

Thought-provoking speech of weekly
Sunnah-Inspiring Ijtima

5 January 2017



**Powers of the Allah
Loving People**

(ENGLISH)

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

Powers of the Allah Loving People

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

Excellence of Salat-'Alan-Nabi ﷺ

Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ has said:

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ عَلَى نَبِيِّكَ
 ﴿صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾

i.e. indeed Du'a remains suspended between the earth and the sky; nothing of it is raised up until you recite Salat upon your Beloved and Blessed Rasool

صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Sunan-ut-Tirmizi, vol. 2, pp. 28, Hadees 486)

شفاعت کرے حشر میں جو رضا کی
سوا تیرے کس کو یہ قدرت ملی ہے

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 Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ 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 صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, صَلُّوا عَلَى الْحَبِيبِ, 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 Salam, shaking hands, and for making individual efforts upon them.

Sand turned into gold

One day, a woman approached the court of Sayyiduna Baba Fareeduddin Mas'ood Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and said: O honourable Shaykh! I have 3 young (marriageable) daughters, and want to get them married, please help me in this regard. Sayyiduna Baba Fareeduddin Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked the attendants to fetch whatever is present in the shrine and give it to this woman. The attendants humbly said: O honourable Shaykh! Nothing is left today. Listening to this, that woman started weeping and said, 'I am extremely helpless and have come to you with a lot of hope.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to her: Go and fetch some sand from outside. She did so. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ recited Surah Al-Ikhlās loudly and blew on the sand, and it immediately turned into gold. All the people present there were so amazed. The woman went back taking that gold. Having reached home, after purifying herself, she recited Surah Al-Ikhlās and blew on more sand but in vain. She finally continued this practice for three days but nothing happened. Helpless, she again approached the court of Sayyiduna Baba Fareeduddin Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and humbly said: Your highness! I have also recited Surah Al-Ikhlās on some sand but it did not change into gold. Sayyiduna Baba Fareeduddin Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: Although you followed the same practice, but you do not have the tongue of Fareed. *(Allah kay Safer, pp. 298)*

Dear Islamic brothers! It has been learnt from this parable that the pious people of Allah عَزَّوَجَلَّ help those who are distressed, worried, poor and needy who approach them, even if they have nothing to help anybody, they still do not let them go empty handed, and by using their saintly miraculous powers, they fulfil the need of the needy and the destitute by turning sand into gold etc. Furthermore, we also came to know that those who love Allah عَزَّوَجَلَّ, possess a unique effectiveness in their tongues.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has illustrated this with an example: If properly fired from a high-quality gun, even a cartridge can kill a lion. Likewise, invocations and Du'as are like cartridges while the tongue of the reciter is like a gun. The Du'as are the same, but our tongues are not like those of the blessed Companions and the noble saints. How can effectiveness be attained in the tongues committing the sins of lying, backbiting,

tale-telling, swearing, hurting and misbehaving with others daily! We do make Du'a, but when confronted with troubles, we go to the pious people and request them to make Du'a for us. This is simply because everybody has the mind-set that the Du'a uttered by a pure tongue is more effective.

Therefore, by following the blessed lifestyle of the pious people we should try to carry out virtuous deeds. In order to protect ourselves from staring or misusing our eyes, we should observe the 'Qufl-e-Madinah of the eyes' (by lowering our gaze and not looking at prohibited things), and in order to control the tongue from indecent conversations; lying; backbiting; tale-telling and other evils, we should observe the 'Qufl-e-Madinah of the tongue' (controlling the tongue). For encouragement in this regard, we should travel with Madani Qafilahs and fill out the Madani In'amaat booklet daily whilst practicing Fikr-e-Madinah (Madani contemplation) and submit it to the Zimmahdar (relevant representative of Dawat-e-Islami) of our locality on the first of each Madani month. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, we will earn loads of blessings in this world and in the Hereafter.

Express your intention and loudly proclaim: From today, we will protect our eyes from Haram acts **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; we will guard our tongue from lying, backbiting, tale-telling and useless talks **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, to reform ourselves we will practice on the Madani In'amaat **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; to help reform the people of the world, we will travel with Madani Qafilahs **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. May Allah **عَزَّوَجَلَّ** keep us steadfast on our intentions and grant us the privilege to act upon them.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Without the permission of Allah **عَزَّوَجَلَّ**, no one can grant anything to anybody. Those who love Allah **عَزَّوَجَلَّ**, benefit others through the powers and abilities granted to them by Allah **عَزَّوَجَلَّ**. If a needy person approaches them, then they assist these needy people and even heal the

sick. The characteristics of their powers do not just end here, they even bring the dead back to life through the powers granted to them by Allah عَزَّوَجَلَّ.

Dead elephant came back to life

Once Sayyidi Ahmad Jaam Zinda Peel رحمة الله تعالى عليه 'احمد جام زنده پیل رحمة الله تعالى عليه' was going somewhere, on his way he saw a crowd of people gathered at a place, he approached them and asked what had happened. People humbly said: An elephant has died. He رحمة الله تعالى عليه replied: He has the same trunk, same eyes, same limbs. In short, he described the body parts; thereafter, the moment he said, 'then how had it died,' the dead elephant immediately came back to life. Since that day, he رحمة الله تعالى عليه was known by the title 'Zinda Peel' (i.e., one who has brought the elephant back to life). (*Malfuzaat A'la Hadrat, pp. 449*)

Can a human revive the dead?

