



**THOUGHT-PROVOKING SPEECH OF
WEEKLY SUNNAH-INSPIRING IJTIMA**

**IMPECCABLE CHARACTER OF SAYYIDUNA
GHAUS-E-A'ZAM رَضِيَ اللهُ تَعَالَى عَنْهُ**

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

Impeccable Character of Sayyiduna Ghaus-e-A'zam رحمۃ اللہ تعالیٰ علیہ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْأَعْتِكَافِ

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 Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When Thursday arrives, Allah عَزَّوَجَلَّ sends angels who have papers made of silver and pens made of gold. They write the names of those who recite Salat on me in abundance on the day of Thursday and the night of Friday (i.e. the night between Thursday and Friday).' (*Kanz-ul-'Ummal, vol. 1, pp. 250, Hadees 2174*)

یا نبی! تُجھ پہ لاکھوں دُرود و سلام
اپنی رحمت سے تُو شاہِ خَیْرِ الْآنَامِ
اِس پہ بے ناز مُجھ کو ہوں تیرا غلام
مُجھ سے عاصی کا بھی ناز بردار ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 تَوْبُوْا 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 اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, 4th month of the Islamic calendar, i.e. 'Rabi'-ul-Aakhir' is going on. This is the blessed month in which the 'Urs (commemorating the death anniversary) of Imam-ul-Awliya, Sayyiduna Shaykh 'Abdul Qadir Jeelani **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** is celebrated with great enthusiasm and fervour; for receiving the blessings, various bright aspects of his life are discussed. In relation to this, **اِنَّ بِنَاءَ اللّٰهِ عَزَّوَجَلَّ**, we will have the privilege to listen to the Madani pearls regarding the impeccable character of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ**. At first, let's listen to the brief introduction of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ**:

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

Sayyiduna Ghaus-ul-A'zam Shaykh 'Abdul Qadir Jeelani **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** was born on 1st Ramadan, 470 AH on Friday in Jeelan. His name is 'Abdul Qadir and Kunyah [i.e. filial appellation] is 'Abu Muhammad'. Muhyuddin, Mahboob-e-Subhani, Ghaus-e-A'zam, Ghaus-us-Saqalayn are his titles. His father's name is Sayyiduna Abu Saalih Musa Jangi Dost **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** and his mother's name is Umm-ul-Khayr Fatimah **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهَا**. He is both, Hasani Sayyid and Husayni Sayyid, i.e. his paternal lineage goes back to Imam Hasan **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ** and maternal lineage goes back to Imam Husayn **رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ**.

تُو حُسَيْنِي حَسَنِي كَيُون نِه مُجِي الدِّيَن بُو

اے خِصْر مَجْمَعِ بَحْرِيْن بِي چشمه تيرا

Sayyiduna 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** has said: Sayyiduna Shaykh 'Abdul Qadir Jeelani **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** departed this world on 11th Rabi'-ul-Aakhir, 561 AH after Maghrib Salah. At the time of his demise, he **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** was 91 years old. Funeral Salah was led by his beloved son, Sayyiduna Sayfuddeen 'Abdul Wahhab Qadiri **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ**; countless people attended the funeral Salah. The blessed shrine of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** is situated in Baghdad, the famous city of Iraq, where a crowd of visitors is always seen day and night. (*Tabqat Hanabilah, vol. 3, pp. 251*)

شہرِ بَعْدَادِ مُجْهَہِ کُو ہے پِیَارَا، حُوبِ دِلکَشِ وَہَاں کَا نَظَّارَہِ
مِیرَا مُرْشِدِجُو جَلَوَہِ آرَا ہے، وَہِ کِیَا بَاتِ عَوْتِ اَعْظَمِ کِی

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Quit the idea of eating and offered Salah

Sayyiduna 'Abdullah Sulami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, Shaykh Muhyuddin Sayyid 'Abdul Qadir Jeelani, Qutb-e-Rabbani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ related one of his parables to me in this way: When I was living in Qutbiyyah Sharqi (a city's locality), I spent some extreme hard days that I had nothing to eat nor any money to buy anything. Once in this state, a man immediately handed a small packet of paper over to me and left. I reached a Masjid after I had bought halvah [i.e. dessert] and Paratha [i.e. a flatbread fried in a pan] with the money I had found in that packet, and was worried about it whether I should eat or not. In the meanwhile, I saw a piece of paper kept inside the wall of the Masjid, bearing words, 'We have created the wish for food for those Mu'mineen who become physically weak so that they can get strength from it for worship'. Having read that piece of paper, I left food over there, offered two Rak'at Salah and went out of the Masjid. (*Qalaaid-ul-Jawahir, pp. 10*)

Dear Islamic brothers! Have you seen that Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not eat food until he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got utterly exhausted and had no more strength to perform any acts of worship further. If we ponder over our situation, today, our doings are contrary to his noble lifestyle. We eat and drink (water, beverages etc.) merely for the pleasure of Nafs and untimely eating habits seem to be the purpose of our life. By virtue of Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, I wish that we may also be blessed with Qufi-e-Madinah [i.e. Madani guard] of stomach.

