

Scholarly Status of

Sayyiduna

رَضِيَ اللهُ تَعَالَى عَنْهُ

Ghaus-e-Pak

20-December-2018



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

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.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of Nafl (supererogatory) I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafl I'tikaf.

Remember! By Shari'ah, it is not allowed to eat, drink and sleep in the Masjid, but if one makes the intention of I'tikaf he will be allowed to do these acts in Masjid. It is also important that one shouldn't make the intention of I'tikaf just to eat, drink or sleep. It should be made to earn reward. It is stated in *Rad-dul-Muhtar (Shaami)*: 'If someone wants to eat, drink or sleep in a Masjid, he should make the intention of I'tikaf, make some Zikr and then do what he wants (i.e. eat, drink or sleep).'

Excellence of Salat-'Alan-Nabi ﷺ

The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'يَا أَيُّهَا النَّاسُ إِنَّ أَنْجَاكُمْ يَوْمَ الْقِيَامَةِ مِنْ أَهْوَالِهَا وَمَوَاطِنِهَا أَمْثَلُكُمْ عَلَى صَلَاةٍ فِي دَارِ الدُّنْيَا' O people! Undoubtedly, from the terror and accountability of the Day of Judgement, the person who

would attain the quick salvation will be the one who would have recited Salat upon me in abundance. (*Firdaus-ul-Akhbar, vol. 5, pp. 277, Hadees 8175*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

Two Madani pearls

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

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤْتُوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
4. After the Ijtima', 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**, we are in the sacred month of Rabi'-ul-Aakhir. It is the blessed 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. Today we are going to listen to the Zikr of this sacred personage especially about his scholarly status in relation to it. He **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** is known to the world by the name of 'Ghaus-e-A'zam'. Allah **عَزَّوَجَلَّ** has blessed him with a great status of sainthood, that is, he has been declared to be the chief of all the saints. Let's, first of all, listen to a faith-refreshing parable about the scholarly glory of Sayyiduna Ghaus-e-Pak **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ**.

Sea of knowledge

Sayyiduna Haafiz 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 Bayan and the Holy Quran was recited. Mentioning the Tafseer (exegesis) of one of the Ayahs he **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** mentioned one meaning of the Ayah. I asked 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** if he knew about that Tafseer. He **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** made a positive reply by saying that he had the knowledge of that Tafseer. Afterward, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** mentioned 11 Tafaseer (exegeses) one by one. Upon my asking every time 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** kept saying that he also knew about the Tafseer. Haafiz Abul 'Abbas **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** said that Sayyiduna Ghaus-e-Pak **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** mentioned 40 Tafaseer of that blessed Ayah along with the name of the Mufasssir (exegetist) of every Tafseer, but after 11 Tafaseer for every Tafseer 'Allamah Ibn Jawzi **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** gave a negative reply by nodding his head that he did not know about that Tafseer. (*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 Tafaseer of only one Ayah at the same time; 29 out of those 40 Tafaseer were even 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 Holy Quran, Hadees, Fiqh, geography, medicine, history,

astrology, mathematics, lexicology, Nahw [grammar], 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 expert in 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, (Haafiz-ul-Hadees is the person 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 exegeses out of 40 exegeses 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.

سُلطانِ ولايتِ غوثِ پاکِ
دریائے کرامتِ غوثِ پاکِ
ولیوں پہ حکومتِ غوثِ پاکِ
فرماؤ حمایتِ غوثِ پاکِ

مرحبا یا غوثِ پاکِ مرحبا یا غوثِ پاکِ مرحبا یا غوثِ پاکِ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Good news given by Beloved Rasool ﷺ

Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was born in Jeelan near 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 night of the blessed birth of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ his father, Sayyid Abu Saalih Musa Jangi Dost رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, had a dream that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ along with blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and blessed saints visited his house and gave him the following good news: O Abu

Saalih, Almighty Allah ﷺ has blessed you with the son who is a pious saint; he is my beloved and the beloved of Allah Almighty and his rank among the pious saints and Aqtaab رَحْمَةُ اللَّهِ تَعَالَى is similar to my rank among the Ambiya and Mursaleen عَلَيْهِمُ السَّلَام. *(Seerat Ghaus-us-Saqalayn, pp. 55)*

فانوسِ بدايتِ غوثِ پاک سرتاپا شرافتِ غوثِ پاک
سرتاجِ شریعتِ غوثِ پاک بینِ مخزنِ عظمتِ غوثِ پاک
مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک مرحبا یا غوثِ پاک

Good news given by Blessed Ambiya عَلَيْهِمُ السَّلَام

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

Dear Islamic brothers! You must have realised that our Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى 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] – gave the good news of the great status and dignity of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى and also told his father that his son [i.e. Ghaus-e-A'zam] will be the leader of all the Awliya. Therefore, blessings started to appear just after his blessed birth.

