

The acts of worship and
spiritual practices of
Ghaus-ul-A'zam

16-November-2021



Thought-provoking speech of weekly
sunnah-inspiring ijtima

(For Islamic Brothers)

أَلْحَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
 أَمَا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

The acts of worship and spiritual practices of Ghaus-ul-A'zam

وَعَلَى الْإِسْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 وَالصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى الْإِسْكَ وَأَصْحَابِكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of 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 and drink, sleep or do Sahari and Iftari 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, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Prophet ﷺ

The Beloved Prophet ﷺ said:

Madani Pearls of the Bayan

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ**, we are currently in the month of Rabi-ul-Aakhir, and this month has a special connection with Ghaus-ul-A'zam Shaykh Abdul Qaadir Jeelani **رَحْمَةُ اللّٰهِ عَلَيْهِ**, so with this relevance in mind, the topic of our Bayan today is 'The acts of worship and spiritual practices of Ghaus-ul-A'zam Shaykh Abdul Qaadir Jeelani **رَحْمَةُ اللّٰهِ عَلَيْهِ**.' In today's Bayan, we will hear about Sayyiduna Ghaus-ul-A'zam's acts of worship, his spiritual practices, his abundance of worship, his steadfastness upon worship, his encounters with the devils, and more points from his life. Make good intentions and try to listen to the entire Bayan attentively.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَیْ مُحَمَّدٍ

Man with large eyes

Dear Islamic brothers! Let us listen to a terrifying incident from Ameer-e-Ahl-e-Sunnat's booklet, 'Jinn Resembling a Snake,' and admire the steadfastness of Ghaus-ul-A'zam **رَحْمَةُ اللّٰهِ عَلَيْهِ**. Hence, Sayyiduna Ghaus-ul-A'zam, Shaykh Abdul Qaadir Jeelani **رَحْمَةُ اللّٰهِ عَلَيْهِ** states: I was once busy in Salah in Jami' Mansoor when a snake appeared and placed its head at the place of my prostration, and opened its mouth. I moved it out of the way and prostrated, but it wrapped itself around my shoulder, then it entered one of my sleeves and came out from the other. When I made Salam after I finished the Salah, it had disappeared. When I entered the Masjid again the next day, I saw a large-eyed man, and by seeing him, I guessed that he was no human, but a Jinn. The Jinn began to say to me, 'I am that snake who disturbed you. I have tested many saints of Allah **رَحْمَتُهُمُ اللّٰهُ** in the form of a snake, but I did not find anyone as steadfast as you.' The Jinn then repented at his blessed hands. (*Bahja-tul-Asraar*, p. 169)

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ عَلَیْ مُحَمَّدٍ

Dear Islamic brothers! You have heard about the excellence of our Murshid, Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ! A snake appeared before him whilst he was in Salah and sat in the place of his prostration, yet he رَحْمَةُ اللَّهِ عَلَيْهِ continued to pray. Alas! Then there is our Salah, where we are physically present in the Masjid but our minds are somewhere else; some of us are thinking of their business, others are lost in thoughts of their work, some are thinking of their domestic issues. If only we are granted the ability to offer Salah with concentration and presence of heart. From this account we also come to know that Jinn also become the Mureeds of our Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Let us listen to some extracts from the life of Sayyiduna Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ:

Titles of Ghaus-ul-A'zam and the names of his parents

Sayyiduna Ghaus-ul-A'zam Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ was born on 1st Ramadan 470 AH, on the blessed day of Friday, in Jeelan. His Kunyah is Abu Muhammad, and Muhiyyuddin, Mahboob-e-Subhani, Ghaus-ul-A'zam, Ghaus-e-Saqalayn, etc., are his titles. His noble father's name is Sayyiduna Abu Saalih Musa Jangi Dost, and his honourable mother's name is Umm-ul-Khayr Fatima رَحْمَةُ اللَّهِ عَلَيْهَا. He رَحْمَةُ اللَّهِ عَلَيْهِ is a Hasani Syed through his father's side, and a Husaini Syed through his mother's side.

