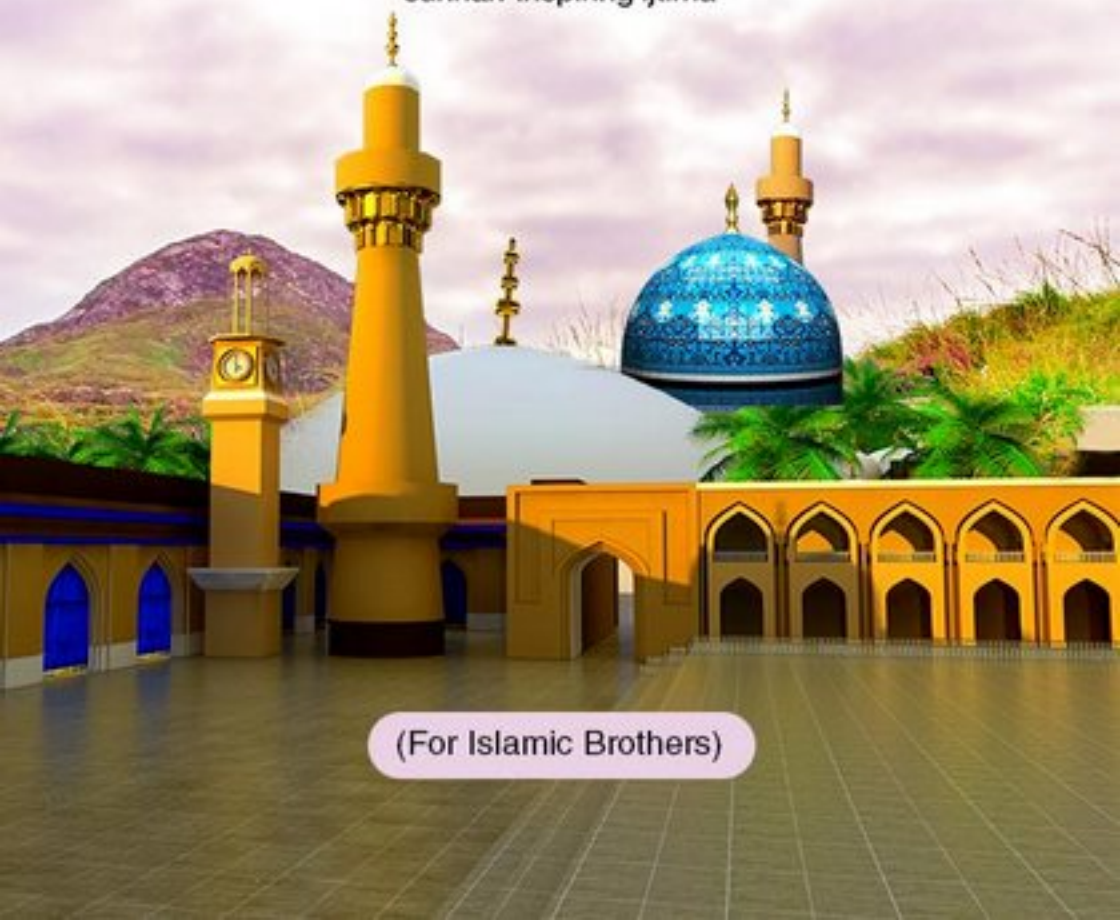


How great Ghaus-e-A'zam is!

26-November-2020

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

How great Ghaus-e-A'zam is!

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَى أَلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى أَلِكِ وَأَصْحَبِكَ يَا نُورَ 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 I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of Salat upon the Prophet ﷺ

The Holy Prophet ﷺ has stated:

إِذَا كَانَ يَوْمُ الْخَبِيسِ بَعَثَ اللَّهُ الْمَلَائِكَةَ مَعَهُمْ صُحُفٌ مِّنْ فِضَّةٍ وَأَقْلَامٌ مِّنْ ذَهَبٍ يَكْتُبُونَ يَوْمَ الْخَبِيسِ وَلَيْلَةَ
الْجُبُعَةِ أَكْثَرَ النَّاسِ عَلَى صَلَاةٍ

Meaning, when the day of Thursday comes, Allah Almighty sends angels who have silver papers and golden pens; and they write of those who send Salat upon me on the day of Thursday and the night before Friday. (Kanz-ul-'Ummal, vol. 1, p. 250, Hadees 2174)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action. (Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)*

An important point

For righteous and permissible work, the more good intentions we make, the more reward we attain.

