

# Saintly miracles of Ghaus-e-Pak

رَضِيَ اللهُ تَعَالَى عَنْهُ

Sunnah-Inspiring speech of weekly  
Sunnah-Inspiring Ijtima



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

## Saintly Miracles of Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

**Translation:** I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

## Excellence of reciting Salat- 'Alan-Nabi ﷺ

Sayyiduna 'Abdul Azeez Dabbaagh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: It is beyond any doubt that reciting Salat upon the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior action of all the acts of worship. This is a Zikr of those blessed angels who dwell in the surroundings of Jannah and when they recite Salat upon the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, by the blessings of this, Jannah becomes spacious. (Al-Abreez, vol. 2, pp. 338)

جائیں نہ جب تک غلام خُلد ہے سب پر حرام ملک تو ہے آپ کا تم پہ کروڑوں دُرود

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَتِيَةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

## Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

## Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah عَزَّوَجَلَّ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

**Translation from Kanz-ul-Iman:** ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

And the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’amaat and to join the ‘Ilaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Chicken came back to life

A woman of Baghdad who was very impressed by the fame of Sayyiduna Ghaus-e-A'zam رحمۃ اللہ تعالیٰ علیہ decided to leave her son in his care. She approached the grand court of Sayyiduna Ghaus-e-A'zam رحمۃ اللہ تعالیٰ علیہ and said, 'Accept this boy, he likes you and has deep devotion towards you.' Sayyiduna Ghaus-e-A'zam رحمۃ اللہ تعالیٰ علیہ accepted the child and started to teach him piety, spirituality etc. One day his mother came to see her son and found him thin and pale and eating bread made of barley. She flew into a rage and approached in the court of Ghaus-e-A'zam رحمۃ اللہ تعالیٰ علیہ and found him eating chicken and keeping the bones in a vessel. She exclaimed, 'While you eat your chicken my poor son, whom I left in your care, has nothing but a piece of dry bread!'

Listening to this, Sayyiduna Ghaus-e-Pak رحمۃ اللہ تعالیٰ علیہ placed his hand over the bones of the chicken and said, 'فُؤْمِي بِإِذْنِ اللَّهِ الَّذِي يُحْيِي الْعِظَامَ وَهِيَ رَمِيمٌ' i.e., *rise by the command of Allah عَزَّوَجَلَّ, the One who gives life*. The chicken immediately became alive and started to cackle. Sayyiduna Ghaus-e-Pak رحمۃ اللہ تعالیٰ علیہ then turned to the woman and said, 'When your son will reach this stage, then he will be able to eat all that he wants.' (*Bahjat-ul-Asraar, pp. 128*)

وہ کہہ کر فُؤْمِ بِإِذْنِ اللَّهِ جِلا دیتے ہیں مُردوں کو بہت مشہور ہے احيائے مَوْتِي غوثِ اعظم کا  
جِلايا استخوانِ مرغ کو دَسْتِ کرم رکھ کر بياں کیا ہو سکے احيائے مَوْتِي غوثِ اعظم کا

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Dear Islamic brothers! What a great eminence Sayyiduna Ghaus-e-A'zam رحمۃ اللہ تعالیٰ علیہ occupies that when he orders any chicken to come to life by the command of Allah عَزَّوَجَلَّ, it comes to life. Remember! Life and death are certainly under the authority of Allah عَزَّوَجَلَّ, but if Allah عَزَّوَجَلَّ wills to bestow the power of revival to His chosen blessed Prophet عليه السلام or pious saint رحمۃ اللہ تعالیٰ علیہ then this is not difficult for Him to do so. If we admit someone else bringing a dead person back to life by the bestowal of Allah عَزَّوَجَلَّ, it will not

affect our faith. If someone, being overpowered by Satan, made up his mind that Allah ﷻ has not granted the ability and power to raise the dead back to life to anybody else, then this ideology and perception is contrary to the teachings of the Glorious Quran. It has been stated clearly in the Holy Quran that Sayyiduna 'Isa عليه الصلوة والسلام cured the sick and revived the dead. It is stated in Surah Aal-e-'Imran, verse 49 that Sayyiduna 'Isa عليه السلام said:

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

**Translation from Kanz-ul-Iman:** And I give cure to the inborn blind and the leper, and I give life to the dead, by the command of Allah.

*(Part 3, Surah Aal-e-'Imran, verse 49)*

Did you notice? Sayyiduna 'Isa عليه الصلوة والسلام is clearly and openly proclaiming that he gives eyesight to the inborn blind, cures the lepers, and even gives life to the dead by virtue of the divinely-bestowed power.

Dear Islamic brothers! The most universally acclaimed saint of all times and the most celebrated and the most popular and revered saint of Islam, Sayyiduna Shaykh 'Abdul Qadir Jeelani هُدَيسِ سَيِّدِ الرَّبَّانِي is that beloved and closest saint of Allah ﷻ who is the leader and head of all the blessed saints رَحْمَةُ اللَّهِ تَعَالَى whose blessed personality is worth respecting for all types of people whether it is the general public, eminent figures, elite class or learned people living anywhere in the world. The saintly miracles of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى which are recorded are innumerable, even Allah ﷻ has bestowed him with greater saintly miracles and favours as compared to the other blessed saints رَحْمَةُ اللَّهِ تَعَالَى.

