not motivate feeding the needy. So, this day, he does not have any friend here. Nor any food except the pus



(discharged) from the dwellers of Hell. No one will eat it except the criminals.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### A faith-refreshing account at the shrines of Fārūq and Mushtāq

Dear Islamic brothers! In order to develop a mindset of striving for the goodness of this world and the hereafter, and to protect yourself from the terrors of the grave and the Day of Judgement, always remain affiliated with the religious environment of Dawat-e-Islami. Wholeheartedly spread the call to righteousness and try to live your life in accordance with the Pious Deeds booklet. Also travel in sunnah-inspired Madani qafilahs in order to learn and teach the sunnah. Let us now move onto a faith-refreshing story to motivate us further in this regard.

The following is a summary of a statement given under oath by an Islamic brother from Sargodha (Punjab, Pakistan):

I believe it was 1428 AH (2006), when a friend and I went to Sahra-i-Madinah, Karachi. Here we visited the shrines of Qāri Abū ‘Ubayd Mushtāq ‘Aṭṭārī and Mufti

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<sup>1</sup> Al-Quran, 69:17-37

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Abū ‘Umar Muḥammad Fārūq ‘Aṭṭārī رحمته اللہ علیہما. The former was the late Head of Dawat-e-Islami’s Central Executive Committee and a *na’t* reciter with a melodious voice. The latter was a member of said Central Executive Committee, a memoriser of the Quran, an accomplished scholar and known as the Mufti of Dawat-e-Islami.

الْحَمْدُ لِلَّهِ That afternoon, whilst both of us were fully awake and in our senses, we heard the azan of zuhr coming clearly from the resting place of Ḥājī Mushtāq ‘Aṭṭārī رحمته اللہ علیہ. After a short time, we heard *iqāmah* delivered in the voice of Mufti Fārūq ‘Aṭṭārī رحمته اللہ علیہ. We then heard the opening takbīr of salah and subsequent takbīrs being called by the late Ḥājī Mushtāq رحمته اللہ علیہ and came to the conclusion he was leading salah in his grave. Once their congregation ended, we also clearly heard sounds of du‘ā being made. When this finished, a sweet fragrance began to emanate.

In a state of astonishment, the narrator of this incident contacted a responsible Islamic brother from Sargodha and explained what had happened. The latter congratulated him for what he experienced. In light of this faith-inspiring event, the responsible brother also informed him of the authority and status granted to the pious servants and saints of Allah, as well as the blessings of Dawat-e-Islami.

Overcome with joy, he thanked Allah for granting him the Islamic environment of Dawat-e-Islami in these testing times. He made du‘ā to Allah, asking for the ability to remain engaged in the religious work of Dawat-e-Islami day and night, live his life in accordance with the sunnah and to be granted death with faith and well-being. **اٰمِيْنَ بِجَاۗءِ النَّبِيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهٖ وَسَلَّمَ.**

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

### Thābit Bunāni offering prayer in his grave

Dear Islamic brothers! From this, we learn that Allah and His Messenger **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** bestow their immense grace upon those associated with Dawat-e-Islami. The righteous servants of Allah offering salah in their resting places is not something unheard of. Saints **رَحْمَةُ اللهِ عَلَيْهِمْ** have been proven to have done such. The *Tābi‘ī* Thābit Bunānī **رَحْمَةُ اللهِ عَلَيْهِ** submitted, “O Allah! If you grant anyone permission to offer salah in the grave, then also permit me!” After his passing, he was seen offering salah in his grave.<sup>1</sup>

### The Prophets **عَلَيْهِمُ السَّلَامُ** offer salah in their graves

The noble Prophets **عَلَيْهِمُ السَّلَامُ** are alive and perform salah in their graves, as the Messenger of Allah **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** declared,

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<sup>1</sup> *Hilyat-ul-Awliyā*, vol. 2, p. 362, raqm: 2,568