Dear Islamic brothers! 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 bondmen 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 shake our faith. If someone, being overpowered by Satan, made up his mind that Allah عَزَّوَجَلَّ has not granted the ability and power to any Nabi or pious saint to raise the dead back to life, then this opinion is contrary to the teachings of the Glorious Quran. It has been clearly stated in the Holy Quran that Sayyiduna 'Isa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ cured the sick and revived the dead. It is stated in Surah Aal-e-'Imran, Ayah 49 that Sayyiduna 'Isa عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said:

أَنِّي أَخْلُقُ لَكُمْ مِنَ الطِّينِ كَهَيْئَةِ الطَّيْرِ فَأَنْفُخُ فِيهِ فَيَكُونُ طَيْرًا بِإِذْنِ اللَّهِ
وَأُبْرِئُ الْأَكْمَةَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

Translation from Kanz-ul-Iman: For I mould a birdlike sculpture from clay for you, and I blow into it and it instantly becomes a (living) bird, by Allah's command. And I heal him who was born blind, and the leper, and I revive the dead, by Allah's command. (*Part 3, Surah Aal-e-'Imran, Ayah 49*)

Dear Islamic brothers! Hopefully this evil thought from Satan would have now been destroyed, because a Muslim has a firm belief about everything that is stated in the Holy Quran and he does not accept anything which is contradictory to it. Allah عَزَّوَجَلَّ bestows His chosen bondmen with unique powers and through them, He عَزَّوَجَلَّ reveals marvels which are beyond our intellect. Indeed, the intellect of worldly people cannot comprehend the magnitude of the power of the beloved ones of Allah عَزَّوَجَلَّ. Sayyiduna Asif Bin Barkhiya رَضِيَ اللهُ تَعَالَى عَنْهُ brought the throne of Bilqees from Yemen in the court of Sulayman عَلَيْهِ السَّلَام before the blinking of an eye, as it is mentioned in the Glorious Quran:

أَنَا أَتِيكَ بِهِ قَبْلَ أَنْ يَرْتَدَّ إِلَيْكَ طَرْفُكَ ط

Translation from Kanz-ul-Iman: I will bring it in your majesty's presence before you blink your eyelid. *(Part 19, Surah An-Naml, Ayah 40)*

Listen to the blessed Hadees in relation to the spiritual powers of the blessed saints رَحِمَهُمُ اللهُ تَعَالَى. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah عَزَّوَجَلَّ has said, 'A bondman seeks closeness to Me most through the Faraaid [obligatory acts] and he continues to gain closeness to Me by means of Nawafil [supererogatory Salah], until I start to love him. When I make the bondman My beloved, I become his ears through which he hears, I become his eyes by which he sees, I become his hands through which he holds and I become his legs through which he walks. Then if he begs Me, I grant him, and if he seeks My protection, I grant him protection.'

(Sahih Bukhari, vol. 4, pp. 248, Hadees 6502)

Regarding the abovementioned blessed Hadees, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: This doesn't mean that Allah عَزَّوَجَلَّ enters the body of a saint as fire into coal or colour or smell into flowers, as Allah عَزَّوَجَلَّ is free from entering [anything/anybody] and this belief is Kufr. It means: The person becomes قَتْنَا فِي اللهِ (Annihilation in Allah عَزَّوَجَلَّ), by which Divine powers work in his body parts and he performs those deeds which are beyond

comprehension. Sayyiduna Sulayman عَلَيْهِ السَّلَام heard the voice of an ant from a distance of 3 miles; Sayyiduna Asif Bin Barkhiya brought the throne of Bilqees from Yemen before the blinking of an eye. Delivering a sermon at Madinah Munawwarah, Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ was even heard far away in Nahawand. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ examined the incidents until the Day of Judgement through his blessed eyes. All these are miracles of this power. (*Mirat-ul-Manajih, vol. 3, pp. 308*)

أولياء کا جو کوئی ہو بے ادب
نازل اُس پہ ہوتا ہے قہر و غضب

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What does ‘Waliyyullah’ mean?

Dear Islamic brothers! Before listening to more parables about the virtues and powers of the Awliya (blessed saints), firstly understand who a ‘Wali’ is? A Wali of Allah عَزَّوَجَلَّ is that person who attains the closeness of Allah عَزَّوَجَلَّ by performing Fard (obligatory acts), keeps himself busy in obeying Allah عَزَّوَجَلَّ and his heart remains drowned into the Divine awareness, he always remains immersed in the Divine evidences, he always listens to the Divine verses, he always speaks with the glory of Allah عَزَّوَجَلَّ, he always moves by obeying Allah عَزَّوَجَلَّ, he always strives to carry out those noble acts which are sources of closeness to Allah عَزَّوَجَلَّ, he never stops the Zikr of Allah عَزَّوَجَلَّ, he always sees none other than Allah عَزَّوَجَلَّ from the spiritual eye of the heart. This noble trait belongs to the saints. When one attains this stage, Allah عَزَّوَجَلَّ becomes his helper and supporter. (*Siraat-ul-Jinaan, vol. 4, pp. 344*)

Definition of Karamah

Defining Karamah in *Bahar-e-Shari’at*, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: Anything contrary to the normal or usual that is performed by a saint, is called a Karamah (saintly-miracle).

