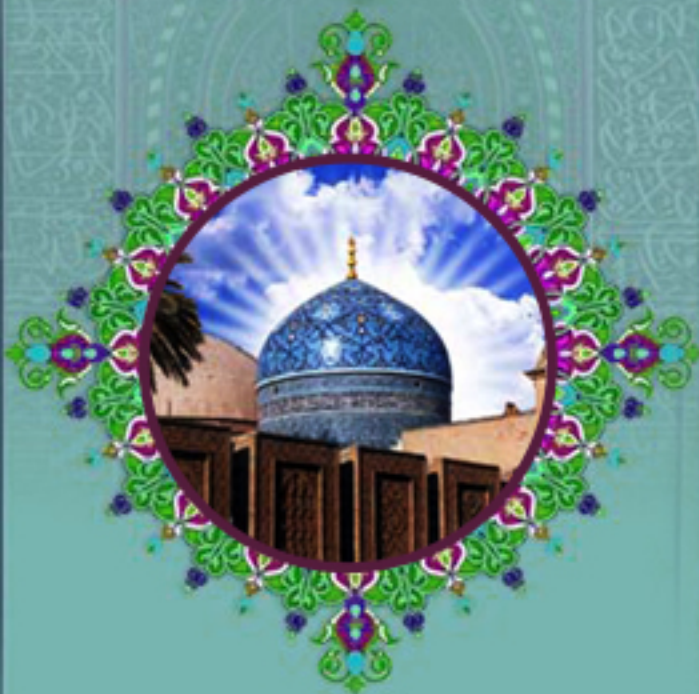


Scholarly Status of Sayyiduna Ghaus-e-Pak رضي الله تعالى عنه



(ENGLISH)

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

Scholarly Status of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ

وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِبِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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

The Holiest Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When a true believer recites Salat one time upon me, Allah عَزَّوَجَلَّ blesses him with ten virtues, forgives ten of his sins and raises his status by ten times and this is equal to setting 10 slaves free. (*Attargheeb Wattarheeb, vol. 2, pp. 322, Hadees 2574*)

جو درود و سلام پڑھتے ہیں
ان پہ رحمت خدا کی ہوتی 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 ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

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

Two Madani pearls

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

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit 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 *تُؤَيَّبُوا إِلَى اللَّهِ، 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, the sacred month of Rabi'-ul-Aakhir is going by. It is the sacred month on the 11th of which the 'Urs of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** is celebrated. It is also called 'Bari Giyarhween' by the devotees of Ghaus-e-A'zam. With reference to it today we are going to listen to Zikr of this sacred personage, in particular, about his scholarly status. He **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** is known to the world by the name 'Ghaus-e-A'zam'. Allah **عَزَّوَجَلَّ** bestowed upon him the great crown of sainthood, that is, he has been declared to be the chief of all the saints. Let's, first of all, listen to the faith-refreshing parable about the scholarly glory of Sayyiduna Ghaus-e-Pak **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ**.

Sea of great knowledge

Sayyiduna Hafiz Abul 'Abbas Ahmad **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** has said: I once went to the Ijtima'-e-Ghausiyyah of Sayyiduna Ghaus-e-Pak **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** along with 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ**. A Qaari recited the Holy Quran. After the recitation, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** started the sermon and the Holy Quran was recited. Mentioning the commentary of one of the Ayahs he **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** mentioned the meaning of one Ayah. I asked 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ**: Did you know about this commentary? He **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** gave a positive reply by saying this that he had that commentary in his knowledge. Afterwards, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** mentioned 11 commentaries one by one. Upon my asking 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** kept saying that he also knew about the commentaries. Hafiz Abul 'Abbas **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** said that Sayyiduna Ghaus-e-Pak **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** mentioned 40 commentaries of that blessed Ayah and also mentioned the name of the [Quranic] commentators of every commentary, but after 11 commentaries for every commentary 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** gave a negative reply by nodding his head that he didn't know about that commentary. (*Akhbar-ul-Akhyar, pp. 11*)

Dear Islamic brother! From the above-mentioned parable the status and rank of Sayyiduna Ghaus-e-Pak's knowledge can easily be judged as he **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** mentioned 40 commentaries of only one Ayah at the same time; 29 out of those 40 commentaries even were not in the blessed knowledge of 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** who was a very great Islamic scholar and Imam of his time. He **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** wrote valuable books on many other arts and sciences in

addition to the knowledge of Quran, Hadees, Fiqh, geography, medicine, history, astrology, mathematic, lexicography, syntax, etc. It is said that the number of his books is more than 300. Many of them consist of many volumes and some booklets are also included in them.

(Muqaddamah: 'Uyoon-ul-Hikayaat, part 1, pp. 16)

Imam Ibn Qudaamah Hanbali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Imam Ibn Jawzi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the Imam of sermon and oration. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote best books on different arts and sciences. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would also teach and was also Hafiz-ul-Hadees, (Hafiz-ul-Hadees is the personage who has memorized one hundred thousand blessed Ahadees with their references) but despite being so great Imam of his time 'Allamah Ibn Jawzi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ knew about only 11 commentaries out of 40 commentaries mentioned by Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. From this, the great depth of the knowledge of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ can easily be judged.

مُظَهِّرِ عَظَمَتِ غَمَّارِ بَيْنِ غَوْثِ اعْظَمِ مَظْهَرِ رِفْعَتِ جَبَّارِ بَيْنِ غَوْثِ اعْظَمِ
 نَائِبِ اِحْمَدِ مُخْتَارِ بَيْنِ غَوْثِ اعْظَمِ اور سب ولیوں کے سردار ہیں غوثِ اعظم

سُلْطَانِ وِلَايَتِ غَوْثِ پَاکِ
 دِرْيَائَةِ کِرَامَتِ غَوْثِ پَاکِ
 وِلِیُوں پِه حَکُوْمَتِ غَوْثِ پَاکِ
 فِرْمَاؤُ حَمَايَتِ غَوْثِ پَاکِ

مَرْحَبَا یَا غَوْثِ پَاکِ مَرْحَبَا یَا غَوْثِ پَاکِ مَرْحَبَا یَا غَوْثِ پَاکِ

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

1. Good news given by Blessed Rasool ﷺ

Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Jeelan near sacred Baghdad [Iraq] on 1st Ramadan, 470 AH, on Friday. It is stated on page 21 of 'Ghaus-e-Pak kay Halaat' a 106-page book published by Maktaba-tul-Madinah. On the eve of the birth of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ his father, Sayyid Abu Saalih Musa Jangi Dost رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw in his dream, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and pious saints visited his house and gave him the following good news: O Abu Saalih, Almighty Allah عَزَّوَجَلَّ has blessed you with a pious son. He is my beloved and the beloved of Almighty Allah عَزَّوَجَلَّ and his rank among the pious saints and Aqtaab is similar to my rank among the Ambiya and Mursaleen عَلَيْهِمُ السَّلَام.