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ أَذْكُرُوا اللَّهَ, تُوْبُّوا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The blessed month of Rabi' al-Aakhir is ongoing. This is that esteemed month on the 11th of which, the 'Urs of the Saint of Saints, Sayyiduna Shaykh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ is celebrated. The devotees of Ghaus-e-A'zam also call it as 'Big Giyaarveen Shareef'. In relation to this, today, we will hear about the blessed mention, virtues, saintly miracles, attributes and brief introduction of that esteemed personality who the world knows as 'Ghaus-e-A'zam'. May Allah Almighty give us the Taufeeq to listen to entire speech with full concentration and good intentions.

Let us begin with a faith-enlightening account of Sayyiduna Ghaus-e-A'zam's رَحْمَةُ اللهِ عَلَيْهِ scholarly brilliance.

Ocean of knowledge and wisdom

Sayyiduna Hafiz Abu-ul-'Abbas Ahmad رَحْمَةُ اللهِ عَلَيْهِ states: 'I once attended the Ijtima' of Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ with 'Allamah 'Abd-ur-Rahman Ibn -e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ. A Qaari recited the Holy Quran. After the recitation, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ started his address. Out of the verses that were recited, he رَحْمَةُ اللهِ عَلَيْهِ mentioned the commentary of one of the verse along with its one meaning. Sayyiduna Abul 'Abbas رَحْمَةُ اللهِ عَلَيْهِ said: I asked 'Allamah Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ: 'Do you know of this commentary?'

He replied: 'Yes! I know of this commentary.'

Then, Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ preceded with the second commentary of the same verse. Sayyiduna Abul-'Abbas رَحْمَةُ اللهِ عَلَيْهِ said: 'I asked 'Allamah Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ again: 'Do you have the knowledge of this commentary?'

He replied: 'Yes! I am aware of it.'

Then, the third commentary was mentioned. I enquired: 'Do you also know of this commentary?'

He said: 'Yes! I know of this one too.'

Then Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ continued to mention the 4th, 5th, 6th right up until the 10th commentary of the same verse. After every commentary, I would ask 'Allamah Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ: 'Do you know of this commentary?' And every time he would answer, 'yes! I am aware of this commentary.'

Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ mentioned the 11th commentary of the very same verse. Upon my enquiring this time too, 'Allamah Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ reply was the same, 'yes! I am aware of this commentary.'

After the 11th commentary, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ continued with the 12th commentary of the same verse. I asked 'Allamah Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ: 'Do you also know of this commentary?'

He رَحْمَةُ اللهِ عَلَيْهِ shook his head in negative, saying: 'No, I don't have the knowledge of this commentary.'

Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ then mentioned the 14th, 15th, 16th up to the 20th, then up to the 25th and then right up until the 30th commentary of the same verse. After the 11th commentary, for all the commentaries that were mentioned, 'Allamah Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ would reply the same answer: 'I am now aware of this commentary, it is not in my knowledge.'

After mentioning 30 commentaries, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ continued to mention more commentaries of that verse. To the extent that in that one gathering, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ mentioned up to 40 commentaries of that one verse. After every commentary, he رَحْمَةُ اللهِ عَلَيْهِ would also mention the name of the commentator. Whereas, 'Allamah Ibn-e-Jawzi رَحْمَةُ اللهِ عَلَيْهِ replied to every commentary after the 11th commentary that 'this commentary is not in my knowledge.' (*Bahjat-ul-Asraar, p. 224, with amendments*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Essentially if someone has to deliver a Bayan (speech), then he prepares for it beforehand, he studies various books and sets the format and structure of the Bayan in his mind. In fact, he would bring the entire Bayan or some important notes written with him so that he may deliver the Bayan with ease.