(*Bahar-e-Shari’at, part 1, vol. 1, pp. 58*)

Shaykh-ul-Hadees, ‘Allamah Maulana Mufti ‘Abdul Mustafa A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: If a pious true believer performs something very unusual and amazing, which is not performed normally, it is called a ‘Karamah’ (saintly-miracle). Similar things if performed by the Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ before their declaration of Nubuwwah, is called ‘Irhaas’ and after their declaration of Nubuwwah it is called a ‘Mu’jizah (miracle)’. If the same thing is performed by ordinary true believers, it is called ‘Ma’oonat’ and if an unbeliever performs such an action according to his wish, it is termed as ‘Istidraaj’.

(Karamaat-e-Sahabah, pp. 36)

Contrary to usual practices means that anything that is contrary to a normal thing, meaning that an action cannot be performed by any human normally such as flying in the air, walking on the water etc. because normally, neither can a person fly in the air (on his own) nor can he walk on the surface of the water. *(Faizan Mazaraat-e-Awliya, pp. 46)*

Control over water

Dear Islamic brothers! Undoubtedly Allah عَزَّوَجَلَّ has bestowed the power of flying in the air upon the blessed saints رَحْمَةُ اللهِ تَعَالَى who can easily fly and reach from one place to another without wings. Some virtuous bondmen of Allah عَزَّوَجَلَّ have such miraculous power that they even dominate rivers and oceans and they can walk on water fearlessly as they walk on land.

Army on water

It is stated in narrations that Sayyiduna Sa’d Bin Abi Waqas رَضِيَ اللهُ تَعَالَى عَنْهُ was the commander-in-chief when the event of battle of Faaras took place. On the way was the Dajlah (Tigris) river and they had no boats. Leading his army, he رَضِيَ اللهُ تَعَالَى عَنْهُ commanded the army to cross the river and he رَضِيَ اللهُ تَعَالَى عَنْهُ himself began to walk on the water reciting the following supplication:

نَسْتَعِينُ بِاللهِ وَتَتَوَكَّلُ عَلَيْهِ وَحَسْبُنَا اللهُ وَنِعْمَ الْوَكِيلُ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللهِ الْعَلِيِّ الْعَظِيمِ

and the soldiers, without hesitation, with their belongings, talking to one another, crossed the river Dajlah riding their horses, camels as people normally walk on land or as caravans travel in the plains.

(Dalaail-un-Nubuwwah, Juz: 2, pp. 341-342, Raqm 522)

Control over the skies

Dear Islamic brothers! We have learnt that the virtuous people of Allah ﷺ can also walk on water and fly in the air, with the power granted by Allah ﷻ, and these blessed people have such an exalted rank that their Du'as are not rejected even in the state of severe drought when they raise their hands in the court of Allah ﷻ for rain, with the blessings of their Du'a, Allah ﷻ grants a downpour of rains, causing farms and soil to bloom and become fertile.

Merciful rain

It is narrated that once a severe drought affected Sehwan (Bab-ul-Islam Sindh) and its surrounding areas, people had nothing to eat, canals had dried up, not a single drop of water was left in the wells, the availability of water was a great issue. The situation turned so bad that there was no hope of survival due to the severe drought. Finally, all locals gathered around the seminary of Sayyiduna Laal Shahbaz Qalander Sayyid Muhammad 'Usman Marwandi Kazimi Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, and began to plea.

Carrying out the obligation of 'أَمْرًا لِمَعْرُوفٍ وَ نَهْيًا عَنِ الْمُنْكَرِ' (enjoining good and forbidding evil), he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had stated: You all seek forgiveness for your sins in the court of Allah ﷻ with true regret in the heart and invoke Allah ﷻ with me. People immediately sought forgiveness for their sins and began to make Taubah and Istighfar. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ raised his hands to make Du'a in the court of Allah ﷻ and prayed for rain and prosperity. It is said that Sayyiduna Laal Shahbaz Qalander رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not yet enter his blessed Hujrah (room), when it began to rain. Out of happiness, in response to the acceptance of the Du'a of Sayyiduna Laal Shahbaz Qalander رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, by the mercy and grace of Allah ﷻ, people gave away foods amongst the poor and the destitute people.

After 'Isha Salah, Sayyiduna Laal Shahbaz Qalander رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ conducted a religious gathering containing Zikr and Na'at and the people in the gathering made the Zikr of Allah عَزَّوَجَلَّ and recited Salat and Salam on the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance. (*Shan-e-Qalander, pp. 311; summarized*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The above-mentioned parable teaches us that when we come across any misfortune, we should approach the virtuous people of Allah عَزَّوَجَلَّ and request them to make Du'a for us as their Du'as are answered immediately in the court of Allah عَزَّوَجَلَّ; furthermore, we have also come to know that upon receiving Divine mercy, we should express our gratitude in a permissible way. It is for this reason that Sayyiduna Laal Shahbaz Qalander رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ conducted a religious gathering and everyone recited Na'at and made the Zikr of Allah عَزَّوَجَلَّ in thanksgiving, and why shouldn't it be so, because the entire lives of those who love Allah عَزَّوَجَلَّ are practical teachings of the Glorious Quran and Blessed Sunnah.

But alas! The majority of us commit the sin of disobeying Allah عَزَّوَجَلَّ on such happy occasions and become very shameless and violate the rights of people. Furthermore, we displease Allah عَزَّوَجَلَّ by committing different types of sins. Some unwise people مَعَآذَ اللهِ عَزَّوَجَلَّ arrange the gatherings of songs and music on this occasion of joy and become shameless; in such gatherings boys and unveiling girls sing songs and dance the whole night and in this environment of men and unveiling women fill their eyes with Haraam by gazing unlawfully, not realizing that this is not a human act, but it is an act of Satan to look at a non-Mahram woman.