(Seerat Ghaus-us-Saqalayn, pp. 55)

2. Glad tidings of the Blessed Ambiya

Besides the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, other blessed Ambiya عَلَيْهِمُ السَّلَام also gave this glad tidings to the father of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that all the Awliya of Allah عَزَّوَجَلَّ will be obedient to his son and his son's blessed foot will be on their necks. (Tafreeh-ul-Khaatir, pp. 57)

جس کی منبر بنی گردنِ اولیا
اُس قدم کی گرامت پہ لاکھوں سلام

Dear Islamic brothers! Did you realise that our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has such great status and dignity that just after his birth, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ – who would give the news of the Ghayb [i.e. unseen] – had given the glad tidings of the great status and dignity of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and had also told his father that his son [i.e. Ghaus-e-A'zam] will be the leader of all the Awliya. Therefore, blessings began to shower and spiritual effulgence was witnessed just after his blessed birth.

Blessed birth of Ghaus-e-A'zam and the remarkable events

Many remarkable events took place when Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born. It is something highly unusual that the age of the blessed mother of Ghaus-e-A'zam, Sayyidatuna Umm-ul-Khayr Fatimah رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا was sixty years when Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came into this world; an age when women usually lose hope of having children.

(Bahjat-ul-Asraar, pp. 173)

This was the special favour of Allah عَزَّوَجَلَّ that the mother of Ghaus-e-A'zam gave him birth at this [great] age. Allah عَزَّوَجَلَّ blessed every that woman of the [village] Jeelan with a son, who gave birth to a child that night in which Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born and every new-born child became the Wali of Allah عَزَّوَجَلَّ. (Tafreeh-ul-Khaatir, pp. 57)

دُودھ ماں کا نہ پیا آپ نے رَمضانوں میں
آپ بچپن سے سمجھدار ہیں غوثِ اعظم
حشر تک گائیں گے ہم گیت تمہارے مُرشد
ہم تمہارے جو نمک خوار ہیں غوثِ اعظم

سُلطانِ ولایت
دریائے کرامت
ولیوں پہ حکومت
فرماؤ حمایت
غوثِ پاک
غوثِ پاک
غوثِ پاک
غوثِ پاک

مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک

Appearance of Sayyiduna Ghaus-e-A'zam

Describing the appearance of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Abu 'Abdullah Bin Ahmad Bin Qudaamah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Shaykh-ul-Islam, Sultan-ul-Awliya, Muhyiddeen, Sayyid 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a graceful body, medium height, broad chest, wide and long beard, and a light brown colour. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had meeting eyebrows, a pleasant loud voice and his face was extremely beautiful. Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was extremely intelligent as well. (Nuzhat-ul-Khaatir, pp. 19)

Ghaus-e-A'zam gained knowledge in the mother's womb

On page 4 of his booklet 'Munnay ki Laash' [Corpse of a Child], Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated: When Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was sent to a saint to recite 'بِسْمِ اللهِ' at the age of five years, he recited 'أَعُوذُ' and 'بِسْمِ اللهِ' and then recited from the first part to the 18th part of the Holy Quran. The saint said, 'Son! Continue reciting.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'This is all what I memorized because my mother also memorized this much. When I was in my mother's womb, my mother would recite up to the 18th part of the Glorious Quran so I had memorized this much by listening to her.' (*Al-Haqaaq fil-Hadaiq, pp. 140*)

میرے رہبر مرے غمخوار ہیں غوثِ اعظم
نہ وظائف ہیں نہ اذکار ہیں غوثِ اعظم
آہ! ہم سخت گنہگار ہیں غوثِ اعظم

میرے مرشدِ مری سرکار ہیں غوثِ اعظم
ہو کرم! حُسنِ عمل آہ! نہیں بے کوئی
حشر کے روز ہماری بھی شَفاعت کرنا

Early education

Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was still a small child when his father, Sayyid Abu Saalih Musa Jangi Dost رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ passed away. Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was brought up by Sayyiduna 'Abdullah Sawma'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his maternal grand-father. Sayyiduna 'Abdullah Sawma'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was one of the noble Islamic scholars of Jeelan who also possessed great spiritual characteristics and attributes, besides being extremely pious and righteous. Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acquired the early education and Tarbiyyat from him.

Someone asked Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: 'Since when did you come to know that you are a Wali?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ responded: 'I was ten years old. When I would leave home for going to the Maktab [i.e. school] for studying, I would see the angels who would say to the boys: Make space for seating the Wali of Allah عَزَّوَجَلَّ.' (*Bahjat-ul-Asraar, pp. 48*)

خدا کے فضل سے ہم پر ہے سایہِ غوثِ اعظم کا
 ہمیں دونوں جہاں میں ہے سہاراِ غوثِ اعظم کا
 بلیات و غم و آفکار کیوں کر گھیر سکتے ہیں
 سروں پر نام لیووں کے ہے پنچہِ غوثِ اعظم کا
 مُخالف کیا کرے میرا کہ ہے بیحد کرم مجھ پر
 خدا کا، رَحْمَةُ اللهِ عَلَيْكَ کا غوثِ اعظم کا
 فرشتے مدرسے تک ساتھ پہنچانے کو جاتے تھے
 یہ دربارِ الہی میں ہے رُتبہِ غوثِ اعظم کا

اللہ کی رحمت غوثِ پاک
 ہو ہم پہ عنایت غوثِ پاک
 ہیں باعثِ برکت غوثِ پاک
 کمزور کی طاقت غوثِ پاک

مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک

After acquiring the basic education in his city, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to Baghdad in 488 Hijri at the age of 18, having the yearning for religious knowledge. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went there because Baghdad was the only educational and political centre of the Muslims in that era.

An indication of acquiring religious knowledge

Shaykh Muhammad Bin Qaa'id Al-Awaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: I was once present in the blessed court of Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I asked him questions regarding different matters. One of those questions was: 'Ya Shaykh! On what basis do you decide your matters?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ responded: 'I decide my matters on the basis of truthfulness. I have never told a lie and never gave a misleading statement. I never told a lie even in my childhood when I used to study in Madrasah.'