His blessed appearance

Shaykh Abu Muhammad Abdullah Bin Ahmad Bin Qudamah Maqdisi رَحْمَةُ اللَّهِ عَلَيْهِ states, 'Our Imam, Shaykh-ul-Islam, Muhiyyuddin, Syed Abdul Qadir Jeelani, Qutb-e-Rabbani, Ghaus-e-Samdaani رَحْمَةُ اللَّهِ عَلَيْهِ had a lean body, was of average height, had a broad chest, a long beard, a

long neck, a light brown complexion, joined eyebrows, black eyes, a powerful voice, and possessed immense knowledge and erudition. *(Bahja-tul-Asraar, p. 174)*

Offering Fajr Salah with the Wudu of Isha Salah for 40 years

Shaykh Abu Abdullah Muhammad Bin Abul Fath رَحْمَةُ اللهِ عَلَيْهِ states, 'I served Sayyiduna Shaykh Muhiyyuddin Syed Abdul Qadir Jeelani, Qutb-e-Rabbani رَحْمَةُ اللهِ عَلَيْهِ for 40 years, and during that time, he رَحْمَةُ اللهِ عَلَيْهِ would pray Fajr Salah with the Wudu of Isha, and it was his habit that whenever he would become without Wudu, he would immediately perform Wudu and offer two Rak'at of Nafil Salah.' *(Bahja-tul-Asraar, p. 164)*

Dear Islamic brothers! You have heard that it was the habit of our Ghaus-ul-A'zam to offer two Rak'at of Nafil Salah whenever he would perform Wudu. The virtue of offering two Rak'at of Nafil Salah after performing Wudu has been mentioned in the Hadith; let us listen to it too:

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said to Sayyiduna Bilal رَضِيَ اللهُ عَنْهُ, 'O Bilal! What is the reason that when I went to Paradise, I saw you walking in front?' He رَضِيَ اللهُ عَنْهُ said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whenever I make Wudu, I offer two Rak'at of Nafil.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'This is the reason!' *(Bukhari, vol. 1, p. 390, Al-Hadith 1149, summarised)*

From this narration, we come to know that there is a great virtue in offering 'Tahiyat-ul-Wudu.' In Pious Deed number 20 from the 72 Pious Deeds, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ states the following in regards to attaining this virtue: Did you offer Tahiyat-ul-Wudu and Tahiyat-ul-Masjid at least once today?

You should also make an intention to offer two Rak'at of Tahiyat-ul-Wudu whenever you make Wudu, if it is not a Makruh time; إِنَّ شَيْئًا أَلَيْسَ

you will gain an abundance of rewards.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Completing the Quran every night for 15 years

Dear Islamic brothers! Ghaus-ul-A'zam Sayyiduna Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ would worship and recite the Quran in abundance. Hence, it is narrated that Sayyiduna Ghaus-uth-Saqalayn رَحْمَةُ اللهِ عَلَيْهِ would complete the Quran every night, for 15 years. (*Bahja-tul-Asraar*, p. 118)

Similarly, it is also narrated that he رَحْمَةُ اللهِ عَلَيْهِ would offer 1,000 Rak'at of Nafl every day. (*Tafreeh Al-Khaatir*, p. 36)

Dear Islamic brothers! It is possible this question can arise in a person's mind: Whenever we begin to worship, we become tired quickly and our hearts do not remain fully occupied in worship, and we cannot maintain concentration and presence of heart, so how did these pious predecessors رَحْمَتُهُمُ اللهُ worship so much and how would so much passion for worship arise in their hearts? The response to this is that the hearts of the righteous are filled with love for Allah Almighty and piety; they remove love for the world from their hearts, and their hearts remain restless without the Zikr of Allah, therefore, they remain busy in remembering Allah Almighty at all times, and this rank is only attained by a slave after undertaking enormous struggle in worship and spiritual practices.

After studying the lives of the pious predecessors رَحْمَتُهُمُ اللهُ, one comes to realise that they bore great struggles and carried out spiritual practices in order to attain proximity to Allah Almighty and to remove love for the world from their hearts.

