

WEEKLY BOOKLET:335



# BLESSINGS OF KHWAJAH GHARIB NAWAZ رحمۃ اللہ علیہ

14 Pages



Shaykh-e-Tariqat Ameer Ahl-e-Sunnah Founder of  
Dawat-e-Islami Hazrat Allama Maulana Abu Bilal

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Blessings of Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ

# Blessings of Khwājah Gharīb

Nawāz رَحْمَةُ اللهِ عَلَيْهِ

This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address with the intention of earning reward.

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## Blessings of Khwājah Gharīb Nawāz رَحْمَةُ اللّٰهِ عَلَيْهِ

An English translation of 'Karamaat-e-Khwājah Gharīb Nawāz رَحْمَةُ اللّٰهِ عَلَيْهِ'



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

## **Du‘ā for reading this book**

**R**ecite the following du‘ā (supplication) before you read a religious book or an Islamic lesson. You will remember whatever you study **اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! 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-Mustaṭraf*, vol. 1, p. 40)

### **Note:**

Recite *ṣalāt* upon the Prophet ﷺ once before and after.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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**Blessings of Khwājah Gharīb Nawāz** <sup>1</sup> رحمۃ اللہ علیہ

### Du'a of Ameer Ahl al-Sunnah:

O Allah Almighty! May the faith of the reciter or listener of the 18-pages booklet “**Blessings of Khwājah Gharīb Nawāz**” be protected, and forgive him and his parents without accountability.

اٰمِيْنُ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

The beloved Prophet ﷺ said:

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<sup>1</sup> The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri دامك بركاتكهم العاليمه, delivered a speech at the International Madani Markaz Faizan-e-Madinah (Karachi) before the Madani Muzakarah on the occasion of the death anniversary of Khwājah Gharīb Nawāz عليه اللہ علیہ, 6<sup>th</sup> Rajab al-Murajjab 1444 AH - 28<sup>th</sup> January 2023. This is presented here by the Department of the Weekly Booklet in the form of a booklet after necessary amendments and additions.

No two people who love each other for the sake of Allah Almighty meet, shake hands, and send *ṣalāt* upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, except that their preceding and future sins are forgiven before they separate.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Oppressive king

It is related that a king was an evil-tempered tyrant. He had a beautiful orchard at the edge of a city, which had a clear pool in it. A righteous person passed by there, entered, bathed in the pool, offered salah and occupied himself in the recital of the noble Quran. Meanwhile, the tumult of the arrival of the king was heard. That pious individual remained engrossed in the remembrance of Allah Almighty.

When the king entered with all his pomp and glory, seeing a man in simple clothing at the edge of the pool, he flew into a rage. “Who gave this man permission to sit in my orchard,” he bellowed at his soldiers. They were in a frightened state, when all of a sudden, the piercing gaze of that devout man fell upon the king. Immediately, the king began to quiver and, in a state of convulsion, fell to the ground unconscious.

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<sup>1</sup> *Musnad Abī Ya‘lā*: 2951

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The righteous man took some water and sprinkled it on the king's face. After some time, the king regained consciousness and humbly asked for forgiveness for his error. He and his entire entourage then repented at the hands of that pious individual and became his devotees.<sup>1</sup>

O devotees of Khwājah Gharīb Nawāz! Do you know who this pious, awe-inspiring personality was? It was none other than the great exemplar of the Chishtī spiritual chain, Sultan al-Hind, Sayyidunā Gharīb Nawāz Ḥasan al-Sanjārī رَحْمَةُ اللهِ عَلَيْهِ, who proceeded to become the uncrowned king of Hind.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Meaning of Khwājah and an introduction

You have probably heard the word Khwājah from a young age. Let us learn the meaning of this term. It is a Persian word whose linguistic meaning is leader, master.<sup>2</sup> His real name is Ḥasan, whereas his famous title is Mu'īn al-Dīn (Mu'īn al-Ḥaqq wa al-Dīn, i.e. helper of the truth and religion). Other titles include: 'Aṭā'-e-Rasūl, Sultan al-Hind, Gharīb Nawāz, etc.