Remember! Happy occasions of weddings and other festive and auspicious events are great blessings in our lives, we should also have knowledge of how to celebrate such events correctly. To express our gratitude for the blessings granted by Allah عَزَّوَجَلَّ, at first, we should refrain from the disobedience of

Allah ﷺ. Sayyiduna Ziyad Bin ‘Ubayd رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: Allah ﷺ has the right upon the one who is granted a blessing that he should not commit the sin of disobedience through that blessing.

(Tareekh Madinah Dimashq, vol. 19, pp. 191)

It is desirable to perform Sajdah Shukr upon receiving any favour, such as the birth of a baby, attainment of wealth, turning up of a lost thing, curing of a patient, returning of a traveller etc. Its method is exactly the same as that of Sajdah Tilawat. (Fatawa ‘Aalamgiri, vol. 1, pp. 136; Rad-dul-Muhtar, vol. 2, pp. 720)

In this context, let’s listen to the method of Sajdah Shukr and the occasions of Sajdah Shukr, mentioned on page 285 of the remarkable book ‘Namaz kay Ahkam’ [Laws of Salah] written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ: Likewise, it is an act of Sawab to perform Sajdah Shukr on hearing any good news or getting any favour such as the confirmation of visa to Madinah, someone’s becoming prepared to travel with Dawat-e-Islami’s Madani Qafilah as a result of your successful individual efforts, beholding a practising Sunni scholar, having a blessed dream, a religious student’s passing an exam, getting rid of a calamity, the death of an enemy of Islam etc. (On all such occasions performing Sajdah Shukr is Mustahab.)

May Allah ﷺ grant us the privilege to celebrate our happiness within the boundaries of the Islamic Shari’ah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Imam Raazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and Satan

Dear Islamic brothers! Leading our lives by following the blessed lifestyle of these blessed people not only brings about plenty of blessings in this world and in the Hereafter as well, but the spiritual connection gives us benefit at the end of our lives. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated in his booklet, ‘Waswasay aur Un ka Ilaj’ [Satanic Whispers and

Cures for Them], published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: When the dying moments of (Sayyiduna) Imam Fakhruddin Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived, Satan appeared. At that time, Satan tries very hard to make the dying person lose his faith because he knows that the dying person will never regain faith if he deviates from it at this time. Therefore, Satan asked Sayyiduna Imam Fakhruddin Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'You spent your entire life in debates and discussions. Have you even recognized the Almighty?' Imam Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Without doubt, the Almighty is One.' 'Do you have any proof?', asked Satan. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave a proof but the cursed Satan, the ex-teacher of the Angels, deceitfully responded with a counter proof. Imam Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave another proof but Satan responded again. Sayyiduna Imam Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave 360 proofs but all of them were countered by Satan. Now the Imam was extremely worried and disappointed. His spiritual guide (Sayyiduna Shaykh) Najmuddin Kubra رَحِمَى اللهُ تَعَالَى عَنْهُ was making Wudu at a very distant place. He called out to Imam Raazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ from that place, 'Why do you not say that I believe in the Oneness of the Almighty without any proof?' (*Malfuzaat, part 4, pp. 493*)

Pledge allegiance to a Kamil Murshid (perfect spiritual guide)

Dear Islamic brothers! We have learnt through the abovementioned parable that Allah عَزَّوَجَلَّ has granted spiritual powers to His pious bondmen to such an extent that they can view things from very far away, and they even help, as Shaykh Najmuddin Kubra رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saved the Iman of his disciple from Satan just before the final moments of his life; furthermore, we have also learnt that pledging allegiance to any pious spiritual guide (meeting all important conditions of the sacred position of being a spiritual master) in the world is very beneficial for the protection of Iman.

Having a Spiritual guide is necessary because through his blessings, one seeks benefits for the Hereafter and through the spiritual blessing of his guidance and spiritual attention, one could lead a life refraining from those acts that lead to the displeasure of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and one can carry out those acts which bring about the pleasure of Allah عَزَّوَجَلَّ and His beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. But alas! In this present era, many people have made this important and spiritual position of Tasawwuf (mysticism)

as a source of earning income. A large number of misguided and heretics, in the garb of mystics, have been destroying the faith of the Muslims.

In order to know the conditions for one to be a Peer-e-Kamil (authentic Shaykh), as well as his manners and other related information, go through the book 'Adaab-e-Murshid Kamil', a publication of Maktaba-tul-Madinah, the publications department of Dawat-e-Islami. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** along with all the necessary information, you will gain a mind-set to pledge allegiance to a Murshid Kamil. If you have not yet pledged allegiance to any spiritual guide then do not worry, because **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, in this present era, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaae **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** is an perfect example of a Murshid Kamil. You can become his Mureed, whose blessings of piety and righteousness in the form of the Madani environment of Dawat-e-Islami is evidently present in front of us. He **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** brought about Madani transformations in the lives of millions of people all over the world, especially amongst the youth. A large number of those who were away from Salah, are now punctual with their Salah, by his blessings; those who had rude behaviours towards their parents, are now obedient to their parents, those who used to sing songs and indulge in music, have now become habitual of listening to the Sunnah-inspiring Bayan, Madani Muzakarah, and Na'at reciters; those who had devoted their lives to this materialist world, now have the privilege of having a Madani mind-set to contemplate over the Hereafter, those who used to waste their precious time visiting the amusement resorts, now they have become habitual of attending the Sunnah-inspiring congregations from beginning to end. Therefore, for success in life, and attaining the blessings of Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**, associate yourselves with the Madani environment of Dawat-e-Islami.

