



*Listen carefully! No doubt, there is no fear nor any grief  
upon the friends of Allah. (Surah Yusuf)*

**The Blessed Life of the Great Master,  
King of Hind, Hazrat Khwaja Gareeb Nawaz  
Mo'inuddin Chishti**

**Rehmatullahe Ta'ala 'Alaihi**

**Author:**

**Maulana Mohammed Shakir 'Ali Razvi Noorie  
(Ameer- Sunni Dawat e Islami)**

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Nizamuddin Saheb. (Dept Head, Religious Rulings,  
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Composing: Muhammad 'Abdullah A'azmi  
(Muballig, Sunni Dawat e Islami)  
Proofreading: Maulana Mazhar Hussein 'Aleemi,  
Maulana Syed Imranuddin Qadri  
Translated by: Hafiz Muhammad Salim Qadri Noorie (Canada)  
Proofreading: Fatimah Zehra Noorbux (U.K.)  
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**MAKTAB E TAIBAH**

Ismail Habib Masjid, 126 Kambekar St, Mumbai-3

Tel: 0091 22 23434366

**U.K.**

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Noor Mosque, Noor St, Preston, U.K.

Tel: 0044 1772 881786

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## **Khwaja e Khwaajgaan**

**This poem is recited daily at sunrise in the blessed dome:**

Khwaja e Khwaajgaan Mo'inuddin  
Ashraf e Awliya Roo e Zameen  
Aaftaab e Siphahr e Kaun o Makaan  
Baadshah e Sareer e Mulkey Yaqeen  
Dar Jamaal o Kamaal e Oochey Sukhan  
Ayn Mubeen Buwad Bahisn e Haseen  
Matla'e Dar Sifaat e Oo Guftam  
Dar 'Ibadat Buwad Choo Dar e Tameen  
Ai Darat Qibla Gaah e Ehle Yaqeen  
Bar Darat Mehr o Maah Saudah Jabeen  
Roo e Bar Dargahat Hami Saayand  
Sad Hazaaraan Mulk Choo Khusrave Cheen  
Khaadimaan e Darat Hama Rizwaan  
Dar Safaa Rowza At Choo Khuld e Bareen  
Zarra e Khaake Oo Abeer e Sarisht  
Qatrah Aabe Oo Choo Maa e Moo'een  
Ilahi Taabuwad Khursheed o Maahi  
Chiraag e Chishtiyaan Raa Rooshnaahi

## **Ya Shah e Sanjari**

**By: Hazrat Maulana Muhammed Shakir 'Ali Noorie**

(Ameer – Sunni Dawat e Islami)

Bigdi Meri Banado Ya Shah e Sanjari...Ranjo Alam Mitado Ya Shah e Sanjari

Kitna Karam Hai Mujh Ko, Apna Bana Liya Hai  
Qismat Ko Ab Jaga Do, Ya Shah e Sanjari  
Par Hai Na Paas Zar Hai, Taalib e Eyk Nazar Hai  
Taibah Mujhey Dikhado, Ya Shah e Sanjari  
Ishq e Nabi Mey Aaq Saabit Qadam Rahoon Mey  
Bil Khair Khaatima Ho, Ya Shah e Sanjari  
Phir Hind Ki Zameen Par, Zaalim Ubhar Parey  
Teerey Nazar Chala Do, Ya Shah e Sanjari  
Husn e 'Amal Sey Qaasir, Dar Pey Khara Hai **Shakir**  
Apna Mujhey Bana Lo, Ya Shah e Sanjari  
**Shakir** Pay Bhi 'Inayat Farmaaye Huzoor  
Khaabidah Dil Jaga Do, Ya Shah e Sanjari

## Darbaar Hai A'ala Teyra

By: **Ustaad e Zaman, Hazrat 'Allama Hasan Raza Khan Barelwi**

'Alaihir Rahmah

Khwaja e Hind Woh Darbaar Hai A'ala Teyra  
Kabhi Mehroom Nahi Maangney Waala teyra

Hai Teri Zaat Ajab Behr e Haqeeqat Pyaarey  
Kisi Tairak Ney Paaya Na Kinaara Teyra

Kis Qadar Josh Tahayyur Key 'Ayaan Hain Aasaar  
Nazar Aaya Magar A'inaa Ko Talwa Teyra

Gulshan e Hind Hai Shaadaab Kaleyjey Thandey  
Waah Ai Abrey Karam Zor Barasna teyra

Kya Mehak Hai Key Mu'attar Hai Dimaag e 'Aalam  
Takhta e Gulshaney Firdaus Hai Roza Teyra

Tujh Mey Hain Tarbiyatey Khizr Key Paida Aasaar  
Behr o Bar Mey Hamain Milta Hai Sahaara Teyra

Phir Mujhey Apna Dar e Paak Dikhadey Pyaarey  
Aankhain Pur Noor Ho Phir Deykh Key Jalwah Teyra

Zilley Haq Ghaus Pey Hai Ghaus Ka Saaya Tujh Par  
Saaya Gustar Sarey Khuddaam Pey Saaya Teyra

Tujh Ko Baghdad Sey Haasil Huwi Who Shaan e Raf'ee  
Dang Reh Jaatey Hain Sab Deykh Key Rutba Teyra

Kyon Na Baghdad Mey Jaari Ho Teyra Chashma e Faiz  
Behr e Baghdad Hee Ki Nehr Hai Darya Teyra

Jab Sey Tu Ney Qadam e Ghaus Liya Hai Sar Par  
Awliya Sar Pey Qadam Leytey Hain Shaahaa Teyra

Mohyuddin Ghaus Hain Aur Khwaja Mo'inuddin Hain  
Ai **Hasan** Kyon Na Ho Mahfooz 'Aqeedah Teyra



**Assalato Wasallaamo 'Alaika Yaa Rasool Allah**  
**Sallallaho 'Alaihi Wasallam**  
**Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah**  
**Sallallaho 'Alaihi Wasallam**

In Sahih Muslim, Hazrat Abu Hurairah Rehmatullahe Ta'ala 'Alaihi narrates that Rasool Allah Sallallaho 'Alaihi Wasallam said, "There are many people who have unkempt hair, appear dirty and grimy, are driven away from doors, but their status in the Sight of Allah Ta'ala is such that if they swear an oath on something out of stubbornness, then Allah Ta'ala makes their oath true."

One of these blessed personalities is Sultan ul Hind, 'Ataa e Rasool, Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaih, a summary of whose blessed life you will read about in the following few pages. Before I write about his life, I feel that it is necessary to clarify a few points about the word 'Wali' (Friend).

**Wali (Friend):** The word Wali is from the word 'Walya' or 'Walaayata.' Walya means close and Walaayata means to support or protect. Therefore, the word Wali means close, supporter, protector. In the Qur'an Shareef the word Wali is used to mean all of the following things: friend, close, helper, supporter, successor, one who is worshipped, owner, and guide.

1. ***"Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor-due and are bowed down before Allah."*** (Surah Maidah, Verse 55)
2. ***"We are your friends in the life of this world and in the Hereafter."*** (Surah Ha-Meem/ Fussilat, Verse 31)
3. ***"Allah is his helper, and Jibreel, and the righteous believers and after that the angels are his helpers."*** (Surah Tahreem, Verse 4)
4. ***"...give us any defender from Yourself and give us any helper from Yourself."*** (Surah Nisa, Verse 75)
5. ***"This prophet is the owner of the Muslims even more than their own selves and his wives are their mothers."*** (Surah Ahzab, Verse 6)

In the above verses, the word 'Wali' means close, friend, helper, and owner.