For example, I am delivering this Bayan before you, so the whole Bayan is present before me in a formed structure, but may we be sacrificed upon the scholarly eminence of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ and his matchless intelligence that he رَحْمَةُ اللَّهِ عَلَيْهِ delivered a Bayan on the same verse that the honourable Qaari had recited; and he did not mention only 1 or 2 or 3 commentaries, but 40 commentaries, and that too with the name of its each commentator. He رَحْمَةُ اللَّهِ عَلَيْهِ mentioned such commentaries filled with knowledge and wisdom that even a highly acclaimed scholar of his time, 'Allamah Abdul Rahman Ibn-e-Jawzi رَحْمَةُ اللَّهِ عَلَيْهِ, was also stunned after listening to.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of Ghaus-ul-A'zam! The aforementioned account reflects the tremendous love that Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ had for the Holy Quran. Despite being an ocean of knowledge, he رَحْمَةُ اللَّهِ عَلَيْهِ would read various commentaries of the Quran and deliver them. He would worship and recite the Holy Quran in abundance. For 15 years, he رَحْمَةُ اللَّهِ عَلَيْهِ would complete a whole Quran in one night. (*Bahjat-ul-Asraar p. 118, summarised*)

We, who claim to be the devotees of Ghaus-ul-A'zam, should reflect upon our state that do we know how to recite the Holy Quran correctly whilst looking at it, let alone by heart?

If one has a car in the household and he doesn't know how to drive it, he takes driving lessons for paying heavy amounts to learn it as quickly as possible.

Similarly, we did not know how to use a mobile phone initially, but we learnt how to use it by asking people and were not embarrassed to ask anyone about it either.

To set up a business, advice is sought from various experienced businessmen to ensure a loss is not suffered in the business. Its information is sought from beforehand keeping in view the beneficial and harmful aspects.

Take the example of learning another language. No one is born with the having learnt another language. A person's mother tongue is different but once he learns another language, he also starts speaking it fluently.

However, parents unfortunately do not teach their children enough Quran that could at least make their own Salah correct.

Dear Islamic brothers! We should not only develop a habit ourselves to recite the Holy Quran, but we should also invite our family, friends, acquaintances and other Muslims also towards the recitation of the Holy Quran. Not only should we recite the Holy Quran, but we should also understand it that what is within it and what should we do. We should also realise the fact that for this, it is beneficial to recite the Holy Quran only with the commentary.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Introduction to 'Tafseer Siraat-ul-Jinaan' and its specialities

O devotees of Ghaus-ul-A'zam! To understand the Holy Quran in an enhanced way, one should read or listen to three verses (of the Holy Quran) daily in the Madani Halqah after Fajr Salah with translation and commentary from '*Tafseer Siraat-ul-Jinaan*' published by Maktaba-tul-Madinah, or do so individually. **إِنْ شَاءَ اللَّهُ** by the virtue of its blessings, you will get an opportunity to acquire immense amount of Islamic knowledge.

Let us listen to a few prominent features of *Tafseer Siraat-ul-Jinaan*.

1. In *Tafseer Siraat-ul-Jinaan*, 2 translations of the Holy Quran are given; one is A'la-Hadrat's **رَحْمَةُ اللَّهِ عَلَيْهِ** *Kanz-ul-Iman* and the other is *Kunz-ul-'Irfan* which is presented in simple Urdu from the translation *Kanz-ul-Iman*.
2. This commentary is the blessings of *Khaza'in-ul-'Irfan* and *Noor-ul-'Irfan*. *Tafseer Khaza'in-ul-'Irfan* is by the successor of A'la Hadrat, Mufti Na'eem-ud-Deen Muradabadi **رَحْمَةُ اللَّهِ عَلَيْهِ**, and *Tafseer Noor-ul-'Irfan* is by the successor of the latter, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi **رَحْمَةُ اللَّهِ عَلَيْهِ**.

3. This commentary is neither too long nor too short.
4. A very simplified approach has been adopted in it so that a common Islamic brother can also read and understand it.
5. For the rectification of deeds, new social evils of the current era have also been negated.
6. Discussion regarding spiritual diseases has also been made in quite some detail.
7. It also contains reformatory content regarding observing good conduct towards parents, relatives, orphans and neighbours etc.
8. Beliefs and practices of the Ahl-us-Sunnah are presented with evidences.
9. The *Seerah* and the accounts of the Holy Prophet ﷺ, the noble Sahabah رَضِيَ اللهُ عَنْهُمْ and the Awliya رَحِمَهُمُ اللهُ are mentioned according to the situation.
10. The important points attained from verses are also mentioned in an easy and simple way.

‘Individual effort’, one of the 12 Madani activities

Dear Islamic brothers! Make the habit of reading at least 3 verses with the translation and commentary from *Siraat-ul-Jinan*. Act upon the teachings of the Holy Quran not only yourself, but invite other Islamic brothers to do the same too. Hold firm upon the Madani environment of Dawat-e-Islami and perform sincere ‘individual effort’ upon others as well to join this Madani environment.