Blessed birth and astonishing events

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

(Bahjat-ul-Asraar, pp. 173)

This was the special favour of Allah ﷺ that the mother of Ghaus-e-A'zam gave birth to him at this age. Allah ﷺ blessed every that woman of the

[village] Jeelan with a son, who gave birth to a child that night in which he ﷺ was born, and every new-born child became the Wali [pious saint] of Allah ﷻ. (Tafreeh-ul-Khaatir, pp. 57)

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

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

Appearance of Ghaus-e-A'zam

Describing the appearance of Ghaus-e-A'zam ﷺ, Abu 'Abdullah Bin Ahmad Bin Qudaamah ﷺ has stated: Shaykh-ul-Islam, Sultan-ul-Awliya, Muhyiddeen, Sayyid 'Abdul Qadir Jeelani ﷺ had a graceful body, medium height, broad chest, wide and long beard, and a wheatish complexion. His eyebrows were touching each other, blessed voice was pleasantly loud and face was extremely beautiful. Ghaus-e-A'zam ﷺ was extremely intelligent. (Nuzhat-ul-Khaatir, pp. 19)

Ghaus-e-A'zam gained knowledge in 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 دامت بركاته العالیہ has stated: When Ghaus-e-A'zam ﷺ was sent to a pious predecessor to recite 'بِسْمِ اللّٰهِ' at the age of 5 [five], he recited 'أَعُوذُ' and 'بِسْمِ اللّٰهِ' and then recited from the first part to the 18th part of the Holy Quran. The saint said, 'Son! Continue reciting.' He ﷺ replied, 'This is all that I have memorized because my mother also memorized this much. When I was in my mother's womb, my mother would recite up to the 18th chapter of the Glorious Quran so I memorized this much by listening [to her].' (Al-Haqaaiq fil-Hadaiq, pp. 140)

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. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was brought up by Sayyiduna 'Abdullah Sawma'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, his maternal grandfather. Sayyiduna 'Abdullah Sawma'ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was one of the pious predecessors of Jeelan who was extremely pious and abstinent. Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ received his early education and Tarbiyyat (upbringing) from him.

Someone asked Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: 'When did you realize yourself as a Wali?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'When I was ten years old I would leave home for Madrasah for studying, I would see the angels who would be saying to boys: Make room for seating the Wali of Allah Almighty.'

(Bahjat-ul-Asraar, pp. 48)

الله 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, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to Baghdad for gaining more Islamic knowledge in 488 Hijri at the age of 18 because Baghdad was the only educational and political centre of Muslims in those days.

Indication towards gaining Islamic knowledge

Shaykh Muhammad Bin Qaa'id Al-Awaani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I was once present in the blessed court of Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I asked him questions about different matters. One of them 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 given a false 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, but 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 up onto the roof. I saw that people were standing in the plain of ‘Arafat. Thereafter, I went to my mother and humbly said: ‘Please give me permission to go to Baghdad so that I gain Islamic knowledge over there.’ My mother رَحْمَةُ اللهِ تَعَالَى عَلَيْهَا asked me its reason so I told her the event of that bull. This event 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

My mother sewed my 40 dinars in my specific Jubbah which had many patches and gave me permission to go to Baghdad. She strongly advised me to tell the truth in every circumstance and accompanied me to some distance outside Jeelan to see me off. She then said: يَا وَلَدِي إِذْهَبْ فَقَدْ خَرَجْتُ عَنْكَ لِيُفْهِدَا وَجْهٌ لَا أَرَاهُ إِلَى يَوْمِ الْقِيَامَةِ i.e. O my beloved son! Go! In order to please Allah Almighty I send you away from me and now I will see your face on 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 belongings from the travellers of the caravan. They robbed everyone, but no robber asked me [Sayyiduna Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ] for anything because I seemed to have nothing. However, one of them asked me: What do you have? I replied truthfully: ‘Yes! I have forty dinars [i.e. gold coins].’ He asked: Where are they? I told him: They are sewn in my Gudri (pocket) under my armpit.

The robber considered it a joke and moved ahead. After a short while, another robber came and asked me the same question, and I gave the same reply. He also moved away from me. When both robbers informed their chief about me, I was taken to him on his orders. That time they all were dividing the belongings among themselves which they robbed. Having seen me their chief asked about what I had. I gave the same reply as before.

On the orders of the chief, my Gudri was cut open and forty dinars were really found in it. 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 to not tell a lie ever. 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 ﷻ.'