6. ***“Undoubtedly, those who believed and left their hearth and homes for Allah and fought with their wealth and their lives in the way of Allah, and those who gave shelter and helped they are heirs one of another.”*** (Surah Anfaal, Verse 72)

In this verse ‘Wali’ means heir or successor, because in the early days of Islam, the emigrants (Muhajir) and helpers (Ansaar) were made heirs/successors of each other.

7. ***“And those who believed and did not emigrate, you have no duty to their inheritance...”*** (Surah Anfaal, Verse 72)

‘Wali’ means heir in this verse also, because during the early days of Islam, a non-emigrant was not considered to be an heir of an emigrant.

8. ***“And the infidels are heirs one of another.”*** (Surah Anfaal, Verse 73)
9. ***“And blood relations are nearer to one another...”*** (Surah Ahzab, Verse 6)
10. ***“...‘then bestow me from Yourself any one who may take over my work. He should be my heir and be the heir of the children of Yaqub’...”*** (Surah Maryam, Verses 5-6)

It is quite obvious that the word ‘Wali’ also means heirs in the above 3 verses.

11. ***“Allah is the Protector of Muslims; brings them out from darkness towards light and the supporters of infidels are devils, and they bring them forth from light towards darkness.”*** (Surah Baqarah, Verse 257)

Here ‘Wali’ means protector or supporter. In some places the word ‘Wali’ has been used to mean one who is worshipped, as you will see below.

12. ***“And those who have taken for protectors other than Allah say, ‘we worship them only so that they may bring us nearer to Allah’.*** (Surah Zumar, Verse 3)

In the above verse it means one who is worshipped because they said ‘we worship.’

13. ***“Do then the infidels take my bondmen as their supporters beside Me? Undoubtedly We have already prepared hell for the hospitality of the infidels.”*** (Surah Kahf, Verse 102)

‘Wali’ means one who is worshipped in the above verse also (even though it is translated as ‘supporter’). The reason being that those who took others as their ‘supporters’ are called infidels (Kaafir). Making

someone a friend, a helper, or a supporter does not make a person an infidel, as we have seen in the previous verses, but worshipping someone other than Allah Ta'ala does make one an infidel.

14. ***"The example of those who have made guardians other than Allah is like the spider. She has made a house of cobweb."*** (Surah Ankabut, Verse 41)

Infidels are being mentioned with contempt and derision in the above verse, and it is infidels who worship others rather than worshipping the true Lord. ('Ilmul Qur'an, Page 74)

### **Friends of Allah, Enemies of Allah:**

'Wali' meaning friend or helper can mean two things; one is 'Friend of Allah', the other is 'Friend competing with Allah.' Friends of Allah are those who are close to Allah Ta'ala and are His friends, and because of this, people keep them as their friends. There are two types of 'Friends alongside Allah Ta'ala.' The first is making friends those who are the enemies of Allah Ta'ala, like infidels, idols, Satan etc. The second is to consider the friends of Allah Ta'ala (Prophets, Saints etc) as helpers alongside and in competition with Allah Ta'ala; thinking that they will compete with Allah Ta'ala to help us. To believe in 'Friends of Allah' is faith, and to believe or have faith in 'Friends alongside Allah' is clear infidelity and polytheism.

The following verse is for Friends of Allah Ta'ala:

***"Listen carefully! No doubt, there is no fear nor any grief upon the friends of Allah."*** (Surah Yunus, Verse 62)

The following verses are in relation to friends alongside Allah Ta'ala:

(1) ***"And neither you have any friend in need and nor any helper, save Allah."*** (Surah Ankabut, Verse 22)

(2) ***"...and you have against Allah, neither a friend nor a helper."*** (Surah Shura, Verse 31)

The above two verses refer to making friends in competition with or alongside Allah Ta'ala. The first verse cautions against taking enemies of Allah Ta'ala as friends; whilst the second verse negates the possibility of taking friends to compete against Allah Ta'ala. This means that there is no one in the world who can compete against Allah Ta'ala as a friend- no friend of Allah Ta'ala, no spiritual guide (Peer), no Prophet- when these people help, they are helping with the permission and Desire of Allah Ta'ala.

It is very important and necessary to keep in mind the translation and context of the word 'Wali.' Sometimes, incorrect translation and meaning leads to false beliefs and infidelity. For example if the word 'Wali' is translated incorrectly, then verse 55 of Surah Maidah would be translated, "**Only Allah is your (Lord) and His Messenger and the believers...**" and this meaning is polytheism. And if verse 31 of Surah Shura is translated as, "**and you have (except) Allah, neither a friend nor a helper**" then this is infidelity, as this will negate the verses of the Qur'an where Allah Ta'ala mentions other helpers beside Himself. Allah Ta'ala states in the Holy Qur'an that 'Infidels have no helpers.' This means that believers do have helpers:

(1) "**And he whom Allah curses, you shall never find for him any helper.**" (Surah Nisa, Verse 52)

(2) "**And whomsoever Allah leads astray, he has no friend against Allah.**" (Surah Shura, Verse 44)

(3) "**...and he whom He sends astray, for him you will never find a supporter to guide.**" (Surah Kahf, Verse 17)



**Assalato Wasallaamo 'Alaika Yaa Rasool Allah**

**Sallallaho 'Alaihi Wasallam**

**Wa 'Alaa Aalika Wa As Haabika Yaa Noor Allah**

**Sallallaho 'Alaihi Wasallam**

**The Great Master, Khwaja e Khwaaajgaan...**

**Hazrat Khwaja Mo'inuddin Chishti Ajmeri**

**Rehmatullahe Ta'ala 'Alaihi**

Allah Ta'ala sent Prophets 'Alaihimus Salaam for the guidance of Mankind. From Hazrat Adam 'Alaihis Salaam to the Leader of the Universe Sallallaho 'Alaihi Wasallam, all the Prophets who came displayed great kindness and compassion towards mankind, and kept inviting those who had lost the way to come back onto the right path. It is quite obvious that it would not be an easy or quick task to bring those who were shackled with the chains of infidelity, and swimming in a sea of tyranny and disobedience, back onto the correct path. Therefore, sometimes the blessed Prophets would find their advice answered with rocks hurled at them; other times attempts would be made to pierce and slice their hearts with arrows of indecent, offensive, and cruel words. However, these envoys of Allah Ta'ala withstood all cruelty, and continued shading the people and showering mercy and love onto them.

If we look at the Qur'an, we will see that many Prophets 'Alaihimus Salaam used to give proof to the people that they were well-wishers and wanted goodness for them: **"I deliver to you the messages of my Lord and wish your good and I know that from Allah, which you know not."** (Surah A'raaf, Verse 62)

In the above verse, Hazrat Nuh 'Alaihis Salaam is presenting his aim and purpose in front of misguided humans. Similarly, if we look at another place in the Qur'an, Hazrat Saalih 'Alaihis Salaam said something similar to his people, just as Allah Ta'ala has stated in the Qur'an, **"Undoubtedly, I did deliver to you the messages of my Lord, and wished your good, but you do not approve the well wishers."** (Surah A'raaf, Verse 79)

Hazrat Saalih 'Alaihis Salaam is referring to the stubbornness and lack of knowledge of the community when he says to them that they do not approve of well-wishers. This tells us that those who are wandering in

the valleys of ignorance, and who are lost in the darkness of infidelity and misguidance are unable to distinguish between goodness and evil. If we study the nation of Hazrat Saalih 'Alaihis Salaam we can see the reason why they were not on the right path.

Similar words were also said by Hazrat Sho'aib 'Alaihis Salaam, ***"O my people, I have already delivered to you the messages of my Lord and admonished for your good, how then should I lament over infidels."*** (Surah A'raaf, Verse 93)

In this verse a great Prophet of Allah Ta'ala clearly explains his duty and responsibility and says that he has delivered the message and advised them to do good, but if they still refuse to believe, then they have no one to blame but themselves.