Performing Ghusl 40 times on a cold night

Hence, it is stated in Bahjat-ul-Asraar: Sayyiduna Ghaus-ul-A'zam

Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ states: I lived in the jungles of Karkh for many years, and I would survive on the leaves of trees and plants. Every year, an individual would bring a woollen thobe for me, which I would wear. I strove a thousand times in order to attain salvation from love of the world, I remained unknown, the people would call me dumb, foolish and insane on account of my silence, I walked on thorns barefoot, and would enter terrifying caves and frightful valleys without hesitation. The world would appear adorned before me, but 'أَلْبَسْتُ لَيْلَهُ', I would not pay any attention to it.

My Nafs would sometimes humble itself before me, and do whatever I wished, and sometimes, it would oppose me. Allah Almighty would grant me victory over it. I remained in the wilderness of Madaa'in for a long period of time, and placed my Nafs through spiritual struggle. For a whole year, I ate things that fell on the ground and drank no water at all, then I would suffice with only water for a year and not eat anything that had fallen nor anything else, then I spent a year without eating or drinking anything. Immense hardships would befall me. Once, I was tested on a cold night in the following way: I would repeatedly doze off and Ghusl would become Fard upon me. I would immediately come to the stream and perform Ghusl, and like this, I performed Ghusl 40 times in one night. (*Bahja-tul-Asraar, p. 165, summarised*)

A litany to remove hardship

Allamah Imam Sha'rani رَحْمَةُ اللَّهِ عَلَيْهِ relates the following statement of Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ in 'Tabaqaat al-Kubra': In the beginning, many hardships were placed upon me, and when the hardships reached their peak, I lay on the ground out of helplessness and these verses of the Holy Quran came onto my tongue:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ۖ إِنَّ مَعَ الْعُسْرِ يُسْرًا ۗ

So indeed, with hardship there is ease. Indeed, with hardship there is ease.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Alam Nashrah, verses 5,6)

أَنْحَسِدُ لِيَسَّهُ, through the blessings of these verses, all of those hardships were removed from me. *(Al-Tabaqaat Al-Kubra, vol. 1, p. 178, summarised)*

We should also strive

Dear Islamic brothers! You have heard how our Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ struggled for years to attain proximity to his Lord, to please his grandfather, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, to overcome his Nafs and Satan, to rid himself of love for the world, to save himself from the disease of sin, to guide the people towards the right path, to attain the honour of being a Muballigh, to spread the call to righteousness across the entire world and to enter countless disbelievers into the fold of Islam. Although we are unable to struggle like Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, we can at least make some efforts.

Repayment of a debt

Sayyiduna Shaykh Muhiyyuddin Syed Abdul Qadir Jeelani Qutb-e-Rabbani رَحْمَةُ اللَّهِ عَلَيْهِ states: I was once sitting in a jungle and reading a book of Fiqh, when a voice from the unseen said, 'In order to seek Fiqh and other sciences, borrow some money and get by.' He رَحْمَةُ اللَّهِ عَلَيْهِ states: I said, 'How can I borrow money in a state of financial weakness, when I do not have a way of repaying it?' Thus, a voice said, 'You borrow the money; its repayment is our responsibility.' Hearing this, I went to the food-seller and said, 'I wish to make an agreement based on the following condition: when Allah Almighty grants me the means, I will repay your money.' Hearing this, he began to cry and said, 'My master! I am willing to present anything that you seek.'

