

Thought-provoking speech of weekly
Sunnah-Inspiring Ijtima

1 September 2016



**Biography of Sayyidi Qutb-e- Madinah Along with
the excellence of 'Asharah of Zul-Hijjah**

English

أُخِذَ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Biography of Sayyidi Qutb-e-Madinah

Along with the excellence of 'Asharah of Zul-Hijjah

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ 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 will also become permissible for you in the Masjid.

Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Holy Prophet ﷺ has said: There will be no shade on the Day of Judgement except for the Throne of Allah عَرْشُ جَلِّ. Three persons will remain beneath the shade of the Divine throne. It was humbly asked, 'O the Beloved Prophet ﷺ! Who will be those people?' The Prophet of Rahmah ﷺ said, '(1) The one who relieves the distress of my Ummati (follower) (2) the one who revives my Sunnah (3) and the one who recites Salat upon me abundantly.' (*Al-Budoor-us-Saafirah*, pp. 131, Hadees 366)

يا الہی گرمی محشر سے جب بھڑکیں بدن
دامنِ مَحْبُوب کی ٹھنڈی ہوا کا ساتھ ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 مِّنْ 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 as I sit in Tashahhud 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 and calm and avoid staring, snapping, and arguing with them.
5. When I hear *صَلُّوا عَلَى الْحَبِيبِ*, *أَذْكُرُوا اللَّهَ*, *تُؤْتُوا إِلَى اللَّهِ*, 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.

Dear Islamic brothers! Today is the 29th night of the month of Zul-Qa'da-til-Haraam. The month of Zul-Hijja-til-Haraam is about to begin. The blessed 'Urs of the disciple and caliph of A'la Hadrat, Shaykh-ul-Arab-o-'Ajam, Qutb-e-Madinah, 'Allamah Maulana Ziyauddin Ahmad Madani Qadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is celebrated on the 4th of this month. In relation to this, today we will have the privilege of listening to some incidents of his blessed life. Let's, first of all, listen to a parable.

Do not store water!

The disciple and caliph of Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Maulana 'Aarif Ziyae رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Once in the days of Hajj there was a severe shortage of water in sacred Madinah. In the same days, a large number of guests used to come to Qutb-e-Madinah, that's why water was used more than the regular use. Sometimes, it also happened that he did not have water even to drink. I used to get water from a place over there), and tried my best to keep some small tanks full of water all the time.

One day, Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to perform Wudu, so his gaze fell on the small tanks of water. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked me: What is in these tanks? I humbly replied: Huzoor (your honour)! As there is a shortage of water, therefore water is stored in them so that guests may not face any problems if they come in the night. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: It is not right; water is short and you have stored it; take it away now and give it to people. In those days, there were a large number of Hujjaj and the streets were also narrow. It was not easy to get water, but it was not possible either to refuse to disobey the order of Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Therefore, I did as I was ordered.

(Sayyidi Ziyauddin Ahmad Qadiri, vol. 1, pp. 421, slightly modified)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Importance of absolute trust in Allah عَزَّوَجَلَّ!

Dear Islamic brothers! From the above-mentioned incident, it can be judged that Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a man who had complete trust

in Allah ﷺ. Just ponder! If there is even a little possibility of the arrival of guest at our homes, how do we do preparation? The items which may be used in very small quantity are brought in advance, so that no one can be bothered at the eleventh hour whereas the things, which are certainly to be used, are especially brought and water is something that is abundantly used. It should have happened that Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ should have been happy upon the saving of water for guests, and should have appreciated his disciple, but it is contrary to the thought of pious saints to store and preserve anything. That's why he was ordered to distribute the water!

عاشقِ مُصْطَفَى ضِيَاءِ الدِّينِ زاهد و پارسا ضياءِ الدِّينِ
کیسے بھٹکوں گا میرے ہیں میرے رہبر و رہنما ضیا ضياءِ الدِّينِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What is absolute trust in Allah ﷺ?

Dear Islamic brothers! It has been learnt that our pious saints رَحْمَةُ اللهِ تَعَالَى not only used to have complete trust in Allah ﷺ themselves, but they also used to persuade others to do so. We should also develop the trait of having absolute trust in Allah ﷺ. Alas! In today's troublesome time, we have gone far away from having absolute trust in Allah ﷺ, though Islam greatly persuades us to have absolute trust in Allah ﷺ. Tawakkul means to trust in Allah ﷺ and entrust your work to Allah ﷺ. It means that a person should trust in Allah ﷺ in all sorts of work (not in bondmen). (*Khaza'in-ul-'Irfan*, pp. 141)

It should also be remembered that leaving the resources completely is not absolute trust in Allah ﷺ, but rather Tawakkul means a person (while using the resources) should only trust the 'مُسَبِّبُ الْأَسْبَابِ' (i.e., Allah ﷺ).'

(*Kimiya-e-Sa'adat*, vol. 2, pp. 938)

Do we completely trust in Allah عَزَّوَجَلَّ?