نہ چھوٹے کبھی بھی خدا مدنی ماحول	ترا شکر مولا دیا مدنی ماحول
بچے بد نظر سے سدا مدنی ماحول	سلامت رہے یا خدا مدنی ماحول
نہ دشمن سکے گا چھڑا مدنی ماحول	خدا کے کرم سے خدا کی عطا سے
نہ چھوٹے کبھی بھی خدا مدنی ماحول	دعا ہے یہ تجھ سے دل ایسا لگا دے

Holiday I'tikaf - One of the 12 Madani activities

Dear Islamic brothers! Associate yourselves with the Madani environment of Dawat-e-Islami in order to become righteous, to refrain from evils and to help others to become righteous, and in order to see your progress in Madani activities, take part enthusiastically in the 12 Madani activities of the Zayli Halqah. One of the 12 Madani activities of the Zayli Halqah is 'I'tikaf on Yaume-Ta'teel' [Holiday I'tikaf]. Therefore, all Islamic brothers are requested to observe 'Holiday I'tikaf' to earn Sawaab.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! This I'tikaf is observed in a Masjid and the Masajid remain filled with those who offer Salah. By virtue of respecting the Masjid and abstaining from every type of disrespect, every moment we spend in the Masjid will be considered as worship. To love the Masjid and to spend more time in it have great excellences.

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you see someone frequenting a Masjid, then bear witness of his faith, because Allah عَزَّوَجَلَّ has said:

إِنَّمَا يَعْمُرُ مَسْجِدَ اللَّهِ مَنْ آمَنَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ

Translation from Kanz-ul-Iman: Only those enliven the Masajid of Allah who believe in Allah and the Last Day. *(Part 10, Surah At-Taubah, Ayah 18)*

It is narrated by Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who loves the Masjid, Allah عَزَّوَجَلَّ makes him His beloved (bondman).

(Majma'-uz-Zawaid, vol. 2, pp. 135, Raqm 2031)

Dear Islamic brothers! In today's sinful era, the global non-political Masjid-filling movement of preaching the Quran and Sunnah, Dawat-e-Islami is providing a Sunnah-inspired and pure environment, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. By the mercy of Allah عَزَّوَجَلَّ, having been associated with this Madani environment,

countless sinners have been able to repent of their sins and have started offering Salah and are now regularly acting upon the Sunnah and are living their lives as practicing Muslims of good-character. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, currently, keeping in mind the regularity of Salah and observing Sawm, and the respect and reverence for Masajid, the Madani environment of Dawat-e-Islami is playing a very important role in filling the Masajid.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** gives great importance to Masajid and worshipping Allah **عَزَّوَجَلَّ** that he has granted us a Madani In'aam in this regard: 'Today, did you offer all the five daily Salahs in the first row of the Masjid, with Jama'at (congregation), attending the primary Takbeer? Did you try to take at least one person to the Masjid with you each time?'

Majlis Khuddam-ul-Masajid

It has been a desire of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** that the past glory of our Masajid be restored, that is, the Muslims should spend their time in Masajid, worshipping and making the Zikr of Allah **عَزَّوَجَلَّ**. In addition to those Masajid which already exist, new Masajid are also being constructed for this purpose. A Majlis named Majlis Khuddam-ul-Masajid has been established for this very purpose, and it has been rendering its services effectively. There are constant arrangements for the construction of new Masajid. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! Several Madani Marakiz named Faizan-e-Madinah have also been constructed in different countries of the world, and many others are under construction with the consent of Dawat-e-Islami's Markazi Majlis-e-Shura.

Remorse for a sinful life

Here is a Madani parable for your persuasion: An Islamic brother from Keamari Bab-ul-Madinah (Karachi) has stated: I used to abuse and argue with people over minor issues. I was extremely fond of watching films and dramas and listening to songs and music. I had wasted a large part of my life in these sins. I used to work as a driver of the owner of a mansion. What led me to repent of my sins is that one day after I had done my work I sat in a room

where I listened to a Sunnah-inspiring speech being telecast on Madani Channel. The speech made me tremble with fear, causing me to feel ashamed of sins. I sincerely repented of my sins to Allah عَزَّوَجَلَّ, and firmly intended to tread on the path of Sunnah.

When the announcement of the 30-day Tarbiyyati I'tikaf in the holy month of Ramadan was made on Madani Channel to persuade Muslims to attend it, I immediately made the intention of attending the I'tikaf. Acting upon my intention, I am now reaping the blessings of the I'tikaf in the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah, Karachi. I will also travel with a 12-month Madani Qafilah immediately after the I'tikaf, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Whenever we have any opportunity, we should join the company of pious people to seek their blessings and also make good intentions that I am joining their company for the purpose of strengthening my Islam and for my Hereafter. Another advantage of the blessed company of pious people is that having seen their noble character, their life and righteous deeds, one is also blessed with the privilege to refrain from sins and their company removes hardness of the heart, brings gentleness and tenderness, one receives the privilege to have a good end (death) with Iman and we receive the mind-set of contemplating over our situation in the grave and the Hereafter. Whenever one obtains such an opportunity, then do not desire worldly greed, rather go to the pious ones to obtain Islamic benefits, with good intentions.