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further stated: Once I went towards a jungle during the days of Hajj. I was following a bull when suddenly that bull looked at me and said: يَا عَبْدَ الْقَادِرِ مَا لِهَذَا خُلِقْتَ i.e. 'O Abdul Qadir! You have not been created for these types of activities.' I came home anxiously and climbed onto the roof. I saw

that people were standing in the plain of 'Arafat. Thereafter, I came to my mother and requested her: 'Let me devote my life in the way of Allah and grant me permission to go to Baghdad so that I acquire Islamic knowledge over there.' My mother رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا asked me its reason so I told her the incident of that bull. This incident moved her to tears and she brought the 80 dinars which my father had left in inheritance. I took 40 dinars from them and left 40 dinars for my brother Sayyid Abu Ahmad Jeelani. My mother sewed my 40 dinars in my clothes and granted me permission to go to Baghdad. She strongly advised me to tell the truth in every circumstance and accompanied me even till some distance outside Jeelan to see me off. She then said: يَا وَلَدِي إِذْهَبْ فَقَدْ خَرَجْتُ عَنْكَ لِلَّهِ فَهَذَا وَجْهٌ لَا آرَاكَ إِلَّا يَوْمَ الْقِيَامَةِ i.e. O my beloved son! Go! Seeking the pleasure of Allah عَزَّوَجَلَّ, I send you away from me and now I will not see your face until the Day of Judgement.

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

Calling me [Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ], the chief asked about the dinars. I gave the same reply as before. The chief searched me and really found forty dinars hidden in an inside pocket of my Qamees (shirt). All the people were amazed to see my truthfulness. When asked about the reason for telling the truth even in this situation, I replied, 'Before I departed, my mother had made me promise to tell the truth in every circumstance, and never to speak a lie. I cannot break the promise I have made to my mother.' Listening to this, the chief of the robbers burst into tears and said, 'Alas! You have sincerely fulfilled the promise you made to your mother but I have been going against the promises for years I have made to Allah عَزَّوَجَلَّ.'

Impressed by the sincerity and piety of this young traveller of the path of Allah, the chief of the robbers repented of his sins. His fellow thieves also repented and said, 'O chief! You were our leader when we were robbers, now you will also lead us to the path of righteousness.' They returned the valuables they had snatched from the people of caravan. These were those very first people who had repented at my hands. (*Qalaaid-ul-Jawahir, pp. 8; summarized*)

چور حاکم سے چھپا کرتے ہیں یاں اس کے خلاف
تیرے دامن میں چھپے چور انوکھا تیرا
بد سہی چور سہی مجرم و ناکارہ سہی
اے وہ کیسا ہی سہی ہے تو کریم تیرا
تُو جو چاہے تو ابھی میل مرے دل کے ڈھلیں
کہ خُدا دل نہیں کرتا کبھی میلا تیرا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

دِلوایتے جنت	غوثِ پاک
دو بدیوں سے نفرت	غوثِ پاک
دو شوقِ عبادت	غوثِ پاک
سرکار کی اُلفت	غوثِ پاک

مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک

Dear Islamic brothers! The parable you have just listened shows how great yearning our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had for acquiring Islamic knowledge that he not only left his home and travelled vast distances to achieve this noble cause, but he also went away from his caring mother. His mother has also made a great sacrifice that she not only granted her beloved son permission to acquire Islamic knowledge, overlooking the pain and grief

of sending him away, but she entirely devoted her son to acquire and serve the religious knowledge and while seeing him off, she clearly stated: **رَبِّا وَكِدِي اِدْهَبْ فَقَدْ خَرَجْتُ عَنْكَ لِلّٰهِ فِهَذَا وَجْهٌ لَا اَرَاكَ اِلَّا يَوْمَ الْقِيَامَةِ** i.e. O my beloved son! Go! Seeking the pleasure of Allah **عَزَّوَجَلَّ**, I send you away from me and now I will not see your face until the Day of Judgement.

The mother of Ghaus-e-A'zam not only granted him permission for travelling far away but also gave him living and travelling expenses. Those devotees of Rasool and devotees of Ghaus-e-A'zam who financially support their children for acquiring worldly education or business purpose but do not help them in acquiring Islamic knowledge; they should specially ponder over this point.

We also come to know from this parable that Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** was the embodiment of truthfulness. He **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** never told a lie in his lifetime and decided his matters on the basis of truthfulness and honesty. One of its main reasons is the proper religious upbringing given to him by his pious mother Sayyidatuna Umm-ul-Khayr Fatimah **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهَا** as we have listened that his mother made him take a pledge to always remain firm on truthfulness. Therefore, we should also give our children an Islamic upbringing. We should always speak the truth ourselves and also persuade our children to speak the truth even in their childhood.

Strongly advising us to hold on to the truth and refrain from telling lies, our Beloved Rasool **صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** has said: Hold on to the truth, because truth leads to righteousness, and righteousness leads to Jannah; a man continues speaking the truth and striving for truth, until he is written before Allah **عَزَّوَجَلَّ** as very truthful (Siddeeq). Refrain from lying, for lying leads to sin, and sin leads to the Hell; a man continues lying and tends to tell lies until in the sight of Allah **عَزَّوَجَلَّ**, he is written a big liar. (*Sahih Muslim, pp. 1405, Hadees 2607*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyae **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has written true stories for children in a very easy way so that children could understand it along with beautiful title. These booklets have been published in very good-quality paper and are explained

with pictures for attracting children. Buy these booklets from Maktaba-tul-Madinah as well as you can read, download and print it out from the website www.dawateislami.net. Names of these booklets are as follows:

1. Noor Wala Chehrah (Luminous Face)
2. Fir'awn Ka Khuwab (Pharaoh's Dream)
3. Bayta ho to Aysa (Unique Son)
4. Jhoota Chor (The Lying Thief)
5. Doodh Peeta Madani Munna (Madani Infant)

1. Noor Wala Chehrah (Luminous Face)

When you will read it or make your children read or read it out to them, the love of the Beloved Rasool ﷺ will increase, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. They will also be able to know the worldly and religious disadvantages of video games.

2. Fir'awn Ka Khuwab (Pharaoh's Dream)

When you will read it or make your children read or read out it to them, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the children would be able to know the eminence and glory of Sayyiduna Musa **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام**. They will also know about the harm of cold drinks.