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

دِلَوایے جنت	غوٹِ پاک
دو بدیوں سے نفرت	غوٹِ پاک
دو شوقِ عبادت	غوٹِ پاک
سرکار کی اُلفت	غوٹِ پاک

مرحبا یا غوٹِ پاک مرحبا یا غوٹِ پاک مرحبا یا غوٹِ پاک

Dear Islamic brothers! The parable you have just heard shows how strong desire our Ghaus-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had for gaining 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 also made a great sacrifice that she not only granted her beloved son permission to gain Islamic knowledge, overlooking the pain and grief of sending him away but she also entirely devoted her son to gain and serve Islamic knowledge and

when seeing him off, she clearly stated: **يَا وَكِدِي إِذْهَبِي فَقَدْ خَرَجْتُ عَنْكَ لِلَّهِ فَهَذَا وَجْهٌ لَا أَرَاهُ إِلَى** **رَبِّيَوْمِ الْقِيَامَةِ**, i.e. O my beloved son! Go! In order to please 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 gave him permission to travel far away but she also gave him money to cover [living and travelling] expenses. The devotees of Rasool and devotees of Ghaus-e-A'zam who financially support their children for receiving worldly education or for business purpose but do not help them in gaining Islamic knowledge should especially ponder over this point.

It has also become obvious from this parable that Sayyiduna Ghaus-e-A'zam **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** was the embodiment of truthfulness. He **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** never told a lie in his lifetime; he 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 **رَحِمَهُ اللهُ تَعَالَى عَلَيْهَا** as we have heard that his mother made him take a pledge to always remain firm on truthfulness. Therefore, we should also give our children 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 speak the truth and refrain from telling lies, our Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: Hold on to the truth, because the truth leads to righteousness, and righteousness leads to Paradise; a man continues to speak the truth and tries to speak the truth until he is written in the sight of Allah Almighty **عَزَّوَجَلَّ** as the one who speaks the truth very much. Refrain from lying, because a lie leads to a sin, and a sin leads to the Hell; a man continues to lie and tries to tell lies until in the sight of Allah **عَزَّوَجَلَّ**, he is written a big liar. (*Sahih Muslim, pp. 1405, Hadees 2607*)

إِلْحَمِدْهُ لِلَّهِ عَزَّوَجَلَّ! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has written true stories for children and elders in a very easy way so that they can understand it along with beautiful titles. These booklets have been published in the 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 get its print 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 (Lying Thief)
5. Doodh Peeta Madani Munna (Madani Infant)

1. Noor Wala Chehrah (Luminous Face)

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

3. Beta ho to Aysa (Unique Son)

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

4. Jhoota Chor (Lying Thief)

When you read it or make your children read or read it out to them, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** they and you as well will hate lying and they will also have the inclination to speak the truth. Useful Madani pearls are mentioned at the end of this

booklet which will not only help your children to attain apparent and hidden purity but they will also benefit you, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Individual effort - one of the 12 Madani activities

Dear Islamic brothers! Ameer Ahl-e-Sunnat *دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* has given us a Madani aim, 'I must strive to reform myself and people of the entire world, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*'. Get into a routine of acting upon Madani In'amaat for your own reformation and traveling with Madani Qafilahs for the reformation of the people of the entire world. In this way, start making individual effort to make Muslims righteous Salah-offering and habitual of acting upon Sunnahs and protect them from sins. Apart from Madani Qafilahs whenever you happen to meet any Islamic brother, make individual effort in an affectionate and loving manner. *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, its abundant blessings will be there.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the persuasions for individual efforts are also found in a booklet, namely 72 Madani In'amaat. It is stated in Madani In'aam # 22: Today, did you persuade at least two Islamic brothers to travel with a Madani Qafilah and act upon Madani In'amaat through the individual effort?

It is stated in Madani In'aam # 52: Did you have the privilege of meeting new Islamic brothers yourself this week immediately after the Ijtima by making an individual effort on them and obtain their names, addresses and phone numbers? (Do meet at least four Islamic brothers and take the address, etc., of at least one Islamic brother and then keep in touch with them.)

Remember! By virtue of the blessing of individual efforts the number of people who offer Salah with Jama'at, increases. By virtue of the blessing of individual efforts the number of the people who attend Madani Dars and attend Madani Halqah after Fajr Salah increases. By virtue of the blessing of individual efforts, Islamic brothers can be prepared for travelling with Madani Qafilahs for the Tarbiyyat of Sunnahs. Individual efforts help fill Masajid with Salah-offering Muslims. Let's listen to a Madani parable of an individual effort for persuasion:

Individual effort inspired driver

In order to attend the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami which is held every Thursday-night, thousands of Islamic brothers come to the Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah Karachi, via buses which are parked at a particular place.

