

سیدی قطب مدینہ

Sayyidi Qutb-e-Madinah



Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

Attar Qadiri Razavi



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yâ Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalât-‘Alan-Nabī ﷺ once before and after the Du'a.

سَيِّدِي قُطْبِ مَدِينِهِ

Sayyidi Qutb-e-Madinah

Some glimpses of the biography of

عَلَيْهِ رَحْمَةُ اللَّهِ الْكَبِيرِ

Sayyiduna Ziyauddin Ahmad Madani Qadiri Razavi

This booklet was written by Shaykh-e-Tarīqat Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarājim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Šawāb].

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Sayyidi Qutb-e-Madinah

Regardless of how hard Satan makes you feel lazy, read this entire booklet from beginning to end and refresh your faith with blessings of a true saint.

100 Needs will be fulfilled

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One who recites Ṣalāt upon me on the day and night of Friday, Allah عَزَّوَجَلَّ will fulfill his 100 needs; 70 of the Hereafter and 30 of the world, and Allah عَزَّوَجَلَّ will appoint an angel who will convey the Ṣalāt to my grave in such a way as gifts are presented to you. No doubt, even after I depart this life, my knowledge will remain the same as it is in my life.'

(Jam'-ul-Jawāmi' lis-Suyūṭī, vol. 7, pp. 199, Ḥadīṣ 22355)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٌ

اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I (Sag-e-Madīnah) came to know about Imām-e-Aḥl-e-Sunnat Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ in my childhood. As I grew up, the devotion towards A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى inculcated in my heart. I fearlessly say لَوْ مَتَّعَ اللهُ لَيْمًا (i.e.,

without fearing for the reproach of anyone) that I have recognized Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through the Beloved Prophet عَزَّوَجَلَّ, and similarly I did recognize the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through A'la' Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When I felt an overwhelming desire to join his spiritual-lineage, only one eminent personality became the focus of my attention. However, there was no shortage of Mashāikh Aḥl-e-Sunnat at that time and not even today, but it is a matter of personal choice. I knew that I could become a direct Murīd of A'la' Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ through one medium only by that sacred personality. And his charismatic personality also had another attraction that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was receiving direct blessings from the shade of Gumbad-e-Khazrā [i.e., he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had the privilege of residing in the blessed city of Madīnāh].

The dignified personality I am talking about is 'Allāmah Maulānā Ziyāuddīn Madanī Qādirī Razavī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي. I made a firm intention to become his Murīd (disciple) at any cost. Therefore, somehow I obtained his home address in Madīnāh Munawwarāh probably in the year 1396 AH (i.e., 1976).

After I had found the address, I told one of my considerate fellows 'late Muhammad Ādam Barakātī' that I had decided to pledge spiritual bond (Bay'at) via Sayyidī Qutb-e-Madīnāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ by postal mail. Brother Ādam (Late) said, 'You live in Karachi and he is in Madīnāh. You have not seen him yet. How would you form the image of Shaykh?' I replied, 'It is not

a difficult thing to do. If he is a genuine spiritual guide, he can solve this problem through a dream; apparent distance cannot become an obstacle against blessings and favours.’

The same night (10 Rabi’-un-Nūr) when I fell asleep, fortune smiled on me and by the grace of Allah عَزَّوَجَلَّ, in fact, I saw my future spiritual guide in my dream, and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ appeared in full glory as long as I saved his image in my mind properly; الْحَفِظُ لِلَّهِ عَزَّوَجَلَّ, the same image is still safe in my mind today. I happily went to the caliph of Sayyidi Qutb-e-Madīnah Al-Ḥāj ‘Allāmah Maulānā Ḥāfiẓ Qārī Muhammad Muṣliḥuddīn Ṣiddīqī Al-Qādirī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and told him my dream. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ enquired about the appearance of Sayyidi Qutb-e-Madīnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. I related whatever I dreamt, he verified it as Qārī Sahib had visited Sayyidi Qutb-e-Madīnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ many a time in Madīnah Munawwarah. Then I had a letter written from Qārī Sahib for pledging allegiance (Bay’at) and sent it to Madīnah from Karachi, but did not receive any reply. I sent the same type of letter few more times but received no reply. I was not amongst those who would give up.