Thus, I continued to take one and a half pieces of bread and some curry from him for a period of time, but I would always remain

extremely fearful of how I would repay him when I did not possess the means. Whilst in this state of worry, I heard a voice from the unseen, 'Go to such-and-such place, take whatever you find in the sand, repay the food-seller with it, and fulfil your own needs too.' When I arrived at the location, I found a very large piece of gold on the sand, which I took and fulfilled the full amount owed to the food-seller. *(Seerat Ghaus Al-A'zam, p. 44)*

Calamities are a means of increase in rank

Dear Islamic brothers! You have heard of the immense hardships and calamities that our Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ faced, however, he رَحْمَةُ اللَّهِ عَلَيْهِ would endure patiently, and remain engaged in worship and spiritual efforts with steadfastness, so Allah Almighty granted him sustenance from the unseen. Remember! Allah Almighty sends calamities upon His slaves in order to test them; if they bear patiently, these calamities become a means of them increasing in ranks. Just as Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever Allah Almighty intends good for, He afflicts him with hardship.' *(Bukhari, vol. 4, p. 4, Hadith 5645)*

Sayyiduna Suhayb Rumi رَضِيَ اللَّهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The affair of the believer is amazing, for his entire affair is comprised of goodness, and this is only for that believer who is grateful when in a state of prosperity, because this is better for him, and if poverty afflicts him, he is patient, and this is also better for him.' *(Muslim, p. 1598, Hadith 2999)*

The Beloved of Allah Almighty صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'When a slave has a rank appointed before Allah Almighty but he cannot reach it through any deed, Allah Almighty tests him through his body, his wealth or his children, then He grants him patience upon these hardships, until he reaches his appointed rank before Allah Almighty.' *(Abu Dawood, vol. 3, p. 246, Hadith 3090)*

Dear Islamic brothers! There are countless wisdoms hidden in every action of Allah Almighty, which we cannot conceive. Sometimes, Allah Almighty sends calamities upon His slaves in order to test them, and when they display patience, He removes their sins and increases their ranks, and sometimes, the reason behind these calamities are our own misdeeds.

Our actions are the cause of calamities

Hence, Ameer-ul-Mumineen Sayyiduna Ali al-Murtada كَرَّمَ اللَّهُ وَجْهَهُ الْكَرِيمَ states: I will inform you of the most superior verse from the Book of Allah Almighty which the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told us about:

وَمَا أَصَابَكُمْ مِّنْ مُّصِيبَةٍ فِيمَا كَسَبْتُمْ أَيْدِيكُمْ وَيَعْفُوا عَنْ كَثِيرٍ ﴿٣٠﴾

And whatever calamity befell you, that is because of what your hands have earned; and He pardons much.

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Shoora, verse 30)

(After reciting this verse before us, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:) O Ali! I will mention its commentary: Any illness, punishment or calamity that afflicts you in the world, it is on account of what your hands have earned, and Allah Almighty is far more compassionate to punish you again in the hereafter, and if Allah Almighty has forgiven your sin in the world, He is far more forbearing than to punish you after forgiving. *(Musnad Imam Ahmad, vol. 1, p. 185, Hadith 649)*

The punishment of the hereafter cannot be endured

Dear Islamic brothers! From the aforementioned Hadith, we come to know that if we are sometimes afflicted by a calamity, instead of displaying impatience, each and every one of us should develop a

mindset that perhaps I am being punished for my misdeeds in this world instead of in the hereafter. There is hope that it will be easier to have patience like this. By Allah! The punishment received in the world is extremely easy as compared to the punishment after death, for a person can bear the punishment of the world, but enduring the punishment of the hereafter is impossible. Therefore, whenever you are struck by a calamity, whether it is remaining unemployed for a long time, an illness not going away or issues not being resolved, then do not lose hope, and endure with utmost patience in every moment!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

He left the food

Dear Islamic brothers! According to Sayyiduna Shaykh Ghaus-ul-A'zam Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ, the importance of worship was such that he رَحْمَةُ اللهِ عَلَيْهِ would only eat with the intention of gaining strength for worship. Hence, Sayyiduna Abdullah Sulami رَحْمَةُ اللهِ عَلَيْهِ states: Shaykh Muhiyyuddin Syed Abdul Qadir Jeelani Qutb-e-Rabbani رَحْمَةُ اللهِ عَلَيْهِ mentioned the following account regarding himself: When I was a resident in an area of the city known as 'Qutbiyyah Sharqi,' a few days came upon me when I had nothing to eat nor did I have the means to buy anything. In this state, a man suddenly placed a small parcel wrapped in paper in my hand and then left, so I took the money wrapped inside it and bought a sweet bread with it and went to the Masjid. Then I sat facing the Qiblah and began to ponder over whether I should eat it or not.