## Chain of pearls

Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi عليه رحمة الله العوي has stated: By comparison with other blessed saints, Shaykh 'Abdul Qadir Jeelani هُدَيسِ سَيِّدِ الرَّبَّانِي has no parallel in his great eminence, dignity and rank; even some spiritual

Shaykhs have stated: The consecutive saintly miracles of Shaykh Abdul Qadir Jeelani عَدَسَ سَيْرَةُ الرَّقْبَانِي are the similitude of the chain of pearls when it breaks, one by one the pearls begin to fall. In short, the saintly miracles of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ are too many to be counted.

The blessed personality of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a great example of saintly miracles and unique excellence. It is the blessing of his blessed name that whenever it is pronounced, one gets rid of a poisonous animal. Hence, it is quoted that when anybody comes across a lion and he pronounces the name of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, that lion will not attack him. *(Nuzhat-ul-Khaatir)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Definition of a saintly miracle

It is mentioned on page 36 of *Karamaat-e-Sahabah* [a 342-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: An extraordinary occurrence that surpasses all known human powers which does not normally occur, if it is manifested by any pious saint it is called a saintly miracle (Karamah) whereas it is called 'Irhaas' if such a thing is manifested by a Prophet before [the declaration of] his Prophethood; and if it is manifested after the declaration of Prophethood, then it is called a Mu'jizah (miracle). If a similar wonder is manifested by a Mu'min (true believer) it is called Ma'oonat. If such a supernatural manifestation is exhibited by some Kafir (unbeliever) or a transgressor, then it is termed as Istidraaj. *(Bahar-e-Shari'at, vol. 1, pp. 56-58)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Let's listen to some brief information about the family life of Sayyiduna Shaykh Abdul Qadir Jeelani عَدَسَ سَيْرَةُ الرَّقْبَانِي and about his great saintly miracles and parables so that we develop true devotion to the blessed saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in our hearts.

## Name, title and appellation of Ghaus-e-A'zam

Sayyiduna Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ was born on 1<sup>st</sup> Ramadan 470 AH on Monday in Jeelan. His name is 'Abdul Qadir & Kunyah [filial appellation] is 'Abu Muhammad'. Muhiyyuddin, Mahboob-e-Subhani, Ghaus-e-A'zam, Ghaus-us-Saqalayn etc. are his titles. His father's name was Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and his mother's name was Umm-ul-Khayr Fatimah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is a Sayyid from both his parents i.e. Hasani from his father and Husayni from his mother.

تُو حَسِينِي حَسَنِي كِيوں نہ مُجِي دِينِ بُو

اے خَصْر مَجْمَع بَحْرِين بے چشمه تيرا

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَي مُحَمَّدٍ

## Miracles surrounding the blessed birth of Ghaus-e-A'zam

The blessed birth of Sayyiduna Shaykh 'Abdul Qadir Jeelani قُدْسِ سِيْرُهُ الرَّبَّانِي is surrounded many amazing events. It was a unique phenomenon that the age of the blessed mother of Ghaus-e-A'zam was sixty when Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came into this world, an age when women are usually unable to bear children. This was just the special favour of Allah عَزَّوَجَلَّ.

My dear Islamic brothers! Our Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a Wali by birth and this is evident from a number of Karamaat manifested during his childhood:

When Ghaus-e-A'zam's mother used to say اَلْحَمْدُ لِلَّهِ after sneezing, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would reply from the womb saying بِرَحْمَتِكَ اللَّهُ. Sayyiduna Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ came into this world on Monday, the first of Ramadan-ul-Mubarak at the time of dawn. His lips were moving slowly and he was heard saying 'Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ.' On the day of his birth, 1100 boys were born in Jeelan and all of them became saints of Allah عَزَّوَجَلَّ. Ghaus-e-A'zam

عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ kept the first fast on the day he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did not feed on his mother's milk until sunset. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ kept all the fasts of that month.

When Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ was sent to a saint to recite 'بِسْمِ اللَّهِ' at the age of five years, he recited 'أَعُوذُ' and 'بِسْمِ اللَّهِ' and then recited from the first part to the 18<sup>th</sup> part of the Holy Quran. The saint said, 'Son! Continue reciting.' He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'This is all what I memorized because my mother also memorized this much. When I was in my mother's womb, my mother would recite up to the 18<sup>th</sup> part of the Glorious Quran so I had memorized this much by listening to her.'

تُو بے وہ غوث کہ ہر غوث بے شیدا تیرا

تُو بے وہ غیث کہ ہر غیث بے پیاسا تیرا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Blessed appearance

Sayyiduna Shaykh Abu Muhammad 'Abdullah Bin Ahmad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was thin, of medium height, with a broad chest, thick beard, a long neck, of wheat colour, his eyebrows were connected with each other, dark eyes, having a powerful voice and [a saint] of great learning.

*(Bahjat-ul-Asraar, pp. 174)*

## Passion for 'Ilm-e-Deen

Sayyiduna Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had a very unique way of acquiring 'Ilm-e-Deen. His profound eagerness to seek knowledge can be realized from his experiences mentioned as follows: After having lessons from my teachers, I used to go to the jungle where I used to continue my studies in the deserts and waste-lands whether it was day or night; windstorm or pouring rain; heat or cold. I had a very small 'Imamah (Islamic turban) on my head in those days

and I would eat little vegetables to overcome my hunger and sometimes I wouldn't find even these vegetables. When I saw others in search of food, I would return empty-handed, as I did not feel it appropriate to eat as it may deprive others whom I thought needed food more than me and I would continue my studies and sleep hungry on the ground filled with pebbles.