عائشہ صِدِّیقہ روتی تھیں نبی کی بھوک پر
ہائے! بھرتے ہیں غذائیں ہم شِکَمِ مِیں ٹھونس

Sayyiduna Yahya Mu'aaz Raazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'The one who is in the habit of filling his stomach, his body becomes fat with flesh and the one who becomes fat with flesh, becomes a victim of desires, and the one who becomes a victim of desires, his sins increase and the one whose sins increase, his heart becomes hard and he falls victim to the calamities and attractions of the world.' (Al-Munabbihat, pp. 59)

I wish that we build a mindset to eat less food than our hunger and we just eat such amount of food which simply provides us strength to perform the acts of worship of Allah عَزَّوَجَلَّ, and while eating, one should have the intention to muster strength for the acts of worship. In the terminology of the Madani environment of Dawat-e-Islami, eating less food than hunger is called as 'Quf-e-Madinah of stomach' [i.e. Madani guard of stomach]. It will bring about numerous worldly and Hereafter goodness and benefits.

Giving the mindset of contemplating Hereafter, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated:

زَبَانِ كَا اَنكُهْ كَا اَوْر پِيٲ كَا قُفْلِ مَدِيْنَه تَمَّ
لِگَا لُو وَرْنَه مَحْشَرْ مِيْن پَشِيْمَانِي بَزِي بُوگِي

صَلُّوْا عَلَي الْحَيِّبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Picking bits of food from floor and eating them

The king of Baghdad, Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: I would intend to pick up the fallen bits of food or leaves and grass to eat, but I would quit, making self-sacrifice for my Islamic brothers who would also be in search of those things and I would stay hungry. When I became extremely weak and was close to death, I found something lying on the floor near the flower market and picked it up. I sat at a corner to eat it. Suddenly, I saw a non-Arab youngster who had fresh flatbread and roasted meat. He sat and began to eat. When I saw him eating, my desire for food intensified. When he would take a morsel in his hand to eat, feeling extreme hunger, I would have

a spontaneous desire to open my mouth so that he may put the morsel into it. However, I rebuked my Nafs saying, 'Do not be impatient! Allah عَزَّوَجَلَّ is with me. I would rather die than asking that young man for anything to eat.'

All of a sudden, turning towards me, the youngster said, 'Brother! Please come and join me in this meal.' I refused but he insisted. My Nafs also insisted to eat but I kept advising it to have patience. However, I ate a little due to the insistence of the young man. He then asked me, 'Where are you from?' I told him that I am from Jeelan. He replied that he was also from Jeelan. He asked me if I knew (Shaykh) 'Abdul Qadir, the grandson of Sayyid Abu Abdullah Sawma'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who was the famous ascetic Wali of Allah عَزَّوَجَلَّ. I replied that I was the same person he was asking about. Listening to it, he became a little anxious and said, 'When I was leaving for Baghdad, your mother gave me eight gold coins to deliver them to you. Having reached Baghdad, I kept looking for you but no one knew your whereabouts until all my money was spent. I have been hungry for three days. When I became helpless due to extreme hunger, I bought some flatbread and this roasted meat with some of your money.' He then said, 'Ya Sayyidi! Please eat this food without hesitation because you own it. Previously, you were my guest; now I am your guest.' Thereafter he gave me the remaining money and said, 'I seek your forgiveness, I bought this food in the state of helplessness due to extreme hunger.' (Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said) I became very happy when I heard this. I then gave him the leftover food and some extra money; he accepted and left. (*Tabqat Hanabilah, vol. 3, pp. 250*)

ترے در سے بے منگتوں کا گزارا یا شہِ بَغْدَاد
یہ سُن کر میں نے بھی دامنِ پَسَارا یا شہِ بَغْدَاد
شہِپَا! خَیْرَات لینے کو سَلَاطِینِ زَمَانہ نے
ترے دربار میں دامنِ پَسَارا یا شہِ بَغْدَاد

Continuing the Zikr of Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, let's all proclaim together with the slogans given by the devotee of Ghaus-e-A'zam, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad

Ilyas Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ and try to obtain more blessings:

سُلْطَانِ وِلَايَتِ غُوْثِ پَاکِ

وَلِیُوں پِه حَکُوْمَتِ غُوْثِ پَاکِ

شِهْبَازِ خَطَابَتِ غُوْثِ پَاکِ

فَانُوْسِ ہِدَايَتِ غُوْثِ پَاکِ

مَرْحَبَا یَا غُوْثِ پَاکِ مَرْحَبَا یَا غُوْثِ پَاکِ مَرْحَبَا یَا غُوْثِ پَاکِ

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Great virtue of sacrifice and selflessness

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated: The above-mentioned parable contains many admonitory Madani pearls for us because on one hand the highest ranked spiritual guide Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, despite of severe poverty and in the state of starving, showed matchless sacrifice of selflessness regarding food and money whereas on the other hand those incompetent devotees making tall claims of having devotion towards Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, have such unfavourable attitude that the virtue of keeping themselves hungry is really a very distant possibility for them; suppose, Biryani of Giyarhween Niyaz happens to be there, they will be fully overwhelmed by such greed that they feel like to eat up the complete Thaal (a big round plate). Not to mention any fillet, there remains not even a grain of rice for anyone else.