Eventually, fortune smiled on me after one year and five days, I saw him in my dream. I was astounded at this matter that neither he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ accepted me as his Murīd nor did he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ divert his attention away from me. But I did not know that the waiting time had been over. I saw him in my dream that night then the next day after Ṣalāt-ul-Maghrib I

learnt that a letter of acceptance from my spiritual guide living in sacred city Madīnaḥ has arrived **الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ**.

Then in 1400 AH, by the blessings and favours of the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, I landed at Jeddah airport and reached Madīnaḥ Munawwaraḥ along with my Pir brother (follower of the same spiritual guide) Sākin-e-Madīnaḥ (residing in Madīnaḥ) Al-Ḥāḥ Šūfī Muhammad Iqbāl Qādirī Razavī Ziyāī by car. Having paid Salām in the blessed court of the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, I visited the blessed residence of my spiritual guide. When I saw my spiritual guide, my heart witnessed that it was the same luminous face which I had seen in my dream in Bāb-ul-Madīnaḥ, Karachi, **الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ**.

Taşawwur jamāūn to maujūd pāūn

Karūn band ānkhayn to jalwah numā ḥayn

(Wasāil-e-Bakhshish, pp. 306)

الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ, I had stayed in Madīnaḥ Munawwaraḥ almost for two months. Over this period of time, I would attend Maḥfil-e-Na'at (Na'at reciting gathering), that used to be held at the blessed residence. I had the privilege to visit the blessed residence of Murshid many times in the evening. When the tormenting and heart-rending time of departing from Madīnaḥ came, I grew extremely sad. I start moving to the blessed court of the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** to pay my farewell Salām in a state of immense grief. I was moving forward kissing the doors and walls and fruits and leaves down the street [with my eyes]

of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. In the meantime, a thorn of the streets of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pricked my eyelid causing little blood to appear.

Yeh̄ zakhm̄ haȳ Taybah̄ kā yeh̄ sab ko nah̄n̄ miltā

Koshish na karay kō is zakhm ko s̄nay kī

Anyhow, having paid Salām at blessed Muwājāhah̄, I exited Masjid-un-Nabawī in tears, and then with great difficulty I visited the blessed residence of Murshid. With an agitated state of mind, I placed my head on the knees of my spiritual guide and started sobbing uncontrollably. My respected spiritual guide رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stroked my head gently and affectionately, made me sit and said, ‘My dear son, you are not departing from Madīnah̄. In fact, you are coming to Madīnah̄.’ That time I could not understand what my spiritual guide meant, as I was leaving Madīnah̄ apparently, whereas my spiritual guide said, ‘You are not leaving, but coming.’

Now I have fully understood the hidden secret of his sentence. It was the miracle of my spiritual guide and my good opinion is that my spiritual guide had envisioned my future. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ. Thanks to Allah Almighty عَزَّوَجَلَّ, by virtue of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I had the privilege of visiting Madīnah̄ so many times that I do not remember myself how many times I have paid the visit. It is the matter of spiritual blessings! May Allah عَزَّوَجَلَّ enable me for the sake of my spiritual guide to keep

visiting Madīnāh Munawwarāh like this and bless me with the burial in Jannat-ul-Baqī' at the feet of my spiritual guide.