*(Qalaaid-ul-Jawahir, pp. 10)*

While studying in Baghdad, Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ faced many hardships and was severely tested. Shaykh 'Abdul Qadir Jeelani هُدَّيسِ سَيْرُهُ الرَّبَّانِي himself used to say: The hardship and difficulties that I faced in Baghdad during my studies were so severe that if they had to be placed on a mountain, then even the mountain would split in two. It is the favour of Allah عَزَّوَجَلَّ that I passed safely from these dense jungles.' *(Qalaaid-ul-Jawahir, pp. 10)*

محمد کا رسولوں میں ہے جیسے مرتبہ اعلیٰ

بے افضل اولیاء میں یوں ہی رُتَبہ غوثِ اعظم کا

عطا کی بے بُلندی حق نے اہلِ اللہ کے جھنڈوں کو

مگر سب سے کیا اونچا پھریرا غوثِ اعظم کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have observed the passion of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for acquiring 'Ilm-e-Deen. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained steadfast in the face of all tribulations that came his way during his learning period. Certainly, seeking the 'Ilm-e-Deen is a great privilege; many advantages are mentioned in the blessed Ahadees for those who acquire knowledge.

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has said that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever sets off to gain knowledge of his religion in the morning or evening, is amongst the people of paradise.'

*(Kanz-ul-'Ummal, pp. 61, vol. 10, Hadees 28702)*

عَدَّوَجَلَّ! أَلْحَمْدُ لِلَّهِ عَدَّوَجَلَّ! Our blessed Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, in the pursuit of knowledge of Deen (Islam) embarked on long journeys, his entire life was completely devoted to showing true faithfulness and submission to Allah عَدَّوَجَلَّ and His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, obedience to parents and truthfulness; besides that the praiseworthy virtues like loyalty, allegiance and commitment had fully adorned his life. His perseverance and determination upon performing deeds according to the blessed sayings of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was firmer and stronger than a mountain. Inspired and spell-bound by his awe-struck virtues, hundreds of non-believers embraced Islam on his hands and countless sinners sought repentance of their sinful lives. Hence, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said about himself that more than 500 non-believers embraced Islam on my hands and more than one hundred thousand (100000) thieves, transgressors, innovators and sinful people sought repentance.

*(Bahjat-ul-Asraar, pp. 184)*

Let's listen to a remarkable parable of Shaykh 'Abdul Qadir Jeelani عُدَّوَجَلَّ when he was travelling in the pursuit of knowledge and how the spiritual gaze of this blessed saint brought about a revolution in the life of thieves.

## Robbers repented

Sarkar-e-Baghdad, Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: I left for Baghdad from Jeelan along with a caravan. On the way to Baghdad, the caravan was attacked by sixty robbers who started snatching valuables from the travellers of the caravan. They plundered everyone but no robber asked me [Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ] for anything because I seemed to have nothing. Then a robber asked carelessly while passing by me: 'O boy! Do you also have anything?' I bravely replied: 'Yes! I have forty dinars.' The robber considered it a joke and moved ahead. After a short while, another robber asked the same question while passing by me, and I gave the same reply. Both robbers informed their chief about me.

Calling me [Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ], the chief asked about the dinars. I gave the same reply as before. The chief searched me and really found forty dinars hidden in an inside pocket of my Qamees (shirt). All the

people were amazed to see my truthfulness. When asked about the reason for telling the truth even in this situation, I replied, 'Before I departed, my mother had made me promise to tell the truth in every circumstance, and never to speak a lie. I cannot break the promise I have made to my mother.' Listening to this, the chief of robbers burst into tears and said, 'Alas! You have sincerely fulfilled the promise you made to your mother but I have been going against the promises for years I have made to Allah ﷺ.'

Impressed by the sincerity and piety of this young traveller of the path of Allah ﷺ, the chief of robbers repented of his sins. His fellow thieves also repented and said, 'O chief! You were our leader when we were robbers, now you will also lead us to the path of righteousness.' (*Bahjat-ul-Asraar, pp. 167*)

بدلتی ہزاروں کی تقدیر دیکھی

نگاہِ ولی میں وہ تاثیر دیکھی

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Our respected Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would never tell a lie and nor would he ever commit the sin of breaking a promise. Specially those people should seek the admonitory lesson from this parable who claim to be the devotees and followers of Ghaus-e-A'zam but they speak lies and do not refrain from breaking promises and then these germs transfer into their children and sometimes even those people who have a Madani mind-set yet Satan makes them fall into the epidemics of lying and breaking of promises. For example, when sometimes they are persuaded for any Madani activity, some unwise people say 'إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ' without making any good intention whereas in their hearts, they have no such intention to perform that Madani activity. Remember! Warnings of dire consequences have been mentioned at many places in the blessed Ahadees. Let's listen to 2 blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ containing lessons of warnings:

1. Hold on to the truth, because truth leads to righteousness, and righteousness leads to Jannah; a man continues speaking the truth and

striving for truth, until he is written before Allah ﷺ as very truthful (Siddeeq). Beware of lying, for lying leads to sin, and sin leads to the fire; a man continues lying and striving for falsehood until he is written before Allah ﷺ as a great liar. (*Sahih Muslim, pp. 1405, Hadees 2607*)

2. **فَمَنْ أَحْفَرَ مُسْلِمًا فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يُقْبَلُ مِنْهُ صَرْفٌ وَلَا عَدْلٌ:**  
If a Muslim breaches an agreement and breaks his promise, upon him is the curse of Allah ﷺ, the angels and all the human beings. His Fard is not accepted, nor any of his Nafl. (*Sahih Bukhari, vol. 2, pp. 370, Hadees 3179*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Blessed staff got illuminated