O devotees of Ghaus-e-A'zam! Whenever you happen to eat with others, and you have been overcome by the greed of swallowing big morsels hurriedly without chewing and keeping excellent fillets at your side, then, along with remembering the aforementioned parable of great spiritual guide Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, recall the blessed saying of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in your mind. The Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

Whosoever gives others the thing that he needs himself is forgiven by Allah ﷺ. (*Ithaf-us-Sadat-il-Muttaqeen, vol. 9, pp. 779*)

Listen to the Madani pearl of Shaykh Sayyiduna Abu Sulayman رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ mentioned in *Faizan-e-Sunnat*, page 482: Leaving a desire of Nafs unfulfilled is more beneficial to the heart than even observing Sawm during days and worshipping at nights for twelve months. (*Ihya-ul-'Uloom, vol. 3, pp. 118*)

میری حرص کی عادتِ بدِ مٹا دے
مرے غوث کا واسطہ یا الہی

Asceticism and piety

Shaykh Abul 'Abbas Khidar Bin 'Abdullah Husayni رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: One night we were present in the Madrasah of Sayyiduna Shaykh Muhyuddin 'Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ situated in Baghdad. A Khalifah once came to him and requested for some advices and presented him 10 bags of wealth. Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ refused the gift. When the Khalifah begged and pleaded for the acceptance of the gift, Sayyiduna Muhyuddin 'Abdul Qadir رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ took two of the bags, held one in his right hand and second in left and squeezed them. Blood started to ooze out of the bags of gold. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then addressed the Khalifah stating: Do not you feel ashamed before Allah ﷺ, you have brought to me the blood of innocent people? Listening to this, he fell unconscious. (*Bahjat-ul-Asraar, pp. 120*)

محتاج کی ثروت غوثِ پاک
وہ آپ کی بییت غوثِ پاک
دو جذبہ خدمت غوثِ پاک
دو نیکی کی دعوت غوثِ پاک
مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen! The virtuous people of Allah ﷺ have strong aversion towards worldly wealth and possession; it is for the reason, Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ strongly refused to take the wealth of the Khalifah and without considering his status and position, gave him reformatory Madani pearls. The rich are flattered by those who are driven by the greed of wealth whereas the virtuous people of Allah ﷺ possess the treasure of contentment. The worldly mortal wealth is not the focus of their attention but they focus their minds on the mercy of Rab ﷻ. On contrary, if we look into ourselves, majority of people are after worldly wealth and pleasure and are void of Fikr-e-Aakhirat (contemplation of Hereafter). All our efforts and energies are being utilized to improve worldly life, and we have engrossed ourselves in the pleasure of mortal life to such an extent that we have made ourselves completely heedless of our sudden death, dark grave and the questions that will be asked by the angels 'Munkar Nakeer'. Let's listen to 3 blessed sayings of the Beloved Rasool ﷺ condemning the world, in order to ward off the love and pleasure of this world from our hearts:

1. **الدُّنْيَا مَلْعُونَةٌ، مَلْعُونٌ مَا فِيهَا إِلَّا مَا كَانَ لِلَّهِ مِنْهَا**: i.e., The world is accursed and what it contains is accursed except whatever is for the sake of Allah ﷻ.
(Maraseel Abi Dawood, pp. 20)
2. **حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ**: i.e. Love for the world is the fountainhead of all sins.
(Al-Jami'-us-Sagheer, pp. 223, Hadees 3662)
3. **يَا عَجَبًا كُلُّ الْعَجَبِ لِلْمُصَدِّقِ بِدَارِ الْخُلُودِ وَهُوَ يَسْعَى لِدَارِ الْعُورِ**: i.e. That person is very surprising who witnesses the eternal abode (i.e. the afterlife) but is making efforts for the deceptive abode (i.e. the world).

(Musannaf Ibn Abi Shaybah, vol. 8, pp. 133, Hadees 61)

In order to get rid of the pleasure of world, ponder in this way that immensely rich people came in this world, utterly lost in their riches, power, fame, transitory love for family, temporary association with friends, and they had completely forgotten the darkness and isolation of grave under the flattering service of their attendants and slaves but finally their mortal lives

came to an end when the windstorm of death overcame them and all their hopes of living long lives in the world were dashed to the grounds. Their happiness and joyous moments were abandoned by death. Their illuminating and glowing palaces turned into pitch-dark graves.