*Rahay her sāl mayrā ānā jānā Yā Rasūlallāh
Baqī'-e-pāk mayn ho ākhir ihikānā Yā Rasūlallāh*

(Wasāil-e-Bakhshish, pp. 100)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dastār-Bandī (tying the turban) by

Imām-e-Ahl-e-Sunnat

Sayyidī Qutb-e-Madīnāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was born in 1877 (1294 AH) at 'Kalaswala' of district Ziyākot (Sialkot is called 'Ziyākot' in relation to Ziyāuddīn in the Madanī environment of Dawat-e-Islami), Pakistan. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is lineal descendant of Sayyidunā Şiddīq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ received his early education in Ziyākot (Sialkot), then for some time in Markaz-ul-Awliyā (Lahore) and Chokhat-e-Khuwājāh (Delhi). He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, then, under the supervision of 'Allāmāh Maulānā Waşī Aḥmad Muḥaddiṣ Sūrati رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in Pilibhit (U.P. India) spent 4 years and acquired religious education.

After completing Daura-e-Ḥadiṣ, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ received his degree. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Imām-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ performed the Dastār-Bandī of Qutb-e-Madīnāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ with his blessed hands. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ also pledged allegiance/took Bay'at from

Imām-e-Aḥl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and got the certificate of Khilāfat just at the age of eighteen.

*Kalī ḥayn gulistān-e-Ghauš-ul-Warā kī
Yeḥ bāgh-e-Razā kay gul-e-khushnumā ḥayn*

(Wasāil-e-Bakhshish, pp. 306)

From Bāb-ul-Madīnāḥ to Baghdad

In 1900, (1318 AH), when Sayyidi Qutb-e-Madīnāḥ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was 24 years of age, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took leave of his Murshid Imām-e-Aḥl-e-Sunnat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and came to Bāb-ul-Madīnāḥ, Karachi. Having spent some time here, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to Baghdad in order to get special blessings and favours from Sayyidunā Ghauš-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. In Baghdad, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had been utterly absorbed into divine meditation for almost 4 years. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ remained in the illuminated city of Baghdad approximately for 9 years and some months.

Visit of sacred Madīnāḥ

In 1327 AH (1910), Sayyidi Qutb-e-Madīnāḥ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ entered Madīnāḥ Ṭayyibāḥ following the route of Damascus (Syria) by train. Turkish rulers used to 'serve' Madīnāḥ Ṭayyibāḥ in those days.

*Gumbad-e-Khazrā pay Āqā jān mayrī qurbān ḥō
Mayrī dīrīnāḥ yeḥī ḥasrat Shāḥ-e-Abrār ḥay*

(Wasāil-e-Bakhshish, pp. 122)

Starved for seven days

Sayyidī Qutb-e-Madīnāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘When I arrived at Madīnāh, I experienced such a time that I had to starve for 7 days in the beginning. On the seventh day, when I got very weak due to hunger, a very dignified saint came to me and gave me three bags and left saying that he would bring some more things for me from the market. The first bag contained honey, second flour and the third one ghee. After some time, he brought me a packet of tea, sugar, etc., and returned immediately. I ran after him so that I could ask him the details, but he had disappeared. Qutb-e-Madīnāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked humbly about that person. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘I presume that he might be the uncle of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Sayyid-ush-Shuhādā Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ because he رَضِيَ اللهُ تَعَالَى عَنْهُ has been entrusted with the Wilāyat (sainthood) of Madīnāh Munawwarāh.

Woh ‘ishq-e-ḥaqīqī kī laẓẓat nahīn pā saktā

Jo ranj-o-muṣībat say dauchār nahīn hotā

(Wasāil-e-Bakhshish, pp. 132)

Dear Islamic brothers! Sayyidī Qutb-e-Madīnāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a great devotion to Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ. He would celebrate the ‘Urs of Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ every year on 17 Ramadan-ul-Mubārak and would break his one fast at the shrine of Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ.

You are welcome!

Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an eminent practicing scholar. Indeed, it was Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who only could endure the severe hardships during the stay in Baghdad Ma'alā and while residing in Madīnah Ṭayyibah after leaving his hometown. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was extremely well-mannered and sociable. Whenever anyone would visit him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would very often utter 'Marḥabā Marḥabā' loudly. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, likewise, when Sag-e-Madīnah used to visit him, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would say 'Marḥabā brother Ilyās! Marḥabā brother Ilyās!' By doing this he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would please me much. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was very hospitable and humble/meek. Sag-e-Madīnah عُفِيَ عَنْهُ observed it repeatedly that whenever he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was requested to make Du'ā, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would state, 'I pray for you and request you to pray for me as well.'

Ziyā Pīr-o-Murshid mayray raḥnumā ḥayn

Surūr-e-dil-o-jān mayray dīlrubā ḥayn

(Wasāil-e-Bakhshish, pp. 306)

Everyday Maḥfil-e-Milād

Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a deep devotion to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Here it would not be wrong to say that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was an ardent devotee of the Beloved Rasūl. Ẓikr-e-Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was his consuming passion. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would frequently ask the pilgrims a

question ‘Do you recite Na’at?’ If the pilgrim said ‘yes’, he, then, would listen to his Na’at and enjoy much. Many a time, tears streamed down his face due to being emotional. Maḥfil-e-Milād used to be held at his blessed residence daily throughout the year; pilgrims from Madīnah, Turkey, Pakistan, India, Syria, Egypt, Africa, Sudan and from all over the world would attend it. **سَاقِيَةَ مَدِيْنَةَ الْمَدِيْنَةِ لِلَّهِ عَزَّوَجَلَّ** Sag-e-Madīnah **عَفِيَّ عَنْهُ** had the privilege to recite Na’at in this sacred Maḥfil (gathering) many times.

One thing that Sag-e-Madīnah **عَفِيَّ عَنْهُ** observed in the Maḥfil of Qutb-e-Madīnah is that he **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** did not use to lead Du’ā at the end of the Maḥfil showing humbleness, but rather asked any of the attendees to lead the Du’ā. Once or twice I was also privileged to lead Du’ā in accordance with the saying: **‘الْأَمْرُ فَوْقَ الْأَدَبِ’**, that is to say, ‘the order is superior to respect’ to have the opportunity of leading the Du’ā at the end of the Maḥfil. Blessed Langer [food served to offer Iṣāl-e-Ṣawāb] used to be arranged daily after the Du’ā.’

Rātayn bhī Madīnay kī bātayn bhī Madīnay kī

Jīnay mayn yeh jīnā hay kyā bāt hay jīnay kī

No greed, no refusal, and no accumulation!

Sayyidī Qutb-e-Madīnah **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** was a noble-minded and noble-natured saint. He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** was very generous, affectionate and loving and would remind us of Salaf-e-Ṣāliḥīn (pious predecessors **رَحْمَتُهُمُ اللهُ تَعَالَى**). He **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** used to state,

‘No greed, no refusal, no accumulation.’ It implies that do not be greedy that someone will give you something and if someone gives you something without your asking, so do not refuse him, and when you take it, do not save it.

If someone presented him a perfume, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would be pleased and make Du’a like this: عَطَّرَ اللهُ أَيَّامَكُمْ, i.e., *May Allah عَزَّوَجَلَّ make your days fragrant.* He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ showed a deep devotion to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyidunā Ghauš-e-A’ẓam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Once he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘Someone has said it beautifully’:

*Ba’d-e-murdan rūḥ-i-o-tan is ṭarah taqsīm ḥo
Rūḥ Ṭaybaḥ mayn rahay lāshaḥ mayrā Baghdad mayn*

Help from Ghauš-e-A’ẓam عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Sayyidī Qutb-e-Madīnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘Once I suffered from paralysis that affected my half of the body. My illness was very severe, everyone thought that I would no longer survive. One night, I made a request to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, weeping: Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have been sent to you by my Murshid Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ as a servant. If this illness is a punishment for any of my mistakes, please forgive me for the sake of my Murshid.