Sayyiduna ‘Abdul Malik Zayyaal رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said: I was standing in the Madrasah of Sayyiduna Ghaus-e-Pak رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ when he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ came out of his home with a staff in his blessed hand. A thought crossed my mind, if only Ghaus-e-Pak رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ could show a miracle through this staff! As the thought entered my mind he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ smilingly looked at me and planted his staff into the ground. Suddenly a kind of luminosity emanated from the staff and reached the sky, illuminating the surroundings. That intense radiance remained illuminated for a long time, then he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ took the staff out of the ground then it turned to its original shape. Afterwards, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ said, ‘Thus O Zayyaal! You wanted this, didn’t you?’ (*Bahjat-ul-Asraar, pp. 150*)

## Miracle of his blessed hand

Once at night Sayyiduna Shaykh Ahmad Rifaa’i and Sayyiduna ‘Adi Bin Musafir رَحِمَهُمَا اللَّهُ تَعَالَى were with Sayyiduna Ghaus-e-Pak رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ when they visited the luminous grave of Sayyiduna Imam Ahmad Bin Hanbal رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ. It was very dark at that time. Sayyiduna Ghaus-e-A’zam رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was walking in front of them. When he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ passed by a stone, a piece of wood, wall or a grave, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ would gesture with his blessed hand, and they became illuminated like the moon. He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ did the same all the time on

the way, until all these blessed people by the light of his blessed hand reached the blessed shrine of Sayyiduna Imam Ahmad Bin Hanbal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

(*Qalaaid-ul-Jawahir*, pp.77)

مصطفیٰ کے تنِ بے سایہ کا سایہ دیکھا جس نے دیکھا مری جاں جلوہ زیبا تیرا

## Gave light to the blind and life to the dead

Shaykh Abul Hasan Qarashi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Shaykh Abul Hasan ‘Ali Bin Hayti and I were present before Sayyiduna Shaykh Muhiyyuddin ‘Abdul Qadir Jeelani قُدْسِ سِرُّهُ الرَّبَّانِي in his Madrasah. A renowned trader named Abu Ghalib Fadlullah came to him and humbly said: O my chief! Your maternal grandfather (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) has said that the person who is invited, should accept the invitation. It is for this reason I am here so that you attend the celebration at my home. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: If I get permission, I will come. Then having meditated for some time he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Yes, I will come.

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mounted on his mule, Shaykh ‘Ali held the right rein of the mule and I held the left one and started going towards his home. When we reached there, we saw that the Islamic scholars, Mashaaikh of Baghdad and dignitaries had already been present there, then the Dastar-Khuwan (dining mat) was laid and all sorts of food were placed on it. Furthermore, two people brought a very big box that was closed. That box was placed on one side of the Dastar-Khuwan, then the host Abu Ghalib granted permission to start eating the meal.

Sayyiduna Shaykh Muhiyyuddin ‘Abdul Qadir Jeelani قُدْسِ سِرُّهُ الرَّبَّانِي was meditating, therefore, he neither started himself nor permitted anyone to eat, hence no one started eating the meal. Due to the awe of Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the state of the people present was as though birds had been sitting on their heads. Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ pointed towards me and Shaykh ‘Ali asked us to bring that box and open it. When the box was brought and opened in front of him, the son of Abu Ghalib was found in it and besides being born blind he was suffering from a joint pain, leprosy and paralysis. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him: *عَزَّوَجَلَّ اللهُ بِأَذْنِ اللهِ*, i.e. *Stand up, by the order of Allah*;

the order had just been made and the boy not only started running, and regained his vision but he recovered so well that it seemed as if he had not suffered from any disease.

Shaykh Abul Hasan Qarashi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: When I mentioned this parable of Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to Sayyiduna Shaykh Abu Sa'd Qaylwi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he said, 'Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ cures those who are born blind and those suffering from vitiligo (chronic condition when the skins loses its pigment) and he gives life to the dead by the order of Allah عَزَّوَجَلَّ.'  
(Bahjat-ul-Asraar, pp. 123)

Sayyiduna Shaykh Khidr Moosili رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: I have been in the sacred service of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for 13 years, during this period of time, I saw many of his miracles. One of them is that a patient, who was declared incurable by the physician, would come to him and would recover from that condition. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would make Du'a for his health and would gently pass his blessed hand over his body, then Allah عَزَّوَجَلَّ would immediately cure him. (Bahjat-ul-Asraar, pp. 147)

## Rule over clouds as well

One day Sayyiduna Shaykh 'Abdul Qadir Jeelani هُدًى سِرُّهُ الرِّبَّانِي was delivering a Bayan (in his Madrasah) and it began to rain causing problems for attendees; hence, Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ raised his hand and said to the clouds: 'أَنَا أَجْمَعُ وَ أَنْتِ تَفْرُقُ' i.e., *I have been assembling people here and you are dispersing them*. Thereafter the rain immediately stopped, nevertheless, it continued pouring outside of the Madrasah but the attendees of the gathering were not affected by it.