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الْأَنْبِيَاءُ أَحْيَاءُ فِي قُبُورِهِمْ يُصَلُّونَ – “The Prophets are alive in their graves, offering salah.”<sup>1</sup> Shaykh ‘Abd al-Wahhāb Sha‘rānī رَحِمَهُ اللهُ عَلَيْهِ states, “The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive in his luminous grave, in which he performs salah with *azan* and *iqamah*. In a similar manner, the other Prophets عَلَيْهِمُ السَّلَامَةُ also perform salah.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Azan and *iqamah* heard from the sacred chambers

In 63 AH the Day of Harrah occurred, in which tyrannical Yazidi forces invaded Madinah al-Munawwarah and martyred over 10,000 Muslims, including 700 Companions عَلَيْهِمُ الرِّضْوَانُ. Residents were pillaged of their belongings. Thousands of innocent young women had oppressive acts of immodesty committed against them مَعَادَ اللهِ. Horses were tied to the pillars of Masjid al-Nabawi, and people were deprived of offering salah there for three days.

It was only the *Tābi‘ī* Sa‘īd b. Musayyab رَحِمَهُ اللهُ عَلَيْهِ who remained in the masjid, and he did so by pretending to be mentally unsound. The followers of Yazīd did not martyr him as a result. He mentions, “During the days of Hurrah up until people

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<sup>1</sup> *Musnad Abu Ya‘lā*, vol. 3, p. 216, *hadith* 3412

<sup>2</sup> *Kashf al-Ghumma ‘an Jamī‘ al-Ummah*, p. 63

returned, I always heard azan and *iqāmah* coming from the blessed grave of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ<sup>1</sup>

The Reviver of Islam and Imam of Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ extolls in *Ḥadāiq-i-Bakhshish*:

*Tu zindā hai wallah tu zindā hai wallah*

*Merē chasm-i-ālam sē chup jāne wālē!*

- O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! By Allah, you are alive! By Allah, you are alive! O you who is hidden from my physical eyes!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **Fear the spiritual wisdom of a believer!**

Imam al-Ṭāifāh, Abū al-Qāsim Junayd Baghdādī رَحْمَةُ اللهِ عَلَيْهِ explains:

(My murshid) The saint Sarī Saqaṭī رَحْمَةُ اللهِ عَلَيْهِ would tell me to speak publicly and advise the people, but I did not deem myself worthy of this and avoided it as a result. One Thursday night, Allah’s Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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<sup>1</sup> *Dalāil al-Nubuwwah*, vol. 2, p. 567

## The Grandeur of the Righteous

allowed me to behold him in my dream. “Advise and give counsel to people”, he ordered.

I awoke from my sleep and without waiting for dawn, presented myself before my shaykh, Sarī Saqaṭī رَحْمَةُ اللَّهِ عَلَيْهِ. He spoke first (before I could say anything) and said, “You did not rely on what I said until the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself told you.” (The shaykh spoke of a matter to do with the unseen).

From that very morning, Imam Junayd Baghdādi رَحْمَةُ اللَّهِ عَلَيْهِ began to deliver speeches in the jāmi‘ masjid. News of this quickly spread far and wide, and people awaited his discourses with great fervour. A young man once stood up in a gathering at which he was speaking and asked, “O shaykh! What is the meaning of the hadith: اتَّقُوا فِرَاسَةَ الْمُؤْمِنِ فَإِنَّهُ يَنْظُرُ بِنُورِ اللَّهِ: – ‘Fear the spiritual wisdom (*firāsah*) of the believer, for he sees with the light of Allah.’”