Awareness of the heart's feelings

On page 419 of *Faizan-e-Sunnat* volume 1, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated: Data Ganj Bakhsh Shaykh Sayyiduna 'Ali Hajwayri رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated, 'I and two other friends of mine were on our way to visit Shaykh Ibn Ma'la رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ in his village called Ramlah. During the journey, we decided that each one of us would keep a wish in his heart. I

wished that Shaykh Ibn ‘Ma’la رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ informed me of the couplets and Du’a of Husayn Bin Mansoor Hallaaj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. My other friend wished that his spleen disease would be cured, and the third one wished to eat halvah Sabooni (a dessert).

When we arrived, the Shaykh had already written down the couplets and Du’a of Husayn Bin Mansur Hallaaj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and handed it to me as soon as we walked in and then passed his hand over the abdomen of the other friend, curing his spleen. Then, addressing the third friend, he said, ‘Sabooni halvah is a luxury food of the kings but you are wearing the dress of the Sufis! Adopt one of them.’ (*Kashf-ul-Mahjoob*, pp. 384)

Dear Islamic brothers! Have you seen that through the abilities given by Allah عَزَّوَجَلَّ, the blessed saints know the desires of the heart of others, it is for this reason that Sayyiduna Shaykh Ibn Ma’la رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, even before being asked fulfilled the inner wishes of Daata Ganj Bakhsh ‘Ali Hajwayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and his friends, and after fulfilling two of their wishes, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave a Madani pearl of advice to the third one. It has been learnt that when one approaches the court of any blessed saint of Allah عَزَّوَجَلَّ, he should control his heart and be dedicated towards them to receive blessings. However, if one only has greed for worldly riches then such a person is deprived of the blessings of the pious saints and will also bear great loss.

Face turned black

One of disciples of Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ began to have an evil belief about him. He thought that he had achieved some spiritual rank and had no need of the Murshid’s teachings anymore. One day he approached Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with the intention of testing him. Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, through his spiritual insight became aware of his intention. In reply to his question, Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Do you want a literal or interpretational answer? The disciple said: Both answers. Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: The literal answer is that if you had tested yourself you would not have needed to test me. The interpretational answer is that I remove you from the position of sainthood. The disciple’s face immediately turned dark in colour. He cried

out, 'The delight of faith is gone from my heart,' and he then repented. Sayyiduna Junayd Baghdadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said to him, 'You do know that the saints of Allah عَزَّوَجَلَّ possess hidden powers? You cannot bear their powers against you.' (Kashf-ul-Mahjoob, pp. 137)

We should never test any blessed saint, nor should we have any evil suspicion or enmity towards any blessed saint.

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah عَزَّوَجَلَّ has said, 'مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ', *Whoever causes pain to a saint, I declare war with him.* (Sahih Bukhari, vol. 4, pp. 248, Hadees 6502)

May Allah عَزَّوَجَلَّ grant us the privilege to always have respect towards the blessed saints and protect us from the evil company of those who show disrespect towards them.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

محفوظ سدا رکھنا شہا بے ادبوں سے

اور مجھ سے بھی سَرزد نہ کبھی بے ادبی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The evil act of harbouring grudges towards the blessed saints, showing disrespect, hurting them, taking away their wealth and property etc. are causes that lead to destruction of one's worldly life and the Hereafter. Observe the eminence and high rank of these blessed personalities that if in any case all the people stand against them to bear witness, then Allah عَزَّوَجَلَّ creates a way which reveals their truthfulness and loyalty, it even highlights and increases their greatness, dignity and fame in the hearts of the people.

The soil became a witness

A person in the court of a ruler made a false claim in order to occupy the land of Sayyiduna Baba Fareeduddin Mas'ood Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. The ruler sent a message to Baba Fareeduddin Mas'ood Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asking for any proof that it is his land. Baba Fareeduddin Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Ask the people about whose land it is. The ruler was not satisfied with the answer and demanded proof. Baba Fareeduddin Mas'ood Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Neither have I any written proof nor any witness, if investigation is required, ask that piece of land itself. Greatly surprised, the ruler himself reached that piece of land with a huge gathering of people. The ruler asked that piece of land: O land! Tell me, who is your owner? The land replied loudly: I am under the possession of Baba Fareeduddin Ganj Shakar (رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) for a long time. Listening to this, the ruler along with all the attendees present there, were utterly astonished. *(Seer-ul-Aqtaab - Translated, pp. 194)*

Dear Islamic brothers! We have learnt from the above-mentioned parable that those who love Allah عَزَّوَجَلَّ can also rule over the land, and when required to, they can even make it as a witness for themselves. Furthermore, we have also learnt this Madani pearl that no one should ever unjustly occupy anyone's wealth or property.

Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ

Translation from Kanz-ul-Iman: O believers! Do not unjustifiably consume each other's wealth. *(Part 5, Surah An-Nisa, Ayah 29)*

Dear Islamic brothers! The above-mentioned blessed Ayah mentioned eating up another's wealth through injustice. There are different forms of this. Eating up someone's possession, stealing or occupying another's wealth as a result of betting or gambling and through fun and sports etc., earning through singing, taking bribes, obtaining wealth through treachery etc. The above-mentioned Ayah includes all these kinds of evil acts. *(Tafseer Baghawi, pp. 114)*

Alas! Today, heedlessness has prevailed everywhere. As the majority of the Muslims look oblivious and heedless of the rights of Allah ﷺ, trampling on the rights of the people has also become increasingly widespread in our society. Many Muslims, without any fear of consequences, are busy trampling the rights of Muslims in one way or another by committing crimes such as inflicting cruelty, stealing mobiles etc., demanding a ransom by threatening, occupying other's property, theft, killing etc.