Ah! Those people, until yesterday, were amidst great hustle and bustle and passing their lives with their families and today they are amidst awful horrors and loneliness of grave. Such serious thoughts help people to remove the love of world from their hearts and they will be blessed with the absolute trust in Allah **عَزَّوَجَلَّ** and feeling of contentment, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

آجَل نے نہ کسریٰ ہی چھوڑا نہ دارا
بر اک لیکے کیا کیا نہ حسرتِ سدھارا
اسی سے سگندر سا فاتح بھی بارا
پڑا رہ گیا سب یونہی ٹھاٹھ سارا
جگہ جی لگانے کی دنیا نہیں ہے
یہ عبرت کی جا ہے تماشا نہیں ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna Ibn Najjaar Baghdadi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said: Sayyiduna Shaykh Muhyuddin 'Abdul Qadir (Jeelani) **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated: When any child was born in my house, I would take him/her in my hand and say, 'This is the will of Allah [i.e. whatever Allah wills about the child, I am pleased with the will of Allah]'. When any child died, his death would not have any effect on me. During the speeches and sermons of Shaykh 'Abdul Qadir Jeelani **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**, his own sons and daughters would die, but he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would not discontinue his religious gathering. Bath used to be given to his deceased sons and daughters. Thereafter, the deceased used to be brought in the religious gathering and Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would get out of his chair and would lead the funeral prayer. (*Seerat Ghaus-us-Saqalayn, pp. 83*)

اللہ کی رحمت غوثِ پاک

ہیں باعثِ برکت غوثِ پاک

ہیں صاحبِ عزت غوثِ پاک

دریائے کرامت غوثِ پاک

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen! How patient and grateful our Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was! He was pleased with the will and pleasure of Allah عَزَّوَجَلَّ. When any of his children died, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would show great patience without complaining. On the contrary, some people are so impatient that they get temperamental and complain to others when they get into any trouble. عَزَّوَجَلَّ they even raise objection against Allah عَزَّوَجَلَّ whereas objection against Allah عَزَّوَجَلَّ is disbelief. Therefore, whenever anyone suffers from any trouble, he should be content with the will of Allah عَزَّوَجَلَّ and should have patience as Allah عَزَّوَجَلَّ likes the patient people. The Holy Quran mentions excellence of those who have patience:

وَلَنَجْزِيَنَّ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ ﴿٩٦﴾

Translation from Kanz-ul-Iman: And indeed We shall give those who have patience such a reward which befits the best of their deeds.

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

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Translation from Kanz-ul-Iman: Those who have patience will be paid their full reward, uncounted. (Part 23, Surah Az-Zumar, Ayah 10)

Dear Islamic brothers! Worldly calamity and difficulty is often a great blessing for a Muslim. It is stated: Allah عَزَّوَجَلَّ says, 'When I want to have mercy on any bondman, I punish him in the world to give him the requital [i.e. return] for his wrongdoing, sometimes by inflicting him with diseases, by putting his family into some form of distress, sometimes by poverty and destitution; and if some of his sins still remain, then I subject him to severity at the time of death. When he eventually meets Me, he is as free from sins as he was on the day when his mother gave birth to him. I swear on My Honour and Glory, when I intend to punish someone, I give him the requital for his every virtue in the world; sometimes in the form of good physical health, sometimes by increasing his sustenance, sometimes by the well-being of his family; if some good deeds are still left, then I make death easy for him. Thereafter, when he meets Me, none of his virtues is left to save him from hellfire.'

(Sharh-us-Sudoor, pp. 28)

Do not boast of comforts!

Dear Islamic brothers! If we have a car, a splendid house, good health, huge wealth and other comforts and luxuries, we should not boast of them but rather we should fear the Hidden Plan of Allah عَزَّوَجَلَّ, thinking that these comforts and luxuries might be the requital of our good deeds in the world and we might face severe torment in the Hereafter for our sins. Similarly, in case of experiencing any illness, poverty, problem for our life, wealth or offspring, we should have patience, thinking that this problem might be a means of comfort in the Hereafter. We pray to Allah عَزَّوَجَلَّ to grant us the goodness of both the worlds.

May Allah عَزَّوَجَلَّ grant us the privilege of remaining pleased with His will and having patience at the time of calamity; and may He عَزَّوَجَلَّ protect us from complaining!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Besides having the attributes of patience and thankfulness, our Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would also help the poor and destitute. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ always helped the needy even by donating his

clothes. Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: I examined all of my deeds and I found feeding others the greatest of all. (Qalaaid-ul-Jawahir, pp.37)

Similarly, Shaykh 'Abdullah Jaba`ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Once Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to me: To me, feeding the poor and treating people with good manners are excellent and perfect deeds. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further stated: I do not save any money; if I have 1000 dinars in the morning, I would have no dinar in the evening because I would distribute them among the needy and the poor, and would feed the hungry. (Qalaaid-ul-Jawahir, pp. 8)