The summary of the definition of absolute trust in Allah عَزَّوَجَلَّ is this that after using resources one should leave its result upon Allah عَزَّوَجَلَّ. We should ponder! Can we do it? Is absolute trust in Allah عَزَّوَجَلَّ really found in us? Do we also trust in Allah عَزَّوَجَلَّ after using our resources? Usually whenever we have to do something very important, we first of all do planning to carry out the task, then we follow every stage of the planning, now if the result is obtained against our will, how do we feel that time? To what extent do we lose our heart? To what extent do we get disappointed? Its main reason is this that after making plans we forget one thing that there is Someone Who is more Powerful than our planning. We forget this thing that it is our job to make plans and act according to the plans, but their results are under the Absolute Power of Allah عَزَّوَجَلَّ, that is, we get deprived of absolute trust in Allah عَزَّوَجَلَّ. That's why if we do not get good results, we feel disappointed and lose our heart, though we should have absolute trust in Allah عَزَّوَجَلَّ in every task of ours. How dangerous can it be if absolute trust in Allah عَزَّوَجَلَّ is ignored can be judged by the following parable:

A thief of shroud repented of his sins in front of Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Ba-Yazeed Bistami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked him about the graves, so he replied: I have stolen shrouds from almost 1,000 graves, in which I found the faces of all the deceased not towards Qiblah except the two. So he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: These people did not have absolute trust in Allah عَزَّوَجَلَّ for their sustenance. That's why their faces were turned away from the Qiblah in their graves. (*Minhaj-ul-'Aabideen*, pp. 106)

Dear Islamic brothers! It is a matter of thinking how dangerous it is to only consider resources everything rejecting complete trust in Allah عَزَّوَجَلَّ. Therefore, try to develop absolute trust in Allah عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ bless us with absolute trust in Himself and enable us to perform all good deeds!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

میرے آخلاق بھی ٹھیک کر دے
یا خُدا تجھ سے میری دُعا ہے
حُبِّ دُنیا سے خود کو بچاؤں
یاخُدا تجھ سے میری دُعا ہے

تُو عَطَا جِلْم کی بھیک کر دے
تجھ کو فاروق کا واسطہ ہے
عِشْقِ اِحْمَد میں آنسو بہاؤں
ایسی توفیق دے اِلْتِجَا ہے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Name, family and date of birth!

Dear Islamic brothers! We were listening to the blessed life of Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. His name is Ziyauddin Ahmad. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ himself used to say: My birth name was ‘Ahmad Mukhtar’. My paternal grandfather Shaykh Qutbuddeen Qaadiri named me ‘Ziyauddin’ later on. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in 1877 (Rabi’-ul-Awwal 1294 AH) on Monday at a town ‘Kalaswala’ of district Ziyakot (Sialkot). (Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 164)

Blessed appearance!

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a little taller than the average height, with a fair complexion and a man of awe-inspiring and attractive personality. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had an oval face, broad and luminous forehead in the middle of which a thin vein always remained visible. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a prominent nose, dark, big and very bright eyes, long and thin eyebrows almost connected to each other, long and thick eyelashes, red and fleshy cheeks with a mole on the right, thick and curved beard equal to the length of a fist, long neck, broad chest, long fingers, fleshy and extremely soft palms.

(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 567)

In short, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was extremely handsome and had attractive appearance.

Early education

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ received his early education from his paternal grandfather, then from a renowned Islamic scholar and ‘Aarif of Ziyakot (Sialkot) ‘Allamah

Maulana Muhammad Husayn Naqshbandi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، then he went to Markaz-ul-Awliya (Lahore) and received education from great Islamic scholars of Markaz-ul-Awliya and then, under the supervision of famous Muhaddis, Islamic scholar ‘Allamah Maulana Wasee Ahmad Muhaddis Soorti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent approximately 4 years and acquired Islamic education.

Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: People used to go to Pilibhit from our Punjab to do Daurah Hadees. In Punjab, Shah Wasee Ahmad Muhaddis Soorti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great pious saint and I also went to him and attended Daurah Hadees. *(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 67)*

I completed Daurah Hadees from Punjab and after completing Daura Hadees, received my degree. Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ performed the Dastar-Bandi of Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with his blessed hands. Later on, he was privileged to have Khilafat from Muhaddis Soorti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 167)

Bay'at and Khilafat

The teacher of Sayyidi Qutb-e-Madinah, Wasee Ahmad Soorti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a great love for A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to go to Bareilly every Thursday in order to meet A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and perform Friday Salah with him, and after having lunch etc. he used to return to Pilibhit. His two pupils along with Muhaddis Soorti also used to go to Bareilly. One of them was Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyidi Qutb-e-Madinah has himself stated: It was the blessed habit of ‘Allamah Wasee Ahmad Muhaddis Soorti رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that after offering Salat-uz-Zuhr and having lunch, at the time of ‘Asr he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would sit in the train that would go to Bareilly and would reach Bareilly before Maghrib. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would spend the day of Friday and the Friday night in the service of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would have lunch after Friday Salah and then would return to Pilibhit. In this way, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ continued to visit A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for more than 3 years.