Likewise, I made a request to Sayyidunā Ghauš-e-Pāk and Khuwājāḥ Gharīb Nawāz عَلَيْهِمَا رَحْمَةُ اللهِ تَعَالَى. When I fell asleep, what I

saw was that my Murshid A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن came to me along with two luminous-faced saints. Pointing at one saint, A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی said, 'Ziyāuddin! Look! He is Sayyidunā Ghauṣ-e-A'ẓam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم', then pointing at the other saint, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی said, 'He is Sayyidunā Khuwājāḥ Gharīb Nawāz عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی.' Sayyidunā Ghauṣ-e-A'ẓam عَلَيْهِ رَحْمَةُ اللّٰهِ الْاَكْرَم moved his healing hand over my paralytic body and said, 'Get up!' I rose in my dream. Then these three saints عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی started offering Ṣalāḥ. I woke up. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I recovered.

May Allah عَزَّوَجَلَّ have mercy upon them and bless us for their sake!

*Murshidī mujḥ ko banā day tū marīz-e-Mustafa
Az paey Aḥmad Razā Yā Ghauṣ-e-A'ẓam dastgīr*

Help from Mustafa ﷺ

Sayyidī Qutb-e-Madināḥ عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی has stated: Many endeavours/efforts were made to expel me from Madīnāḥ (in the sacred crime of arranging Maḥfil-e-Milād¹). However, when I would visit the blessed court of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ and make my supplication so, somehow or the other, I would be able to remain in Madīnāḥ. Once the police threw my possession out of my home! I was standing in

¹ In Arab countries, the government in those days imposed a ban on Milād gathering; it is still banned till writing of this booklet.

the street, worried. As the attention of the police diverted I went anxiously to the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and submitted my request in tears. When I was a little relaxed, I returned to my street, and found that the police had themselves kept my possessions back in my house and I was informed that my exile-order from the city had been cancelled.

وَاللّٰهُ! Woh sun layn gey faryād ko puhan chay gey

Itnā bhī to hō koi jo āh! Karay dil say

(Hadāiq-e-Bakhshish)

Yā Rasūlallāh ﷺ! Where I have been trapped!

Undoubtedly, the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is always very kind to his guests. In 1400 AH, (1980) I (Sag-e-Madīnah), for the first time, visited the sacred Madīnah رَاوَعَا اللّٰهُ شَرْقًا وَ تَغْطِيْعَا. Perhaps it was the first or second night of the visit of Madīnah رَاوَعَا اللّٰهُ شَرْقًا وَ تَغْطِيْعَا. Much part of the night had passed. I was enjoying the spiritual view of Gumbad-e-Khazrā outside Masjid-un-Nabawī near the door of Jibrāil عَلَيْهِ السَّلَام in a way that sometimes I would move forward devotedly towards Gumbad-e-Khazrā and sometimes I would move taking some steps backwards. After a while an on-duty policeman called me and grabbed me; his fellow policeman was dozing leaning against the wall. He kicked his fellow policeman and asked

him to get up; his fellow policeman all at once aiming his gun at me stood in front of me! One policeman started pulling my 'Zulfayn' (Sunnah-conforming long hair).

Perhaps the terrorists, who had seized Ka'bah and committed sacrilege to it a year or two years back causing acute agitation and grief among the Muslims of the entire world, had long hair and the police considered me their gang member.

They asked me to show them my passport, but unfortunately I did not have my passport that time. It was at my residence. I was, that time, in deep trouble. Both policemen took me to a small room; unlocked it and started pushing me inside it. Much part of the night had passed. I desperately needed to pass urine which worried me as to how I would be able to offer Ṣalāt-ul-Fajr after performing Ṭahārat (washing private parts) and Wuḍū inside that small room! I got confused and in the state of confusion, I spontaneously uttered some words of supplication in my own mother-tongue 'Memoni'; the English translation of the words is: Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Where I have been trapped!