Hearing this question, the shaykh lowered his head for a few moments. Upon raising it, he exclaimed, “O young man! You are Christian, and the time for you to become Muslim has arrived.” He was indeed a Christian at that time, and witnessing

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<sup>1</sup> Jāmi‘ Tirmidhi: 3138

this saintly miracle in which the shaykh discussed a matter of the unseen led to him immediately becoming Muslim.<sup>1</sup>

May Allah have mercy upon them and may we be forgiven without accountability for their sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

### Allah grants knowledge of the unseen to His saints

Dear Islamic brothers! This event informs us of an Islamic preacher's rank. **شَيْخِنَ اللّٰهِ** The humility of Imam Junayd Baghdādi **رَحْمَةُ اللّٰهِ عَلَيْهِ** left him considering himself unworthy of delivering speeches. This was despite the fact he was a hugely accomplished scholar by the grace of Allah, and he was further honoured in that the final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** came into his dream and ordered him to speak publicly.

We have also seen how by the bestowal of Allah, the final Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** possesses knowledge of the unseen. He knew Imam Junayd Baghdādi **رَحْمَةُ اللّٰهُ عَلَيْهِ** was shying away from speaking publicly despite being instructed by his shaykh. This

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<sup>1</sup> *Rawḍ al-Riyāḥīn*, p. 157

### The Grandeur of the Righteous

led to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself appearing in his dream and issuing an order in this regard.

We come to learn of how saints also have knowledge of the unseen, which is granted to them by Allah through the blessings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This is how Shaykh Sarī Saqāṭī رَحِمَهُ اللهُ عَلَيْهِ became aware of his devoted murid's dream.

With spiritual wisdom, Imam Junayd Baghdadi رَحِمَهُ اللهُ عَلَيْهِ recognised the young (previously) Christian man. He called him to righteousness in a unique manner, whilst revealing his knowledge of the unseen. This saintly miracle led to the young man becoming Muslim that very moment.

### Definition of *firāsah*

The hadith mentioned previously includes the term *firasah* (spiritual wisdom). This connotes something Allah places into the hearts of His saints, by means of which they come to know the inward states of certain people.<sup>1</sup>

In the following couplet, Imam Aḥmad Razā Khān رَحِمَهُ اللهُ عَلَيْهِ eloquently describes the perfected, unmatched vision of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is steeped in knowledge of the unseen:

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<sup>1</sup> *Al-Nihāyah*, vol. 3, p. 383



*Sar-i-Arsh par hai terī guzar dil-i-farsh par hai terī nazar*

*Malakūt o mulk mēin kōi shae nahīn woh jo tujh pe iyān nahīn*

### Phrases and their meanings

*Sar-e-Arsh*: above the ‘*Arsh*. *Malakūt*: the place where angels reside. *Iyān*: apparent.

### Explanation:

O Messenger of Allah ﷺ! You can see everything above the ‘*Arsh* and inside the earth. There is nothing in the universe hidden from you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### My friend’s dream

Dear Islamic brothers! My beloved Prophet ﷺ has knowledge of the unseen. Now in summarised form, let us discuss an incident which occurred before the founding of Dawat-e-Islami. الْحَفْصُ بْنُ عُمَرَ An Islamic brother approached this servant of Madinah عَنْهُ and mentioned he had the honour of seeing the Prophet ﷺ in his dream. With utmost decorum, he summoned the strength to speak and asked, “O

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Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Do you possess knowledge of the unseen?”

“Yes”, he replied.

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then recited a verse of the Quran. What can be said of the recitation which blossomed from his sanctified lips, his beautifully melodious voice and the elegant manner in which he articulated each letter! The Islamic brother had never heard such a delightful and sweet-sounding voice and recitation. Although the Islamic brother could not recall the entire verse, he remembered it ended with “بِضْنَيْنِ”. I then recited the 24<sup>th</sup> verse of Sūrah Takwīr:

وَمَا هُوَ عَلَى الْغَيْبِ بِضْنَيْنٍ ﴿٢٤﴾

“Yes, yes! This was the verse”, he then said. This servant of Madinah عَفِي عَنْهُ informed him of its translation and told him how the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses knowledge of the unseen, by the mercy and bestowal of Allah.