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! At another place, this same thing is said by Hazrat Hud 'Alaihis Salaam, ***"I deliver to you the messages of my Lord and I am your trustworthy well wisher."*** (Surah A'raaf, Verse 68) The insults and verbal abuse that the infidels had used towards Hazrat Hud 'Alaihis Salaam deserved to be answered with strict and severe responses. However, Hazrat Hud 'Alaihis salaam displayed great ethics, manners, and tolerance in overlooking and excusing their ignorance and insults. This teaches a great lesson to the world in that this it shows us how to address and deal with ill-natured, unpleasant people. In addition to this, by mentioning his Prophethood, trust and good wishes, we learn that it is permissible for those with knowledge and excellence to clarify and mention their graces and favours at appropriate times.

My Beloved Prophet Sallallahu 'Alaihi Wasallam's beloved devotees! Look at what the world thought of the Prophets 'Alaihimus Salaam, who wished nothing but goodness and kindness for them, yet they remained the embodiment of patience and steadfastness, continuing to invite people towards the religion of truth. They did not pay attention to the replies and insults of the world, for they knew that the One who grants respect is Allah Ta'ala, and their responsibility was to invite towards goodness.

Those who were blinded by their greed and hunger for the world, whose motto and aim in life was to 'live and die for the pleasures of the world' thought that the Prophets 'Alaihimus Salaam desired fame and fortune in return for inviting them and taking them towards the truth and goodness. Therefore, they attempted to tempt them with wealth and fame if they would discontinue the invitation that they were giving, to

the extent that the wealth and beauty of Arabia was offered to Rasool Allah Sallallahu 'Alaihi Wasallam. But how could these sacred Prophets of Allah Ta'ala, whose hearts were overflowing with love and affection for humanity, forget and leave the mission of betterment of humanity with which they came into the world? Rasool Allah Sallallahu 'Alaihi Wasallam dismissed their doubts and suspicions by stating, "... ***I ask not of you any wage for it...***" and made quite clear that 'never mind wealth and riches, even if you place the sun and moon in my hands, I will not deviate from my mission.'

What use can the Prophet who has been granted the keys to Allah's treasures, and alongside whom mountains of gold and silver are willing to walk, have for worldly wealth and treasures? The king of Bareilly has spoken the truth when he said:

**The owner of the two worlds, Yet he keeps nothing with him  
His treasures of both worlds, he has in his empty hands!**

Rasool Allah Sallallahu 'Alaihi Wasallam purified the hearts of people with his love, mercy and unselfishness, and in the short span of 23 years he fed over 100,00 people with the sweet syrup of Islam and intoxicated them with the beauty and splendour of Islam. By turning the hearts that were so cruel and hard that they did not feel any remorse or sorrow at burying daughters alive into soft hearts that became passionate and zealous about looking after and caring for orphan girls, Rasool Allah Sallallahu 'Alaihi Wasallam made obvious the fact that Islam is the true religion which contains goodness in each and every one of its commands.

Due to the fact that it was impossible for any Prophet to be sent after Rasool Allah Sallallahu 'Alaihi Wasallam, as he was the final Prophet, Allah Ta'ala used the blessed Companions Ridwanullahe 'Alaihim Ajma'een to propagate the religion of Islam further. After them, the Tabi'een took on this responsibility, followed by the Tab'a Tabi'een. In short, the Khilafat was replaced by a monarchical system (kings, rulers etc), therefore, the work that was carried out by the Caliphs (Granting peace and contentment to troubled humans by making them aware and obedient to the laws of Islam), became weaker as the monarchical system gained strength. Because Islam is a religion of goodness and kindness, those slaves of Allah Ta'ala whom He had granted the crown of His friendship, jumped into the field of deeds and took on the responsibility of inviting those who had gone astray towards goodness. These blessed personalities served humanity with such purity, sincerity, unselfishness,

and desired such goodness for them that people were so impressed with their beautiful characters that they began entering the folds of Islam for protection. One of these blessed Friends of Allah Ta'ala is Sultan ul Hind, 'Ataa e Rasool Sallallaho 'Alaihi Wasallam, Khwaja e Khwaajgaan, Mo'inuddin Chishti 'Alaihir Rahmah, who although he passed away centuries ago, is still, to this day, distributing peace and contentment to the troubled humans from his resting place.

My Beloved Prophet Sallallaho 'Alaihi Wasallam's beloved devotees! It was not Khwaja Mo'inuddin Chishti 'Alaihir Rahmah's own decision to come to India, rather, Rasool Allah Sallallaho 'Alaihi Wasallam made him the King of India and sent him to the region of Ajmer. Before entering the border of India, he met a soldier from the army of Shahabuddin Ghauri, who was returning after being defeated by the army of Prithvi Raj. When the soldier realised that Khwaja Mo'inuddin Chishti 'Alaihir Rahmah was heading for Ajmer, he pleaded with him and said, "O Pious bondman of Allah! For Allah's sake, do not go to Ajmer. We are just returning after being defeated by the army of Prithvi Raj, and I fear that they may treat you badly. Therefore, I request and plead with you not to go to Ajmer."

When Sultan ul Hind Gareeb Nawaz 'Alaihir Rahmah heard this plea, his zeal, fervour, and love of Allah Ta'ala passionately proclaimed, "O soldier! Listen to me carefully. When you left for Ajmer, you put your trust in your swords and weapons, I am leaving with my trust in Allah Ta'ala."

In just a short time, the world saw that this devotee, who was dressed in decaying clothes and was coloured in the colours of Allah Ta'ala, not only fragranced Ajmer with the sounds of glorifying the Lord, but lit the fire and passion of Islam in the hearts of hundreds of thousands of people. He proved that when worldly might is faced with spiritual strength, Allah Ta'ala grants victory to those whose hearts ache with remembrance of Allah Ta'ala, His Beloved Sallallaho 'Alaihi Wasallam, and betterment of the Ummah, just as He has stated in the Quran, "**Undoubtedly, he attained to his goal who purified.**"

Following these introductory words, let us look at the life, times, and biography of Sultan ul Hind, Khwaja e Khwaajgaan, Hazrat Khwaja Mo'inuddin Chishti 'Alaihir Rahmah, and fill our hearts with love, respect, and admiration for him.

**Lineage:** Hazrat Khwaja is a beam of light from the blessed family of the Prophet, whose rays not only granted the light of Monotheism to thousands of hearts in Asia, but also illuminated the whole world with their unique, unmatched radiance. His forefathers were highly distinguished personalities who were all blessed by Allah Ta'ala with knowledge, excellences, mysticism, piety, virtue, and righteousness. Just as the lineage of Rasool Allah Sallallahu 'Alaihi Wasallam was not only free from ignorance, but also contained many Prophets for the guidance of mankind, similarly, Hazrat Khwaja's lineage is not only full of religious and pious personalities, but there are certain blessed leaders (Imams) that we find in his lineage too. These sacred personalities are peerless and unmatched in their mysticism, piety and saintliness. There are differences of opinion in terms of the exact lineage of Sultan ul Hind, but it is a unanimously accepted fact that he is a Husseini Syed on his fathers side, and a Hasani Syed on his mothers side.

**Paternal ancestry:** Mo'inuddin, son of Khwaja Ghiyasuddin, son of Khwaja Najmuddin Tahir, son of Syed 'Abdul 'Aziz, son of Syed Ibrahim, son of Syed Idris, son of Syed Imam Moosa Kaazim, son of Imam Jaafar Saadiq, son of Imam Muhammad Baaqir, son of Imam Zain ul 'Aabideen, son of Hazrat Imam Hussein Radiallaho Ta'ala 'Anhu, son of Sayyedina Hazrat 'Ali Karramallahu Ta'ala Wajhahu.