یہ سن کر میں نے بھی دامن پسارا یا شہِ بغداد	ترے در سے ہے منگتوں کا گزارا یا شہِ بغداد
دکھا دو اپنا چہرہ پیارا پیارا یا شہِ بغداد	میری قسمت کا چمکا دو ستارہ یا شہِ بغداد
جگر ٹکڑے ہو دل بھی پارہ پارہ یا شہِ بغداد	غمِ شاہِ مدینہ مجھ کو تم ایسا عطا کر دو
مرے حالات تم پر آشکارا یا شہِ بغداد	مجھے اچھا بنا دو مرشدی بے شک یقیناً ہیں

Let's listen to an excellent parable about how generous our Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and how he would help the poor:

All this is the blessing of that night

Shaykh 'Abdur Razzaq Qaadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the blessed son of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: After my blessed father became famous, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ performed only one Hajj. During the Hajj-pilgrimage, we reached a city situated in the south of Baghdad. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ ordered us to look for the poorest family of the city. Hence we went to a deserted area in which there was a set up camp. With the permission of the owner of the camp, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent the night there. An elderly man, woman and a girl lived in that camp. Mashaaiikh, many rich and affluent people invited him to stay at their house but he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not accept their invitations. The mayor of city also sent many cows, goats, foods, animals, gold and silver to Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave everything to the poor family and left the area in the morning.

Shaykh 'Abdur Razzaq Qadiri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Many years later, I happened to pass the same city and I saw that the elderly man has become the richest person. He said to me: All this is the blessing of that night; those cows and goats gave birth to young ones which have grown up. All this is the blessing of that. (*Bahjat-ul-Asraar, pp. 198*)

مل گیا مجھ کو غوث کا دامن، فضلِ ربِّ کریم سے روشن
 میری تقدیر کا ستارہ ہے، واہ کیا باتِ اعظم کی
 غوثِ رنج و آلمِ مٹاتے ہیں، اُس کو سینے سے بھی لگاتے ہیں
 آ گیا جو بھی غم کا مارا ہے، واہ کیا باتِ اعظم کی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Do not refuse anybody else

Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once saw a sad person and asked him: What is the matter with you? He said: O honourable Shaykh! I want to cross the river Tigris but the sailor did not let me get on the boat without fare and I have nothing. Shortly afterwards, a devotee of Sayyiduna Ghaus-e-A'zam gave him 30 dinars (i.e. 30 coins of gold). Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave these dinars to that person and said: Go! Give these dinars to that sailor and tell him not to prevent any poor person from crossing the river in future. (*Akhbar-ul-Akhyar, pp.18*)

تمہیں نا خدائی ملی غوثِ اعظم	ہمارا بھی بیڑا لگا دو کنارے
ہوائے مخالف چلی غوثِ اعظم	تباہی سے ناؤ ہماری بچا دو
یہ ہے اس کی خواہشِ دلی غوثِ اعظم	فدا تم پہ ہو جائے نُورِ مُضطر

کمزور کی طاقت غوثِ پاک

مجبور کی راحت غوثِ پاک

ہو میری شفاعت غوثِ پاک

دلوائیے جنت غوثِ پاک

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see how greatly our Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ cared for and sympathized with the poor and the needy! Following in the footsteps of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, we should also take care of the poor and the needy. If you find any Muslim in trouble and you have the ability to remove it, you should help him. Whoever removes the troubles of people, helps the needy, consoles any sad person, and feeds the hungry is very fortunate indeed. Blessed Ahadees mention the good news of forgiveness, entry into Heaven and salvation from Hell for such a person. In this context, let's listen to three blessed saying of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. To feed food to a hungry Muslim is one of the means of forgiveness. (Al-Mustadrak, vol. 3, pp. 372, Hadees 3990), Allah عَزَّوَجَلَّ says:

أَوْ إِطْعَمَ فِي يَوْمٍ ذِي مَسْغَبَةٍ

Translation from Kanz-ul-Iman: Or feeding on a day of hunger.

(Part 30, Surah Al-Balad, Ayah 14)

2. In Paradise, there is a palace whose interior is visible from its exterior, whose exterior is visible from the interior. This is for the person who feeds the poor and the needy.

3. If a person feeds his Muslim brother until he is sated, and gives water to him until he is sated, Allah ﷺ will move the feeding person as far away from Hell as is the distance of seven ditches. The distance between two ditches is 500 years. *(Shu'ab-ul-Iman lil-Bayhaqi, vol. 3, pp. 217, Hadees 3368)*

May Allah ﷺ grant us enthusiasm for serving the Muslims with sincerity, helping the distressed people and the needy! May He ﷺ also grant us the privilege to carry out pious acts and save us from the destruction of ostentation!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In this very short life, we should help the Muslims in their times of trouble as much as possible, fulfil the need of the people, spend your life carrying out good deeds and refraining from the evil ones.