While passing the parking area, I noticed that a bus-driver was smoking opium listening to songs in his empty bus. I met the driver politely. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, By the blessing of the meeting, he immediately turned the cassette player off and extinguished the opium-filled cigarette either. With a smile, I gave him a Sunnah-Inspiring speech audio-cassette namely '*The First Night in Grave*' which he played instantly. I also sat with him to listen to the speech as listening to speech with others is a useful way to persuade them. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, Impressed by listening to the speech, he repented of his sins and came to Faizan-e-Madinah with me to attend the Ijtima'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Upon reaching Baghdad, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** gained Islamic knowledge from the famous, renowned and outstanding teachers of his time. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** had such great love for Islamic knowledge that he gained knowledge even by facing starvation and other difficulties. In relation to this fact, let's listen to something about his love for Islamic knowledge and the patience he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** showed while facing the difficulties to gain this knowledge.

Starvation and patience

Sayyiduna Abu Bakr Tameemi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated that Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has himself stated: Once people of Baghdad suffered from starvation due to which I had to face severe hardships and poverty. For many days, I did not get anything to eat. Feeling extreme hunger, one day, I went to 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 if they would find anything eatable, everyone would rush to get it. I returned to the city to find something over there, but I could not find anything over there either.

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 and roasted meat and started eating. I had a spontaneous desire to open my mouth at his every morsel because of extreme hunger but I made my Nafs understand about this act. Meanwhile, that non-Arab looked at me, brought food and served me. He asked me about my nationality and occupation. I replied: I live in Jeelan and I am gaining Islamic knowledge 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 gave me 8 dinars to give them to you.'

When I arrived in 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 had been starving. Since I had no alternative, I have spent your money that I was entrusted with to buy this roti 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 expressed my pleasure. When we finished the meal, I saw him off with the remaining food and some money.

(Qalaaid-ul-Jawahir, pp. 9)

بہیں باعثِ برکت غوثِ پاک

کمزور کی طاقت غوثِ پاک

بہیں 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**, You must have noticed that Sayyiduna Shaykh ‘Abdul Qadir Jeelani **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** faced great difficulties, hardships and starvation while gaining Islamic 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 keeping in mind the strong desire to help and support others, and would remain patient himself. Expressing the great difficulties and hardships that Ghaus-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** faced for gaining Islamic knowledge, Shaykh ‘Abdullah Najjaar **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has stated that Ghaus-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** told him: I faced even such difficulties that even the mountains would have blown to bits if they faced those difficulties. When those frequent difficulties would go beyond my powers of endurance, I would lie on the floor and recite these blessed Ayahs:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

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

Passion for Islamic knowledge

Sayyiduna Ghaus-e-A’zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** had a very unique way of gaining Islamic knowledge. His profound eagerness to gain knowledge can be understood by his experiences which are as follows: After having lessons from my teachers, I would go to the jungle where I would continue my studies in the deserts and wastelands no matter whether it was day or night, hurricane or heavy rain, hot or cold weather. I had a very small ‘Imamah on my head in those days and I would eat ordinary vegetables to satisfy my hunger and sometimes I would not find even those vegetables. When I would see other hungry

indigent people in search of food, I would return empty-handed because I did not feel it appropriate to hurt their fillings. After returning I would continue my studies and sleep hungrily on the floor filled with pebbles.

(Qalaaid-ul-Jawahir, pp. 10)

دِلَوَائِي جَنَّت	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! Ponder over the fact that enduring so many hardships and sufferings Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gained Islamic knowledge. In spite of this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ never made any complaint.

From the aforementioned parable, we also get the following valuable Madani pearls that when someone suffers from any trouble or anxiety, he should show patience keeping the virtues of patience in mind and he should keep in mind that this world is a house of trials and tribulations in which there are countless comforts and worldly pleasures along with great griefs and sorrows. Easiness and trouble go together. That's why, since humanity came into being, general Muslims even the blessed saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and the blessed Ambiya عَلَيْهِمُ السَّلَام have experienced various trials and hardships 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 instead of making any complaint endure the trials with great patience. They even give Madani Tarbiyyat of patience and tolerance to their disciples, followers and admirers. Therefore, following in these blessed personalities' footsteps, we should have patience when we get into trouble and be grateful to Allah Almighty for the blessings He عَزَّوَجَلَّ has bestowed upon us.