**Maternal ancestry:** Lady Umm ul War'al Ma'roof, daughter of Lady Maah e Noor, daughter of Syed Dawood, son of Hazrat 'Abdullah Hambali, son of Syed Zaahid, son of Syed Mooras, son of Syed Dawood, son of Sayyedina Moosa, son of Sayyedina 'Abdullah, son of Sayyedina Hasan Masna, son of Sayyedina Hazrat Imam Hasan Radiallaho Ta'ala 'Anhu, son of Sayyedina Hazrat 'Ali Karramallahu Ta'ala Wajhahu.

**Parentage:** His father, Hazrat Syed Ghiyasuddin was a very pious and god fearing man, who was famous amongst the mystics of Persia. In addition to belonging to a noble family, he was also very wealthy and famous.

**Closeness to Ghaus e A'azam:** Hazrat Shaikh Mohyuddin 'Abdul Qadir Jilani (Ghaus e Paak) is the grandson of Hazrat 'Abdullah Hambali, whereas the Mother of Khwaja Gareeb Nawaz, Lady Maah e Noor is his granddaughter. Their fathers (Ghaus e Paak's and Lady Maah e Noor's) were brothers. This relationship means that Khwaja Saheb's Mother is the first cousin of Ghaus e Paak, and therefore Ghaus e Paak is a maternal

uncle to Khwaja Gareeb Nawaz. Through another relationship, they are first cousins; through yet another relationship, Khwaja Saheb is a maternal uncle to Ghaus e Paak. This is because the mother of Ghaus e Paak is maternal aunt to Gareeb Nawaz through his mother's side, and is his cousin through his father's side.

### **Blessed Birth**

**Place of birth:** There is difference of opinion in relation to the place of his birth. Biographers have written that his birthplace was Sijistan; some have written that he was born in Sanjar, which is close to Mosul. Some have stated that he was born in the city of Sanjar that is close to Isfahan. The reality is that his ancestral home was Sanjaristan (in the province of Sijistan, meaning Sanjar or Chechnya), and his birthplace was Safahan (Isfahan). His place of residence was Sanjaan, which is better known as Sanjar. According to Abul Fazl this area is in Chechnya, and his family descendants are present to this day there; there are mountains surrounding it, much fruit grows there, and the citizens are very pious and of good character.

The Abbasi dynasty were tyrannical and cruel to Syeds, and therefore it is probable that his forefathers were fed up of the cruelty and moved their seat of power far away from Baghdad to Sanjar (Abul Fazl has written it as Sankar or Sangar, then replaces the 'Gaaf' with a 'Jeem' and called them Sanjari). However, at the time of his birth, his mother was in Isfahan. Due to the fact that his fathers and forefathers, who were also of the family of the Prophet Sallallahu 'Alaihi Wasallam, resided in Sistaan (and were descendants of the Sanjari clan), his mother was also classified as being a Sanjari, despite being of Iranian Isfahani descent.

**Date and year of birth:** Once again, there is a difference of opinion regarding the year of his birth, from 523 A.H. to 537 A.H. However, the most authentic historians have stated in 'Mir'atul Asraar' that he passed away in 627 A.H. at the age of 97 years. If we subtract 97 years from 627 A.H. then we arrive at 530 A.H. This is also the date given as his date of birth in 'Mir'atul Ansaab' (Page 160), and in 'Khandaan Zubair Kabanwi' (Vol 1, Page 316) as well as other reputable books. It is stated in 'Mirq'a e Khwaajgaan' on page 11 (with reference from 'A'eena e Tasawwuf' and other books) that his date of birth is 9<sup>th</sup> Jamadi uth Thaan 530 A.H. Other historians have also mentioned this date, which corresponds to Sunday, 15<sup>th</sup> March 1132 A.D.

**Names, Titles, and Epithets:** According to some, his full name is Mo'inuddin Hasan, but according to others it is Mo'inuddin, and his parents used to address him with the nickname Hasan. After he passed away, it was written on his forehead in light (Noor) 'He is a Beloved of Allah' (Haatha Habeebullah). This is considered to be a title bestowed and granted by the Lord. When he went to Madinah and presented his greetings at the resting place of Rasool Allah Sallallohu 'Alaihi Wasallam, a reply was heard and the title 'Master/Saint of the land and seas' (Masha'ikh e Bar o Bahr) was granted. Due to the fact that he carried and propagated the message of Rasool Allah Sallallohu 'Alaihi Wasallam in Hindustan, certain older writings mention one of his titles as 'Prophet of Hind' (Hind un Nabi). The most common titles with which he is referred to are 'Ataa e Rasool, Khwaja e Ajmer, Khwaja Buzurg Hind ul Wali, Gareeb Nawaz, Sultan ul Hind, Na'ib e Rasool fil Hind etc.

At the time of reciting Fatiha, certain people add the following titles to his name when mentioning him: Taajul Muqarribeen wal Muhaqqiqeen, Sayyedul 'Aabideen, Taajul Aashiqeen, Burhaanul Waasileen, Aaftaab e Jahan, Rehmat e Hindustan, Panah e Bey Kasan, and Daleel ul 'Aarifeen.

**Reason for being called Chishti:** It is a misconception and incorrect belief that the Chishti spiritual chain started from Hazrat Khwaja Gareeb Nawaz, rather, it started from Hazrat Khwaja Abu Ishaq. When the founder of the Chishtiya chain, Hazrat Khwaja Abu Ishaq Shaami came to Baghdad to pledge allegiance (Bai'at), Hazrat Khwaja Mamshaad 'Ali Deenwari Rehmatullahe Ta'ala 'Alaih asked him, "What is your name?" He replied, "This humble slave is known as Abu Ishaq Shaami." Hazrat Khwaja Mamshaad said, "From today I will call you Abu Ishaq Chishti, and all those who enter your spiritual family will be called Chishti till the Day of Judgement." Therefore, as a result of the order of his spiritual mentor and guide, Hazrat Khwaja Abu Ishaq went to Chisht (a small town in Afghanistan, about 30 miles from Hiraat) and remained busy in teaching and guiding others. Other esteemed personalities from his spiritual path also settled in Chisht and are resting there. They include Hazrat Khwaja Abu Ahmed Chishti, Hazrat Khwaja Muhammed Chishti, Hazrat Khwaja Abu Yusuf Chishti, and Hazrat Khwaja Qutbuddin Modood Chishti; therefore this spiritual chain (Silsila) became known as Chishti. Due to the fact that the above-mentioned saints are from the same spiritual chain as Hazrat Khwaja Gareeb Nawaz, thus Hazrat Khwaja Gareeb Nawaz is also known as Chishti.

**Fosterage:** His childhood was not like the childhood of other children. During the years of suckling, the status of Gareeb Nawaz was clearly evident. When any lady would bring a child to be suckled and the child would be crying for milk, Hazrat Khwaja Gareeb Nawaz would signal with his finger for his share of the milk to be given to the crying child. This would make him extremely happy and he would laugh and smile with joy. When he was 3 or 4 years old, he would call children of a similar age and would give them food and drink.

**At a tender age:** On the occasion of one 'Eid when Hazrat Khwaja was still of a tender age, he was going for 'Eid Prayers wearing beautiful clothes. Along the way he saw a blind child who was dressed in torn and tattered clothes. He felt sorry for the child, and immediately removed his clothes, gave them to the blind child, and took him to the 'Eid Prayer with himself. He never used to participate in playing games with children his own age.