الْحَمْدُ لِلَّهِ the encouragement of individual efforts is also present in the booklet of ‘72 pious deeds’. Thus, pious deed number 36 states: ‘Today, did you persuade for at least one Madani activity out of the 12 Madani activities of Dawat-e-Islami through individual effort?’

Remember!

- Through the blessings of Individual effort, the number of those offering Salah with congregation increases.
- Its help to keep the Masajid populated.
- The number of attendees increases in the Madani dars and the Halqah of *Tafseer-e-Quran* that is held after the Fajr Salah.
- Islamic brothers can get ready to travel in the Qafilas for learning the Sunnahs.

For persuasion, let us hear an inspiring account of individual effort:

Thief repented

A sentenced prisoner of a jail in Pakistan was a dangerous thief. People were afraid of him. He was a great fighter and had even encountered police several times. Eventually, the police arrested him. It was his good fortune that in the jail, he was blessed with the company of the devotees of the Prophet's movement, Dawat-e-Islami's Majlis Faizan-e-Quran. Through the blessings of the individual efforts of the preacher of Dawat-e-Islami, he was blessed to learn the entire Quran in the Madrasa Faizan-e-Quran. He learnt how to offer Salah. Alongside this, he also learnt the 6 *Kalimahs*, *Iman-e-Mufassal*, *Iman-e-Mujmal* and the last 10 *Surahs* of the Holy Quran by heart. After this, he started a new life which was free of crimes. He states himself: 'The Madani environment of Dawat-e-Islami and the compassion of the Islamic brothers awoke my conscience and gave me a chance to reform myself.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! From the saints of Allah Almighty, *Mahboob-e-Subhani*, *Ghaus-e-Samdani*, Abdul Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ is that exalted saint who is the leader of all the saints. His personality is revered among the elite and the public. He رَحْمَةُ اللَّهِ عَلَيْهِ belongs to an esteemed and eminent family. Let us listen to a short introduction about him.

Brief glimpses of Ghaus-e-A'zam's رَحْمَةُ اللَّهِ عَلَيْهِ personality

- Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was born on 1st Ramadan ul-Mubarak 470 AH in a town called Jilaan near Baghdad. (*Bahjat-ul-Asraar*, p. 181)

- His name is Abdul Qadir and patronymic is Abu Muhammad.
- Muhiy-ud-Deen, Mahboob-e-Subhani, Ghaus-e-A'zam and Ghaus-us-Saqalayn are his titles.
- He رَحْمَةُ اللهِ عَلَيْهِ was born in the family of Ahl-e-Bayt, i.e. the household of Sadaat.
- His family was famous for piety and Taqwa.
- His mother's name is 'Sayyidah Fatimah' and her patronymic is 'Umm-ul-Khayr'. *(Seerat-e-Ghaus-e-A'zam, p. 27, summarised)*
- His fathers blessed name is 'Sayyid Musa' and patronymic is 'Abu Saalih', whereas his title is 'Jangi dost'.
- He رَحْمَةُ اللهِ عَلَيْهِ is 'Hasani' from his paternal side (and 'Husayni' Sayyid from his maternal side).
- His father Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللهِ عَلَيْهِ was known as one of the famous saints of his time. *(Ghaus-e-Pak kay Halaat, p. 15, summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Usually when a child is in his mother's womb, he is not aware of the world and whatever is inside it. When he is born, even then it takes him a very long time before he becomes mature. What can be said of the leader of saints, Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ! Not only in his childhood, but even when he was not yet born, he was distinctive from others. He was possessor of saintly miracles since his childhood. In fact even before his birth and even in his childhood, many saintly miracles were manifested by him.

Saintly miracles in childhood

He رَحْمَةُ اللهِ عَلَيْهِ was born on Monday 1st Ramadan-ul-Mubarak at the time of dawn. At that time, his blessed lips were making slight movement and 'Allah, Allah' could be heard. *(Munnay ki lash, p. 3)*

O devotees of Ghaus-ul-A'zam! It is truly from the blessings and mercy of Allah Almighty that He bestowed many great saintly miracles upon him in childhood. Sayyiduna Shaikh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللّٰهِ عَلَيْهِ writes regarding his grand magnificence and saintly miracles:

Thread of pearls

In regards to saintly miracles, there was no comparison between the rest of the Mashaikh-e-Awliya and Ghaus-ul-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ. To the extent that some *Mashaikh* stated: 'The state of Sayyiduna Ghaus-ul-A'zam's رَحْمَةُ اللّٰهِ عَلَيْهِ saintly miracles is like a thread of pearls, for when it breaks, one after the other pearl falls. The saintly miracles of Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ are beyond count.