Keep in mind that the result of cruelty is extremely terrible. A cruel person will suffer with great punishments on the Day of Judgement, but sometimes he also suffers in this world. Sayyiduna Abu Musa Ash'ari رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Undoubtedly, Allah ﷺ gives respite to the cruel person, until when He ﷺ grabs him, then He ﷺ does not release him.' After saying this, the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited Ayah 102 of Surah Hood, part 12:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۗ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

Translation from Kanz-ul-Iman: And such is the seizing of your Lord when He seizes the towns upon their injustice; indeed His seizing is painful, severe.

(Part 12, Surah Hood, Ayah 102) (Sahih Bukhari, vol. 3, pp. 247, Hadees 4686)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The Blessed saints benefit others even after their demise

Dear Islamic brothers! When the chosen bondmen of Allah ﷺ attain the pleasure of Allah ﷺ by acting upon the Divine commandments, Allah ﷺ not only grants them unique favours in this world but they also possess unique powers and authority even after their apparent demise, they relieve the people of their difficulties and sorrows. The powers and authority these blessed saints possess in the world not only remain with them even after their demise but they continue to increase, because by the bestowal of

Allah عَزَّوَجَلَّ, the blessed saints are not only alive in their blessed graves but they also guide and help the attendees and visitors to their blessed shrines.

Sayyiduna Imam Isma'eel Haqqi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: The bodies of the Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, pious saints and martyrs (رَحْمَةُ اللهِ تَعَالَى) do not decompose in their graves, because Allah عَزَّوَجَلَّ preserves their bodies against decay. (*Tafseer Ruh-ul-Bayan, vol. 3, pp. 439*)

Sayyiduna Imam Ghazali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Those blessed saints رَحْمَةُ اللهِ تَعَالَى who we ask for help during their blessed lives, can also be asked for help even after their blessed demise. The blessed Mashaaikh رَحْمَةُ اللهِ تَعَالَى said: There are four blessed saints who not only help others after their demise as they used to do when they were physically alive. Sayyiduna Ma'roof Karkhi, Sayyiduna Shaykh 'Abdul Qadir Jeelani, Sayyiduna Shaykh 'Aqeel Manjibi and Sayyiduna Shaykh Haya Bin Qays Al-Haraani رَحْمَةُ اللهِ تَعَالَى. (*Bahjat-ul-Asraar, pp. 124*)

Let's listen to two faith-refreshing parables in which the blessed saints helped the visitors of their blessed shrines even after their blessed demise:

Help after his blessed demise

Sayyiduna Shaykh 'Umar Faroosi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Many times, I had privilege to visit the blessed shrine of Imam Riffaa'i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, once this even happened that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spoke loudly from his blessed grave regarding my need and he said: Go! Your need has been fulfilled. (*Jami' Karamaat Awliya, pp. 172*)

Debt was forgiven

Sayyiduna Hameedi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Once I was in debt, and in a state of anxiety I approached the blessed shrine of Sayyiduna Muhammad Bin Ja'far Husayni رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, I recited the Glorious Quran for a while and broke into tears. A visitor of the blessed shrine heard the sound of my weeping and gave me some gold and said: For the sake of the blessed saint of this shrine, keep this gold. I took that gold and hardly took a few steps, when I saw my lender. Looking at me he smiled and said: Return this gold to that visitor of the shrine because as compared to him, I deserve more reward. I inquired from the

lender as to who convinced him to forgive my debt? He said: I saw the blessed saint of this shrine in my dream, he said to me: If you forgive the debt of Hameedi, I will get you a palace in Jannah. Thereafter, he not only forgave my loan but also gave me 6 dirhams. *(Jami' Karamaat Awliya, vol. 1, pp. 172)*

Visiting the shrines brings about blessings

Dear Islamic brothers! By the blessings of visiting the shrines of the blessed saints رَحْمَةُ اللَّهِ تَعَالَى of Allah عَزَّوَجَلَّ, Du'as are answered and difficulties are removed. Visiting the shrines of the blessed saints رَحْمَةُ اللَّهِ تَعَالَى has been the practice of our pious predecessors themselves. It was the habit of Sayyiduna Daata Ganj Bakhsh 'Ali Hajwayri رَحْمَةُ اللَّهِ تَعَالَى that he would visit the shrines of the pious saints. He رَحْمَةُ اللَّهِ تَعَالَى said: Once I had a difficulty (related to religion); I tried to resolve it but could not succeed. I had the same kind of trouble earlier as well, I visited the blessed shrine of Sayyiduna Shaykh Ba-Yazeed رَحْمَةُ اللَّهِ تَعَالَى and that problem was resolved. This time too, I intended to visit the shrine. Having this intention I performed meditation at his shrine for three months, so that my problem could be resolved. *(Kashf-ul-Mahjoob, pp. 65)*