تمہیں آ کے کرو اب کوئی چارہ یا شہِ بغداد  
مرے حالات تم پر آشکارا یا شہِ بغداد

گناہوں کے مرض نے کر دیا ہے نیم جاں مجھ کو  
مجھے اچھا بنا دو مُرشدی بے شک یقیناً ہیں

## Helping a worried woman

A wicked man fell in love with a woman who was a devotee of Shaykh ‘Abdul Qadir Jeelani; that woman once happened to go towards a cave of a mountain for some work, that wicked man saw her, chased her and even caught her, she began to cry for help calling out to Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; listening to her cries, Shaykh Abdul Qadir Jeelani قُدْسٌ سَيْرُهُ الرَّبَّانِي threw his wooden sandal towards the direction of the cave and it repeatedly hit that wicked man who then died. That woman arrived in the court of Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ along with that blessed wooden sandal and related the whole incident.

(Tafreeh-ul-Khaatir, pp. 37)

غوثِ اعظمِ بَمَنْ بِي سروسامانِ مَدَدِے قِبْلَهُ دِيں مَدَدِے كَعْبَهُ اِيْمَانِ مَدَدِے

**Translation:** O honourable spiritual guide of the Muslims! Help me. O honourable spiritual guide of those who believe! Help me.

Somebody may have this evil suspicion in his mind after listening to this parable that how can Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ be called out for help at the time of trouble, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is no longer alive and on the other hand another evil suspicion may enter the mind that it is Shirk (an act of polytheism) to call out to the deceased people for help. Remember! Calling out to deceased people for help is not an act of Shirk. In this connection, let’s listen to the Madani pearls stated by Mufti ‘Abdul Mustafa A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; اِنْ شَاءَ اللهُ عَزَّوَجَلَّ; عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي this evil suspicion will be eradicated for good:

Shaykh-ul-Hadees, ‘Allamah ‘Abdul Mustafa A’zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: Once Sayyiduna Ibraheem Khaleelullah عَلَيْهِ السَّلَام asked in the Exalted court of Allah عَزَّوَجَلَّ, ‘O Allah (عَزَّوَجَلَّ), show me how You will resurrect the dead?’ Allah عَزَّوَجَلَّ said, ‘Ibraheem, don’t you have faith in this?’ Sayyiduna Ibraheem عَلَيْهِ السَّلَام said, ‘Indeed I do? But I wish to observe this spectacle with my own eyes to solace my heart.’ Allah عَزَّوَجَلَّ then said, ‘Raise four birds and nourish them well by feeding them, then slaughter them and make minced meat from their flesh and place a little portion of it on top of some mountains in

your surroundings. Then call upon these birds to you, those birds will come back to life and rush to you and thus you will witness the spectacle of resurrection of the dead with your very own eyes.'

Allah ﷻ described this event in Surah Al-Baqarah of the Holy Quran in the following words:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ أَرِنِي كَيْفَ تُحْيِي الْمَوْتَىٰ قَالَ أَوَلَمْ تُؤْمِنُ ۗ قَالَ بَلَىٰ وَلَٰكِن لِّيَطْمَئِنَّ قَلْبِي ۗ قَالَ فَخُذْ أَرْبَعَةً مِّنَ الطَّيْرِ فَصُرْهُنَّ إِنَّكَ تَمَّا جَعَلَ عَلَىٰ كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَأْتِينَكَ سَعْيًا ۗ وَاعْلَمْ أَنَّ اللَّهَ عَزِيزٌ حَكِيمٌ ﴿٢٦٠﴾

**Translation from Kanz-ul-Iman:** And when Ibraheem said, 'My Lord! Show me how You will give life to the dead'. He said, 'Are you not certain (of it)?' Ibraheem said, 'Surely yes, indeed? But because I wish that my heart may be satisfied'. He said, 'Then take four birds (as pets) and cause them to become familiar to you, then place a part of each of them on separate mountains, then call them – they will come flying towards you; and know well that Allah is Almighty, Wise.' (Part 3, Surah Al-Baqarah, verse 260)

Having quoted the abovementioned blessed Quranic verse, Mufti Sahib رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: This point proves that calling out to the dead is not polytheism, because when Allah ﷻ ordered for the dead birds to be called and when such a dignified Prophet عَلَيْهِ السَّلَام called the dead birds, then this can never ever be polytheism at all, because Allah ﷻ will never command any one towards polytheism and nor can any Prophet (عَلَيْهِ السَّلَام) ever commit an act of polytheism. Therefore, when calling the dead birds is not polytheism, then how can calling the deceased beloveds of Allah and the martyrs be polytheism! Those people who say that calling the deceased beloveds of Allah and the martyrs is polytheism, in fact, falsely accuse that the people who exclaim the slogan of 'Ya Ghaus' as 'polytheist', they should ponder upon the light of guidance from the above Quranic event so that they may follow the true path of the Ahl-us-Sunnah. ('Ajaab-ul-Quran, pp. 57-59 with some minor changes)

Hopefully the evil suspicion from Satan would have been eradicated because a Muslim believes in the Glorious Quran and he does not accept any argument or evidence against the Glorious Quran.