The Glorious Quran has mentioned the virtues of patience at many places. For adopting the habit of patience, let's listen to 2 blessed sayings of Allah عَزَّوَجَلَّ and 2 blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

أُولَٰئِكَ 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 ﴿٤٦﴾

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: When a Muslim gets a prick from any thorn or even faces slighter trouble than this, one rank is recorded for him and his one sin is removed. *(Sahih Muslim, pp. 1391, Hadees 2572)*

The Beloved Rasool ﷺ has stated: The person to whom Allah عزوجل intends to do good, [He عزوجل] makes him suffer from a trouble. *(Sahih Bukhari, vol. 4, pp. 4, Hadees 5645)*

Dear Islamic brothers! Instead of complaining and mentioning our worries to people all the time, we should have patience facing these trials and tribulations. If we are sad today, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*, we will be happy tomorrow. Today we are facing difficulties, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ* tomorrow we will feel completely at ease. The way the time of happiness comes and goes by, in the same way, the time of trouble also comes and goes by. That's why when Sayyiduna Ghaus-e-Pak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would be in trouble, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would keep the following saying of Allah Almighty عزوجل in mind:

إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

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

(Part 30, Surah Alam Nashrah, Ayah 6)

And then Allah ﷻ granted Ghaus-e-A'zam ﷻ such an excellent reward for his matchless patience and steadfastness that he ﷻ surpassed in rank all Islamic scholars of his time.

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

Shaykh Imam Abu 'Abdullah Bin Ahmad Bin Qudaamah ﷻ said: Shaykh-ul-Islam, Sultan-ul-Awliya, Sayyid 'Abdul Qadir Jeelani ﷻ struggled hard to gain knowledge. He ﷻ gained Islamic knowledge from many blessed scholars and renowned pious predecessors of his times and had been in their company. As a result of it, he ﷻ attained the greatest rank amongst the Islamic scholars of his time. For gaining knowledge, he ﷻ endured many hardships and trials. Finally, detaching himself from the worldly matters, he became occupied with the remembrance of Allah ﷻ and call towards righteousness. His good qualities became famous all over the world; Islam strengthened because of him; knowledge was given respect because of him; Sharia [Islamic law] started to be implemented because of him. A large number of Islamic scholars went to him and were privileged to become his students. Many Fuqara and great Islamic scholars were also privileged to get Khilafat (permission of making Mureed in his spiritual order) from him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Scholarly position

Sayyiduna Shaykh Muhammad Bin Yahya At-Taadafi ﷻ has stated: Having completed his studies, Sayyiduna Ghaus-e-A'zam ﷻ started giving Dars and teaching and issuing Fatwa. In addition, he ﷻ also became busy calling people towards righteousness and spreading knowledge and persuading people to act upon the knowledge. So, blessed Islamic scholars from all over the world would go to him to gain Islamic knowledge. At that time, there was no one equal to his rank in Baghdad. He ﷻ possessed a sea of knowledge. He ﷻ had complete expertise in the knowledge of Fiqh, Hadees, Quranic commentary, Arabic grammar, literature

etc. When his teachers gave him the Sanad of the knowledge of Hadees they started saying: O ‘Abdul Qadir, we are giving you the Sanad (certificate) of the knowledge of Hadees, but the fact is that we have learned how to understand the meaning and sense of Ahadees from 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 strong desire to propagate Islamic knowledge that he did not use to waste his time at all. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would often remain busy with scholarly activities. Having heard about his glory and expertise in sciences and arts, students from other cities would also go to him in order to gain Islamic knowledge and attain blessings from him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was such an embodiment of Islamic knowledge and Amal [its practice] that whoever would go to him to gain knowledge would not leave empty-handed. Let’s listen [to the speech] about the good qualities and scholarly services related to his knowledge and practice, Dars and teaching.

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 reformative speeches and impart Islamic knowledge to students at this Madrasah. When Sayyiduna Qazi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ learned about Ghaus-e-A’zam’s great knowledge and practice upon the knowledge, scholarly achievements and insight, he 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 going to him to gain Islamic knowledge. *(Seerat Ghaus-e-A’zam, pp. 58)*

Expertise in 13 sciences

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 a speech about 13 sciences. At 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 the Holy Quran with Tajweed and Qira`at (correct pronunciation).
(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 towards 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 Qudamah 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-un-Nubula, vol. 15, pp. 183)

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 fulfil the needs of poor Islamic students' books [Islamic books], clothes, accommodation as per the weather especially, and become the part of those who serve 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 things of life which will not be available easily everywhere.

Today, we are celebrating Bari 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: Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a non-Arab student who was mentally very weak. 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 mental weakness of the student and the patience of Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ with the state of the student, he felt very surprised. As the student left, Ibn Samhal humbly said: I am surprised at the mental weakness of the student and your patience with his mental weakness. 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*)

King of writing Fatwa

Dear Islamic brothers! Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had great expertise in Dars and teaching, writing and compilation, call towards righteousness and other subjects of knowledge, but especially he had such a great expertise in writing Fatawa that the great Islamic scholars, Fuqaha [Islamic jurists] 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 Baghdad and saw that Shaykh Sayyid 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was one of those who was given the kingship in knowledge and Amal [its practice] 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 an extremely easy answer to the rulings. He spent almost 33 years in serving Islam by giving 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)