During these visits, Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took the oath of spiritual allegiance from A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in 1314 AH and was granted

Khilafat by A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in 1315 AH. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was only 21 years old that time. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was number 11 amongst those who were granted Khilafat by A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

(Sayyidi Ziyauddin Ahmad Al-Qaadiri, 1/173)

Journey to Baghdad

Having completed arts and sciences ('Uloom and Funoon) Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ returned to his country with A'la Hadrat's permission. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stayed at ZiyaKot (Sialkot) for some time. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had his property in 'Kalaswala' near Sialkot where he went and then began to travel to sacred Baghdad from 'Kalaswala'. *(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 225)*

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ resided in Khanqah Mu'alla of Sayyiduna Ghaus-e-A'zam, Shaykh 'Abdul Qadir Jeelani رَضِيَ اللهُ تَعَالَى عَنْهُ for nearly more than 9 years. *(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 226, 227)* In the meantime, Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited many pious saints and attained blessings from them.

Residence in Madinah Munawwarah!

Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited blessed Arab in 1327 AH and then stayed in sacred Madinah forever. *(Sayyidi Ziyauddin Ahmad Al-Qaadiri, pp. 173)*

When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived at sacred Madinah, Turks were ruling, that's why many authentic Islamic scholars were present there. It was because of this he not only visited the blessed Raudah of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ over and over again, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also privileged to attain the blessings of many Islamic scholars of sacred Madinah.

(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 279)

Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also attained the blessings for a long time from a renowned devotee of Rasool and a great Islamic scholar, 'Allamah Shaykh Yusuf Bin Isma'eel Nabhaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who used to be present quite often in sacred Madinah. *(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 280)*

Yearning for acquiring Islamic knowledge!

Dear Islamic brothers! Just ponder! Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great devotee of Islamic knowledge. Besides gaining Islamic knowledge from his own locality he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also travelled to Markaz-ul-Awliya (Lahore), India and blessed Baghdad. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to sacred Madinah, he remained occupied with Islamic knowledge and attained Islamic knowledge from many renowned Islamic scholars of his time as well.

Surely, it was the favour of Allah عَزَّوَجَلَّ and the bestowal of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessings of Islamic knowledge that despite being born at an unknown town of Ziyakot (Sialkot) he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became famous by the title 'Qutb-e-Madinah' across the world. We should also have the yearning for gaining Islamic knowledge because Islamic knowledge will only lead us to success in the world and the Hereafter both. Islamic knowledge is the collection of all virtues and makes its student the embodiment of many good qualities. Islamic knowledge is the inheritance of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ. Islamic knowledge is the source of attaining closeness to Allah عَزَّوَجَلَّ.

Islamic knowledge is the method of developing fear of Allah عَزَّوَجَلَّ. Islamic knowledge is the source of guidance. Islamic knowledge is the means of protection from sins. Islamic knowledge is the tool of developing Divine fear. Islamic knowledge is the life of dead hearts. Islamic knowledge is the source of attaining the love of the creatures of Allah.

In short, Islamic knowledge is the collection of countless good qualities. A true Muslim should try to acquire it. The virtues of acquiring Islamic knowledge have been mentioned in blessed Ahadees at many places. Let's have the privilege of listening to 2 blessed Ahadees about them:

1. The one who will gain Islamic knowledge, Allah عَزَّوَجَلَّ will remove his difficulties and will bestow sustenance upon him from the place which he has not thought about. (*Jami'-ul-Bayan*, pp. 66, *Hadees 198*)

2. The one who learns one or two or three or four or five Kalimat [i.e. words] related to the Faraaid of Allah ﷺ and memorizes them properly, and then teaches them to others, will enter Paradise.'

(Attargheeb Wattarheeb, vol. 1, pp. 54, Hadees 20)

Dear Islamic brothers! Have you noticed? Gaining Islamic knowledge is such a great act by virtue of which entrance to Paradise is guaranteed along with ease in difficulties and rise in sustenance. Therefore, we should also gain more and more Islamic knowledge. The Madani environment of Dawat-e-Islami is fragrant with the fragrance of Islamic knowledge. The Sunnah-inspiring Ijtima'at, Madani Muzakaraha, different courses, Dars and speeches etc. which are arranged in it are all the sources of promoting Islamic knowledge. One of the best sources of acquiring Islamic knowledge is to travel with Madani Qafilahs of Dawat-e-Islami as well. Therefore, travel regularly at least with a 3-day Madani Qafilah every month in the company of devotees of Rasool! May Allah ﷺ enable us to spread Islamic knowledge and to act upon Sunnahs!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

سیکھنے سُنَّتیں قافلے میں چلو!

لُوثنے رحمتیں قافلے میں چلو!

پاؤ گے راحتیں قافلے میں چلو!

علم حاصل کرو جہل زائل کرو

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Islamic knowledge has innumerable blessings. It is this knowledge that makes an ordinary person a great learned person. Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: 'دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا' (i.e. I kept acquiring Dars of knowledge and attained the status of Qutbiyyat.) (Qasidah Ghausiyyah)

It is our good opinion that Sayyidi Qutb-e-Madinah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was also a pious saint of Allah ﷺ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had the status of Qutbiyyat in Madinah

Munawwarah, that's why he was remembered all around the world by the title 'Qutb-e-Madinah' and even he is remembered by everyone today by the same title. Why is he called Qutb-e-Madinah? How did he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ attain this title? Let's listen to a faith-refreshing parable in relation to these questions:

Title of 'Qutb-e-Madinah!'