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

## Hearts in the fist

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته وعلو مقامه has written on page 5 of his booklet 'King of Jinns':

Sayyiduna 'Umar Bazaar رحمته اللہ تعالیٰ علیہ said, 'One Friday, I was heading towards the Masjid with Ghaus-e-A'zam رحمته اللہ تعالیٰ علیہ. I thought that how strange it is that whenever I go to the Masjid on Fridays with my Murshid, people gather around to say Salam to him and to shake his hand and it becomes extremely difficult to continue walking; but today, no one is even paying attention. As soon as this thought occurred to me, Ghaus-e-A'zam رحمته اللہ تعالیٰ علیہ looked at me with a smile. Suddenly, people started rushing to shake hands with Ghaus-e-A'zam رحمته اللہ تعالیٰ علیہ. There were so many people that a huge crowd gathered between me and my kind Murshid رحمته اللہ تعالیٰ علیہ. Now I thought to myself it was much better before. As soon as this came to my mind, he رحمته اللہ تعالیٰ علیہ said, 'O 'Umar! It was you who desired the crowd. Don't you know that the hearts of the people are in my fist! If I want, I can pull their hearts towards me and if I want, I can turn them away.' (*Bahjat-ul-Asraar, pp. 149*)

کُنَجِيَاں دِلِ كِى خُدا نِے تَجھِے دِيں اِيسِى كِر

كِه يِه سِينِه هُو مَحَبَّتِ كَا خَزِينِه تِيرَا

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

## Help me ‘Ya Ghaus-e-A’zam’

Sayyiduna Bishr Qarzi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Once, I was [travelling] with a business caravan along with 14 sugar loaded camels. We all camped in a terrifying jungle during the night. In the first part of the night, four of my loaded camels got lost. They could not be found despite my tireless efforts. The caravan left without me. My cameleer also remained behind with me.

The following morning, I recalled that my Murshid, Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had once said to me, ‘Whenever you are afflicted with an adversity or worry, call me; *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ* you will be relieved from that adversity.’ Therefore, I cried for help saying, ‘O Shaykh ‘Abdal Qadir! I have lost my camels!’ Right away, I saw a saint, dressed in white clothes, standing upon a small hill towards the east. The saint gestured and I approached him. As soon as I approached him along with my cameleer, he disappeared. We began to look around in a surprised and confused state. All of a sudden, we saw our four lost camels sitting at the bottom of the hill. We caught them and re-joined the caravan.

*(Bahjat-ul-Asraar, pp. 196)*

آپ جیسا پیر ہوتے کیا غرض دَر دَر پھروں  
آپ سے سب کچھ ملا یا غوثِ اعظم دست گیر

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! After reading the previous incident, someone might think that we must only ask Allah عَزَّوَجَلَّ for help and none other than Him because when Allah عَزَّوَجَلَّ has the ultimate power to help, why should we turn to anyone else for help? This is a very dangerous trick of Satan with which he has led many people astray. In fact, Allah عَزَّوَجَلَّ has not forbidden to ask help from others, look in the Holy Quran where Allah عَزَّوَجَلَّ has permitted us, in various blessed verses, to ask others for help. In fact, despite being All-powerful, Allah عَزَّوَجَلَّ has Himself provided motivation to His bondmen for helping the true religion. It is stated in the Holy Quran:

## إِنْ تَنْصُرُوا اللَّهَ يَنْصُرْكُمْ

**Translation from Kanz-ul-Iman:** If you help the religion of Allah, Allah will help you. *(Part 26, Surah Muhammad, verse 7)*

### Sayyiduna 'Isa asked for help from others

Sayyiduna 'Isa عَلَىٰ تَرْبِيَّتِنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked his followers for help. It is stated in the Holy Quran:

قَالَ عِيسَى ابْنُ مَرْيَمَ لِمَخَوَارِبِ  
مَنْ أَنْصَارِي إِلَى اللَّهِ ط قَالَ الْمَخَوَارِبُ نَحْنُ أَنْصَارُ اللَّهِ

**Translation from Kanz-ul-Iman:** 'Isa the son of Maryam said to the disciples, 'Who will help me, being on the side of Allah?' The disciples said, 'We are the helpers of Allah's religion.' *(Part 28, Surah As-Saf, verse 14)*

### Sayyiduna Musa asked for support from the people

When Sayyiduna Musa عَلَىٰ تَرْبِيَّتِنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was ordered to go and preach to Pharaoh, he made the following appeal to Allah عَزَّوَجَلَّ asking for the help of a human being and requested Allah عَزَّوَجَلَّ:

وَاجْعَلْ لِي وَرِيًّا مِنْ أَهْلِي ط هَارُونَ أَخِي ط اشْدُدْ بِهِ أَزْرِي ط

**Translation from Kanz-ul-Iman:** And appoint for me a minister from among my family. Who is he? Haroon, my brother. Strengthen my back by him.

*(Part 16, Taahaa, verses 29-31)*

## Pious people also help

Allah عَزَّوَجَلَّ has stated in another place:

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيلُ  
وَصَالِحِ الْمُؤْمِنِينَ وَالْمَلَائِكَةَ بَعْدَ ذَلِكَ ظَهِيرٌ ﴿٤﴾

**Translation from Kanz-ul-Iman:** Allah is his helper, and Jibra'eel, and the righteous believers and furthermore the angels are appointed as helpers.

*(Part 28, Surah At-Tahrim, verse 4)*

## Ansaar means 'the helpers'

Dear Islamic brothers! Did you see? The Holy Quran very clearly announces that Allah عَزَّوَجَلَّ is indeed the Helper, and by the grace of Allah عَزَّوَجَلَّ, Jibra'eel عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and the people that are close to Allah عَزَّوَجَلَّ (the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and the saints رَحِمَهُمُ اللَّهُ تَعَالَى, and even the angels can help. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, by now the satanic whispering that no one can help except Allah عَزَّوَجَلَّ should have been uprooted. An interesting fact is that the people who migrated to Madina-tul-Munawwarah from Makka-tul-Mukarramah are called Muhajir (immigrant companions) and the believers who supported them are known as Ansaar (helping companions). Every sane person knows that the literal meaning of Ansaar is 'helpers.'