3. Beta ho to Aysa (Unique Son)

When you will read it or make your children read or read out it to them, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the children will know how Sayyiduna Isma'eel **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام** rendered himself for sacrifice and then how heavenly ram was sent by Allah **عَزَّوَجَلَّ**. Children will know the particular excellence of Sayyiduna Ibraheem **عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام** and also the harm of eating chocolates, toffees and colourful candies.

4. Jhoota Chor (The Lying Thief)

When you will read it or make your children read or read out it to them, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ** the children and you, both will also hate lying and children will also have inclination to speak the truth. Useful Madani pearls are mentioned at the end of this booklet which would not only help your children to attain apparent and hidden purity but also benefit you **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

مِرے غوث کا وسیلہ رہے شاد سب قبیلہ
 انہیں خُلد میں بسانا مَدَنی مدینے والے
 مِرے جس قَدَر ہیں آجباب اُنہیں کردیں شاہ بیتاب
 ملے عِشَق کا خزانہ مَدَنی مدینے والے
 مِری آنیوالی نسلیں ترے عشق ہی میں مچلیں
 اُنہیں نیک تُو بنانا مَدَنی مدینے والے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Upon reaching Baghdad, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** acquired Islamic knowledge from the famous, renowned and outstanding teachers of his era. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** had such great love for religious knowledge that he acquired knowledge even after facing starvation and other difficulties. Reflecting this fact, let's listen about his love for religious knowledge and the patience he **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** showed while facing the difficulties to acquire this knowledge.

Starvation and patience

Sayyiduna Abu Bakr Tameemi **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has stated that Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has himself narrated: Once people of Baghdad suffered from starvation due to which I had to face severe hardships and poverty. For many days, I didn't get anything to eat. Feeling extreme hunger, one day, I went towards river Tigris so that I could eat spinach or leaves of any other

vegetable over there. Wherever I would go, many poor people would already be there and everyone would rush to pick it if they would find any eatable. I did not like resisting them and returned to the city in the same state so that I could find anything over there, but I couldn't.

Feeling weak because of extreme hunger, at last, I went to the Masjid and sat in a corner. After a little while, a non-Arab young person entered the Masjid having roti [i.e. flatbread] and roasted meat, and started eating. I would have a spontaneous desire to open my mouth at his every morsel because of extreme hunger but I reproached my Nafs for this act. Meanwhile, that non-Arab looked at me, brought food and served me. He asked me about my nationality and occupation. I replied that I am a citizen of Jeelan and acquire religious knowledge over here. He asked me: 'Do you know about a young person named 'Abdul Qaadir who belongs to Jeelan?' I replied: 'I am the person you are looking for.' Listening to it, he got nervous, apologized to me and said: 'Your mother had given me 8 dinars to deliver them to you. When I had arrived at Baghdad, I had money for my living expenses but it took me so many days to find you that I ran out of money. It was the third day since I have been starving. Having no alternative, I have spent your money that I was entrusted with, to purchase this flatbread and meat for a meal. You may now eat this food with satisfaction because all this belongs to you in reality. Now I am your guest, not you.' I comforted him and gave him my consent. When we had finished having the meal, I saw him off with the remaining food and some money. (*Qalaaid-ul-Jawahir*, pp. 9)

مجھے اپنی چوگھٹ کا گُٹا بنا لو ہمیشہ ربوں با وفا غوثِ اعظم
ترے آستان کا ہوں منگتا گزارہ بے ٹکڑوں پہ تیرے میرا غوثِ اعظم

ہیں باعثِ برکت غوثِ پاک
کمزور کی طاقت غوثِ پاک
ہیں صاحبِ عزت غوثِ پاک
مجبور کی راحت غوثِ پاک

مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک

Enormous difficulties and great patience

Dear Islamic brothers! **سُبْحَانَ اللَّهِ عَزَّوَجَلَّ**, did you notice that Sayyiduna Shaykh ‘Abdul Qadir Jeelani **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** faced such great difficulties, hardships and starvation to acquire religious knowledge. Even then he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** remained extremely patient, pious, righteous and selfless. Moreover, if he would find anything to eat, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would leave it for others selflessly, having the yearning for helping and supporting others, and would remain patient himself. Expressing the great difficulties and hardships that Ghaus-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** had faced to acquire religious knowledge, Shaykh ‘Abdullah Najjaar **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated that Ghaus-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** had told him: I would run into even such difficulties that even the mountains would have blown to bits if they would have run into those difficulties. When those frequent difficulties would exceed my power of endurance, I would lie on the floor and would recite these blessed Ayahs:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۗ

Translation from Kanz-ul-Iman: So, without doubt, there is ease with hardship. Without doubt, there is ease with hardship.

(Part 30, Surah Alam Nashrah, Ayah 5, 6)

After the recitation of these Ayahs, when I would raise my head, all of my troubles would come to an end and I would feel peaceful and satisfied.
(Qalaaid-ul-Jawahir, pp. 10)

Passion for ‘Ilm-e-Deen

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

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

(Qalaaid-ul-Jawahir, pp. 10)

عطا اپنی اُلفت تُو کر غوثِ اعظم	مِرا حُبُّ دُنیا سے بیچھا چُھڑا دے
ہو شیطان کا دُور سَرِ غوثِ اعظم	شہا نفسِ امارہ مغلوب ہو آب
تِرا ذِکر اُتھوں پَہرِ غوثِ اعظم	زَباں پر رہے میری یا پیر و مُرشد

غوثِ پاک	دلِوایئے جنّت
غوثِ پاک	دو بدیوں سے نفرت
غوثِ پاک	دو شوقِ عبادت
غوثِ پاک	سرکار کی اُلفت

مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک

Dear Islamic brothers! Ponder over it that in the face of severe hardship and suffering, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sought Islamic teachings and, in spite of this fact, never ever, not a single word of complaining and grievance came from his blessed mouth. Through the aforementioned happening, we have obtained following valuable Madani pearls that when someone comes across any trouble or anxiety, he should show patience keeping the virtues of patience in view and he should keep this thing in his mind that this world is a house of trials and tribulations in which lie loads of comforts and worldly pleasures along with great hardship and sorrows. Easiness and trouble go together. It is for the reason, since the humanity came into existence, general Muslims even the blessed saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمُ and the blessed Ambiya عَلَيْهِمُ السَّلَام experienced various trials and misfortunes along with comforts and pleasures. Even sometimes the chosen bondmen of Allah عَزَّوَجَلَّ have to face

more hardship than ease but these Allah-loving people never show any sign of complain even they provide Madani Tarbiyyat of patience and tolerance to their disciples, followers and admirers. Therefore, following the footsteps of these blessed personalities, we should show patience in the face of troubles and gratitude upon the blessings bestowed by Allah ﷺ.