Dear Islamic brothers! After hearing this, a person should not fall prey to Satanic whispers and say, “They are using dreams to prove how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has knowledge of the unseen, whereas the dream of a non-Prophet cannot be used as evidence.” This servant of Madinah عَفِي عَنْهُ acknowledges not every matter can be resolved through dreams. Yet it is not the

dream itself that is being used as evidence here, but the Quranic verse mentioned in the dream instead. This verse is indeed proof of how the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses knowledge of the unseen. Turn your attention to this verse's translation:

وَمَا هُوَ عَلَى الْغَيْبِ بِضَنِينٍ ﴿٢٢﴾

**Translation from Kanz al-Īmān:** “And this Prophet is not miserly in revealing (the knowledge of) the unseen.”<sup>1</sup>

This verse highlights how the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informs us of the unseen, and only he who knows of something can inform others of it. Without any shadow of a doubt, the mercy for all worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is profoundly knowledgeable of the unseen by the bestowal of the Lord of all worlds.

The Reviver of Islam and Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ writes:

*Aūr kōi ghayb kyā tum sē nihān hō bhalā*  
*Jab na Khudā hī chupā tum pe carōrōun durūd*

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<sup>1</sup> Al-Quran, 81:24

## The Grandeur of the Righteous

### Explanation

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What can be said about your grandeur! On the night of M'irāj, while in a state of wakefulness, you saw your Lord Almighty with your physical eyes. If Allah showed Himself to you by His grace, despite Him being unseen even to the unseen (*ghayb al-ghayb*), what other matter of the unseen could remain hidden from you?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The shaking of Uḥud stopped with a single strike

The following Hadith is mentioned in *Ṣaḥīḥ Bukhāri* and narrated by the Companion Anas رَضِيَ اللهُ عَنْهُ:

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ climbed Mount Uḥud with the Companions Abu Bakr, 'Umar and 'Uthmān رَضِيَ اللهُ عَنْهُمْ. The mountain began to shake and sway due to them (out of joy). The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ struck it with his blessed foot and said, **أَثْبَتُ أَحَدُ فِئَتَيْكَ نَبِيٌّ وَصِدِّيقٌ**, وَ شَهِيدَانِ – “Uḥud! Become still, for upon you is a Prophet, a *Ṣiddīq* and two martyrs.”<sup>1</sup>

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<sup>1</sup> *Ṣaḥīḥ al-Bukhāri*: 3,675

## The above-mentioned Hadith proves knowledge of the unseen

Dear Islamic brothers! It is أَظْهَرُ مِنَ الشَّمْسِ وَأَبْيَنُ مِنَ الْأَمْسِ—clearer than the Sun and more certain than yesterday - that this hadith categorically proves our Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses knowledge of the unseen by the grace of Allah. This is why he said to Mount Uḥud, “Upon you is a Prophet, a *Ṣiddīq* and two martyrs.” If revealing a person will be a martyr whilst they are still alive is not knowledge of the unseen, then what else is?

On pages 408 to 409 of *Mirāt al-Manājīh*, Mufti Ahmad Yār Khān رَحِمَهُ اللَّهُ عَلَيْهِ comments on this hadith:

We learn the accepted people of Allah are made beloved to the entirety of creation (i.e. to trees, rocks, rivers, mountains, etc.). They all celebrate their arrival, with even stones and mountains knowing about them.

We also learn that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has knowledge of each person’s end, as he revealed two of the Companions present there would attain martyrdom.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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<sup>1</sup> *Mirāt al-Manājīh*, vol. 8, p. 408

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## Definition of *ghayb* (the unseen)

Mufti Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ says in his *Tafsīr Na‘īmī*:

The (literal) meaning of *ghayb* is that which is hidden. Its technical definition entails something hidden from both one’s inner and outer senses, and one’s intellect.