In 1949, the paternal grandson of A'la Hadrat 'Allamah Maulana Ibraheem Raza Khan Jeelani Miyan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ paid a visit to sacred Madinah. Upon his return he related this incident at his home in Bareilly: I was present in the native land of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madina Munawwarah that one day, I visited Maulana Ziyauddin Qaadiri Razavi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and then I paid a visit to blessed Muwajahah of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and made Du'a: Huzoor! Enable me to meet the Qutb of Madinah Tayyibah by your favour! Jeelani Miyan then said: Afterwards I returned to my residence and saw Maulana Ziyauddin came as he used to leave his home very seldom that's why I was extremely astonished to see him all of a sudden. I surprisingly asked: Hadrat! I have just met you, how then did you arrive instantly? Maulana Ziyauddin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: A thought suddenly entered my mind that I should meet you, because you have called me! After this he became quiet. Jeelani Miyan said: I have just submitted my request to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and I was privileged to meet Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. From this it has become obvious that Maulana Ziyauddin is the Qutb of Holy Madinah. Jeelani Miyan further said: If the respect and honour of the caliph of the person is this that he is the Qutb of sacred Madinah, so what will be the status and state of his spiritual guide, A'la Hadrat regarding the closeness to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?

(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 469)

تم کو قطبِ مدینہ یا مُرشد! علماء نے کہا ضیاء الدین
مجھ کو اپنا بناؤ دیوانہ واسطہ غوث کا ضیاء الدین

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How would be the spiritual guide when the disciple is like this?

Dear Islamic brothers! Surely, after observing the ability of a pupil the vast knowledge of his teacher can be learnt. Similarly, after observing the status of the disciple the status of his spiritual guide can be learnt. When Qutb-e-Madinah is the Qutb of Madinah Munawwarah, how high will be the status and rank of his spiritual guide, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ before Allah عَزَّوَجَلَّ and the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great saint and an Islamic scholar of his time. Now let's listen to something about him for attaining its blessings.

Routine of A'la Hadrat!

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent his entire life following Shari'ah. His personality was the reflection of Sunnahs in a real sense. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not used to laugh. At the time of yawning he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would press a finger between his teeth, making no sound. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ never spat facing Qiblah, nor did he ever stretch his blessed legs towards Qiblah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would offer five-time Salah in the Masjid with Jama'at. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would offer mandatory (Fard) Salah wearing 'Imamah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would avoid the use of iron pen. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would use Miswak and have oil on his blessed head.

(Faizan A'la Hadrat, pp. 114)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would use the right hand in taking and giving anything. If the person who stretched his left hand for taking something from him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would instantly stop stretching his blessed hand and say: Take it from the right hand as Satan takes from the left hand. *(Faizan A'la Hadrat, pp. 111)*

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would respect Masajid a lot; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would always enter a Masjid with his right foot first, whereas when exiting a Masjid he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ first of all would put his left foot on the upper part of the shoe and wore the right shoe in the right foot and then the left shoe in the left foot (so that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ can act upon the Sunnah.)

One day, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ unexpectedly got a bit late from Fajr Salah, the Salah-offering persons were looking at his home over and over again that

he came hurriedly. In this state of haste he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acted upon Sunnah like this: When his blessed foot reached the stair of the Masjid so it was the right foot he placed first, when his blessed foot reached the new and old floor of the Masjid, so it was the right foot he placed first. Ahead of it in the compound of the Masjid a row was made, when the blessed foot reached there, it was the right foot that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ placed first and likewise, he placed his right foot on every row first, even when he reached Musalla on Mihrab, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ placed his right foot first.

Greatness lies in acting upon Sunnahs!

Dear Islamic brothers! From this incident it can be judged that A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great follower of Sunnah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to perform every work as per Sunnah. We should also act upon Sunnahs in our daily routine, especially we should form the habit of starting every righteous and permissible work with right hand from the right side as greatness lies in acting upon Sunnahs.

In addition, we should spend simple life and become the embodiment of humbleness and humility. We should always be courteous to others, respect elders and become affectionate to the younger; we should treat well with our subordinates and should always help our Muslim brothers. In short, besides character, we should act upon Sunnah regarding our appearance as well. We should have a beard equal to the length of a fist, Sunnah-conforming hair and wearing 'Imamah on the head. We should wear Madani dress as per Sunnah, meet people smilingly and make our mind to promote Salam; we should eat food in earthen pots on Dastar-Khuwan (a cloth on which food is served.). These acts not only will make our world better, but they will also benefit in the Hereafter. If we go through the life of our pious predecessors رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, we will learn that their daily routine was as per Sunnah. Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also the embodiment of Sunnahs and a very pious saint.

Manners and habits!

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the man of extremely good attributes and manners, always occupied with the remembrance of Allah عَزَّوَجَلَّ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used

to worship in the nights and offer Tahajjud, Ishraq, Chasht and the Salah of Awwabeen. Instead of weakness and old age he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did not give up the fasts of the days of Beez [i.e. the Nafil fasts observe on 13th, 14th & 15th of every Islamic month]. (Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 486)

We should also form the habit of offering these Nawafil and observing Nafil fasts along with obligatory Salah. It is narrated about Sayyidi Qutb-e-Madinah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ that he felt great pain while sitting and standing, even then he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would not get anyone's help when going to perform Wudu. Despite having difficulties he would stand on his own (and perform Wudu).