## Ahullah are alive

Now it is possible that Satan may influence someone to think that it is permissible to ask for help from someone who is alive but not when he has passed away. If you carefully study the following verse and the preceding topic, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ this evil thought will be uprooted. It is stated:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ  
 اللَّهِ أَمْوَاتٌ ۗ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿١٥٣﴾

**Translation from Kanz-ul-Iman:** And do not say about them who are slain in the path of Allah as dead. Rather they are alive, yes, you are unaware.

*(Part 2, Al-Baqarah, verse 154)*

If this is the attribute of the martyrs, then how can one cast a doubt about the fact that the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, who are much higher in status than the martyrs, who are also alive!

Sayyiduna Imam Bayhaqi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has written a booklet about the life (Hayat-ul-Ambiya) of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and has written in *Dalaail-un-Nubuwwah* that the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ are alive like the martyrs and are with Allah عَزَّوَجَلَّ.

*(Al-Haawi lil-Fatawa lis-Suyuti, vol. 2, pp. 263; Dalaail-un-Nubuwwah, vol. 2, pp. 388)*

Sayyiduna ‘Allamah Mulla ‘Ali Qaari عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has said: Actually there is no difference in both the conditions (i.e. their life and death) of the Awliya-Allah. It is therefore said that they do not die but are transferred from one place to another. *(Mirqat-ul-Mafatih lil-Qaari, vol. 3, pp. 459)*

‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said that the saints of Allah are transferred from this mortal world to the endless world and they are alive with their Rab عَزَّوَجَلَّ. They are provided with food and are carefree but people are unaware of this. *(Ashi'a-tul-Lam'aat, vol. 3, pp. 423)*

Shah Waliyullah Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated about the high status of Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has authority in his blessed grave like the living (i.e. he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى is influential just like the living). *(Ham'aat, pp. 61)*

حُكْم نَافِذٌ بِي تِرَا حَامَه تِرَا سَيْفِ تِرِي  
دَم مِيں جو چابے کرے دَور بے شابا تیرا

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

## Introduction of the book 'Ghaus-e-Pak kay Halaat'

Dear Islamic brothers! To learn more saintly miracles of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, go through the 106-page book 'Ghaus-e-Pak kay Halaat', a publication of Maktaba-tul-Madinah. It is a very informative and beneficial book on the life history of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. This remarkable book not only contains numerous saintly miracles of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ but also unfolds the blessed childhood life of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his great level of knowledge and piety, blessed sayings and Manqabats written in the praises of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as well as comments of other blessed saints expressed in the praises of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as their devotion to him. Obtain this from Maktaba-tul-Madinah and motivate other Islamic brothers to read it. This book can also be read online from the website of Dawat-e-Islami: [www.dawateislami.net](http://www.dawateislami.net) or downloaded for free.

## Summary of the Bayan

Dear Islamic brothers! We have heard about the great excellence & glory and the saintly miracles of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that Allah عَزَّوَجَلَّ has granted him such a high status and lofty spiritual influence that by comparison with other blessed saints, Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has no parallel in his great eminence, dignity and highest rank and nor any spiritual guide showed such a great number of saintly miracles. By the blessings of his blessed name, a poisonous animal does not harm and if he is called out in the time of trouble, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ helps, gives cure to the inborn blind and the leper and gives life to the dead by his saintly miracle. By his blessed supplication, people would remain protected from any financial loss; thieves, transgressors, sinners and other evil people who were drowned in sins sought repentance on his hands. While listening to his sermon, when attendees

would face any difficulty due to the rain pouring on them, it would stop by his command. His great eminence and glory can be understood from this thing that when the tradition of 'بِسْمِ اللَّهِ' took place when he was 5 years old, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ recited until the 18 part of the Glorious Quran by memory and related that he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had memorised these 18 parts when he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was in the womb of his blessed mother.

May Allah عَزَّوَجَلَّ grant us the true devotion and affection of His beloved bondsmen and privilege us to follow in their footsteps.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Introduction to Majlis-e-Tawqeeet (chronology)

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Dawat-e-Islami, the global non-political movement for the propagation of Quran and Sunnah, is determined to serve Islam worldwide through more than 95 of its departments. One of these departments is 'Majlis-e-Tawqeeet' that has been serving the Muslims globally by developing maps and applications, through collecting valuable data regarding accurate timings of Salah, correct information about the Qiblah direction as well as sunrise & sunset times.

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ thus far, Majlis-e-Tawqeeet has not only developed Salah Timetables of numerous cities, according to the principles of Tawqeeet, but has also developed a software, namely 'Awqat-us-Salat' in collaboration with the IT Majlis of Dawat-e-Islami. This software is very useful in finding out the correct timings of Salah on computers and mobile phones. By the help of its computer desktop application, the correct timings of Salah and the direction of the Qiblah for 2700000 different locations around the world can be determined easily and 10,000 locations can be determined by its mobile application.

For your feedback on this Majlis, please do contact the responsible Islamic brother of the Majlis at the 'Aalami Madani Markaz via phone or email ([prayer@dawateislami.net](mailto:prayer@dawateislami.net)). One may also contact in person during office hours of the Tawqeeet Maktab (office).

## Take part in the 12 Madani activities

Dear Islamic brothers! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **داعية بركاتهم العالیه** has given us a Madani objective, **‘I must strive to reform myself and people of the whole world.’** Therefore, associate yourself with the Madani environment of Dawat-e-Islami and take part with enthusiasm in the 12 Zayli Madani works. One of the Zayli Madani works is to attend the weekly Ijtima.’ **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Blessings of attending the Ijtima’ are in abundance; one earns rewards by attending the gathering of ‘Ilm-e-Deen.