This means knowledge of it cannot be acquired through faculties of seeing, smelling or hearing etc., nor can it be comprehended through intellect or introspection.<sup>1</sup>

For example, Paradise is *ghayb* for us in this present moment, for we cannot come to know of it through sensory perception (by using our eyes, nose, ears, etc.). *Ghayb* is that which is concealed and cannot be perceived by the five senses of seeing, listening, smelling, tasting or touching, nor can one learn and understand it through contemplation.<sup>2</sup>

## Elders of this *ummah* and what they say about knowledge of the unseen

Through the blessings of the noble Prophets عَلَيْهِمُ السَّلَامُ, saints رَحْمَةُ اللَّهِ عَلَيْهِمْ are also granted knowledge of the unseen. Let us hear some statements of prominent personalities in this regard.

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<sup>1</sup> *Tafsīr Na‘īmī*, vol. 1, p. 121

<sup>2</sup> *Tafsīr al-Bayḍāwī*, vol. 1, p. 116

The scholar ‘Alī Qāri رَحْمَةُ اللهِ عَلَيْهِ said, “We believe a person traverses various spiritual stations until he arrives at the attribute of spirituality; he attains knowledge of the unseen at this point.”<sup>1</sup>

He writes in another place:

As the light of faith grows in strength, a person realises the reality of material things. Not only does the unseen then become apparent to him, but that which is unseen even to the unseen (*ghayb al-ghayb*) also does.<sup>2</sup>

Imam Ibn Ḥajr رَحْمَةُ اللهِ عَلَيْهِ writes:

It is totally valid for saints to have knowledge of the unseen regarding a matter or several matters. This has been displayed by many of them and become widely reputed.<sup>3</sup>

An imam of the Naqshbandi spiritual order, Imam ‘Azīzān رَحْمَةُ اللهِ عَلَيْهِ revealed, “To these saints, the Earth appears like a table spread.”<sup>4</sup>

This means just as everything on a table spread can be seen, everything on the Earth is made visible to them. Quoting this,

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<sup>1</sup> *Mirqāt al-Mafātīḥ*, vol. 1, p. 128

<sup>2</sup> *Mirqāt al-Mafātīḥ*, vol. 1, p. 119

<sup>3</sup> *al-I‘lām bi Qawāṭ al-Islam*, p. 359

<sup>4</sup> *Nafḥāt al-Ins*, p. 387

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Khawājah Bahā al-Ḥaqq wa al-Dīn Naqshbandi رَحْمَةُ اللهِ عَلَيْهِ added, “We say it (the Earth) is like the surface of a fingernail for them; nothing is hidden from their sight.”<sup>1</sup>

Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ writes in volume 4, page 371 of *Tafsīr Naʿīmī*, with reference to *Tafsīr Rūḥ al-Maʿānī*:

Some saints of Allah, who are people of spiritual unveilings (*kashf*), are also informed regarding the unseen. They attain this through the mediation of a Prophet however, not without means.

The Crown of the Saints, Shaykh ‘Abd al-Qādir Jīlāni رَحْمَةُ اللهِ عَلَيْهِ writes in his *Qaṣīdah Ghawthiyyah*:

كُنْتُ إِلَى بِلَادِ اللهِ جَبَعًا  
كَخَرْدَلٍ عَلَى حُمِّ التِّصَالِ

- I have seen all the cities of Allah in the same manner as a few mustard seeds.

The hadith expert ‘Abd al-Ḥaqq Dihlāwī رَحْمَةُ اللهِ عَلَيْهِ relates the following statement of Shaykh ‘Abd al-Qādir Jīlāni رَحْمَةُ اللهِ عَلَيْهِ on page 15 of *Akḥbār al-Akhyār*:

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<sup>1</sup> *al-ʿĪmān bi Qawāṭ al-Islām*, pp. 387 - 388



If shari‘ah had not placed a lock on my tongue, I would have informed you of what you eat and keep at home. I am aware of your inner and outer states, for you are like transparent glass before me.