(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 486)

Simplicity was his identity and habit; acting upon the Sunnah of Rasool, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ reared goats and would entertain the guests of Rasool with their milk. His house was the abode for Hujjaj and Haj pilgrims.

(Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 488)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was very famous in blessed Arab. His disciples and caliphs belonged to Arab and non-Arab both. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would hold very little conversation. (Sayyidi Ziyauddin Ahmad Al-Qaadiri, pp. 489)

A gathering of Milad, which continued until his demise, used to be held regularly at his residence daily after Salat-ul-'Isha. (Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 495) To extend Arab-like hospitality was his distinctive quality.

Habit of hospitality!

Three thermoses full of tea were always kept with him and the guests of Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ were offered tea from them. As one thermos got empty, it was sent to upstairs (home) which was returned after some time filled with tea. It continued the whole day; at night after giving Langer (distributing food) everyone was entertained with tea, then pointing out towards the thermoses he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would ask if there had been some tea in them. If there had been a little tea, it would have been humbly said: There is a little tea left in one thermos only. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would say: Give it to people bit by

bit, and then he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked to check the fridge to distribute if there is something in it. (Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 422)

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was so unconcerned with the world that he would order to distribute even the necessary things from the fridge that belonged to his family members. (Sayyidi Ziyauddin Ahmad Al-Qaadiri, vol. 1, pp. 422)

Whoever came to him, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would receive that person as per his rank and status. His door was open to everyone and Dastar-Khuwan used to be spread for everyone. Whatever money he got, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would spend all of it; he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did not save anything and would frequently spend on guests. (Anwar Qutb-e-Madinah, pp. 240)

Hospitality is Sunnah of Prophets!

Dear Islamic brothers! Have you noticed! Sayyidi Qutb-e-Madinah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was very hospitable. It seems as if hospitality had become the part of his nature. He would extend hospitality to the person, who would come to his home, according to his status and rank. Hospitality is one of the acts leading to Jannah and it is the Sunnah of many Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

It is stated about Sayyiduna Ibraheem عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ that he would not eat meal until guests joined him at his Dastar-Khuwan. (‘Ajaib al-Quran, pp. 376)

From this narration it can be judged that the pious people of Allah عَزَّوَجَلَّ like hospitality very much. Hospitality is a virtuous deed that not only brings abundant reward, but it also promotes love and strengthens relationship. Therefore, whenever a guest comes, extend hospitality to him according to your financial ability, because it is a deed that makes our Hereafter better along with the world.

Standard of hospitality!

Alas! Hospitality is something that is getting out of practice nowadays in our society. Now the kind of zeal and enthusiasm we used to see in the past cannot be seen. Nowadays it also happens that some people extend hospitality, but

they have set this standard that the amount of respect and hospitality they are extended by someone, the same they extend to them. In this way, an act of worship like hospitality has been made a saying ‘as you sow so shall you reap’. Hospitality is a nice act of worship, Sunnah of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ and an act of reward and excellence. Similarly, nowadays such people are also found who offer hospitality if they are offered hospitality, but if they are not offered hospitality, so they do not offer hospitality either. Such people should take advice from this blessed Hadees: Sayyiduna Maalik Bin Nafar رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: Once I humbly said: Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please tell me, I went to a person, he did not extend hospitality to me, now if he comes to me, so should I extend hospitality to him or should I do as he did? It was replied: No! Instead you extend hospitality to him!

(Sunan-ut-Tirmizi, vol. 3, pp. 405, Hadees 2013)

Likewise, it is also seen during hospitality in our society that the people who we may come into contact in future, especially those ones with whom some vested interest are attached are especially respected and hospitality is extended to such people, but the people, who do not come into our contact much or we have little to do with them, are not paid more attention, nor is more importance given to their hospitality. Regarding hospitality everyone should be treated according to their ranks and status and every guest should be treated with utmost respect.

Types of guests!

Remember! There are different types of guests. Every one of them has their own rights and manners that should be taken into consideration. Some guests are of this type who visit us for a few hours and leave after taking tea, there is no need to do especial arrangement for them whereas some guests are of this type who we invite to any event or occasion of wedding ceremony, ‘Aqeeqah etc. At the time of feasts, the rich and poor both should be treated equally with the same arrangement without any distinction in food and respect. Lest the wealthy and influential people should be treated with special respect and comfort and to be served with excellent food, on the other hand, the poor are served with simple food. People should not be treated in this

way at all as deliberately treating one class in an inferior way causes to hurt their feelings.

Similarly, some guests such as siblings or near and dear ones who stay for few days on any special occasion to be shown warm and gracious hospitality. It is stated on page 391 of the book *Bahar-e-Shari'at*, the Beloved and Blessed Rasool ﷺ has stated: Whoever believes in Allah ﷻ and on the Day of Judgement, should serve his guest generously, should serve him a day and a night with high quality food as per his capacity. Serving feast [to guest] is for 3 days. (i.e., after first day he should serve with what is present in house) and what he will serve after that will be regarded as Sadaqah.