Dear Islamic brothers! From the scholarly activities of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, it becomes very obvious that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ spent his entire life in gaining and spreading Islamic knowledge. Therefore, we should also develop a strong desire 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 a good member of the society. It is the Islamic knowledge because of which people start loving a person. It is the Islamic knowledge because of which a person attains respect and nobility. It is the Islamic knowledge because of which a person becomes pious and abstinent. Mentioning the virtues of Islamic knowledge, many times, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ persuaded his devotees to gain Islamic knowledge. For persuasion, let's listen to four blessed sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The person who walks onto a path for seeking knowledge, Allah عَزَّوَجَلَّ will make the path to Paradise easy for him. (*Sahih Muslim*, pp. 1447, Hadees 2699)
2. The person, who leaves his home for seeking knowledge, is in the way of Allah Almighty until he returns. (*Sunan-ut-Tirmizi*, vol. 4, pp. 294, Hadees 2656)
3. Allah عَزَّوَجَلَّ bestows the understanding of religion upon the one to whom He عَزَّوَجَلَّ intends to do good. (*Sahih Bukhari*, vol. 1, pp. 42, Hadees 71)
4. When a person dies, his deeds are over except three: (1) Sadaqah-e-Jariyah (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 learned that Sadaqah Jariyah, propagation of Islamic knowledge and righteous children are such good deeds from which one continues to receive reward even after his death. Therefore, provide your children with Islamic knowledge and get them enrolled in Jami'a-tul-Madinah. Currently, one of the biggest evils is ignorance of basic Shar'i rulings which is at the top of all other evils in 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 bondmen, evil acts are being committed in every walk of life due to a lack of Islamic knowledge.

Due to a 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 gain 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 الْعَالِيَهُ** has given this Madani aim: I must strive to reform myself and people of the entire world, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Introduction of Majlis Dar-ul-Madinah

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madani movement of devotees of Rasool, 'Dawat-e-Islami' is not only making efforts committedly to reform the older people through Sunnah-inspiring Ijtima'aat, Madani Qafilah, Madani Daurah, Madani Tarbiyyati course, Fard 'Uloom course, Madani Channel and Dars from Faizan-e-Sunnat etc., but also Dawat-e-Islami has left no stone unturned in reforming the children through education and Tarbiyyat (learning).

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! For providing Madani children with worldly and Islamic education, Dar-ul-Madinah schooling system, under the supervision of Dawat-e-Islami',

has also been launched so that Madani children could grow up to be honourable Muslims; rather by acquiring professional education and becoming self-sufficient individuals, they could gain prominent position in the society. Therefore, we ourselves should keep associating with the Madani environment of Dawat-e-Islami and enrol our children too in Dar-ul-Madinah for their reform and Madani Tarbiyyat. Your children, by following in the footsteps of pious people, will make their future bright along with becoming the practicing Muslims, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Books of Ghaus-e-A'zam

Dear Islamic brothers! Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has written many books for serving Islam and guiding Muslim Ummah. In his booklet '*Tazkirah Qadiriyyah*', 'Allamah 'Alauddin Baghdadi **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has said after writing the names of seven books written by Sayyiduna Ghaus-e-Pak: It has been learned by authentic narrations that the number of books he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has written is 69. (*Seerat-e-Ghaus-e-A'zam*, pp. 61)

His Bayanaat [speeches]

Dear Islamic brothers! In order to spread apparent and spiritual branches of knowledge, Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** rendered countless services to Islam through his Dars and teaching and writings along with reformative Bayanaat [speeches]. 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 as long as 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 Bayan [speech]. (*Bahjat-ul-Asraar*, pp. 202-203)

He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would deliver the speech 3 days a week. Countless people and blessed Islamic scholars would come to listen to it. The number of people,

who would come to listen to his speech was usually more than 70,000 including Islamic scholars and blessed Sufis. (*Qalaaid-ul-Jawahir*, pp. 18) 400 people would attend his Majlis with pens and inkpots and would save his sayings by writing them. (*Qalaaid-ul-Jawahir*, pp. 18)

Talking about the strong desire 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 embrace Islam, and thieves, robbers and big sinners did not repent of their sins in front of him. (*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 scholars

Sayyiduna Mufarraj Bin Nabhaan Shaybani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: When Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ became famous, 100 most intelligent blessed Islamic Scholars 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 went 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 blessed Islamic scholars 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 every such person whom Allah عَزَّوَجَلَّ wanted to show. When the Noor reached the chest of every blessed Islamic scholar, all of them became astonished and started trembling. They then came bareheaded near the

blessed Mimbber [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 as well as their answers.