The Glorious Quran mentions the virtues of patience at many places. For adopting the habit of patience, let's listen to 2 blessed sayings of Rab ﷺ and 2 blessed sayings of Beloved Rasool ﷺ:

أُولَئِكَ يُؤْتَوْنَ أَجْرَهُمْ مَرَّتَيْنِ بِمَا صَبَرُوا

Translation from Kanz-ul-Iman: They will be given double the reward, the recompense of their patience. (Part 20, Surah Al-Qasas, Ayah 54)

وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ

Translation from Kanz-ul-Iman: And indeed We shall pay the patiently enduring a recompense which befits the best of their deeds.

(Part 14, Surah An-Nahl, Ayah 96)

The Beloved Rasool ﷺ has stated: Whoever Muslim receives a prick from any thorn or faces slighter trouble than this, a rank is recorded for him and a sin belongs to him is removed. (Sahih Muslim, pp. 1391, Hadees 2572)

The Beloved Rasool ﷺ has stated: Whoever Allah ﷻ wants good for him, puts him to test. (Sahih Bukhari, vol. 4, pp. 4, Hadees 5645)

Dear Islamic brothers! Instead of complaining and groaning and letting others know our worries all the time, we should show patience and demonstrate fortitude facing the trials and tribulations in our lives. If, today, we are surrounded by sorrows then إِنَّ شَاءَ اللَّهُ ﷻ tomorrow, we will be amidst

happiness and prosperity too. As the period of happiness approaches and departs, the period of trouble also approaches and departs. It is for this very reason that in troubles, Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would keep in mind the following saying of Almighty Allah عَزَّوَجَلَّ:

إِنَّ مَعَ الْعُسْرِ يُسْرًا ط

Translation from Kanz-ul-Iman: Without doubt, there is ease with hardship.

(Part 30, Surah Alam Nashrah, Ayah 6)

Consequently, Allah عَزَّوَجَلَّ granted Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ such an excellent return of his matchless patience and determination that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ excelled in knowledge all blessed scholars and Mashaikh of his time.

Physical appearance and the exalted rank of Ghaus-e-A'zam

Shaykh Imam Abu 'Abdullah Bin Ahmad Bin Qudaamah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Shaykh-ul-Islam, Sultan-ul-Awliya, Sayyid 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ struggled hard to acquire knowledge. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sought Islamic teachings from many blessed scholars and renowned Mashaikh of their times, and employed a major part of his life in the company of distinguished and famous Mashaikh and blessed saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ; resultantly, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ emerged as most exalted amongst the well-known scholars and Mashaikh of his time. For acquiring knowledge, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ bore loads of hardship and tribulations. Finally, detaching himself from the worldly matters, he engrossed himself in the remembrance of Allah عَزَّوَجَلَّ and imparting Islamic teachings to others. The entire world witnessed his greatness and eminence. Majesty and magnificence of Islam was revealed by him and the status of knowledge was elevated by him and Islamic Law grew stronger due to him. A large number of blessed scholars approached him and got the privilege of being his students. Many great scholars and eminent spiritual guides got the honour of his Khilafat (permission of making Mureed in his spiritual order).

تِرَا قَطْرَه َيَم سَائِل بَے يَا عَوْثِ تِرَا دَرَّه مَه كَامِل بَے يَا عَوْثِ
وَه كَچھ بَہِي هُو تِرَا سَائِل بَے يَا عَوْثِ كَوْنِي سَالِك بَے يَا وَاِصِل بَے يَا عَوْثِ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Scholarly position

Sayyiduna Shaykh Muhammad Bin Yahya At-Taadafi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Having after completion of his studies, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ assumed the position of Ifta (issuing edicts) and imparting Islamic teaching to others, together with, he also occupied himself in delivering sermons, preaching and the publication. So, the blessed scholars from all over the world would come in his court to seek Islamic teachings. At that time, there was no one such scholarly personality parallel to him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the knowledge of ocean. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a great command and dominance over science of Fiqh, Hadees, Quranic commentary, Arabic grammar, literature etc. The blessed teachers of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, while conferring him with the certificate of the science of Hadees commented with pleasure: O 'Abdul Qadir, however we are giving you the certificate of the science of Hadees but the fact is that we have learnt the meaning and interpretation of Ahadees from none other than you.

(Hayat-ul-Mu'azzam fi Manaqib Ghaus-e-A'zam, pp. 46; slightly amended)

Dear Islamic brothers! Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had such a great devotion and strong eagerness for disseminating Islamic teachings that he did not use to waste his time in the least and used to engross himself in scholarly activities. Having listened to his glory and his dominance over Islamic philosophy and science, students from other cities would approach in the court of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and would learn Islamic teachings. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was such a paradigm of Islamic knowledge and teachings that whoever would approach him, would not leave empty handed. Out of the noble virtues of great scholarly services, let's listen to something:

Position of teaching

Sayyiduna Qadi Abu Sa'eed Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a Madrasah [i.e. Islamic school] in Baghdad. He used to give wise counsel and teach students at his Madrasah. When Sayyiduna Qadi learnt about Ghaus-e-A'zam's great knowledge and practice upon the knowledge, scholarly achievements and insight, Sayyiduna Qadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ handed his Madrasah over to him. Thereafter, as people heard about his grace and marvel and scholarly expertise, they [in a large number] started coming to him for gaining Islamic knowledge. *(Seerat Ghaus-e-A'zam, pp. 58)*

Expertise in 13 subjects

The writer of the book *Bahjat-ul-Asraar*, 'Allamah Nooruddin Abul Hasan 'Ali Shatnoofi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to deliver speech regarding 13 subjects. In his sacred Madrasah, people would study Tafseer, Hadees, Fiqh and Ilm-ul-Kalam, etc. Both times, before noon and after noon, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would teach people Tafseer, Hadees, Fiqh, Ilm-ul-Kalam, Usool and Nahw. After Zuhr he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would teach Holy Quran with correct pronunciation and cadence.

(Bahjat-ul-Asraar, pp. 225)

Love for students

Dear Islamic brothers! Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the embodiment of knowledge and practice [upon the knowledge] and had excellent manners. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would become extremely affectionate with students and would also address even their small needs.