**Development and early education:** His early childhood was spent in Khorasaan, but there are no details available in books about his early education. A recent biography states that he received his early education at home. By the tender age of 9, he had memorised the Holy Qur'an, after which he enrolled in the Islamic School (Madrasah) in Sanjar. Here he studied Tafseer (Commentary of the Qur'an), Hadith (Sayings of the Prophet Sallallahu 'Alaihi Wasallam), and Jurisprudence (Fiqh), and obtained a tremendous amount of knowledge in a very short time.

**Meeting with a great Mystic:** One day he was watering his orchard when a great mystic of the time, Hazrat Ibrahim Qandoozi passed by. Hazrat Khwaja seated him with great respect and reverence, showed great hospitality, and presented a bunch of grapes to him. The good treatment and good nature presented by Hazrat Khwaja Saheb pleased the venerable saint who took out a piece of dried chapatti, chewed it with his teeth, and gave the chewed chapatti to Hazrat Khwaja Gareeb Nawaz. As soon as Hazrat Khwaja Saheb ate the chapatti the state of his heart changed. In a state of spiritual exhilaration and ecstasy, he sold his orchards and assets, distributed the money to the poor and needy, and set out towards Khorasaan. (Monthly Istiqamat, Number 1, July 1977, Page 63)

**Journey from Khorasaan to Hindustan:** Most of the years between 545 A.H. and 632 A.H. were spent in travelling. There is evidence of weeks, months, even years spent in certain places. However, exact dates are not recorded and therefore, an abridged list of some of the places that were blessed by the sacred feet of Gareeb Nawaz are listed below:

(1) Khorasaan (2) Samarqand (3) Bukhara (4) Iraq, Arabia (5) Harun (6) Baghdad (7) Karman (8) Hamdan (9) Tabrez (10) Istiraabad (11) Khirqaan (12) Maymoona (13) Hiraat (14) Sabzah Waar (15) Afghanistan (16) Ghazni (17) Rai (18) Falooja (19) Makkah Mu'azzamah (20) Madinatul Munawwarah (21) Badkhusaan (22) Damascus (23) Jilan (24) Isfahan (25) Chisht (26) Hindustan via Multan, Lahore, Samana, Delhi and Ajmer.

This list of places and travel itinerary also includes the 20 years that Hazrat Khwaja Gareeb Nawaz spent in the company of his spiritual mentor and guide (Peer o Murshid) Hazrat Khwaja 'Uthman Haaroooni Rehmatallehe Ta'ala 'Alaihi. Hazrat Khwaja Gareeb Nawaz also met the King of Baghdad, Huzoor Ghaus e Paak Radiallaho Ta'ala 'Anhu many times during those years. During one of the visits, it is reported that Hazrat Ghaus e Paak gave the following glad tidings about Hazrat Gareeb Nawaz: "This bondman is one of the leaders of the world, and countless people will reach their goal and correct destination through him.

**Meeting his Spiritual Mentor:** In 'Anees ul Arwah' Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah writes in his own words about meeting and pledging allegiance to his guide and mentor:

"This seeker of the supplications of Muslims, Mo'inuddin Hasan Sanjari, was blessed with the wealth of kissing the blessed feet of Hazrat Khwaja 'Uthman Haaroooni in Baghdad Shareef, in the Mosque of Khwaja Junaid.

There were many great Mystics present in the court of Hazrat Khwaja 'Uthman Haaroooni when I bowed down in obedience before him. He told me to perform two rak'ats of Salah, which I performed. Then he told me to sit facing the Qibla, which I did; I was ordered to recite Surah Baqarah, and I did. I was told to recite blessings on Rasool Allah sallallahu 'Alaihi Wasallam (Durood) 21 times, which I recited. Then he stood up, took hold of my hand, looked up towards the heavens and said, 'Come, so that I can make you reach Allah Ta'ala.' Then he took some scissors, cut some of my hair, put a special Turkish cap on my head (Kulah-e-Chahar-Turki), and blessed me with many supplications (Duas).

He then told me to sit down and said, 'Our Saints (Mashaikh) complete an endeavour (Mujahida) of a day and night, so go and complete the endeavour for the same period.' I went and remained busy

as per my Shaikhs order and when I returned the next day he said, "Look up to the heavens.' I did as I was told. Then he said, 'Look into the earth.' He asked me, 'How far down do you see?' I replied, 'Deep down into the earth (Tehtus Saraa)'. I was then ordered to recite Surah Ikhlaas 1000 times, which I did. I was ordered to look towards the heavens again, and was asked, 'Where do you see up to?' I replied, 'Up to the Veil of Magnificence (Hijab e Azmat).' I was told to close my eyes, and I did as I was told. Then I was ordered to open them and Khwaja 'Uthman Haaroooni placed two of his fingers in my mouth and asked, 'What do you now see?' I replied, 'Eighteen thousand universes are before my eyes.'

Later on, he pointed towards a brick lying in a corner and asked me to pick it up; when I did I found that there were some Dinars under it. He instructed me to distribute them amongst the poor, and that I did. At the end he said, 'Remain with us for a few days.' I complied with his orders and it was a pleasure for me to be in his presence."

**Spiritual Chain:** Hazrat Khwaja Mo'inuddin Chishti, disciple of Hazrat Khwaja 'Uthman Haaroooni Chishti, disciple of Hazrat Sharif Zindani, disciple of Hazrat Khwaja Qutbuddin Chishti, disciple of Hazrat Khwaja Naasiruddin Abu Yusuf Chishti, disciple of Hazrat Khwaja Abu Ahmed Abdaal Chishti, disciple of Hazrat Khwaja Abu Ishaq Chishti, disciple of Hazrat Khwaja Mamshaad 'Ali Deenwari, disciple of Hazrat Shaikh Aminuddin Hubratul Basri, disciple of Hazrat Sadeeduddin Huzaifatul Mar'ashi, disciple of Hazrat Sultan Ibrahim Adham Balkhi, disciple of Hazrat Abu Fuzail bin Ayaaz, disciple of Hazrat Khwaja Abdul Wahid bin Zaid, disciple of Hazrat Khwaja Hasan Basri, disciple of leader of the Friends of Allah Ta'ala, Hazrat Sayyedina 'Ali Karramallahu Ta'ala 'Alaih.

**Title of 'Helper of Hind' (Mo'in ul Hind):** On one occasion, after performing the Pilgrimage, Hazrat Khwaja Gareeb Nawaz Rehmatullaha Ta'ala 'Alaihi went to Madinah Munawwarah. After spending a considerable amount of time in Madinah, he made an intention to remain in Madinah Shareef permanently. One night, in his dream he received the following glad tidings from the court of Rasool Allah Sallallohu 'Alaihi Wasallam, "Mo'inuddin! You are the helper of my religion, and I have granted you saintliness (made you the ruler) of Hindustan. There is great tyranny and infidelity in that land; you go and live in Ajmer. Your presence there will put an end to the infidelity and tyranny there, and Islam will flourish."

The words of Rasool Allah Sallallahu 'Alaihi Wasallam made Khwaja Saheb very happy, but he was also shocked because he had no idea where Ajmer was. He was wondering about this when he felt drowsy. Rasool Allah Sallallahu 'Alaihi Wasallam came into his dream whilst he was in this state of drowsiness. Let us hear the next part of the incident in the words of Huzoor Khwaja Gareeb Nawaz himself:

“Rasool Allah Sallallahu 'Alaihi Wasallam said, ‘Look Mo’inuddin! All the doors of the east and west are open for you.’”

Then I was shown Ajmer Shareef, its fort, and surrounding mountains. A pomegranate was presented to him and he was told, ‘Allah Ta’ala has granted you a present.’ After this incident, Khwaja Saheb made his way towards Hindustan before finally arriving and settling in Ajmer Shareef.