In this way, he one by one answered to the questions of all of them. When the blessed Majlis ended, I went to those blessed Islamic scholars and asked them about the happening. They talked about the harm of testing a great and renowned saint of Allah Almighty. 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 everyone got their knowledge back and the most surprising thing to them was that Sayyiduna Ghaus-e-Pak رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ gave the answers to their questions which they did not know before. (*Qalaaid-ul-Jawahir, pp. 33; Bahjat-ul-Asraar, pp. 96*)

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. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! At present, Dawat-e-Islami, a Madani movement of devotees of Rasool, is providing us with many opportunities and sources 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 Tarbiyyat [upbringing] to the Islamic brothers of different departments and to develop their skills further. 7-day 'Islah-e-A'maal Course', 7-day '12 Madani Activity Course' and 63-day 'Madani Tarbiyyati Course' are very important. 12-day 'Fard Uloom Course' is also offered from time to time to teach Fard Uloom in which blessed Muftis give Islamic brothers 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 can get the benefit of these Fard Uloom more and more. Under the supervision of Dawat-e-Islami, a Madani movement of devotees of Rasool, not only is the enthusiasm to gain Islamic knowledge developed through these courses, but the information about Fard Uloom is also obtained to a great extent. Best means of gaining Islamic knowledge and creating the strong desire for acting 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 regularly the weekly Sunnah-inspiring Ijtima of Dawat-e-Islami, a Madani movement of devotees of Rasool. For persuasion, let's listen to a Madani parable of a devotee of Rasool who attended a weekly Sunnah-inspiring Ijtima and received the blessings of this world and the Hereafter.

Fan of movies

Dear Islamic brothers! Before being associated with the Madani environment of Dawat-e-Islami an Islamic brother living at Orangi Town (Babul Madinah, Karachi) would rarely perform good deeds but commit sins abundantly. It was as if the satisfaction of carnal desires was the sole aim of his life. Besides watching movies and dramas, he indulged himself with many other bad deeds. Utterly uninterested in good deeds, he was so madly addicted to movies and dramas that he used to buy the latest VCDs for the 1000 rupees he used to be given as pocket money every month. He collected 2000 VCDs of movies and dramas.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! One day, a green 'Imamah-wearing devotee of Rasool met him and presented him the call towards righteousness by making an individual effort. He called his attention to his Hereafter so beautifully that he was overwhelmed with Divine fear. Impressed by his good manners and encouraged by his individual effort he attended the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami, a Madani movement of devotees of Rasool. The Sunnah-inspiring speech delivered during the Ijtima' changed the entire condition of his heart. The heart-rending Du'a made at the end had such a profound impact on his heart that he smashed all VCDs after he returned home. By the blessing of being associated with the Madani environment of

Dawat-e-Islami, he bought the audio-cassettes of Sunnah-inspiring speeches released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami and took them to his home. His family members and he listened to the speeches and associated themselves with the Madani environment and entered the spiritual order of Qadiri Attari.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sunnahs and manners of applying oil and combing hair

Dear Islamic brothers! Let's listen to Sunnahs and manners of applying oil from the booklet '163 Madani Phool', written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَضِيَ اللَّهُ تَعَالَى عَنْهُ:

- Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said that the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often apply oil to the blessed head and comb the blessed beard and he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often put a cloth over the blessed head, even to the extent that the cloth used to remain dampened with oil. (Ash-Shumaail-ul-Muhammadiyah, pp. 40)
- When the one who uses mustard oil takes the cloth, cap or turban off, sometimes smell emanates. Therefore, whoever can afford, should apply fragrant oil to head. An easy way to make fragrant oil is to add some drops of your favourite 'Itr into the bottle of coconut oil and dissolve it, fragrant oil is now ready to use. Wash the hair of head and beard with soap from time to time.

Announcement

Remaining Madani pearls of *applying oil and combing hair* will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend these Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The 6 Salawaat-'Alan-Nabi and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:



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

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

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'A'la 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّابِي reports from some saints of Islam that the one reciting this Salat-'Alan-Nabi once receives the reward of reciting Salat-'Alan-Nabi 600,000 times. (*Afdal-us-Salawat 'A'la 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. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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

2. An easy way to spend every night in worship

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

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

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

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 20 December 2018

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Sunnahs and manners of applying oil and combing hair

- Oiling hair frequently is useful especially for intellectuals as it keeps dandruff away, refreshes the brain and builds strong memory.
- It is stated in a blessed Hadees: The one who oils without reciting 'بِسْمِ اللَّهِ', 70 Satans accompany him.
(*'Amal-ul-Yawm wal-Laylah, vol. 1, pp. 327, Hadees 173*)
- Before applying oil, recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' and pour some oil onto the palm of left hand out of the bottle etc. Then first oil the eyebrow of right eye, then of left eye, then eyelashes of right eye, then of the left eye, and then oil hair. If oiling beard, begin with the hair grown between lower lip and chin.
- Begin with the right side while combing. Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has said: The Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked to begin doing everything with the right side; even wearing shoes, combing, and attaining purity. (*Sahih Bukhari, vol. 1, pp. 81, Hadees 168*)
- It is Mustahab to apply oil and fragrance for Jumu'ah Salah. (*Bahar-e-Shari'at, vol. 1, pp. 774*)
- It is impermissible and sinful to comb the hair of beard or head of the deceased. (*Durr-e-Mukhtar, vol. 3, pp. 104*)