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<sup>1</sup> *Hind Kay Rājā*, p. 74

<sup>2</sup> *Feroz al-Lughat*, p. 633



He was born on 14 Rajab al-Murajjab, 537 AH, corresponding to 1142 AD, in the Sanjar area of Sijistān or Sistān (modern day Iran), and passed away on 6 Rajab al-Murajjab, 633 AH.<sup>1</sup>

## Devotee of the noble Quran

Our beloved Khwājah رحمۃ اللہ علیہ was a memoriser of the noble Quran and very devoted to it. He would complete its recital once every day and once every evening. When he would reach the end, he would hear a voice from the unseen, “O Mu‘īn al-Dīn! I have accepted your completion of the Quran.”<sup>2</sup>

## Remedy for sharpening eyesight

Khwājah Gharīb Nawāz رحمۃ اللہ علیہ states, “Whichever person looks at the noble Quran, his sight increases due to the grace and mercy of Allah Almighty, and his eye never ails, and it never becomes dry.”<sup>3</sup>

O devotees of Gharīb Nawāz! Our Khwājah would recite the noble Quran twice in a day, and we who claim to be his devotees are unable to complete it in a whole month or even a year. What a strange devotion this is. How fortunate it would be if we could gain the blessing of reciting the noble Quran

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<sup>1</sup> *Karamat-e- Khwājah*, p. 2

<sup>2</sup> *Siyar al-Aqtāb*, p. 136

<sup>3</sup> *Mu‘īn al-Arwāh*, p. 214

**Blessings of Khwājah Gharīb Nawāz** رَحْمَةُ اللَّهِ عَلَيْهِ

daily, following his example. If the noble Quran is frequently recited within one's home, the mercy of Allah Almighty will continue to descend and **لَنْ يَسَاءَ اللَّهُ** calamities will be repelled. What can be said of the glory of Quranic recital!

### Most superior worship

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

أَفْضَلُ عِبَادَةٍ أُمَّتِي قِرَاءَةُ الْقُرْآنِ

**“The most superior worship of my ummah is recital of the noble Quran.”<sup>1</sup>**

O devotees of Gharīb Nawāz! Did you note the virtue of reciting the noble Quran? Quranic recital is an excellent act of worship.

Sadly, we are heedless of this act of piety as well. It is a tragedy of epic proportions that it would probably not be wrong to say that most of us cannot recite the noble Quran properly even whilst looking at its words. People have knowledge of grammatical tenses and mathematics, they possess big worldly qualifications and the world considers them learned; but if this so-called educated person is unable to recite the noble Quran even whilst looking at it, then how is he learned? What kind of Muslim is this?

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<sup>1</sup> *Shu'ab al-Īmān*: 2022

## Who is worthy of admiration?

When I think about a reciter of the Quran, I admire him, thinking, “How fortunate he is that he recites the Book of Allah Almighty correctly. Millionaires and billionaires to one side, and that one reciter of the noble Quran on the other side.”

These are my heartfelt sentiments that I find the reciter of the noble Quran worthy of admiration. Fix a time to recite the noble Quran habitually. Whether it be one juz, half, or even a quarter, as long as there is some recitation daily, you will gain its blessings. We should strive for the pleasure of Allah Almighty.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدَ

## The Crown of the Saints: Shaykh ‘Abd al-Qādir al-Jilānī

رحمة اللہ علیہ and Khwājah Gharīb Nawāz

O devotees of the noble saints! Sayyidunā Khwājah Gharīb Nawāz Mu‘īn al-Dīn Ḥasan al-Sijzī رحمة اللہ علیہ was نجیب الطرفین (i.e. a Ḥasanī Ḥusaynī Sayyid).