Whilst in this state, my gaze fell upon a piece of paper which was in the wall of the Masjid, so I stood and read it, and it had written on it, 'We created a desire for sustenance for weak believers, so that they can attain strength from it to worship.' He رَحْمَةُ اللهِ عَلَيْهِ states: Seeing this

writing, I picked up my handkerchief, left the food there, offered two Rak'at of Salah and then left the Masjid. (*Seerat Ghaus Al-A'zam, p. 46*)

From this we learn that Sayyiduna Ghaus-ul-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ would not eat until he رَحْمَةُ اللَّهِ عَلَيْهِ would reach a state where he would be unable to move and would no longer have energy to worship, which is why he رَحْمَةُ اللَّهِ عَلَيْهِ offered two Rak'at of Salah, showing that he still had energy to worship, and he left the food there. Thus, we come to know that our intention behind eating food should be to gain strength to worship Allah Almighty.

There were some Noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ and Awliya رَحِمَهُمُ اللَّهُ who did not eat for days. Hence, Hujjat-ul-Islam, Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ states: Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ would not eat anything for 6 days, Sayyiduna Abdullah Bin Zubayr رَضِيَ اللَّهُ عَنْهُ would not eat for 7 days, the student of Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ عَنْهُ, Sayyiduna Abul Jawza رَضِيَ اللَّهُ عَنْهُ would remain hungry for 7 days, Sayyiduna Ibrahim Bin Adham and Sayyiduna Sufyan Sawri رَحِمَهُمَا اللَّهُ would eat every 3 days. All of these blessed personalities would attain help in traversing the path of the hereafter through hunger. (*Ihya-ul-Uloom, vol. 3, p. 98*)

Conversely, our state today is such that we eat merely to satisfy our Nafs, and we continue to fill our stomachs with every kind of food at all times. If only we were to attain the mindset to eat less than our fill, and to only eat enough to attain strength to worship Allah Almighty. إِنَّ سَاءَ مَا يَحْكُمُونَ مِنَ اللَّهِ, through this, we will attain countless blessings in this world and the hereafter.

The state of the worship of Ghaus A'zam

He رَحْمَةُ اللَّهِ عَلَيْهِ were so passionate in his worship of Allah that after his efforts and spiritual exercises in the struggle of reviving Islam, there was no difference in the passion and enthusiasm of worship. He would

always remain in a state of Wudu and when he was not in this state, he would immediately renew his Wudu and pray 2 cycles of 'تَجِيَّةُ الْوُضُو'. He would remain awake in the night and for 40 years, he performed the morning prayer with the Wudu of Isha. For 15 years, after the Isha prayer, he would stand on one foot and recite the Quran until the morning. Majority of the time, in one third of the night, he would pray 2 cycles of supererogatory prayer and in each cycle, he would recite 'سُورَةُ الرَّحْمٰنِ' or 'سُورَةُ الْبُرُجِ'. If he recited 'سُورَةُ الْاِخْلَاصِ', then he would not recite it less than 100 times. If for Shari reasons he had to sleep, then he would sleep a little in the first part of the night, then quickly wake up and busy himself in worship. His nights would be spent in meditation, observation and remembering Allah; sleep would stay miles away from him. He himself states that: The pain of devotion has prevented me from sleep. He would never leave his house in the evening, even if a Khalifah would want to visit him. He would fast regularly and sometimes he would break his fast with leaves, herbs from the jungle and other things on the ground that were permissible to eat. Being 'قَائِمِ اللَّيْلِ' and 'صَائِمِ النَّهَارِ' (i.e. standing in the night for worship and fasting during the day) had become his habit.

Certainly, whoever has the love of Allah flowing through their veins and an ocean of love in their heart, how can they feel the need to sleep? When someone heedless is enjoying his sleep, the ones who love Allah are standing, bowing and prostrating to please their Lord and gain His nearness.