**Arrival in Multan:** After leaving Hiraat he entered the country of Hind and arrived in the city of Multan first of all. Regarding his arrival in Multan, Hazrat Khwaja Qutbuddin Bakhtyar Kaaki Rehmatullahe Ta’ala ‘Alaihi, in his book ‘Daleel ul ‘Aarifeen writes, “Here in Multan I met a venerable saint who said during our meeting that, ‘the repentance of those with love of religion (Ahl e Mohabbat) is in three stages: Firstly, due to regret and sorrow; secondly, due to missing obligatory acts; and thirdly, attempting to keep themselves humble, pious, and free from tyranny.”

**Khwaja Gareeb Nawaz & Propagation of Islam:** Khwaja e Khwaajagan, Huzoor Mo’inuddin Hasan Chishti Sanjari Rehmatullahe Ta’ala ‘Alaihi is the one who spread Islam in the pagan territory of Hind. Shaikh Isma’il Muhaddith, Shaikh Safiuddin Guzraani, Shaikh Hussain Zanjaani, Shaikh ‘Ali Hajveri, as well as the esteemed saint of the Chishti tradition, Khwaja Abu Muhammed ibn Ali Ahmed Chishti, were some of the pious people that had arrived in Hind before Khwaja Saheb to spread Islam. However, the spiritual supremacy of this area was reserved for Khwaja e Ajmeri.

His esteemed father’s shade had been lifted from him, and he was left an orchard as his share of the inheritance. It was whilst he was caring for this orchard that he met the venerable saint Hazrat Ibrahim Qandoozi, which illuminated his heart with the Light of Allah Ta’ala. Love of the world was destroyed within himself, and he set out in search of the truth. He memorised the Qur’an in Samarqand and obtained other branches of religious knowledge also. He headed towards Iraq, where in

the town of Haaron, a great mystic was waiting for him to bless him with graces and blessings. He pledged allegiance and became a disciple of Hazrat Khwaja 'Uthman Haaroni. This accomplished guide entered him into the spiritual family, took him by the hand, raised his head to the heavens and said, 'I have enabled you to reach Allah Ta'ala and have made you acceptable in the Court of Allah Ta'ala.'

Hazrat Khwaja Ajmeri's spiritual chain reaches the court of Hazrat Sayyedina 'Ali Radiallaho Ta'ala 'Anhu through fourteen intermediaries. Sultan ul Hind Gareeb Nawaz Radiallaho Ta'ala 'Anhu spent approximately 20 years in the service of his spiritual mentor and guide. The expert guide did not leave any stone unturned in polishing and beautifying this diamond - He acquainted him with the highest stages of spirituality, he introduced him to great mystics and sages of the era, and finally the supreme guide presented his accomplished student in the court of Sayyedina Rasool Allah Sallalloho 'Alaihi Wasallam. A voice was heard from the blessed resting place of Sayyedina Rasool Allah Sallalloho 'Alaihi Wasallam saying, "Mo'inuddin is beloved to me, I have accepted him and made him mine."

Hazrat Khwaja 'Uthman Haaroni Radiallaho Ta'ala 'Anhu was very proud of this peerless pupil of his. He used to show great love and affection towards him, and used to say, 'Mo'inuddin is a beloved of Allah Ta'ala, and I am proud of this disciple of mine.'

**Travels:** He spent 10 years travelling the border regions with his mentor and guide. Even after leaving his mentor he continued his travels to various places and we have already read the names of some of the places that he visited during his travels.

Hazrat Khwaja Gareeb Nawaz Rehmatullaha Ta'ala 'Alaihi spent 57 days in the company of Ghaus e Saqalain, Outbud Daarain, Mohyuddin Shaikh 'Abdul Qadir Jilani Radiallaho Ta'ala 'Anhu in Baghdad Shareef, and obtained great graces and blessings. (According to the narration is 'Seerul 'Aarifeen', he stayed in Baghdad for 5 days). In this same manner he spent time with Hazrat Shaikh Najmuddin Kubra in Sanjaan; in Baghdad itself with Hazrat Shaikh Zia-uddin, Hazrat Shaikh Shahabuddin Soharwardi; in Tabrez he spent time with Hazrat Shaikh Abu Sa'eed Tabrezi; with Hazrat Shaikh Mahmood Isfahani in Isfahan; in Balakh with Hazrat Shaikh Ahmed Khazrooya; and he spent time in the gathering of the guide of Nizamuddin Abul Muwaid, Hazrat Shaikh

'Abdul Waahid Ghaznavi in Ghaznain. He obtained a tremendous amount of spiritual and mystical blessings from all these great saints. He visited the mausoleums of many saints and meditated there; in Hamdaan at the shrine of Abu Yusuf Hamdaani; Hazrat Shaikh Abul Hasan Kharkaaani's shrine in Kharkaan; in Hiraat at the mausoleum of Hazrat Shaikh 'Abdullah Ansari. In Multan, at the shrine of the great saint, Hazrat Shaikh 'Ali Hajveri (Data Ganj Bakhsh) 'Alaihir Rahmah, he spent many days meditating in secret, and recited the following verse as he was leaving:

**Ganj Bakhsh Faiz e 'Aalam Mazhar e Noor e Khuda  
Naaqisaan Ra Peer e Kaamil, Kaamilan Ra Rehnuma!**

**Propagation of Islam:** Before starting the mission of propagating Islam, Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi spent five years in Multan and learnt the language. (As we have read earlier, when he presented himself in the court of Sayyedina Rasool Allah Sallalloho 'Alaihi Wasallam, he was given the glad tidings of going to Hind)

There is mention of the spiritual journey towards Ajmer in 'Daleel ul 'Aarifeen.' Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi was delivering a speech to his students and other sages about the qualities of mystics and those who are close to Allah Ta'ala. Suddenly his eyes filled with tears and he said, 'I am travelling to the place where my resting place (grave) is.' Then he bid farewell to all of the other students and ordered Hazrat Khwaja Outbuddin Bakhtyar Kaaki to continue the journey with him. It is very famous and widely accepted that he arrived in Ajmer during the rule of Prithvi Raj.

The people close to the king did not like the fact that these saints and mystics had arrived and taken up residence in their area. They started to harass and hassle these people so that they would get fed up and leave; however, they were not successful in their aim. Great battles took place, and the reality of these battles was that it was a battle of Islam against infidelity. It was the Will of Allah Ta'ala that Islam should flourish in this land. That is why he sent His chosen slaves here not as envoys of Islam, rather he made them living, walking examples of Islam. Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah defeated all the Hindu magicians and sorcerers comprehensively. The high priest of the Hindus, Jogi Ajay Pal was not only soundly conquered, he acknowledged his defeat and accepted Islam. Hazrat Khwaja Gareeb Nawaz changed his name to

'Abdullah, gave him spiritual training and knowledge, and made him his spiritual disciple (Khalifa).

Seeing many different examples of the spiritual greatness and magnificence of Hazrat Khwaja Gareeb Nawaz, a great number of the soldiers from Prithvi Raj's army entered the folds of Islam. When the king and his followers would cause grief to people, they would come and complain to Hazrat Khwaja Gareeb Nawaz. Upon seeing the ever-increasing number of Muslims, the king was fearful for his kingdom, and ordered Hazrat Khwaja Gareeb Nawaz to leave Ajmer. When Khwaja Saheb heard about this order, he said, "I have banished him from Ajmer, and have handed him over to others."