Indulging oneself in temporary pleasure, hustle and bustle, beauty and attraction of this mortal world and becoming negligent of Hereafter is sheer foolishness. Remember! Our salvation lies only in following the commandments of Allah ﷺ and His Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that we could collect treasure of good deeds and refrain from committing sins. For the accomplishment of this great aim, one must have fear of Allah ﷺ in his heart. Unless one is blessed with Divine fear, it is almost impossible for him to have love for good deeds and to refrain from sins. Despite performing a lot of acts of worship, how deep fear of Allah ﷺ our Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had! Let's listen to it:

Sayyiduna Shaykh Sa'di Sheerazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated that he saw Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in Haram-e-Ka'bah pleading with Allah ﷺ: 'O Allah ﷺ! Forgive me and if I deserve punishment, then resurrect me blind on the Judgement Day so that I would not be ashamed in the presence of pious people.' *(Gulistan-e-Sa'di, pp. 45)*

Dear Islamic brothers! Have you seen! Despite being the chosen and beloved saint of Allah ﷺ, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had intense fear of

Hidden Plan of Allah ﷺ. If this is the state of the highest-ranking saint, then ponder a little what should be the level of the Divine fear of the sinners like us who spend their days and night in committing sins and disobeying Allah ﷺ.

Remember! Divine fear means one should feel fear in his heart while thinking about the Self-Sufficiency of Allah ﷺ, displeasure of Allah ﷺ and punishment from Allah ﷺ. (*Ihya-ul-'Uloom, vol. 4*)

We should now ponder! Do we experience the same condition as mentioned above? Do we fear the displeasure of Allah ﷺ? Do we fear being punished by Allah ﷺ? If we do not feel fear, it indicates that we do not fear Allah ﷺ as we should. Here are two sayings of Beloved Mustafa ﷺ. Listen to them and develop real fear of Allah ﷺ in the heart:

1. If tears well up in the eyes of a believer, even though equal to the head of a fly, and those tears then reach the apparent part of his face, Allah ﷺ makes him Haram for Hell. (*Shu'ab-ul-Iman, vol. 1, pp. 490, Hadees 802*)
2. When the heart of a believer trembles with the fear of Allah ﷺ, his sins fall like the leaves from the tree. (*Shu'ab-ul-Iman, vol. 1, pp. 491 Hadees 803*)

May Allah ﷺ grant us His real fear and enable us to perform the deeds that please Him!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

خوف سے تیرے آنسو بہاؤں
میرے مولیٰ تُو خیرات دیدے

تیرے ڈر سے سدا تھر تھراؤں
گیف ایسا دے، ایسی ادا کی

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

‘Cassette/VCD Ijtima’, one of the 12 Madani activities

Dear Islamic brothers! To inculcate the fear of Allah ﷻ in our hearts, the Madani environment of Dawat-e-Islami is the best source because joining the blessed company of the virtuous people having fear of Allah ﷻ, is greatly helpful to inculcate fear of Allah ﷻ in our hearts, to act upon the Sunnah with punctuality, to show aversion towards sins and to guard our Iman. In order to associate such company, attend weekly Sunnah-inspiring congregations of Dawat-e-Islami regularly held on every Thursday, travel with at least 3-day Madani Qafilah with devotees of Rasool each month, attend weekly Madani Muzakarah and act upon Madani In’amaat as well as taking part in 12 Madani Activities of Zayli Halqah. Cassette/VCD Ijtima’ is also one of the 12 Madani activities of Zayli Halqah through which many Islamic brothers obtain the treasure of Islamic teachings by listening to the Sunnah-inspiring Bayan collectively.

اَلْحَمْدُ لِلّٰهِ ﷻ! Learning Islamic teachings collectively bring loads of blessings. As a motivation, let’s listen to 2 blessed sayings of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. When you pass by the flower-beds of Jannah, pick something from them. The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly said: What are the flower-beds of Jannah? The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Circles [gatherings] of remembrance. *(Sunan-ut-Tirmizi, vol. 5, pp. 304, Raqm 3521)*
2. Whoever seeks knowledge, this becomes an atonement for his past sins. *(Sunan-ut-Tirmizi, vol. 4, pp. 295, Hadees 2657)*

اَلْحَمْدُ لِلّٰهِ ﷻ! By virtue of attending VCD Ijtima’, a Madani transformation has occurred in the lives of many people. As a motivation, let’s listen to a faith refreshing Madani parable:

Horror of the Siraat bridge (Madani parable)

Like many other youths, I had also indulged in many immoral evils. Watching films and dramas and wasting time in useless activities were some of the favourite routines of mine. The holy month of Ramadan arrived, so I – a sinful person – was also privileged to attend Masjid in order to offer Salah. A

responsible Islamic brother who was associated with Dawat-e-Islami delivered Dars from *Faizan-e-Sunnat* in the Masjid and met the attendees very warmly afterwards. I was highly impressed with his good manners. The phrase '*dear Islamic brothers*' spoken by him was particularly pleasing to me.