Helped student in his studies

In reply to a question about Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked from Imam Ibn Qudaamah Hanbali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he said: We had the last part of his life and stayed in his Madrasah. We were looked after in this way that sometimes Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would send his son Sayyiduna Yahya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to us, who would light an oil lamp, and Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would send food for us from his own home.

(Seer A'laam-in-Nubula, vol. 15, pp. 183)

تِرے دَر سے ہے منگتوں کا گُزارا یا شہِ بغداد
یہ سُن کر میں نے بھی دامنِ پَسارا یا شہِ بغداد
شہا! حَیْرَات لینے کو سلاطینِ زمانہ نے
تِرے دَر بار میں دامنِ پَسارا یا شہِ بغداد

Dear Islamic brothers! Have you heard! Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would show great affection towards Islamic students as he would send food for them from his own home. Therefore, we should also address the needs of Islamic students as per our financial ability. For example, if a person has no financial problem, he should, for the pleasure of Allah عَزَّوَجَلَّ, with good intentions, contribute to satisfy the needs of poor Islamic students' books [Islamic books], clothes, accommodation as per the weather especially, and include himself amongst those who render services to Islam. Perhaps by virtue of this good deed, our Rab عَزَّوَجَلَّ may get pleased with us forever. Perhaps by virtue of this good deed, we may be forgiven. For example, the way we want to give good food to our children, we want to see them in nice clothes, we take great care of them in winter, we try to protect them from cold weather by thinking that my son cannot bear a light cold wind, nor can he bear a little blow of warm air, similarly, we should think about Islamic students as they may also need many basic necessities of life which will not be available easily everywhere.

Today, we are celebrating grand Giyarhween [i.e. the sacred Giyarhween that is celebrated on the 11th of Rabi'-ul-Aakhir] of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He was so affectionate towards Islamic students that he used to overlook their weaknesses. Sayyiduna Shaykh Ahmad Bin Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a non-Arab student who was very dull. He would understand things with great difficulty. Once that student was sitting reading his lesson near Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, a person namely Ibn Samhal came to see Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When he saw the dullness of the student and the patience of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ upon the dullness of the student, he became very surprised. As the student left, Ibn Samhal humbly said: I am surprised at the dullness of

the student and your patience upon his dullness. Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'I have to work hard on this student for less than a week only, because he will die.'

Sayyiduna Ahmad Bin Mubarak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: We started counting the days of that student since that day and when the week was about to end, the last day he really died. (*Qalaaid-ul-Jawahir, pp. 8*)

Expert in writing Fatwa

Dear Islamic brothers! Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had great expertise in Dars and teaching, writing and compilation, wise counsel and other subjects, but especially, he had such a great expertise in writing Fatawa that the great Islamic scholars, Islamic jurisprudents and blessed Muftis were also surprised by his excellent Fatawa.

Shaykh Imam Muwaffaquddin Bin Qudaamah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: In 561 Hijri, we went to sacred Baghdad and saw that Shaykh Sayyid 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is amongst those who have been given the kingship of knowledge, practice [upon the knowledge] and writing Fatwa. (*Bahjat-ul-Asraar, pp. 225*)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had such great scholarly expertise that if extremely difficult rulings were asked from him, he would give extremely easy and nice answer to the rulings. He spent almost 33 years in rendering services to Islam regarding Dars and teaching, and writing Fatwa. During this period of time, when his Fatawa were brought to the Islamic scholars of Iraq, they would become astonished at his answer.

Imam Abu Ya'la Najmuddin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was very renowned for his Fatwa in Iraq and people would contact him for Fatawa. (*Bahjat-ul-Asraar, pp. 225*)

Let's listen to a parable of his scholarly expertise about it.

Easy answer to a difficult Islamic question

The son of Sayyiduna Ghaus-e-Pak, Sayyiduna 'Abdur Razzaq Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that once a question was sent to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ:

A person swore that divorce will occur to his wife on the condition that he will perform such an act of worship which no one would be doing on the face of earth that time; if he fails to do so, three divorces [will occur] to his wife. When this question was brought to him and he was asked: ‘What should the person do? Which worship should he perform so that his wife could stay safe from 3 divorces and he could also be safe from breaking the oath?’ Immediately answering to the question, Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: ‘That person should go to Makkah Mukarramah and get the place of Tawaf emptied and then he should perform the Tawaf alone. He will fulfil his oath and his wife will not be divorced.’ This reply of Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ astonished the Islamic scholars. (*Bahjat-ul-Asraar*, pp. 226)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Embodiment of apparent and spiritual attributes

Dear Islamic brothers! From this parable, the extreme intelligence and scholarly expertise of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have become very clear, which even astonished the Islamic scholars. Here I would like to draw attention to a Shar’i ruling. Unfortunately, an extremely wrong method of giving divorce exists in our society. Allah عَزَّوَجَلَّ forbid, if a woman is divorced, all three divorces are given to her at once, though it is a wrong method. To give three divorces together is an impermissible act and a sin.

For this purpose, it is very useful to study an important pamphlet about divorce issued by Dar-ul-Ifta Ahl-e-Sunnat. This pamphlet can also be downloaded from the website of Dawat-e-Islami, i.e. www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! We are listening to the scholarly marvels and virtues of Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. From his scholarly activities, it is very much obvious that he spent his entire life in gaining and spreading Islamic

knowledge. Therefore, we should also develop yearning to gain Islamic knowledge by following the mission of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، and should strive to reform ourselves and the people of the entire world through it.