Mawlānā Rūmī رَحْمَةُ اللهِ عَلَيْهِ writes in his *Mathnawī*:

لَوْحٌ مَحْفُوظٌ أَسْتُ بِشِيشِ أَوْلِيَاءِ  
أَزْجَهُ مَحْفُوظٌ أَسْتُ مَحْفُوظٌ أَزْ خَطَا

- The Preserved Tablet (*Lawḥ al-Maḥfūz*), which is free from every flaw, remains in sight of the saints of Allah

رَحْمَةُ اللهِ عَلَيْهِ.

Shaykh ‘Abd al-‘Azīz Diḥlawī رَحْمَةُ اللهِ عَلَيْهِ writes in *Tafsīr ‘Azīzī* whilst commenting on Sūrah Jinn:

Being informed regarding the Preserved Tablet, and viewing what is written upon it, has been reported from some saints of Allah by way of mass-transmission (*tawātur*).

**Note:** Content extracted from the Amir of Ahl al-Sunnah’s book *Call to Righteousness* ends here.

### The attributes of Allah's saints

Describing the qualities possessed by a saint of Allah, Mufti Sayyid Na'im al-Din Murādābādi رَحْمَةُ اللهِ عَلَيْهِ explains:

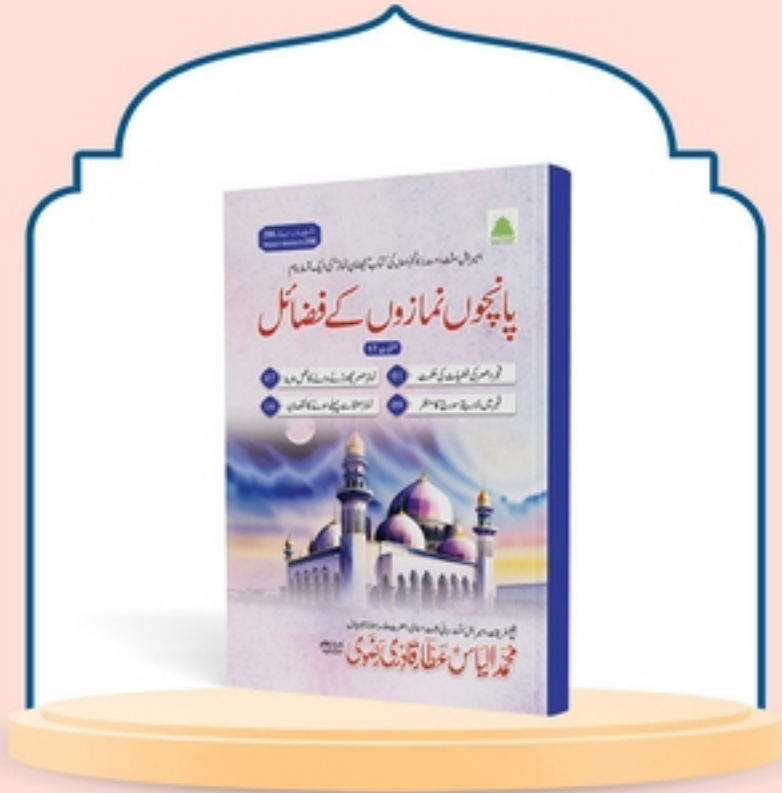
A saint is he who attains proximity to Allah through performing obligatory acts of worship. He remains engaged in obeying Allah, and his heart remains submerged in gnosis of Allah's Majesty. Whenever he looks, he sees proofs of divine power. Whenever he listens, he hears only the signs of Allah. Whenever he speaks, he speaks only in glorification of his Lord. Whenever he moves, he obeys Allah in his movements. Whenever he strives, he only strives in that which earns him closer proximity to the Divine.

A saint does not tire of remembering Allah, and the eyes of his heart do not see anything except Him. These are the qualities possessed by saints. When a servant reaches this state, Allah protects and helps him.<sup>1</sup>

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<sup>1</sup> *Tafsīr Khazāin al-'Irfān, Yunus, under verse no: 62*

## Next Week Booklet



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