(Ashi'a-tul-Lam'aat, vol. 4, p. 610, Extracted)

Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ is an embodiment of saintly miracles and virtues. The blessings of only his blessed name is such that wherever it is called out, one is relived from the wild animals.

Just ponder! If the blessings, eminence and saintly miracle of his blessed name is such that by the virtue of listening to his name, wild animals do not attack or cause harm, then how esteemed and highly elevated would he be himself.

Let us listen to the definition of Saintly miracle.

Definition of 'Karamat' (saintly miracles) and its ruling

It is stated on page no. 36 of Maktaba-tul-Madinah's book '*Karamaat-e-Sahabah*': Any unique and astonishing event that occurs through a pious believer which generally does not take place as a norm is called a *Karamat* (Saintly miracle). If a similar kind of event occurs by a Prophet عَلَيْهِ السَّلَام before the announcement of his prophethood, then it is called *Irhaas* and if it is after the announcement of the prophethood, then it is called a *Mu'jizah*. If the similar kind of act is performed through an ordinary *Mu'min*, then this is called *Ma'oonat*, and if any such thing occurs through a disbeliever that is according to his will, then it is called *Istidraaj*. *(Nibraas, p. 272, summarised)*

‘Allamah Maulana Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ states: ‘The Sainly miracles of the Awliya are true, the one who denies them is misguided.’ (*Bahar-e-Shari’at, vol. 1, p. 268*) There are many types of Sainly miracles. For example, to bring the dead back to life, to cure the blind and the lepers, long journeys settled in a short while, walking on water, flying in the air, to know of others state of heart and sighting things from afar etc.

Dear Islamic brother! You have heard that there are many types of saintly miracles, but it was the special grace, mercy and favour of Allah Almighty upon Ghaus-ul-A’zam رَحْمَةُ اللهِ عَلَيْهِ that he was bestowed upon with more saintly miracles than all other Awliya.

With the bestowal of Allah Almighty, he would at times bring the dead back to life, and at times, he would give vision back to the blind. At times, he would cure those that suffered from leprosy and at times, he would help those who were ill and distressed. He would at times help those who called out from afar, and at times, he would fulfil the needs of the needy. At times, he would know of the state of someone’s heart and at times, he would rid the problems of the attendees of his court. At times, he would cast his gaze of mercy on thieves and robbers and make them pious, and at times, he would make transgressors and sinners beloved of Allah Almighty through the sight of his sainthood. Let us listen to some of his saintly miracles.

The blessing of the supplication of Ghaus-ul-A’zam

Sayyiduna Shaykh Saalih Isma’eel Bin ‘Ali رَحْمَةُ اللهِ عَلَيْهِ states: Whenever Sayyiduna Shaykh ‘Ali Bin Haytami رَحْمَةُ اللهِ عَلَيْهِ would fall ill, he would occasionally come to my land and spend many days there. Once he became ill there and Ghaus-e-Samdani, Qutb-e-Rabbani, Shaikh Abdul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ came from Baghdad to inquire after him. Both of them gathered on my land. There were two date trees that were dry from the past four years and they would bear no fruit. We intended to cut down the trees. Ghaus-ul-A’zam رَحْمَةُ اللهِ عَلَيْهِ stood under one of the trees and performed his Wudu there and offered two Nafil Salah under the other tree. The trees flourished and became green with leaves, and they also bore fruit in that very same week, even though it was not even the season for the dates to grow. I presented a few

dates from my land to Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. He رَحْمَةُ اللَّهِ عَلَيْهِ ate from those dates and said to me: 'May Allah put blessings in your land, in your dirham, in your weight and measure and your milk.'