‘Allāmah Arshad al-Qādirī رحمة اللہ علیہ writes:

From his noble father’s side, his hereditary chain reaches Sayyidunā Imam Ḥusayn رحمة اللہ علیہ, and from his respected mother’s side, it reaches Sayyidunā Imam Ḥasan رحمة اللہ علیہ,

### Blessings of Khwājah Gharīb Nawāz رحمته اللوعليه

the sons of Sayyidunā Imam ‘Alī رضي الله عنه and Sayyidatunā Fāṭimah رضي الله عنها. Sayyidunā Gharīb Nawāz’s mother was Shaykh ‘Abd al-Qādir al-Jīlānī’s paternal cousin. From this perspective, the latter was Sayyidunā Gharīb Nawāz’s maternal uncle.<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Marvel of Khwājah Gharīb Nawāz related by Imam Aḥmad Razā Khan رحمته اللوعليه

The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رحمته اللوعليه states:

Much grace and blessings are attained at the resting place of Sayyidunā Sulṭān al-Hind, Khwājah Gharīb Nawāz رحمته اللوعليه. Mawlānā Barakāt Ahmad Ṣāhib رحمته اللوعليه, who was my fellow disciple and a student of my noble father رحمته اللوعليه, informed me that, “I saw with my own eyes that a non-Muslim who was covered from head to toe in boils—Allah knows how profuse they were—would come at noon exactly and roll over on the hot stones in front of the blessed resting place, saying, ‘O Khwājah! My body is

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<sup>1</sup> *Hayat-e-Khwājah-e-A’zam*, p. 69

burning.’ On the third day, I saw that he was perfectly fine.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 30 years of crying and sorrow concerning salah

Mentioning his travels, Khwājah Gharīb Nawāz رحمۃ اللہ علیہ states:

Once, I went to a city near the land of al-Shām. Outside the city was a cave in which a pious individual, Shaykh Awḥad Muḥammad al-Wāḥid al-Ghuraizī رحمۃ اللہ علیہ, lived. He was so old, and his body appeared to be just bones. When I went to visit him, I saw him seated on a prayer mat with two lions standing nearby. Afraid, I was unable to approach. At that moment, his gaze fell upon me and he said, “Do not fear. Come.”

I drew near, greeted him with salām, shook his hand and sat down. The first thing he informed me was, “If you do not intend a thing, it will not intend you. When the fear of Allah Almighty is in your heart, everything will fear you. How will a lion be able to frighten you?”

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<sup>1</sup> *Malfūzāt-e-Ala Hazrat*, p. 384

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After this, he asked me about myself and counselled me, “Remain serving the pious people; you will become like them.”

Then, informing me of his own state, he said, “I have spent many years residing in this cave. I am isolated from people, and for 30 years, sorrow concerning one thing makes me weep day and night.”

I asked, “My master, sorrow of what?”

He replied, “The sorrow of salah. Whenever I pray, I look at myself and cry lest I have missed a condition resulting in my prayer being cast in my face and everything being ruined. If you have fulfilled the right of salah, then indeed you have accomplished a great deed. Otherwise, you have wasted your life. The mere skin and bones that are visible on my body are due to this very sorrow that I do not know to this day whether I have fulfilled the right of salah or not. Salah is a very big responsibility. Whoever does not fulfil it will be ashamed on the Day of Judgement and will not be able to show his face.”

After relating this account, Sayyidunā Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ gave counsel with teary eyes, “Salah is the pillar of Islam. As long as the pillar is sound, the house is sound. When the pillar collapses, the house will also collapse.”

Since salah is the likeness of a pillar for Islam, if there is a fault in the salah, it will be a cause of defect in [a person's] Islam.<sup>1</sup>

## Salah is a cause of honour

O devotees of Gharīb Nawāz رَحْمَةُ اللَّهِ عَلَيْهِ! Did you observe how important salah was to the pious predecessors? Despite living in isolation in a cave and performing so much worship and spiritual devotion, the shaykh was saying that he felt sorrow concerning salah. As for us, do we even know how to pray properly? What are the obligatory acts of salah? What are its conditions? Despite this, we feel we are very pious and diligent in our salah.