I got further scared as I uttered 'Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**!' Therefore I thought that they would torture me badly because unfortunately the governing class has no regard for those who utter 'Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**', but what a favour bestowed upon me! As I uttered Yā Rasūlallāh **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the police started laughing after noticing my state of helplessness

and nervousness. Then they released me and locked the door of the small room.

Jab taʿap ker Yā Rasūlallāh kahā

Foran Āqā kī ḥimāyat mil gayī

(Wasāil-e-Bakhshish, pp. 115)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Arrival of invisible (spiritual) personalities

Sayyidī Qutb-e-Madīnāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ had been in a very strange state of mind two months before his demise. Whatever he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said could not be understood. Sometimes, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said the following words repeatedly. ‘Your majesty, please come! Please come!’ Once, the audience saw him beseeching someone earnestly with both hands together, ‘Please forgive me; due to weakness I am unable to stand up for your reverence.’

After sometimes upon audience’s questioning, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Just now Sayyidunā Khidr عَلَى رَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, Sayyidunā Ghaus-e-A’zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and my spiritual guide A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ have visited me.’

Demise and blessed funeral

On Friday, 4th Zūl-Hijja-til-Ḥarām, 1401 AH (02-10-81), as the Muazzin of Masjid-un-Nabawī uttered ‘اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ’,

Sayyidī Qutb-e-Madināh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ recited Kalimah and then departed this world 'إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ'.

Having given a bath, shroud was spread and under the blessed head of Qutb-e-Madināh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ the sacred dust of the blessed Hujrah-e-Maqṣūrāh of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was kept. The blessed Ghussālāh [the blessed water poured over the sacred grave] of the Beloved Prophet's صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ luminous grave and many other sacred relics were also kept. Then the blessed shroud was tied. The blessed bier was lifted after Ṣalāt-ul-‘Aṣr in the echoes of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Qaṣīdah Burdah.

‘Ashiq kā janāzah hay zarā dhūm say niklay

Maḥbūb kā galiyaun mayn zarā ghūm kay niklay

Eventually, Sayyidī Qutb-e-Madināh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, according to his will, was buried in the presence of countless mourners at the place of Jannat-ul-Baqī’ where the Aḥl-e-Bayt-e-Aṭḥār رَضِيَ اللهُ تَعَالَى عَنْهُمْ are resting. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was buried just at a distance of two yards from the sacred shrine of Sayyida-tun-Nisā Fāṭima-tuz-Zahrā رَضِيَ اللهُ تَعَالَى عَنْهَا.

May Allah عَزَّوَجَلَّ have mercy upon him and forgive us for his sake!

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّد

Seven sayings of Qutb-e-Madinah

1. One who does not follow Shari'ah is not worthy of Tariqah.
2. Profound love for desires is a fatal companion and a bad habit is a great enemy.
3. It is the defect of one's mind if he likes his own work.
4. Seek refuge of Allah عَزَّوَجَلَّ from the lust for wealth because one gains consciousness after it's too late.
5. The world is a very bad place; one who falls into its trap once, he ensnared further and further into it, and one who gets away from it, it is after him.
6. The ability to perform a righteous deed is indeed a sign of answering one's prayers.
7. If someone's letter is read or he is mentioned or his name is called in Madinah Munawwarah رَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا, so it is his good fortune!

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtimā'at, 'Urs, procession of Milād etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madani pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ĥ/ĥ	ص	Ş/ş	ه / ه / ة	Ĥ/ĥ
ث	Š/š	ض	Đ/đ	ی	Y/y
ج	J/j	ط	Ṭ/ṭ	ے	Y/y
چ	Ch	ظ	Ẓ/ẓ	َ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ď/ď	ق	Q/q	ی مدہ	Ī/ī
ذ	Ž/ž	ك	K/k	امدہ	Ā/ā
ر	R/r	گ	G/g		

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#).

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#)'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, [بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ](#).



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