A blessed Hadees regarding the excellence of ‘Ilm-e-Deen says: The one who walks in order to seek ‘Ilm-e-Deen, Allah **عَزَّوَجَلَّ** takes him towards Jannah and the angels lay down their wings for the pleasure of the seeker of knowledge.

*(Sunan-ut-Tirmizi, vol. 4, pp. 312, Hadees 2691)*

Here is a Madani parable for your persuasion:

### Repentance of the owner of a cinema

An Islamic brother from the famous city of Hyderabad (Bab-ul-Islam) has stated that it was probably in the year 1991 on one of the weekly Ijtima’ nights, when I met a cinema owner, who was in the habit of gambling and drinking alcohol. I, with the intention to call him towards righteousness, persuaded him to attend the weekly Ijtima’.

After a discussion, he finally agreed to come with me. During the last Du’a, the condition of the cinema owner became very emotional. He could not stop himself from crying, even after the Du’a was finished. He told me after some time that when he raised his hands for the Du’a, and closed his eyes; he felt that the filth of his heart was being washed away. He started recalling his sins, and the consequences of those sins, and the fear of Allah **عَزَّوَجَلَّ** made him weep. When his eyes were closed, he found himself in front of the blessed tomb of the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in the city of Madinah Shareef. The area was all illuminated, and the environment was surrounded by fragrance. He continued to cry and he enlightened his heart for a long time with the blessed sight of the Green Dome. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, he repented from all of his sins.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, that brother now attends the Ijtima' regularly, and has started to offer his five times daily Salah. One day, when I went to meet him, he told me that his friends, who would never stop him from committing sins, drink with him, and attended sinful gatherings, came to meet him. As they noticed that he regularly attended the Ijtima', and had started to tread on the path of righteous deeds, one of his friends who did not agree with the beliefs of Ahl-e-Sunnat Wal-Jama'at, said, 'The Ijtima' you attend is conducted by those who are misguided, they follow saints, and proclaim *Ya Rasoolallah*, do not go with them'.

The owner of the cinema house said, 'I accepted the Madani environment by not only listening to their praises, but also experienced the environment with my own eyes. I attended Dawat-e-Islami's Ijtima', and there, I saw the beautiful city of Madinah Shareef with my own eyes. Now you tell me, in an Ijtima' where one is blessed with the sight of the beautiful tomb – how can those people be wrong? I invite you to come and embrace the Madani environment of Dawat-e-Islami. I swear by Allah عَزَّوَجَلَّ, that even if somebody cuts my children's necks, I will still not leave the Madani environment of Dawat-e-Islami. (*Backbiting – A Cancer in our Society*, pp. 432)



Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.'

(*Ibn 'Asakir*, vol. 9, pp. 343)

سینہ تری سُنَّت کا مدینہ بنے آقا جَنَّت میں پڑوسی مجھے تم اپنا بنانا

## Madani pearls of clipping the nails

1. It is Mustahab [preferable] to clip the nails on a Friday. However, one should not wait for Friday if the nails have grown long.

(*Durr-e-Mukhtar*, vol. 9, pp. 668)

The great scholar of Fiqh, Shaykh Mufti Amjad ‘Ali A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘It is narrated that whosoever clips his/her nails on a Friday, Allah عَزَّوَجَلَّ will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days in total. In one narration, it is said that whosoever clips their nails on a Friday, [for that person] mercy will come and his sins will go [i.e., be forgiven].’

*(Durr-e-Mukhtar, Rad-dul-Muhtar, pp.9, vol. 668, Bahar-e-Shari’at, vol. 16, pp. 225-226)*

2. The following is a summary of the prescribed method of cutting the fingernails as narrated in authentic books: begin with the index finger of the right hand and work your way right towards the pinkie (smallest finger). Now, beginning with the pinkie (small finger) of the left hand, work your way towards the left thumb. In the end, clip the nail of the right thumb. *(Durr-e-Mukhtar, vol. 9, pp. 670; Ihya-ul-‘Uloom, pp. 193, vol. 1)*
3. There is no prescribed order of clipping the toe nails. It would be better to start from the smallest toe on the right foot working your way left to the big toe, then cut the big toenail of the left foot working your way left to your little toe. *(Durr-e-Mukhtar, pp. 193, vol. 1)*
4. It is Makruh [disliked] to clip the nails whilst in the state of Janabat, that is, when Ghusl has become obligatory on one. *(Fatawa ‘Aalamgiri, pp. 308, vol. 5)*
5. It is Makruh [disliked] to bite the nails with one’s teeth; there is a fear of being inflicted with leprosy in doing so. *(Fatawa ‘Aalamgiri, pp. 308, vol. 5)*
6. Bury the nails after clipping them; they can also be thrown away. *(Fatawa ‘Aalamgiri, pp. 308, vol. 5)*

To learn various Sunan, obtain the following books, *Bahar-e-Shari’at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

سُنّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مجھ کو جَذْبہ دے سفر کرتا رہوں پَرَوَرْدِگار

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Salawaat-'Alan-Nabi and Du'as that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:

## 1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ  
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

## 2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*ibid, pp. 65*)

### 3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him.  
(*Al-Qaul-ul-Badi’*, pp. 277)

### 4. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ  
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

### 5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’*, pp. 125)

## 6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

### 1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

### 2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ  
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

**Translation:** There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.