(*Sahih Bukhari, Kitab-ul-Adab, Hadees 6137*)

May Allah ﷻ privilege us to adopt good traits and all virtuous deeds along with the quality of hospitality!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

واسطہ میرے پیر و مرشد کا
مجھ کو تو متقی بنا یا رب!
دل کا اجڑا چمن ہو پھر آباد
کوئی ایسی ہوا چلا یا رب!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Majlis Mazaraat-e-Awliya!

Dear Islamic brothers! We are listening to about different parts of the blessed life of Sayyidi Qutb-e-Madinah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. One of the important reasons behind talking and mentioning our pious predecessors is that we endeavour to mould ourselves into the practicing Muslims with good traits like them by listening to their blessed biographies, excellent character and their sacred lives.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَاوِدُ بْنُ كَثْمَانُ الْعَالِيَةِ always pass on the teachings of showing utmost respect towards the pious predecessors, following

their footsteps and cultivating the excellent character to his disciples and followers. It is the result of his blessed teachings that a Majlis namely 'Majlis Mazaraat-e-Awliya' has been formed under the Markazi Majlis-e-Shura of Dawat-e-Islami. Because, unfortunately, it has widely been observed that the people who visit Shrine show sheer carelessness towards performing Salah. Dawat-e-Islami is a movement of bringing people into the Masjid. In this Madani environment, this mind-set is inculcated that whether how tough is the situation, one must not miss his Salah. The purpose of this Majlis is to reform people who visit the shrines, to guide them, to persuade them to follow the footsteps of blessed saints, to stop evil practices being committed at many shrines, to visit the monasteries and mausoleums of the blessed saints and reform the people by carrying out the noble service of calling people towards righteousness.

Undoubtedly it is our good fortune that today we have listened to about a great saint of Qadiriyyah Razawiyyah Sufi order. We should also endeavour to be like them.

Introduction to booklet!

It will be extremely useful to study the booklet namely, 'Sayyidi Qutb-e-Madinah' published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah for gaining further information about his life. Therefore, buy this booklet today and study it. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, we are fortunate that Ameer-e-Ahl-e-Sunnat **دَاعِيَتِ بَرَكَاتِهِمُ الْعَالِيَةِ** is the disciple and caliph of Qutb-e-Madinah. One of the ways to attain the blessing of Qutb-e-Madinah is to become the disciple of Ameer-e-Ahl-e-Sunnat **دَاعِيَتِ بَرَكَاتِهِمُ الْعَالِيَةِ**. It will not only enable a person to attain the blessing of Qutb-e-Madinah, but he will also attain the blessing of great saints of the order of 'Aaliyyah Qadiriyyah Razawiyyah. There is no loss in becoming a disciple, but rather one will gain lots of blessings in both the worlds.

کیسے آقاؤں کا بندہ ہوں رضا

بول بالے مری سرکاروں کے

Reformation of disciples!

Dear Islamic brothers! Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ always acted upon Sunnahs. He not only acted upon Sunnah himself, but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also advised his disciples to act upon the blessed Shari'ah, especially, he used to lay stress a lot on offering Salah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would quite often say: There is nothing without Salah. If someone asks him for advice, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say: O son! Offer Salah! Hold Salah tightly! He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would reform disciples and sincere people all the time. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also lay stress on the correctness of beliefs and deeds. Seeing the poor in his company the memories of pious people used to be revived. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was by nature very humble.

Demise and blessed funeral

On Friday, 4th Zul-Hijja-til-Haraam, 1401 AH (02-10-81), as the Muazzin of Masjid-un-Nabawi started call to prayer 'اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ', Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ recited Kalimah and then departed this world 'إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'.

Having given a bath, shroud was spread and under the blessed head of Qutb-e-Madinah, the sacred dust of the blessed Hujrah-e-Maqsoorah of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was kept. The blessed Ghussalah [the blessed water used for the Ghul of the area around the luminous grave of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and many other sacred relics were also kept. Then the blessed shroud was tied. The blessed bier was lifted after Salat-ul-'Asr in the echoes of Salat-'Alan-Nabi and Qasidah Burdah.

*'Aashiq ka janazah hay zara dhoom say niklay
Mahboob ki galiyaun mayn zara ghoom kay niklay*

Eventually, Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, according to his will, was buried in the presence of countless mourners at the place of Jannat-ul-Baqi' where the Ahl-e-Bayt-e-Athaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ are resting. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was

buried just at a distance of two yards from the sacred shrine of Sayyida-tun-Nisa Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا.