One day, he met me very warmly and invited me to attend the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held on Thursday. I intended to attend the Ijtima'. Before Thursday, someone gave me an audio-cassette speech titled '*Pul-Siraat ki Dehshat*, i.e. Horror of Siraat bridge' released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. I listened to it very attentively. I had already heard the word 'Pul-Siraat' but I did not know that it is extremely dangerous to cross it. I learnt about it after I listened to the Bayan. Thinking how I would be able to cross it with the burden of my sins, I could not hold back my tears. Therefore, I made a firm intention to repent of sins and to get reformed. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! By the blessing of the Sunnah-inspiring Madani environment of Dawat-e-Islami, I have adorned my face with a beard according to Sunnah, my head with a beautiful 'Imamah (Islamic turban) and my body with white clothes.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Introduction to Madani Tarbiyyat Gah (Madani Training Centre)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami, a global, non-political movement for the propagation of Quran and Sunnah has been serving Islam propagating call towards righteousness through approximately 103 departments. The Madani Tarbiyyat Gah is also one of these departments. Under this Majlis, Islamic brothers coming from different countries, cities and villages are provided Madani Tarbiyyat (Madani Training). After gaining Islamic knowledge and learning Sunnah these Islamic brothers go back to their areas and localities and call Muslims towards righteousness. Therefore, to acquire Madani Tarbiyyat, we should also visit Madani Tarbiyyat Gah of Dawat-e-Islami from time to time. Whatever we learn, we should impart it to others. Furthermore, those Islamic brothers who cannot manage to travel with Madani Qafilah,

through individual efforts, keep sending them to Madani Tarbiyyat Gahs [centres] for some days from time to time. By virtue of the blessings of this noble act, numerous devotees of Rasool will associate with the Madani environment of Dawat-e-Islami practically and will participate in Madani activities enthusiastically, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Undoubtedly, the Allah loving people possess high ranking eminence and greatness. These blessed individuals, keeping themselves away from worldly pleasure and adornment, remain occupied worshipping Allah **عَزَّوَجَلَّ**, and their inner-self and outer-self are always full of the Noor (spiritual light) of devotion and worship. The sinners become happy when they get any opportunity to commit sins but the virtuous ones attain bliss in worship and devotion. Their nights are passed with tears in their eyes to please their Rab **عَزَّوَجَلَّ**. Let's have a glimpse into the noble acts of worship of Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**, performed in the night so that we imbue ourselves with strong keenness for the noble acts of worship.

Shaykh Abu 'Abdullah Muhammad Bin Abil Fath Harwee **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated that I slept few nights in the court of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**. I saw that he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** used to offer Nafl Salah one third part of the night, Zikr after it, then used to recite some Awraad. I witnessed that sometimes his body became weak and thin or sometimes fat; sometimes he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** disappeared and appeared after some time and recited the Holy Quran till the second part of the night passed. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** performed very long Sajdah, offered Tahajjud Salah and kept sitting doing meditation and observation till Fajr. Then with extreme humility and humbleness he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would make Du'a. At the time of making Du'a, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** used to be covered with such a Noor that he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would disappear until he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would come out of his chamber for Fajr Salah.

(Bahjat-ul-Asraar, pp. 165; Seerat Ghaus-e-A'zam, pp. 141-142)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Have you observed how profound devotion Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had towards the noble acts of worship and religious activities that his nights did not use to pass sleeping like the heedless people like us but rather his entire nights were spent in worshipping, abundance of Zikr of Allah عَزَّوَجَلَّ, Quranic recitation and long Sajdah and this would continue until Fajr Salah, and he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would come out of his blessed home even at the time of Fajr. His strong enthusiasm towards the acts of worship gave this impression that his blessed personality was a practical example of Surah Al-Furqan, Ayah 64:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا

Translation from Kanz-ul-Iman: And who spend the night prostrating and standing, for their Lord. *(Part 19, Surah Al-Furqan, Ayah 64)*

O the devotees of Ghaus-e-A'zam! Let's make assessment of ourselves as we make tall claims of having devotion towards Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ; regrettably, we don't perform virtuous deeds according to his great teachings and noble character. In terms of the acts of worship, we show excessive laziness, let alone the supererogatory Salah and so far as night vigil, it seems an uphill task for us and perhaps we might have been showing negligence in performing Fard acts of worship. It is as if practically we have almost completely forgotten the teachings of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and we are leading our lives aimlessly.