People who do not offer salah are heard saying, “Who knows what wrong we have done because of which our problems are not being resolved.” They are blind to the sin of abandoning salah. In the famous book of Khwājah Gharīb Nawāz's رَحْمَةُ اللَّهِ عَلَيْهِ statements, *Dalīl al-‘Ārifīn*, it is mentioned:

Only through salah can a person be worthy of respect. Is the one who does not pray honourable? Salah is the ascension of a believer. It is higher than all stations. Salah is the primary means of meeting Allah Almighty. In the

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<sup>1</sup> *Dalīl al-‘Ārifīn Fārsī*, p. 11

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hadith of *Ṣaḥīḥ Muslim*, it is stated, “The praying person holds secret conversation with Allah Almighty.”<sup>1</sup>

Khwājah Gharīb Nawāz رَحْمَةُ اللَّهِ عَلَيْهِ further states, “Salah is a trust that Allah Almighty has assigned to His servants. Therefore, it is necessary for the servants to avoid any treachery concerning it.”<sup>2</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Salah in the two holy Sanctuaries

May Allah Almighty make us diligent in salah for the sake of Khwājah Gharīb Nawāz رَحْمَةُ اللَّهِ عَلَيْهِ. Ponder! No one can advance in religion without salah. Even if one acquires outward worldly advancement, progress in the religion is only through salah. Nobody is excused from salah. It is obligatory upon us five times a day, and it was obligatory upon the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ six times a day; tahajjud prayer was also obligatory upon him.<sup>3</sup>

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not leave salah. All the noble Companions رَضِيَ اللَّهُ عَنْهُمْ and honourable saints رَحْمَةُ اللَّهِ عَلَيْهِمْ

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<sup>1</sup> *Ṣaḥīḥ Muslim: 1230; Dalīl al-‘Ārifīn Fārsī, p. 3*

<sup>2</sup> *Dalīl al-‘Ārifīn Fārsī, p. 10*

<sup>3</sup> *Tafsīr Khāzin, Al-Muzzammil, verse no 4, vol. 4, p. 344*



were diligent in their salah. No one who abandons salah can be a saint.

We say we do not seek any form of proximity to pseudo-spiritual guides who do not pray or to those who remain seated during the prayer time and continue to chat away, claiming that they sometimes offer salah in Makkah or Madinah. Likewise, some lower their head and claim to have performed salah, though they were not seen to have done so.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Punishment for abandoning salah

Whoever intentionally abandons a single salah shall enter Hellfire through a specific door upon which the names of those who abandon prayer are inscribed. The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ states, “Whoever intentionally misses a single prayer is deserving of thousands of years of punishment in the Hellfire.”<sup>1</sup>

Even if he makes up the salah later, leaving salah is a major sin. Sadly, nowadays, the one who does not offer salah is respected by people. We do not go around humiliating those who do not pray, but the reality is:

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<sup>1</sup> *Fatāwā al-Razawīyyah*, vol. 9, p. 158

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*Roze Mahshar ke jan gudaaz buwadd*

*Awwalīn porsish namaaz buwadd*

*The Day of Judgement will be life-melting*

*Prayer will be first in that questioning*

Meaning, there will be intense boiling heat, which dissolves life on the Day of Judgement. At that time, the first matter that one will be questioned about is salah. Whoever's salah is not in order, his subsequent affairs will be even worse.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Salah first

O devotees of Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ! There is no option except to offer salah. You may arrange countless *niyāz* and commemorations of the death anniversaries of the noble saints, and you may help the poor and widows, but if you do not offer salah, salvation is very difficult. I have been saying for many years: “I am one who offers salah and also one who arranges *niyāz*.”