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Overwhelmed with the deep devotion towards his spiritual guide, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has penned down the following verses:

مست وبے خود بنا ضیاء الدین	جامِ عشقِ نبی پلا کے مجھے
مجھ کو ان سے بچا ضیاء الدین	میرے دشمن ہیں خون کے پیاسے
کردو حق سے دعا ضیاء الدین	موت آئے مجھے مدینے میں
مرحبا مرحبا ضیاء الدین	حشر میں دیکھ کر پکاروں گا
اپنے قدموں میں جا ضیاء الدین	مجھ کو دیدو بقیعِ غرقہ میں
مجھ کو حق سے دلا ضیاء الدین	مصطفےٰ کا پڑوس جنت میں
کس کا ہے؟ آپکا ضیاء الدین	بے عمل ہی سہی مگر عطار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Virtues of 'Asharah Zul-Hijjah

Dear Islamic brothers! Great are the blessings of the blessed month of Zul-Hijjatil-Haraam! In particular, the first ten days. It has been mentioned in blessed Ahadees that one fast of these days is equal to the fasts of entire year and the worship of one night is equal to the worship of Shab-e-Qadr.

A blessed Hadees states that there are no days more beloved to Allah عَزَّوَجَلَّ that He be worshipped in them than the ten days of Zul-Hijjah, fasting every

day of them is the equivalent of fasting a year, and standing every night of them [in prayer] is the equivalent of standing on the Night of Qadr.

(Sunan-ut-Tirmizi, vol. 2, pp. 192, Hadees 758)

Dear Islamic brothers! Just ponder over the blessings of the first 10 days of Zul-Hijjah. It is mentioned in the book *Faizan-e-Sunnat* (volume 1): According to some blessed Ahadees the first 10 days of Zul-Hijja-til-Haraam are superior to all days except the month of Ramadan, or rather days are more superior to even Ramadan, but nights of Ramadan are superior. We should protect ourselves from spending these days in useless things and should spend them in worship; we should spend days in fast and nights in worship.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In the first 10 days of this month after Salat-ul-Isha Madani Muzakarah is broadcast live daily on Madani Channel in which Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaae *دامت برکاتہم العالیہ* give Madani pearls of knowledge and wisdom by giving answers to the questions of the devotees of Rasool. If we attend Madani Muzakaraha, we can be protected from many sins and earn lots of virtues.

Madani Muzakarah - One of the 12 Madani activities

It is a Madani request for you to attend Madani Muzakaraha and also motivate other Islamic brothers to do so as well. Attending the Madani Muzakarah is also a weekly Madani activity that is one of the 12 Madani activities of Zayli Halqahs. Remember! Arranging Ijtima'at of sound advice for the reformation of people with the intention of conveying Madani pearls full of knowledge and wisdom is a way of our blessed predecessors.

It is reported that Sayyiduna Shaykh Muhiyyuddin Sayyid 'Abdul Qadir Jeelani *رحمۃ اللہ تعالیٰ علیہ* also advised people for 40 years from 521 Hijri to 561 Hijri.

(Bahjat-ul-Asraar, pp. 184)

Closure of mini-cinema

Here is the summary of the account of an Islamic brother: A man (age around 37) from Tailwala area in Bahawalpur, Punjab [Pakistan] owned a mini-

cinema. He would run multiple shows daily. Hundreds of people would come to watch movies and fill their eyes with the hellfire. He would also rent out movies in VCDs and DVDs. Upon the persuasion of one Muballigh of Dawat-e-Islami, he started to occasionally show Madani Channel and he, himself, would also watch it.

After a few weeks on the 9th of Sha'ban-ul-Mu'azzam, 1430 AH during the Sunnah-inspiring congregation in Yazman, in front of hundreds of Islamic brothers he declared that due to watching Madani Channel, fear of Allah عَزَّوَجَلَّ entered his heart and he repented from all his past sins. Further, he also announced that he had shut down his mini-cinema and had decided to pray Salah regularly and to grow a beard.

Furthermore, he also made intention to take part in the 10-day I'tikaf organized by Dawat-e-Islami, in the month of Ramadan. He also made Bay'at [pledged allegiance] into the Qadiriyyah, Razawiyyah Silsilah (spiritual path) and became a Mureed [disciple] of Ghaus-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. He also destroyed about Rs. 40,000 (US\$ 485) worth of movies and turned his mini-cinema into a religious bookstore. There he started selling merchandise from Maktaba-tul-Madinah i.e. books, VCDs etc. and thus, started earning Halal income. May Allah عَزَّوَجَلَّ bless him and us with steadfastness.

Departments of Dawat-e-Islami

Dawat-e-Islami is a non-political global movement. Madani message of Dawat-e-Islami has reached approximately 192 countries of the world and more than 100 departments have also been established to organize all Madani activities for the service of Islam. Expenses of Jami'aat-ul-Madinah (*for boys & girls*), Madaris-ul-Madinah (*for boys & girls*), Madrasa-tul-Madinah Online (*for boys & girls*) and Madani Channel are not in millions but are in billions.

- Those Islamic brothers who, after having privileged to become Haafiz begin to lead Taraweeh every year in hundreds of Ahl-us-Sunnah Masajid. In comparison to the last year (1436 AH corresponding to 2015) to the current year (1437 AH corresponding to 2016), numbers of Huffaz has

increased to approximately 5557, who got the privilege to lead Taraweeh so the total figure of Huffaz has reached approximately 18034.

- Throughout Pakistan this year, 17317 new admissions in Madrasa-tul-Madinah (for Islamic brothers and sisters) have been sought.
- In the current year, 14554 Huffaz from Madrasa-tul-Madinah and approximately 3280 Huffaz from Jami'a-tul-Madinah have the privilege of leading Taraweeh.