Sayyiduna Shaykh Isma'eel Bin 'Ali رَحْمَةُ اللَّهِ عَلَيْهِ states: 'My land produced 2 to 4 times more that year. Now my state was such that when I spend one dirham, I make 3 or 4 times more out of it. When I place 100 sacks of wheat in a barn and spend 50 sacks out of them, and when I look back at the remaining sacks, there would still be 100 sacks left. My cattle give birth to so many calves that I lose count. This state of mine still exists by the virtue of the blessings of Ghaus-ul-A'zam. (Bahjat-ul-Asraar... to the end, p. 91)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! These are the blessings of the esteemed presence of Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. Indeed, you may be thinking of how Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ attained such eminence, grandeur and high status. Remember! Those who dedicate their lives in submission and obedience to Allah Almighty, Allah Almighty grants them His true devotion and bestows upon them many saintly miracles.

Grandeur of Ghaus-ul-A'zam

- Every single moment of Ghaus-ul-A'zam's رَحْمَةُ اللَّهِ عَلَيْهِ life was spent acting upon the Shari'ah.
- He رَحْمَةُ اللَّهِ عَلَيْهِ was steadfast upon Faraiz and wajibaat.
- He fasted as soon as he was born.
- When the ceremony of Bismillah took place when he was 4 or 5 years old, he recited from *Ta'awwuz* 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ', *Tasmiyah* بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and all the way till the 18th Parah by heart, and he said: 'My mother also remembered up to here. She would recite I would remember by listening to her.' (Munnay ki lash, p. 4)
- For 40 years, he رَحْمَةُ اللَّهِ عَلَيْهِ offered Fajr Salah with the Wudu of 'Isha Salah.

- Whenever he would be without Wudu, he would immediately perform Wudu and offer 2 Rak'ah Nafil Salah. *(Bahjat-ul-Asraar, p. 164)*

He رَحْمَةُ اللهِ عَلَيْهِ would offer 1000 Nawafil daily. *(Ghaus Pak kay Haalat, p. 32)*

- More than 500 hundred non-Muslims accepted Islam upon the blessed hand of Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ and more than 100,000 thieves, robbers, transgressors, mischievous and grave sinners repented by the virtue of him. *(Bahjat-ul-Asraar, p. 184)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Along with being an embodiment of innumerable attributes, our Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ was not only matchless in worship, spiritual practices, sainthood and saintly miracles, but he رَحْمَةُ اللهِ عَلَيْهِ had also attained excellence in righteousness, piety and contentment. He رَحْمَةُ اللهِ عَلَيْهِ never desired the wealth of this world. If a wealthy person would present him with wealth and riches, he would not accept it, rather, he would invite the person before him to the path of righteousness and reform him.

Piety and Taqwa

Sheikh Abul 'Abbas Khizar رَحْمَةُ اللهِ عَلَيْهِ states: One night, we were present in the Madrasah of Sayyiduna Shaykh 'Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ in Baghdad. A caliph came in the court of Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ and after presenting his Salam, he asked: 'Please advise me', and then presented 10 bags of money which his servants were holding. Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ replied: 'I have no need of these bags.' But the caliph refused to take them back and insisted for him to accept them. Thus, he رَحْمَةُ اللهِ عَلَيْهِ took one bag in his right hand and the other in his left and forcibly wrung them to the extent that blood started to flow from them.

He رَحْمَةُ اللهِ عَلَيْهِ then said to the caliph: 'Do you not fear Allah Almighty that you have bought people's blood to me?' After hearing this, the caliph fainted.

(Bahjat-ul-Asraar, p. 120)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We have come to know from the aforementioned account that Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was an embodiment of piety and *Taqwa* and the wealth of the world was of no interest to him. It is for this reason that he refused the wealth of the caliph. He رَحْمَةُ اللَّهِ عَلَيْهِ did not become impressed with the awe of those who held a high rank and status, and nor would he flatter the people of a high post; rather, seeing them engrossed in sins, he would invite them towards righteousness, he would preach and advise them and try to reform them in every possible way. As he who desires the despicable wealth of this world would flatter the wealthy. Whereas, the friends of Allah Almighty are enriched with the precious wealth of contentment. Their sight is not set on the ephemeral riches of the wealthy, rather, they have full faith in the mercy of Allah Almighty.

Remember! To respect the rich due to their wealth is forbidden in the Shari'ah.