First, I am one who offers salah, then I am a *niyāzi*.<sup>1</sup> Salah is obligatory and *niyāz* is recommended. We will not leave *niyāz*

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<sup>1</sup> *Niyāzi* is also a tribe and a surname. *Niyāzi* here is in the meaning of one who arranges *niyāz* in relation to the noble saints.

either as it is from the practices of Ahl al-Sunnah. We should act on both; if we offer salah, our *niyāz* will be accepted too لَنْ يَسَاءَ اللهُ.

May Allah Almighty make us all diligent in offering salah, save us from sins and allow us to walk in the footsteps of the noble saints. For the sake of Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ, may He make us servants that He is pleased with.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### I will not leave salah and fasting

O devotees of Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ! Tonight is the commemoration of the passing of Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ; it is a night of blessings for us. Make an intention that from now on, we will not miss any salah لَنْ يَسَاءَ اللهُ.

The blessed month of Ramadan al-Mubārak is approaching. Apart from other acts of piety, we must offer the obligatory fasts. We will not miss any fast of Ramadan لَنْ يَسَاءَ اللهُ. Any salah and fasts we have missed up until now, we will calculate them and make up for them. Repentance does not absolve one of missed prayers or fasts. Their responsibility remains on a person until they are offered. Make up for them as quickly as possible.

**Blessings of Khwājah Gharīb Nawāz** رَحْمَةُ اللّٰهِ عَلَيْهِ

## Publicising sins

If you have missed prayers or fasts, do not mention them to others, as making one's sins apparent without a reason sanctioned by Islamic law is a sin itself. Some reckless people go around publicising their sins. However, where necessary, for the encouragement of others, one may mention, for example, how they changed from someone negligent of prayers to someone who is diligent in praying through the religious environment.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Note:** The Amir of Ahl al-Sunnah's speech ended here. That which follows has been taken from *Malfūzāt Amir Ahl al-Sunnah*.

## Intentions for participating in the death anniversary commemoration of Khwājah Gharīb Nawāz

 رَحْمَةُ اللّٰهِ عَلَيْهِ

- ♦ I will make intention to convey the salām of the Amir of Ahl al-Sunnah to Khwājah Gharīb Nawāz رَحْمَةُ اللّٰهِ عَلَيْهِ and all those laid to rest in his proximity.
- ♦ I intend to adopt the company of the noble saints رَحْمَةُ اللّٰهِ عَلَيْهِمْ, as a moment of their company is superior to 100 years of sincere worship.
- ♦ I will attain the blessings of the noble saints رَحْمَةُ اللّٰهِ عَلَيْهِمْ.

- ◆ I will make dua there as making dua close to the righteous is more readily accepted.
- ◆ I will convey the reward of pious deeds there.
- ◆ I will greet other Muslims.
- ◆ If I see incorrect practices, I will strive to correct people as long as there is no fear of discord.
- ◆ As many brothers from Dawat-e-Islami attend and Madani qafilahs are present, I will spend time with the participants of Madani qafilahs.<sup>1</sup>

## Your name Khwājah Mu‘īn al-Dīn

**Q:** The following couplet is recited:

*Tera naam Khwajah Mu‘īn al-Dīn*

*Tū Rasūl e Pāk kī Āl Hai*

Is Khwājah Gharīb Nawāz’s name Mu‘īn al-Dīn?

**A:** The Shaykh’s name is Ḥasan, and he was born in the area of Sanjar. Mu‘īn al-Dīn is his title.<sup>2</sup> I am not sure who composed these lines, but there is no harm in reciting them.<sup>3</sup>

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<sup>1</sup> *Malfuzāt Amīr-i-Ahl-i-Sunnat*, vol. 5, p. 192