Jami'a-tul-Madinah (for Islamic sisters)

- Thousands of Islamic sisters are doing Dars-e-Nizami ('Aalimah) course in Jami'a-tul-Madinah (for Islamic sisters). Till writing of this content, 13548 Islamic sisters have been seeking Islamic education in 231 Jami'at-ul-Madinah throughout Pakistan. Until now (1437H), more or less 2607 Islamic sisters had the privilege of completing Dars-e-Nizami course.
- This year, 4928 new admissions have been sought.
- 2438 Madrasa-tul-Madinah are functioning in Pakistan in which approximately 110201 Madani children have been seeking free Quranic education; similarly, 8983 Madani children have been seeking Quranic education in 188 overseas Madaris.

Madrasa-tul-Madinah Online

Throughout Pakistan, Madrasa-tul-Madinah has 13 branches in which approximately 4700 students are seeking Islamic education. Students from 86 countries are seeking Education through Internet.

Collect Madani donations for Dawat-e-Islami from your relatives, neighbours and friends etc., relating them the excellence of spending in the way of Allah through making individual efforts. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Sadaqah [charity] prevents bad death.

Donate animal hides to Dawat-e-Islami

Dear Islamic brothers! In today's predominantly evil and sinful era, **رَحْمَةُ اللهِ تَعَالَى**, over 97 departments, under Dawat-e-Islami, are actively serving in propagating the Sunan, the publication of 'Ilm-e-Deen and for calling towards righteousness. Monthly, millions of rupees are required to run all these departments efficiently. We should also try to collect animal hides from our house, relatives and from various areas visiting them along with the people of the locality, introducing Dawat-e-Islami to them in order to promote and propagate the Madani activities of Dawat-e-Islami and persuade our dear ones and relatives to take part in the Madani activities by donating their animal hides to Dawat-e-Islami. May Allah **عَزَّوَجَلَّ** privilege us to act upon this.

Summary of speech

Today, we have privileged to listen to the Madani pearls about the blessed personality of noble disciple and successor of A'la Hadrat, Qutb-e-Madinah, 'Allamah Maulana Ziyauddin Ahmad Madani Qaadiri Razavi **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**. The high ranked generosity and natural kind-heartedness of Sayyidi Qutb-e-Madinah **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** were two of the innumerable good qualities and excellent characters. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** had absolute and firm faith in Allah **عَزَّوَجَلَّ**; his blessed appearance was also incredibly good-looking and attractive.

In Pilibhit, during his studies under the patronage of Muhaddis Soorti **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**, he had become the disciple of A'la Hadrat **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** and was conferred with Khilafah (spiritual succession) shortly. For seeking Islamic teachings, he **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** travelled to Lahore, India and Baghdad. Offering Ishraq, Chasht and Awwabeen Salahs were amongst in his daily routine practices.

He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** was also renowned for his great hospitality. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** was a great practicing of blessed Shari'ah and he used to urge his disciple to follow the blessed Shari'ah. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** was a model of humbleness and humility. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** passed away on Friday 4th Zul-Hijja-til-Haraam, 1401 AH and as per his will, he was buried in the Jannat-ul-Baqi'. May Allah **عَزَّوَجَلَّ** privilege us to follow the footsteps of this blessed personality!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! In conclusion, I would like to seize the opportunity to mention the excellence of 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.' (*Mishkat-ul-Masabih, vol. 1, pp. 97, Hadees 175*)

جَنَّتْ مِیں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sunan & manners of applying kohl

1. In *Sunan Ibn Majah*, there is a narration that, 'The best kohl (Surmah) among all is Ismid as it strengthens the eyesight and grows the eyelashes.'
(*Sunan Ibn-e-Majah, vol. 4, pp. 115 Hadees 3497*)
2. Kohl powder made from other stones can also be used. It is, however, Makruh (disliked) for a man to use black kohl with the intention of makeup but if that is not the intention, then it is not Makruh.
(*Fatawa 'Aalamgiri, vol. 5, pp. 359*)
3. It is Sunnah to use antimony (kohl / Surmah) before sleeping.
(*Mirat-ul-Manajih, vol. 6, pp. 180*)
4. Here is the summary of the three narrated methods of using kohl. Apply thrice to each eye (put the kohl applier in the kohl bottle each time for a new application). Apply thrice in the right eye and twice in the left. Apply twice to each eye and on the last application, enter the applier into the container then use that same applier to equally put it in both eyes.
(*Shu'ab-ul-Iman, vol. 5 pp. 218-219*)

To learn various Sunan, get 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.

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مَجْہ کو جَذْبہ دے سفر کرتا رہوں پَرَوَرِدْگار

صَلَّى اللّٰهُ تَعَالَى عَلٰى مُحَمَّد

صَلُّوْا عَلٰى الْحَبِیْب

The 6 Salawaat-'Alan-Nabi and 2 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. *(Afdal-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 الْوَهَّابِي 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. (*Afdal-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 وَ أَنْزِلْهُ 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 اللهُ 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 اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ 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.