Allah Almighty states regarding these people:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا

Their sides become detached from their beds and they call upon their Lord, fearing and hoping,

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Sajdah, verse 16)

The state of Ghaus Al-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was like this. He would spend the nights in worshipping Allah. Shaykh Abu Abdullah Muhammad Bin Abi Al-Fath Harawi رَحْمَةُ اللَّهِ عَلَيْهِ states:

I spent a few nights in his رَحْمَةُ اللَّهِ عَلَيْهِ service. His state was such that he would spend a third of the night praying supererogatory prayer and then he would perform the remembrance of Allah and read some litanies. I witnessed with my own eyes that sometimes his body would become thin and sometimes healthy. Sometimes he would disappear from my sight and then return after some time reciting the Quran, to the extent that the second third of the night would pass. He would prostrate for a long time and rub his face against the ground. He would offer Tahajjud and then sit in meditation until sunrise. Then he would supplicate with extreme humility and humbleness. In this moment, he would be covered in light such that he would not be visible anymore, to the extent that he would leave his home for the Fajr Prayer. (*Bahjatul-Asraar, p. 165, summarised*)

Dear Islamic brothers! You have heard that Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ would pray all night with sincerity and consistency and then fast during the day. If only! For the sake of the pious predecessors, we are granted with ability to perform consistent worship. Usually, we pray, recite Quran, remember Allah and send Salat upon the Prophet in abundance and perform other good actions consistently for a period of time. But then the Devil deceives us and distances us from good deeds and busies us in evil. If we want consistency in our worship, we must always remember the purpose of our life. Allah has created us and given us life for a period of time for a special reason. After that time passes, we will die. In the 18th chapter of the Quran, Surah Al-Mu'minoon, Ayah no. 115 states:

أَحْسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

So, do you think that We have created you in vain, and that you are not return to Us?

[Kanz-ul-Iman (translation of Quran)] (Part 18, Surah Al-Mu'minoon, verse 115)

Sadr ul-Afadil Sayyiduna Maulana Na'eem ul-Din Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states regarding this Ayah: Will you not be raised to receive your reward in the Hereafter, rather you have been created for worship and in the Hereafter, you will return to us and receive the recompense of your actions.

Dear Islamic Brothers! The Lord of Universe has created us to worship and recognise Him but it is unfortunate! We have forgotten the purpose of our life and have given all importance to the life in this world. We have become lost in its love and have no regret in the loss we are making with regards to the rights of Allah. Remember! The world is the farming land of the Hereafter; whatever you plant and grow here will be harvested and received as reward in the Hereafter. If the land is watered with good deeds then إِنَّ شَاءَ اللَّهُ, you will have a share in the blessings of Paradise. If life is spent in disobedience of Allah and sin, then you will be deserving of the punishment of Hell. Therefore, we should only earn the amount of money that is necessary to support ourselves and our family. We should live in this world like a traveller; for he travels light with only what he needs and does not burden himself with extra luggage as it will become a means of difficulty. Likewise, the life of this world is a journey to life in the Hereafter. Thus, instead of carrying the pleasures and luxuries of this world, only carry what is needed and perform as many good deeds as possible, as provisions for the journey.

Without a doubt, fortunate are those who are patient when faced with difficulties whilst remembering the eternal blessings of Paradise. They perform righteous actions and bear all hardships whilst fulfilling the rights of Allah. Congratulations to those fortunate individuals because Allah has bestowed them with many rewards and blessings; He protects them from every calamity and most importantly, He grants them His nearness.