Sayyiduna Yahya Bin Sulayman رَحْمَةُ اللَّهِ تَعَالَى has said that I needed something and I was very poor. I visited the luminous grave of Sayyiduna Ma'roof Karkhi رَحْمَةُ اللَّهِ تَعَالَى, recited Surah Al-Ikhlās 3 times, and sent its reward to his soul and the souls of all the Muslims and then mentioned my need. As I returned from that place, my need was fulfilled. *(Ar-Raud-ul-Faa'iq, pp. 188)*

Introduction of some booklets

Dear Islamic brothers! Through the special mercy and favour of Allah عَزَّوَجَلَّ, such great and eminent bondmen were born in the Ummah of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whose blessed way of life and conduct is a guidance for us. Reading their blessed life-history and graceful manners, and teaching this to others, listening to them and adopting them into our lives are sources of improving our life in this world and in the Hereafter. How did these people who love Allah عَزَّوَجَلَّ spend their lives? How did they spend their days and nights? How did they spend each moment of their lives? The answers to these questions should be heard whole-heartedly and then these golden

rules should be practically adopted in our lives, then certainly our difficulties and misfortunes would be removed, our lives which are surrounded by sadness and sorrows can become a bouquet of true happiness and bliss.

To acquire detailed knowledge about the blessed biography of Sayyiduna Ghaus-e-Pak رَضِيَ اللهُ تَعَالَى عَنْهُ, these booklets will be immensely beneficial: *Jinnaat ka Badshah* [King of Jinns], *Saanp Numa Jinn* [Jinn Resembling Snake], *Munnay ki Laash* [Corpse of Child], *Ghaus Pak kay Halaat*. In these booklets, you will read about the childhood of Sayyiduna Ghaus-e-Pak رَضِيَ اللهُ تَعَالَى عَنْهُ, The Life of Sayyiduna Ghaus-e-Pak رَضِيَ اللهُ تَعَالَى عَنْهُ, proof of the life of the blessed saints from Quran and Ahadees and about the powers and saintly miracles of the blessed saints رَحِمَهُمُ اللهُ تَعَالَى. These informative booklets will give you sufficient knowledge to learn as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of the speech

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, today we have listened about the powers and authority that Allah عَزَّوَجَلَّ grants to those who have love for Him عَزَّوَجَلَّ.

- Through the abilities granted to them, the pious people of Allah عَزَّوَجَلَّ, can turn sand into gold.
- They can bring the dead back to life.
- They can easily walk on the water, and can even fly in the air without wings.
- They are such Mustajaab-ud-Da'waat (those whose Du'as are granted by Allah عَزَّوَجَلَّ) that their Du'as are not rejected.
- No matter how far away they are, they can save our Iman from Satan during the agonies of death.

- In the court of the virtuous people of Allah ﷺ, we should control our hearts, as these blessed personalities are aware of the thoughts of our hearts.
- The virtuous people of Allah ﷺ not only benefit others when they are alive, even after their apparent demise they have powers to help those who are distressed.
- Therefore, continue thinking good of the chosen people of Allah ﷺ, we should have reverence for them, and by going through their blessed biography, we should follow in their footsteps.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ 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 سُنت کا مدینہ بنے آقا
جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls about drinking water

1. Two blessed sayings of Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:
 - a. Do not drink (water) all at once like a camel does, rather drink in two or three sips (while breathing away from the glass). Recite بِسْمِ اللَّهِ before you drink and say الْحَمْدُ لِلَّهِ when you finish.

(*Sunan-ut-Tirmizi, vol. 3, pp. 352, Hadees 1892*)

- b. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden us to breathe into the vessel or to blow into it.

(Sunan Abi Dawood, vol. 3, pp. 474, Hadees 3728)

The renowned commentator of the Holy Quran, Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said in his commentary of this Hadees: To breathe into the vessel is an act of animals. Furthermore, the breath, sometimes, may be poisonous therefore one should breathe moving the mouth away from the vessel (i.e. to take the mouth away from the glass while breathing). Do not cool hot milk by blowing it, wait for some time, and drink it when it is a bit cool. *(Mirat, vol. 6, pp. 77)* But there is no harm to blow by reciting any Ayah of the Quran or Salat-'Alan-Nabi etc. with the intention of cure.

2. Recite بِسْمِ اللّٰهِ before drinking (water, beverages, etc.).
3. Drink water in small sips, large sips cause damage to the liver.
4. Drink water in three breaths.
5. Drink water with the right hand whilst sitting.
6. Look into the utensil before drinking water ensuring that nothing harmful is in it. *(Ithaf-us-Sadah liz-Zabeedi, vol. 5, pp. 594)*
7. Recite الْحَمْدُ لِلّٰهِ after drinking (water, beverages, etc.).
8. The leftover clean water of a Muslim should not be thrown away.
9. The leftover of a Muslim is cure¹.
10. After some moments of drinking the water, if you observe the empty glass, some drops of water will be found collected at the bottom trickling down from its inner sides, drink them as well.

¹ Al-Fatawa Al-Faqihi-tul-Kubra li Ibn Hajar Al-Haytami, vol. 4, pp. 117; Kashf-ul-Khifa, vol. 1, pp. 384

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* 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 with the Madani Qafilahs of Dawat-e-Islami along with the devotees of the Beloved Rasool.

عاشقانِ رسول، آئیں سنت کے پھول
دینے لینے چلیں، قافلے میں چلو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Rasool 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 Rasool 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 Rasool 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 Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool 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 Beloved Rasool 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. Duood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become Wajib 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 Rasool 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 Rab of the magnificent 'Arsh.