May the millions of blessings shower upon Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ who, for showing the right path to Ummah, making the Muslims to be the true devotees of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in this chaotic and sinful era, developing the spirit of worshipping in their hearts and for giving them the mindset of following the teachings of Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, bestowed upon them a booklet in the form of a questionnaire namely 'Madani In'amaat'. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ gave us the mindset to adopt the virtuous acts in our lives which were the part of worship and devotion of Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Let's listen to few such Madani In'amaat for example:

Madani In'aam no. 2 is about 'performing Salah', Madani In'aam no. 5 is about 'Awraad-o-Wazaaf', Madani In'aam no. 19 is about 'Tahajjud Salah', Madani In'aam no. 20 is about 'recitation of Glorious Quran', Madani In'aam no. 44 is about 'Khushu'-o-Khudu' (extreme humility and self-mortification of Salah and Du'a).

In short! Madani In'amaat booklet is an excellent and matchless tip for awakening the spirit of worship and devotion. May Allah ﷻ grant us the eagerness of worship by virtue of Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and privilege us to fill in the Madani In'amaat booklet daily making contemplation and submitting it to our Zimmahdar on 1st of every Madani month.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Introduction to book 'Ghaus-e-Pak kay Halaat'

Dear Islamic brothers! For further detail about the saintly miracles and parables of Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the 106-page book namely 'Ghaus-e-Pak kay Halaat' is very informative and beneficial. This remarkable piece of writing contains many saintly miracles of Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ; apart from it, complete biography, childhood of Shaykh Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, worship and devotion of Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ are also the part of this book. Besides, the esteemed readers will go through poems in the glorification of Sayyidi Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, and the blessed sayings of the blessed saints of Allah ﷻ. So, buy the aforementioned book from Maktaba-tul-Madinah, and encourage other Islamic brothers to read it too. It can be read online from Dawat-e-Islami's website www.dawateislami.net and can be downloaded and printed out for free.

Summary of Bayan

Dear Islamic brothers! الْحَمْدُ لِلَّهِ ﷻ today, we had privilege to listen to the Bayan about the impeccable character of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ:

- Our Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to eat merely to gain strength to worship.

- Our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a virtue of sacrifice and selflessness as he used to give away his things in use to his Muslim brothers.
- Our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to show aversion towards worldly people and worldly wealth.
- Our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ showed matchless patience in the face of great trouble and hardship and used to remain content with the pleasure of Allah عَزَّوَجَلَّ.
- Our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to offer and provide enormous help to the poor, beggars, needy and the destitute.
- Our Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to attain spiritual bliss in performing long Sajdahs and the recitation of Quran.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.' (Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّتِ کا مدینہ بنے آقا
جنت میں پڑوسی مجھے تم اپنا بنانا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's listen to a few Madani pearls of clothes:

1. The Holy Rasool ﷺ has said: The veil between the eyes of the jinn and the Satr (parts of the body that must be concealed) of people is to recite **بِسْمِ اللَّهِ** when anyone is about to take off his clothes.'
(*Al-Mu'jam-ul-Awsat, vol. 2, pp. 59, Hadees 2504*)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رحمته الله تعالى عليه has stated, 'As a wall or a curtain serves as a barrier to the sight of people, this Zikr of Allah **عَزَّوَجَلَّ** will serve as a barrier to the sight of jinns, preventing them from seeing a person's private parts.

(*Mirat-ul-Manajih, vol. 1, pp. 268*)

2. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah **عَزَّوَجَلَّ** will make him wear the attire of Karamah [a heavenly dress].'
(*Sunan Abi Dawood, vol. 4, pp. 326, Hadees 4778*)
3. Clothing must be obtained from Halal earnings. No Salah, whether Fard or Nafil, is accepted if offered in the clothing obtained from Haraam earnings.
(*Kashf-ul-Iltibas fis-Tihbab-il-Libas, pp. 36*)
4. Start wearing clothes from the right side. For example, when wearing your upper garment, put your right arm into the right sleeve first and then your left arm into the left sleeve. (*Ibid*)
5. In the same way, when putting on the lower garment, put your right foot into the right side first and then the left foot into the left side. When taking clothes off, do the opposite, i.e. start from the left side.
6. It is stated on page 409 of the 3rd volume of the 1197-page book *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: It is a Sunnah that the length of the Kurta (upper garment) be up to half of the shin, and that of the sleeve be up to the fingertips at the most, with its width of one hand-span.

(*Rad-dul-Muhtar, vol. 9, pp. 579*)

7. It is a Sunnah for males to keep the bottom of their trousers/Tahband above the ankles. (*Mirat-ul-Manajih, vol. 6, pp. 94*)
8. Men should wear only masculine clothing and women should wear only feminine clothing. Take the same care when dressing small children.
9. Wearing clothes showing arrogance is forbidden. Whether one has become arrogant or not can be determined by pondering over one's feelings. If one has the same state after wearing the clothes he had before wearing, it indicates that he has not become arrogant. If the previous state does not exist anymore, this shows he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very evil trait. (*Bahar-e-Shari'at, vol. 3, pp. 409; Rad-dul-Muhtar, vol. 9, pp. 579*)

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 in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

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

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي 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 بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ الْوَاهِدِيُّ 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 وَسَلَّمَ 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.