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُ states that the great Prophet, the respected Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: O child! Should I not tell you some things by means of which Allah will forgive you? Maintain the rights of Allah and Allah will protect you. Maintain the rights of Allah and you will find Allah 'in front of you'. (Meaning you will find the Help of Allah in all your affairs and they will be completed with ease) (*Mirqat, vol. 9, p. 162*). Remember Allah in times of goodness and ease and He will remember you in times of hardship and difficulty. When asking a question, ask from Allah and when seeking help, seek it from Allah. Whatever is to happen has been written by the Pen and dried out. Whatever Allah has not decreed for you, nobody can give it to you even if the world came together and tried. Whatever Allah has decreed for you, nobody can stop it from reaching you even if the world came together and tried to prevent you from it. Therefore, gain the pleasure of Allah by doing deeds with certainty and know that having patience on something that is troublesome is a very good action. Help is acquired by being patient. Being prosperous and affluent is found with poverty and hardship, and after every difficulty is ease. (*Musnad Imam Ahmad, vol. 1, p. 659, Hadith 2804*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Confronting the Devil

The saint of saints, peer dastgeer, roshan Zameer, Qutb-e-Rabbani;

mahboob-e-Subhani; peer-e-la Saani; peer-e-peera, meer-e-meera; Al-Shaykh Abu Muhammad Sayyid Abdul-Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ would say, for proclaiming his blessings and to encourage his devotees: During the days and nights I spent in the jungle, the devils, with their scary faces, would attack me with all sorts of weapons. They would rain fire upon me and I would chase them with the help of Allah but they would separate and run away. Sometimes the Devil would come to me on his own and scare me, threaten me and tell me to leave this place. I would then slap him really hard and he would run away, then I would recite 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' and he would burn. (*Bahja-tul-Asraar*, p. 165)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The blessings of 'لَا حَوْلَ'

It is now known that reciting 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' is the perfect way of getting rid of the Devil. This is why when the Devil gives evil thoughts and whispers to people, we should immediately recite 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ'. إِنَّ شَسَاءَ اللَّهِ in the face of the accursed devil will be blackened. The renowned commentator; Hakim ul-Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ writes: the noble Sufis state that whoever recites 21 times in the morning and evening, blows on water and drinks it, then 'لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ' he will be safe from the evil whispers of the Devil. (*Mirat-ul-Manajih*, vol. 1, p. 87)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Ghaus Al-A'zam's fear of Allah

Dear Islamic brothers! It is always the custom of the men of Allah that

along with performing countless good deeds and refraining from sins, they would immensely fear Allah. The King of Baghdad, Sayyiduna Ghaus Al-Pak رَحْمَةُ اللَّهِ عَلَيْهِ also feared Allah greatly. Sayyiduna Shaykh Sharaf-al-Din Sa'di Shiraz رَحْمَةُ اللَّهِ عَلَيْهِ states that Sayyiduna Shaykh Abdul Qadir Jeelani رَحْمَةُ اللَّهِ عَلَيْهِ was seen in the sanctuary of the Ka'bah, with his head on some pebbles, proclaiming in the court of Allah: 'O Noble Lord! Forgive me and if I am deserving of punishment, then raise me blind on the Day of Judgment so I am not embarrassed in front of the pious and righteous.' (*Gulistan-e-Sa'di*, p. 154)

Dear Islamic brothers! Sayyiduna Ghaus Al-Pak رَحْمَةُ اللَّهِ عَلَيْهِ would busy himself in the remembrance of Allah during the night and day and yet he said that if I am deserving of punishment, then raise me blind on the Day of Judgment so I may be saved from embarrassment. Without a doubt, those who truly fear Allah, regardless of how many good deeds they possess, they do not rely on their deeds and, in turn, become negligent of the matters of the Hereafter; rather they remain shivering and trembling in the fear of Allah. Remember! Becoming lost in the splendours, happiness and gifts of this world and becoming negligent of the matters of the Hereafter is without doubt ignorance. No doubt, possessing the fear of Allah is important for our forgiveness in the Hereafter because performing worship and refraining from (مَنْهِيَّات) things which are prohibited is a great way of gaining the fear of Allah. The most Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ' meaning the source of wisdom is the fear of Allah. (*Shu'ab-ul-Iman*, vol. 1, p. 470, Hadith 742)

There is salvation for us in acting upon the commands of Allah and his Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and accumulating a great amount of good deeds whilst refraining from sins. To become successful in this great purpose, it is necessary to have the fear of Allah in the heart. Just as Allah Almighty states in Chapter 4 Surah Aal Imran Verse Number 175:

وَوَخَافُونَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

And fear Me, if you are believers.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah 'Imraan, verse 175)

Sadr ul-Afadil Maulana Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states regarding this Ayah in Khazain-ul-Irfan that Iman requires one to have the fear of Allah.