A few days after the king had said insulting words about Hazrat Khwaja Gareeb Nawaz, the king of Khorasaan, Shahabuddin Ghauri saw a dream. In the dream Hazrat Khwaja Gareeb Nawaz was standing in front of him, and he said, "Allah Ta'ala is going to give you sovereignty and kingship over Hind, therefore head towards it." The king immediately made plans to attack, and just as he was told in his dream, he was successful and victorious; and through the blessings of this successor of Rasool Allah Sallallahu 'Alaihi Wasallam, this piece of the earth resonated with the blessed sounds of Islam.

The author of 'Khazinatul Asfiya' writes the following in relation to the masses of people who came into the folds of Islam because of the sanctity, purity, and piety of Hazrat Khwaja Gareeb Nawaz: "In their thousands, young and old, would come to this beloved of Allah Ta'ala (Khwaja Saheb), accept Islam and become his disciples (Mureed)."

**Excellence of Manners:** Sarkaar Gareeb Nawaz is a spiritual deputy of Rasool Allah Sallallahu 'Alaihi Wasallam, and his exemplary manners and character, and passion for wishing well on everyone had a great effect on the people. Along with great skill and dexterity in spiritual matters, his nature was such that he would even forgive those who were thirsty for his blood. Once a person came to Gareeb Nawaz at the command of someone else, with the intention of killing him. The knife was hidden in his sleeve, and his evil intentions became apparent to Huzoor Gareeb Nawaz through his internal light and purity. When he came, Sarkaar Gareeb Nawaz greeted and seated him with great love and affection and very softly and tenderly said, "Complete the task that you came here to do." The person started to tremble, placed the knife in front of Sarkaar Gareeb Nawaz, pleaded for forgiveness and said, "I am present, you may punish me for my evil intention." Sarkaar Gareeb Nawaz 'Alaihir Rahmah

said, "The manner of Mystics (Faqeer) is not to take revenge, rather, even if someone treats us badly, we repay them with kindness and affection." Sarkaar Gareeb Nawaz raised his hands to supplicate for the person, and through his goodwill the person became a favoured slave in the Court of Allah Ta'ala. He was granted the guidance to complete pilgrimage 45 times, he passed away there, and was buried in the holy land.

Sarkaar Gareeb Nawaz would always attend the funeral of his Muslim neighbours, and even after everyone else had left, he would remain there and supplicate for the deceased. It is stated in 'Daleel ul 'Aarifeen' that as was his habit, on one occasion he was standing at the graveside of a person who had just been buried and his face changed colour. A short while later, the colour returned to normal. Hazrat Khwaja Outbuddin noticed this and asked the reason for it. Sarkaar Gareeb Nawaz replied, "The angels of punishment had arrived in the grave, but then Allah Ta'ala Mercy descended and the punishment was removed."

**Effective glance:** Sultan ul Hind, Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi came to Hind as the deputy of Rasool Allah Sallallaho 'Alaihi Wasallam, and his character and disposition was a reflection of the Sunnah of Rasool Allah Sallallaho 'Alaihi Wasallam. His tongue was a sword that proclaimed Monotheism, and his eyes manifested the beauty of the true Lord. One small example of this is that one time he was sitting by a spring in a garden, when the grouchy, bad-tempered ruler of the area, a Raafzi (Offshoot of Shia) by the name of Muhammad came along. Upon seeing an unfamiliar face he was filled with hate. As soon as Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi looked at him, he became calm, subdued, and lost his senses. Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi sprinkled some water on him; as soon as he came to his senses he (along with his family and friends) became completely devoted to Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi. They repented from the Raafzi and Shia faiths, became disciples of Hazrat Khwaja Sultan ul Hind, and presented all their wealth to him. Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi did not take a single penny and said, "This money has been obtained by tyranny and oppression, give it back to its rightful owners." The person did exactly that and through the companionship of Hazrat Khwaja Saheb obtained knowledge of the inner souls and was blessed with becoming a spiritual disciple of Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi.

**Ruling over hearts:** Even during the times when he was travelling, Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi used to fast most of the time. He used to keep a bow, arrow and flint, would hunt an animal, roast it and would break his fast.

A person named Hakeem Ziauddin lived in Balakh who did not believe in the spiritual excellences and wonders of Mystics. As fate would have it, he met Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi, who had hunted a heron and was roasting it. He realised the disease that he had in his heart and handed him a piece of the roasted meat. The person ate it, and as soon as he had eaten it, his state changed. An amazing revolution was taking place in his heart. As soon as he had calmed down a little, he fell at the feet of Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi and chose a life of serving him and became his disciple. He was a very famous doctor, yet he threw all his books of medicine into the river, became besotted with the Mystics, and spent his whole life addicted to spirituality.

Sarkaar Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi was granted by Rasool Allah Sallallohu 'Alaihi Wasallam ('Ataa e Rasool), as he himself had made him a spiritual phenomenon of his excellences and sent him to Hind. That is why his blessed presence was the catalyst for the propagation of Islam in the land of infidelity. Armies, soldiers, nor kings could match the beauty and truthfulness of Islam. Neither in books of history, nor in books of biography can we find the exact number of people who were so impressed by certain incidents, or by the qualities and excellences of Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi that they accepted Islam. We have to accept that Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi, his disciples, his followers and his devotees carried out extraordinary work to raise the flag of Islam in an infidel and polytheistic covered land like Hindustan. It is the blessings and graces of these saints that even after Pakistan and Bangladesh became two separate countries the current India contains at least 150 million Muslims, in whose veins the blood of Monotheism flows.

It is mentioned in 'Sutoor e Bala' that influential personnel from the army of Prithvi Raj accepted Islam at the hands of Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi, and the state of the masses can be determined from this. The effect of his propagation was felt in the whole country, but in Ajmer, Rajasthan, Delhi etc people accepted Islam directly at his hands. His disciples and followers served Islam and Humanity greatly in other parts of the country, whom we will mention later on.

In the book 'Dawat e Islam', which is a translation of Professor T.W. Arnold's book 'Preaching of Islam' it states:

'After arriving here (Ajmer), the first person whom he made a Muslim was one of the kings magicians. Very soon, he was surrounded by a huge number of disciples who gave up idol worship and accepted Islam because of his persuasion and teachings. His fame spread far and wide because of his standing as a religious leader, and upon hearing about his reputation, many Hindus came to Ajmer and became Muslims as a result of his persuasion. It is reported that when he stopped in Delhi on his way to Ajmer, 700 people accepted Islam at his hands.'

It is stated in 'Khazinat ul Asfiya' that wherever this beacon of truth and mysticism would travel to, people would flock to him like ardent lovers, and upon seeing the undeniable truth with their own eyes, they would become captivated and devoted to Monotheism. The real essence of his preaching was for the selfless love of humanity and to obtain the Pleasure of the Lord. He carried the burden of pain and desire to free the children of Adam 'Alaihis Salaam from self inflicted disputes, and allow them to reach the Lord.

**Unka Jo Kaam Hain Woh Ahle Siyaasat Jaaney  
Meyra Paighaam Mohabbat Hai, Jahan Tak Pohchain!  
(Whatever their vocation is, politicians would know  
My message is of love, however far it may reach)**



## Miracles of Khwaja Gareeb Nawaz

Rehmatullahe Ta'ala 'Alaihi

**Dead brought to life:** A lady came crying to Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi and stated that her son had been murdered by the ruler of the city. He felt sorry and went with his attendants to the place where the murder had occurred. He placed the head of the victim alongside the torso and said, "O person, if you have genuinely been killed unjustly, then by the Order of Allah, stand up!" As soon as he had said these words, the corpse started moving, stood up and came back to life. He fell at the feet of Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi, and joyfully left with his Mother. When the ruler of the city heard about this he started trembling, and he came and apologised.