Du'a for increasing knowledge

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami today, the 'Du'a for increasing knowledge' will be taught. The Du'a is as follows:

رَبِّ زِدْنِي عِلْمًا

Translation:

O my Lord, bestow upon me more knowledge.

(Part 12, Surah Hood, Ayah 14)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

1. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
3. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
4. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.

5. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Salat-'Alan-Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a “correct (i.e. inverted tick)” sign for the Madani In'amaat you have practised today and mark them with a “(0) sign” in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Daily 50 Madani In'amaat

1. Made good intentions?
2. Offered all 5 daily Salahs with Jama'at and Takbeer-e-Aula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat 'Alan Nabi 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words “Aap” and “Jee”?

8. Said 'إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ' upon intending for permissible things?
9. Replied to the Hamd of the one saying Salam or who sneezed?
10. Used terminologies of Dawat-e-Islami?
11. Applied Qufi-e-Madinah of stomach while eating less than hunger?
12. Delivered or listened to two Madani Dars?
13. Studied or taught in Madrasa-tul-Madinah Baalighan?
14. Read or listened to a reformative book for 12 minutes and 4 consecutive pages of *Faizan-e-Sunnat*?
15. Performed Fikr-e-Madinah?
16. Offered Salat-ut-Taubah?
17. Slept on mat? Kept Sunnah box by the pillow?
18. Offered Sunnahs before Fard and Nawafil after the Faraaid?
19. Offered Tahajjud, Ishraq, Chasht and Awwabeen?
20. Offered Tahiyya-tul-Wudu and Tahiyya-tul-Masjid?
21. Recited or listened to three Ayahs from Kanz-ul-Iman with translation and commentary?
22. Performed individual efforts on two (Islamic) brothers?
23. Spent two hours in Madani activities?
24. Obeyed your Nigran?
25. Refrained from using things asking from others?
26. In case one committed a mistake, did you reform him?
27. Performed veil within veil? Moreover, faced towards the Qiblah?
28. Controlled your anger?
29. Refrained from useless questions?
30. Observed Shar'i veil from your non-Mahram relatives / neighbours?
31. Refrained from films, dramas, songs and music etc.?

32. Made efforts to establish Madani environment at home?
33. Refrained from slandering and abusing?
34. Refrained from intervening into other's conversation?
35. Called out Sada-e-Madinah?
36. Kept your gaze lowered while applying Qufl-e-Madinah of eyes?
37. Made the efforts to refrain from peeping into others' houses?
38. Refrained from lying, backbiting, tale-telling, jealousy, arrogance and breaking promises?
39. Stayed in the state of Wudu for most part of the day?
40. Refrained from staring at the face of the addressee?
41. Paid back the loan on time?
42. Concealed Muslims' faults?
43. Kept unified relations?
44. Made efforts to create humility and self-mortification during Salah and Du'a?
45. Refrained from uttering such words of humility which your heart does not approve to?
46. While applying Qufl-e-Madinah of tongue, did you converse through gestures and by writing 4 times?
47. Watched or listened to the video/audio of one Bayan or Madani Muzakarah, or watched Madani Channel for 1 hour 12 minutes?
48. Refrained from joking, taunting, hurting feelings and laughing aloud?
49. Used minimum words for necessary conversation?
50. Wore Madani attire the whole day?

QufI-e-Madinah performance

- Conversing through writing – 12 times
- Conversing through gestures – 12 times
- Conversing without staring – 12 times
- Usage of QufI-e-Madinah glasses – 12 minutes

Weekly 8 Madani In'amaat

1. Attended the weekly Ijtima' from beginning to end?
2. Performed individual efforts on at least 4 brothers after the Ijtima'?
3. Inquired after an ill person?
4. Took part in Madani Daurah?
5. Made efforts to bring those back who were associated to the Madani environment but do not come anymore?
6. Attended the Masjid Ijtima' (weekly Madani Muzakarah)?
7. Sent a letter?
8. Kept Sawm on Monday?

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah **عَزَّوَجَلَّ**! Please do not give death to the person until he recites Kalimah who acts upon the Madani In'amaat with the sincerity of the heart, fills in the booklet through Fikr-e-Madinah daily and submits it to his responsible Islamic person on the 1st of every Madani month.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