Allah states in another place in the Quran:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنْتُمْ مُسْلِمُونَ ﴿١٠٢﴾

O believers! Fear Allah as He should be rightfully feared, and never die but as Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Al-'Imraan, verse 102)

Dear Islamic brothers! Just like how the Quran illustrates the importance of the fear of Allah, there are many narrations that tell us the virtues and rulings of the fear of Allah. Therefore, to save ourselves from sin and to ignite the fear of Allah in our hearts, we will listen to a few blessed narrations.

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ narrates that the mercy of both worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah Almighty will say: Take him out of the Fire, the one who remembered me and the one who feared me in any place. (*Shu'ab-ul-Iman, vol. 1, p. 469, Hadith 740*)

The Beloved Prophet, صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever fears Allah, everything fears him, and whoever fears other than Allah, then Allah makes him fearful of everything. (*Shu'ab-ul-Iman, vol. 1, p. 541, Hadith 974*)

Dear Islamic brothers! After listening to the blessed verses and narrations, if only the veil of negligence is removed from our hearts and, whilst being hopeful of the mercy of Allah, we are blessed with possessing the true fear of Allah. We should be cautious at all times not to commit sins and, if only, we become those who always tremble at the remembrance of the difficulties on one's deathbed, the bitterness of death; the darkness and horrors of the grave and the exposure of every small matter on the day of Judgment.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The three stages of Fear

Dear Islamic brothers! The fear of Allah is a state of the heart and this feeling is different for everyone, just as Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ writes, in light of his research, the 3 stages of fear:

1. 'ضعيف' (meaning weak), this is that fear that cannot assist one to adopt a good deed and leave a sin. For example, upon listening to the punishments of Hell, becoming inspired and fearful to leave sin. But then he goes back to negligence and sin.
2. 'معتدل' (meaning moderate), this is that fear that has the power to aid one in performing a good deed and leaving a sin. For example, upon listening to the punishments and warnings of the Hereafter, physical efforts are made to refrain from sin. This is found with having hope in Allah's mercy.
3. 'قوي' (Meaning strong), this is that fear that causes one to despair, fall ill and fall unconscious. For example, upon listening to the punishments of Allah, becoming hopeless about receiving forgiveness.

Keep in mind that the best of the aforementioned is 'مُعْتَدِلٌ' because fear is like a whipping that is done to animals to get them to run faster. Therefore, if the whipping is so weak that there is no difference to the speed of the animal, then there is no benefit to it. If the whipping is extremely strong such that the animal cannot cope with it and becomes wounded to the extent that it cannot move, then this is also not beneficial. If it is moderate, and there is an increase in the animal's movement and it is not injured or wounded, then this whipping is of great benefit. *(Derived from, Ihya-ul-'Uloom, vol. 4, p. 192)*

May Allah Almighty bestow upon us the blessings of Ghaus Al-A'zam Shaykh Abdul-Qaadir Jeelani and forgive us, without accountability for his sake.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring weekly Ijtimā' (congregation) of Dawat-e-Islami



1. The Durood 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 Durood 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 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood 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 Durood, 70 portals of mercy are opened for him.

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

4. The reward of 600,000 Duroods

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

Shaykh Ahmad Saawi رَحْمَةُ اللَّهِ عَلَيْهِ reports from some saints of Islam that the one reciting this Durood 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 رَضِيَ اللَّهُ عَنْهُ 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 Durood upon me, he does so in these words.'

(*Al-Qaul-ul-Badi'*, p. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَآلِهِ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا that the Noble Rasool صَلَّى اللَّهُ 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, Hadith 17305)

2. An easy way to spend every night in worship

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' 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.