Remember! Islamic knowledge makes a person good member of the society. It is because of Islamic knowledge that people start loving him. It is the Islamic knowledge because of which a person attains respect and nobility. It is the Islamic knowledge because of which a person adopts piety and abstinence. Mentioning the virtues of Islamic knowledge, many times, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ persuaded his devotees to gain Islamic knowledge. Let's listen to five sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about it:

1. Sayyiduna Mu'aaz Bin Jabal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Gain knowledge because, gaining it, is the fear of Allah عَزَّوَجَلَّ; asking for it, is worship; delivering Dars of it, is Tasbih; having discussion in it, is Jihad; imparting knowledge to the illiterate is Sadaqah and conveying it to those who are capable of it is to attain the closeness to Allah عَزَّوَجَلَّ. It is a consoler and a companion in loneliness, authentication upon happiness and sorrow, adornment amongst friends, closeness amongst strangers, and the minaret of the path to Paradise. Due to it, Allah عَزَّوَجَلَّ bestows prosperity upon nations and makes them such a guide in the acts of virtue and goodness that they are followed; guidance is sought from them in every work of goodness; their footsteps are followed; their deeds and conducts are followed; their suggestion is considered to be final; angels prefer their friendship and touch them with their wings; every dry and wet thing, even fishes of the sea, insects, beasts and animals living on land, the sky and the stars, all seek forgiveness for him because knowledge is the life of blind hearts, Noor of the dark eyes and strength of weak bodies. By virtue of it, a person attains the ranks and elevated status of righteous people. To ponder over knowledge is equal to observing Siyam [fasts], and imparting it, is equal to offering Salah in night. It is through knowledge that one obeys and worships Allah عَزَّوَجَلَّ; it is through knowledge that one obtains the [insight into] Tawheed (Oneness of Allah عَزَّوَجَلَّ) and piety; it is by virtue

of knowledge that relatives are treated well. Knowledge is Imam and practicing it is its subservient. Knowledge is put into the hearts of the fortunate people, while unfortunate people are kept deprived of it.

(Jami' Bayan-ul-'Ilm, pp. 77, Hadees 240)

2. The person who walks onto a path for seeking knowledge, Allah ﷻ will make the path to Paradise easy for him. *(Sahih Muslim, pp. 1447, Hadees 2699)*
3. The person, who leaves his home for gaining knowledge, is in the way of Allah until he returns. *(Sunan-ut-Tirmizi, vol. 4, pp. 294, Hadees 2656)*
4. Allah ﷻ bestows the understanding of religion upon the one with whom He ﷻ wills to bestow with goodness. *(Sahih Bukhari, vol. 1, pp. 42, Hadees 71)*
5. When a person dies, his deeds are disconnected except three: (1) Sadaqah Jariyah [i.e. the noble act that brings about perpetual reward] (2) the knowledge from which benefit is obtained (3) righteous children who make Du'a for him. *(Sahih Muslim, pp. 886, Hadees 1631)*

Lack of knowledge causes harm

Dear Islamic brothers! Not only have we got many virtues of Islamic knowledge from these blessed Ahadees, we have also learnt that Sadaqah Jariyah [i.e. the noble act that brings about perpetual reward], propagation of Islamic knowledge and righteous offspring are such good deeds from which one continues to receive reward even after his death. Therefore, get ready to provide your children with Islamic knowledge and enrol in Jami'a-tul-Madinah. Currently, one of the biggest evils is ignorance which is at the top of all other evils of the society. Whether it is the domestic matter or business matter, matter related to friends or relatives, Nikah [Islamic marriage] or the good upbringing of children; in short, whether it is related to the rights of Allah ﷻ or the rights of humans, evil acts are being committed in every walk of life due to the lack of Islamic knowledge.

Due to the lack of Islamic knowledge and being deprived of correct guidance not only are many different types of sins and evils being rapidly committed in matters and ethics, but they are also being committed in our beliefs and acts of worship. In order to stop or control them it is not sufficient to only get Islamic knowledge, but we also have to act upon the knowledge and through it we have to try to reform others. That's why making up the mind of his disciples, devotees, relatives and friends to strive to reform themselves and the people of the entire world, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** has bestowed this Madani aim: I must strive to reform myself and the people of the entire world, **لَنْ يَشَاءَ اللَّهُ عَدْوَجَل**.

Majlis Jami'a-tul-Madinah

According to this Madani aim, Dawat-e-Islami is busy rendering services to Sunnah in more than 102 departments. Jami'a-tul-Madinah is one of them. As a result of Ameer-e-Ahl-e-Sunnat's thirst and devotion to knowledge, and eagerness for the propagation of Islam, 'Majlis Jami'a-tul-Madinah' has established hundreds of Jami'aat under the supervision of Dawat-e-Islami in Pakistan and other countries. The first campus of Jami'a-tul-Madinah was inaugurated under the supervision of Dawat-e-Islami in 1995 on the second floor of the building of Madrasa-tul-Madinah, situated at Godhrah colony, New Karachi, Bab-ul-Madinah Karachi. In that campus, three teachers started teaching the Islamic brothers, Aalim Course [i.e. Dars-e-Nizami]. Much time didn't pass of the founding of Jami'a-tul-Madinah that the building of Jami'ah became insufficient for the Islamic brothers who were too many, that's why Jami'a-tul-Madinah was shifted to a big building in the neighbourhood of Jami' Masjid Faizan 'Usman-e-Ghani at Gulistan-e-Jauhar in 1998. Meanwhile, another Jami'a-tul-Madinah also started rendering services at Sabz Market (Shoe Market), Bab-ul-Madinah (Karachi) in the evening.

Due to great persuasion of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** and preachers of Dawat-e-Islami for gaining Islamic knowledge, not only hundreds of thousands of devotees of Rasool and devotees of Ghaus-e-A'zam travelled with the Madani Qafilahs of Dawat-e-Islami in the way of Allah, but they also joined Jami'a-tul-Madinah for gaining Islamic knowledge properly.

With the passage of time, many other campuses of Jami'a-tul-Madinah were also opened. By the time of writing this account, 437 Jami'at by the name of 'Jami'a-tul-Madinah for boys and girls' have been established only in Pakistan in which 27,819 male and female students are receiving the education of Dars-e-Nizami and hundreds of Islamic brothers and Islamic sisters have obtained their degrees after completing their education. You also include your name in the list of these fortunate people and get your children enrolled in Jami'a-tul-Madinah. Make individual efforts upon your brothers, friends, and relatives and make up their mind to get their children enrolled in Jami'a-tul-Madinah. It will not only spread knowledge and overcome ignorance, but it will also become Sadaqah Jariyah for you, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Books of Ghaus-e-A'zam

Dear Islamic brothers! Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** wrote many books for serving Islam and guiding Muslim Ummah. In his booklet '*Tazkirah Qadiriyyah*', 'Allamah 'Alauddin Baghdadi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** stated after mentioning the names of 7 books of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**: It has been learnt from the authentic narrations that Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** wrote 69 books. (*Seerat Ghaus-e-A'zam*, pp. 61)

His sermon and preaching

In order to spread apparent and spiritual branches of knowledge, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** rendered countless services to Islam by his Dars, teaching, books and compilations. In addition, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has also served Islam greatly by his sermons and preaching. The style of his speech was so beautiful that a large number of people would pay attention to him. The people, who would come to his Ijtima', would not leave the Ijtima' in the middle, but rather would remain seated and listen to the speech silently until it continued, because his speeches used to be extremely effective. When he started the gatherings of speech, the Madrasah would get short of space due

to a large number of attendees. People bought the buildings around the Madrasah and dedicated them to this righteous cause. Apart from Baghdad, people started coming from far and wide to listen to his sermon.