Two third of the religion departs

It is narrated that whoever entertains the wealthy due to his wealth, two third of his religion departs. (*Kashf-ul-Khifa, vol. 2, p. 215, Raqm 2442*)

O devotees of Ghaus-ul-A'zam, instead of flattering and praising the wealthy, we should invite them towards righteousness and give them the mind-set of the Hereafter. Through the will of Allah Almighty and the blessings of inviting towards righteousness, the evils of our society will start to cease. Piety will spread all around. Our society, neighbourhood and homes would become an abode of peace and unity. Sunnahs will prevail and the atmosphere of love will eradicate the breeze of hatred. Families and friends that have separated from one another will reunite. Those who are angry with one another will reconcile. Those who sin will become those who perform pious deeds. Those who miss Salah will become Salah offering individuals. Every home would resonate the sound of the recitation of the Holy Quran. Those who spread sins will become the ones that invite others towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Generosity and altruism (sacrifice for others)

Dear Islamic brothers! Along with possessing traits like piety, asceticism, contentment, righteousness and inviting towards good, our Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ was also second to none in possessing attributes like helping the poor, destitute and needy. Passion for resolving issues faced by the poor, destitute and needy was also a part of his noble character. He رَحْمَةُ اللهِ عَلَيْهِ would not return any needy or destitute person empty handed when they asked him for something. Instead, he رَحْمَةُ اللهِ عَلَيْهِ would say: 'I examined all the deeds. I did not find any deed to be more superior than feeding. If only it was in my hand to feed the hungry.' (*Qalaaid-ul-Jawahir, p. 37*)

Shaykh Abdullah Jubba`ee رَحْمَةُ اللهِ عَلَيْهِ states: 'Once, Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ said to me: 'Feeding the hungry and observing good mannerism towards the people are (the most) accomplished and superior acts to me.' He رَحْمَةُ اللهِ عَلَيْهِ then said: 'Money doesn't stay with me. If I have one thousand Dinars in the morning, I won't have a single penny left by the evening, as I would distribute them among the poor and needy, and spend it on feeding the hungry.'" (*Qalaaid-ul-Jawahir, p. 8, summarised*)

Let us listen to a beautiful account of Ghaus-ul-A'zam's رَحْمَةُ اللهِ عَلَيْهِ generosity and helping the poor.

This is all the blessing of that night

His son, 'Allamah Sayyid Abdul Razzaq رَحْمَةُ اللهِ عَلَيْهِ states: 'When my honourable father became renowned, he performed Hajj only once. During the travel of that Hajj journey, I would hold the rein of his animal (that he mounted upon to travel). When we reached a city situated in the south of Baghdad, he رَحْمَةُ اللهِ عَلَيْهِ told me to look for the poorest house in the city. Hence, we saw a desolated area which had a woollen tent. In that tent lived an elderly man, an elderly woman and a girl.

He رَحْمَةُ اللهِ عَلَيْهِ sought permission from the elderly person and dismounted in that desolated area along with his companions. The Mashaikh and wealthy people of that city came in the court of my father and humbly said: 'Please

come to the house of any one of us or any other nicer house.' But he رَحْمَةُ اللَّهِ عَلَيْهِ did not accept it.

The governor of the city sent a lot of cows, goats, food, gold, silver and other provisions for him along with additional animals to be used for travel. People from all around came to visit my father. He رَحْمَةُ اللَّهِ عَلَيْهِ said to his companions: 'Endow your share of all these provisions to this household.' Listening to it, they said that we endow our share. This way, all that wealth of provisions was given to that elderly man, woman and girl. He رَحْمَةُ اللَّهِ عَلَيْهِ stayed there the night and left in the morning.

(The son of Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ says:) After several years, I happened to pass by the same city. I saw that the same elderly person was the wealthiest among the dwellers of that city. He said to me: 'This is all the blessing of that night. Those cows and goats had children and they grew up. This is all by them.' (Bahjat-ul-Asraar, p. 198)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Education department

O devotees of the Prophet! اَلْحَمْدُ لِلَّهِ our Madani movement, Dawat-e-Islami, is spreading the message of Islam in more than 109 departments all across the world. The 'Education department' is also one of those departments.

Every rational person understands that the progression and decline of nations depends on the upbringing of its younger generation. Today, our education standards, state of our institutes, and the education and upbringing system is extremely pitiful. Islamic upbringing is close to non-existing. Keeping this aim in view, the 'Education department' was formed by Dawat-e-Islami in order to spread Sunnahs.