<sup>2</sup> *Iqtibās al-Anwār*, p. 345; *Faizan-e-Khwājah Gharīb Nawāz*, p. 3

<sup>3</sup> *Malfuzāt Amīr-i-Ahl-i-Sunnat*, vol. 5, p. 294

**Blessings of Khwājah Gharīb Nawāz** رَحْمَةُ اللهِ عَلَيْهِ

## What is the meaning of Gharīb Nawāz?

**Q:** Congratulations upon the arrival of Rajab! What is the meaning of Gharīb Nawāz? (Question from a young child)

**A:** مَا شَاءَ اللهُ What a beautiful young child. She congratulated me upon the advent of Rajab al-Murajjab. Congratulations to you too. Blessings be upon the one who taught you this as well. Gharīb Nawāz means “one who is benevolent to the poor.” اَلْحَمْدُ لِلّٰهِ Our Shaykh رَحْمَةُ اللهِ عَلَيْهِ is magnanimous towards the poor.<sup>1</sup>

## Passing of Khwājah Gharīb Nawāz

**Q:** How old was Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ when he passed away?

**A:** He was approximately 96 years old when he left this world.<sup>2</sup>

## Khwājah Gharīb Nawāz’s respect for his spiritual guide’s resting place

Dawat-e-Islami’s Maktaba-tul-Madīnah has published *Faizan-e-Khwajah Gharib Nawaz*. The following account is mentioned on page 16 of this work:

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<sup>1</sup> *Malfuzāt Amīr-i-Ahl-i-Sunnat*, vol. 5, p. 229

<sup>2</sup> *Allah Kay Khās Banday*, p. 507

Once, Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ was speaking to his disciples. During his discourse, he would turn to one side and stand up repeatedly. Such a special state sometimes overcomes some of the pious predecessors. None of the disciples had the courage to enquire as to the reason, except a spiritually favoured disciple.

He requested, “Please, inform us of the reason for your repeated standing, so that our state of surprise goes away.”

Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ replied, “My spiritual guide Shaykh ‘Uthmān Harwanī’s blessed resting place is in this direction. I remember that during my discourse and turn towards him, standing out of respect.”<sup>1</sup>

Khwājah Gharīb Nawāz’s murshid’s name was Shaykh ‘Uthmān al-Harwanī رَحْمَةُ اللهِ عَلَيْهِ. Some people pronounce it as Harūnī or Hārūnī, but it is actually Harwanī. His resting place is in the sacred graveyard of al-Makkah al-Mukarramah, Jannat al-Ma‘lā. In this age, there is no longer a dome over it or any grille before it. Despite Khwājah Gharīb Nawāz رَحْمَةُ اللهِ عَلَيْهِ being so distant, he still showed respect to his Shaykh’s resting place. Accounts of this type of respect are such that not everyone is able to emulate them.

For the permissibility of such respect, it is sufficient that Islamic law has not forbidden it. Those who criticise people

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<sup>1</sup> *Fawā'id al-Sālikīn Ma'a Hasht Bahisht*, p. 138

**Blessings of Khwājah Gharīb Nawāz** رحمة الله عليه

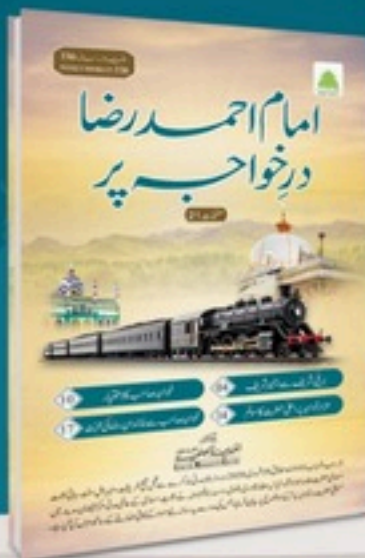
who show their devotion in their own way whilst staying within the boundaries of Islamic law, are worthy of criticism. Before demanding proofs for such things, one should think about the many things which everyone does whose mention is not explicitly found in the noble Quran or sacred hadith.<sup>1</sup>

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<sup>1</sup> *Malfuzāt Amīr-i-Ahl-i-Sunnat*, vol. 2, p. 191



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