(Bahjat-ul-Asraar, pp. 202-203)

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would deliver the speech 3 days a week which would be heard by countless people, Islamic scholars and righteous people. It has been narrated that the number of people, who would come to listen to his sermon and preaching, was generally more than 70,000, including Islamic scholars and jurisprudents of Iraq, and pious Sufis. (Qalaaid-ul-Jawahir, pp. 18) 400 people would attend his Majlis with pens and inkpots and would record and save his sayings. (Qalaaid-ul-Jawahir, pp. 18)

Talking about the yearning of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for reforming Ummah, his son Sayyiduna Shaykh 'Abdul Wahhab رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: He delivered speech for 40 years.

Shaykh 'Umar Keemani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: There is not a single speech in which people did not accept Islam, and thieves, robbers and transgressors did not repent of their sins on his hands. (Qalaaid-ul-Jawahir, pp. 18)

مُحَرَّرٌ چار سو (400) مجلس میں حاضر ہو کے لکھتے تھے

ہوا کرتا تھا جو ارشادِ والا غوثِ اعظم کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Questions and answers of 100 Islamic Jurisprudents

Sayyiduna Mufarraj Bin Nabhaan Shaybani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that when Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became famous, 100 most intelligent Islamic jurisprudents of Baghdad agreed to it that everyone would make different questions about different subjects so that they could make Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ speechless by these questions.

Having made this plan, they all came to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Shaykh Mufarraj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I was also present in the court of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When the Islamic jurisprudents came and sat, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ lowered his blessed head. At that time, a Noor [i.e. light] emerged from his blessed chest which was seen by that every person whom Allah عَزَّوَجَلَّ willed to show. When the Noor reached the chest of every jurisprudent, all of them became astonished and started writhing. They then came bareheaded near the blessed Mimber [i.e. a raised pulpit-like structure], of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ embraced everyone by turns and mentioned to them their questions and told their answers as well.

In this way, he one by one answered to the questions of all of them. When the blessed Majlis ended, I went to those Islamic jurisprudents and asked them about the incident. They talked about the curse of testing Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. They said that they suddenly forgot everything when they came and sat in the court of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, but Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ embraced them, so every one of them restored their knowledge and the most surprising thing to them was that Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave those answers to their questions which they did not know before. (*Qalaaid-ul-Jawahir*, pp. 33)

جو حق چاہے وہ یہ چاہیں جو یہ چاہیں وہ حق چاہے
تو مٹ سکتا ہے پھر کس طرح چاہا غوثِ اعظم کا
فقیرہوں کے دلوں سے دھو دیا ان کے سوالوں کو
دلوں پر ہے بنی آدم کے قبضہ غوثِ اعظم کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent his entire life in propagating Islamic knowledge. Following in his footsteps, we should also gain Islamic knowledge. اَلْحَفْظُ لِلّٰهِ عَزَّوَجَلَّ At present, Dawat-e-Islami is

providing us lots of opportunities and resources for gaining Islamic knowledge. Madaris-ul-Madinah and Dar-ul-Madinah have been established for better education and upbringing of Madani children. Jami'at-ul-Madinah have been established for Islamic brothers and Islamic sisters. In addition, different courses are being offered to give training to the Islamic brothers of different departments and to develop their skills further. 12-day 'Islah-e-A'maal Course', 41-day '12 Madani Activities Course' and 63-day 'Madani Tarbiyyati Course' are very important. 12-day 'Fard 'Uloom Course' is also arranged from time to time to teach Fard Uloom, in which blessed Muftis bless the Islamic brothers with Madani pearls, consisting of Fard 'Uloom in an extremely easy way as per schedule.

As nowadays, almost every mobile phone has the feature of memory card, the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah has saved the videos of these Fard 'Uloom courses in the memory cards for the ease of Muslims so that Muslims would get the benefit of these Fard Uloom more and more. Under the management of Dawat-e-Islami, not only the enthusiasm to gain Islamic knowledge is developed through these courses, but the information of Fard Uloom is also acquired to a great extent. Best means of gaining Islamic knowledge and attaining the yearning for practising upon the knowledge, is to travel at least with a 3-day Madani Qafilah in the company of devotees of Rasool every month, and also to attend weekly Sunnah-inspiring Ijtima' and weekly Madani Muzakarah.

Attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami regularly. For persuasion, let's listen to a Madani parable of a devotee of Rasool who attended a weekly Ijtima' and received the blessings of this world and the Hereafter.

Lover of movies

Dear Islamic brothers! Here is a summary of a piece of writing received from an Islamic brother from Orangi town – the largest underdeveloped region of Asia. Before I joined the Madani environment of Dawat-e-Islami, I had drifted away from good deeds and was wandering in the dark valleys of sins. It was as if the satisfaction of carnal desires was the sole aim of my life. Besides watching porn movies and dramas, I had indulged in many other evil deeds. Utterly uninterested in good deeds, I was so madly addicted to movies and

dramas that I used to buy latest VCDs for the 1000 rupees I used to be given as pocket money every month. I had collected 2000 movies and dramas VCDs. However, I was predestined to be blessed with guidance.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One day, a green turban-wearing devotee of Rasool came to me and conveyed the call to righteousness to me, making individual effort. He drew my attention towards my afterlife so effectively that I was overcome with Divine fear. The tower of evil habits and thoughts collapsed. Impressed with his good manners and encouraged with his individual effort, I attended the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami. The Sunnah-inspiring speech delivered during the Ijtima' changed the entire condition of my heart. The heart-rending Du'a made at the end had such a profound impact on my heart that I smashed all VCDs after I returned home. By the blessing of joining the Madani environment of Dawat-e-Islami, I brought the audio-cassettes of Sunnah-inspiring speeches released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. My other family members and I listened to these speeches and associated ourselves with the Madani environment and entered the spiritual Order of Qaadiri Razavi.

کے اچھوں کے پاس آ کے پا مدنی ماحول
قرب آ کے دیکھو ذرا مدنی ماحول

بُری صحبتوں سے کنارہ کشی کر
تمہیں لطف آجائے گا زندگی کا

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