The basic purpose of this department is to give a mind-set to the students and people associated with all the state and private schools, colleges, universities and different educational institutions to lead their lives according to Sunnah. This department develops contacts with the teachers and students of colleges and universities with good intentions and teaches them

the Sunnahs of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ along with making them passionate about acting upon them.

The Education department initiates pious deeds in educational institutes. It conducts Madrasa-tul-Madina Baalighan in hostels and tries its utmost to provide religious and ethical upbringing to the future of the nation.

اَلْحَمْدُ لِلّٰهِ up to now, countless non-practicing students have repented from sins and become Salah-offering individuals and adherent to Sunnahs. May Allah Almighty grant more progression to the Education department.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Few important rulings and etiquettes of doing Bay'at [pledging allegiance]

Dear Islamic brothers! Bringing the speech towards the end, I will be privileged to mention some important etiquettes of doing Bay'at.

- We should make a righteous person our *Imam* (i.e. guide) in this world, by following (someone) in Shari'ah and doing (someone's) Bay'aht in Tareeqah, so that we resurrect with the righteous. (*Aadaab-e-Murshid-e-Kamil, p. 13*)
- One way of protecting one's faith is also to become a disciple of an accomplished *Murshid* (i.e. *Shaykh*). (*Aadaab-e-Murshid-e-Kamil, p. 12*)
- Becoming the disciple of Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللهِ عَلَيْهِ carries benefits like protection of faith, being able to repent before dying, deliverance from Hell and entry into Paradise. (*Fikr-e-Madinah, p. 161*)

Announcement

The remaining etiquettes of Bay'at will be mentioned in the study circles. Therefore, do attend the study circles to learn about them.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

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



1. The Salat upon the Prophet 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 upon the Prophet 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 ﷺ 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 ﷺ lowering him into the grave with his own merciful hands. *(Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool ﷺ 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, p. 65)*

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 70 portals of mercy are opened for him.

(Al-Qaul-ul-Badi', p. 277)

4. The reward of 600,000 Salat upon the Prophet

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي reports from some saints of Islam that the one reciting this Salat upon the Prophet once receives the reward of reciting Durood 600,000 times. (Afdal-us-Salawat 'ala Sayyid-is-Sadat, p. 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ. The respected companions رَضِيَ اللَّهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Salat upon me, he does so in these words.' (Al-Qaul-ul-Badi', p. 125)

6. Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to attain intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَأَنْزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn-e- 'Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ 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, p. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

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

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' (Most Forbearing) and 'كَرِيمٌ' (Possessor of all excellences). Allah عَزَّوَجَلَّ is free from every fault, Rab of the seven skies and Rab of the magnificent 'Arsh.

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 26 November 2020

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**

Remaining etiquettes of Bay'at

- A Murshid (i.e. spiritual guide) is made for the matters of the Hereafter so that through the blessings of his guidance and spiritual insight, the disciple can spend his days and nights according to religious activities while abstaining from the things that bring about the displeasure of Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*'Aadab-e-Murshid-e-Kamil, p. 13*)
- One can become a disciple through a representative or a letter. (*Fatawa Razawiyah, vol. 26, p. 585*)

In order to learn various Sunnahs, buy and read two books of Maktaba-tul-Madinah, 'Bahar-e-Shari'at' vol. 16 (312 pages) and 'Sunnatayn aur 'Aadaab' (120 pages). Another great way of learning Sunnahs is to travel in the Qafilahs of Dawat-e-Islami with the devotees of the Prophet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for applying kohl

According to the schedule of Dawat-e-Islami's weekly Sunnah-inspired Ijtima', the 'Du'a for applying kohl' will be taught today. The Du'a is as follows:

اَللّٰهُمَّ مَتَّبِعْنِيْ بِالسَّمْعِ وَالْبَصَرِ

Translation: O Allah, make me the one who benefits from listening and seeing.

(*Khazinah-e-Rahmat, p. 125*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

Saying of the Beloved Rasool ﷺ: 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 ﷻ, 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 ﷻ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah ﷻ forbid, if I have not acted on any such Madani In'aam which saves a person from 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 this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet ﷺ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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-Oula?
3. Recited Ayat-ul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
4. Replied to Azan and Iqamat?
5. Recited Salat upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times?
6. Paid Salam to Muslims?
7. Conversated using the words 'Aap' and 'Jee'?
8. Said 'إِنْ شَاءَ اللهُ' 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 reformativ 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, Chashtand 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 Qufi-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**! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