**Six Chapattis:** A person came to Khwaja Fariduddin Ganj e Shakar and said, "I was living a life of poverty and scarcity, and I turned my attention towards Khwaja Gareeb Nawaz. I dreamt that he came and granted me six chapattis. From that day to this day, it has been sixty years, I receive as much money as I need every day, and my family and I spend our lives in comfort and affluence. Baba Fariduddin said, "That was not a dream, it was the Grace of the Lord that through the blessings of the circle of the Friends of Allah Ta'ala, your difficulties were removed."

**Knowledge of the Unseen:** One day Khwaja Gareeb Nawaz was contemplating the truth when a disciple said, "Sir, the ruler of the city has grieved me a lot and has also ordered me to be banished from the city." Khwaja Gareeb Nawaz asked where the ruler was. He was told that the ruler had gone on his horse somewhere. Khwaja Gareeb Nawaz said, "Go, he has fallen of his horse and has died." When he returned, this was the news that was being passed around.

**Tyrant Ruler became remorseful:** When Khwaja Gareeb Nawaz went to Sabzwar from Hiraat, he learnt that the ruler was a Shia and was a tyrant, who would kill people who named their children Abu Bakr or 'Umar. Khwaja Gareeb Nawaz learnt that he was very bigoted; his name was Yaadgar Mirza, and the place where he was staying also belonged to the ruler. Many people asked Khwaja Gareeb Nawaz not to sit there because the ruler was a great tyrant, but Khwaja Gareeb Nawaz paid no attention to them. Suddenly the ruler arrived there with great pomp and fanfare. He wanted to forbid Khwaja Gareeb Nawaz from sitting there but as

soon as he laid eyes on him, he fell unconscious. A state and feeling of terror and fear overcame not only him, rather upon all his colleagues and employees that were with him. None of the other people had the courage or audacity to move, but Khwaja Gareeb Nawaz was very kind hearted and compassionate. He got up and sprinkled water on the face of the ruler, who then regained consciousness. He repented and begged for forgiveness; all his colleagues, servants, etc also repented and became disciples of Khwaja Gareeb Nawaz. Yaadgar Mirza repented and furthermore gave all of his wealth, riches, and possessions in the path of Allah Ta'ala, as well as freeing all the slaves and handmaids. Look at the Grace and Blessings of Allah Ta'ala and His religion that a person, whose book of deeds was completely black, joined the groups of Angels in a split second; an enemy became a friend, and gained spiritual discipleship (Khilafat) and became a great Friend of Allah Ta'ala in Hiraat.

**Camels remained seated:** Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi had just arrived in Ajmer and was sitting and resting under some trees. A person came and told him to move because that is where the Rulers camels rested. Hazrat Khwaja Gareeb Nawaz got up and went and sat on the banks of lake Ana Sagar. The next day when the camel keepers tried to get the camels to stand up, they remained seated and would not stand. The Rulers staff became very worried and could not understand why the camels would not stand. Finally, they reached the conclusion that maybe this is the curse (bad-dua) of the mystic whom we forcibly removed from here yesterday. They all looked for Hazrat Khwaja Gareeb Nawaz and found him sitting on the banks of the lake. Once they had apologised to him, the camels stoop up from their places.

**From Jogi Jai Pal to 'Abdullah:** The Ruler of Ajmer, Prithvi Raj was extremely worried and distressed. In this state, he called the magician Jai Pal (who was the best and most famous magician in Hindustan). He took some deer skin (complete with the deer's hair, on which Mystics would sit and worship) along with 1500 other magicians, and hastily arrived in Ajmer for combat. They arrived in such a frightening manner that they had lions and snakes with them, and the magicians were all throwing flames of fire in front of themselves as they were marching. A great crowd was with Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi who all panicked when they saw this petrifying scene in front of them. Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi drew a fort (lines in the sand) around himself and his companions. The snakes started

approaching from one direction, the lions from another, whilst from above and in front, flames of fire were raining down. It was a horrifying scene; the citizens were shaking and trembling. No one was able to enter into the fort that Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi had drawn. He was busy in Salah, and once he had finished he took a handful of sand, blew on it, and threw it in the direction of the tyrants. As soon as he did that, all the snakes, lions, and flames disappeared. In the field (of battle) opposite stood a defeated and dejected Jai Pal. He had the ability to fly, and therefore started flying up into the sky. However, Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi ordered his sandals to attack him. The sandals attacked him and brought him down to the ground. Now Jai Pal became submissive, fell at the feet of Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi, begged for forgiveness, accepted Islam and reached great heights of spirituality; he was given the name 'Abdullah after accepting Islam. This is an example of the Grace of Allah Ta'ala, in that he changes the fortunes of extremely wretched people from bad to good in the blink of an eye.

**Became lifeless:** Someone complained to the king that some people of another religion have come and camped near our place of worship. The king ordered that they should be forcibly removed. When they came and surrounded the Muslims, Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi recited Ayatul Kursi on some sand and threw it at them. Whomever the grains of sand fell on became unconscious and froze. On the third day the king and citizens of the city gathered at the lake to worship. Ram Dev Mehnat moved forward to physically remove Hazrat Khwaja Gareeb Nawaz Rehmatullahe Ta'ala 'Alaihi, but as soon as Khwaja Saheb looked him in the eye, he was overcome with awe and fear. He immediately fell at the feet of Khwaja Saheb and accepted Islam. He was the first one to accept Islam who later on achieved a great status.



## **Spiritual Disciples (Khalifas) of Khwaja Gareeb Nawaz**

Rehmatullahe Ta'ala 'Alaihi

Hazrat Sultan ul Hind, Khwaja Gareeb Nawaz 'Alaihir Rahmah passed away in 627 A.H. Following his demise, his disciples, devotees, and followers took the message of Islam to all corners of the country. In 'Seerul Aqtaab' it states that Hazrat Khwaja Saheb has 13 spiritual disciples (Khalifas). However, according to the author of 'Khazinatul Asfiya,' Hazrat Khwaja Saheb had 21 spiritual disciples, whose names are as follows:

1. Hazrat Khwaja Outbuddin Bakhtyar Kaaki 'Alaihir Rahmah (Delhi)
2. Hazrat Khwaja Fakhruddin, beloved son of Hazrat Khwaja Saheb 'Alaihir Rahmah (Sarwar Shareef)
3. Hazrat Khwaja Burhanuddin 'Urf Badr 'Alaihir Rahmah (Badr Shareef)
4. Hazrat Shaikh Wajihuddin 'Alaihir Rahmah (Hiraat)
5. Hazrat Khwaja Burhanuddin Arab Badr 'Alaihir Rahmah (Ajmer)
6. Hazrat Shaikh Ahmed 'Alaihir Rahmah (Ajmer Shareef)
7. Hazrat Shaikh Mohsin 'Alaihir Rahmah
8. Hazrat Khwaja Sulaiman Ghaazi 'Alaihir Rahmah
9. Hazrat Shaikh Shamsuddin 'Alaihir Rahmah
10. Hazrat Khwaja Hasan Khayyaat 'Alaihir Rahmah
11. Hazrat 'Abdullah (whose name used to be Jai Pal) 'Alaihir Rahmah
12. Hazrat Shaikh Sadruddin Kirmaani 'Alaihir Rahmah
13. Hazrat Bibi Haafiza Jamaal, beloved daughter of Hazrat Khwaja Saheb 'Alaihir Rahmah (Ajmer Shareef)
14. Hazrat Shaikh Muhammad Turk Naarooni 'Alaihir Rahmah (Delhi)
15. Hazrat Shaikh 'Ali Sanjari 'Alaihir Rahmah
16. Hazrat Khwaja Yaadgaar 'Ali Sabzdaari 'Alaihir Rahmah
17. Hazrat Khwaja 'Abdullah Bayaabaani 'Alaihir Rahmah
18. Hazrat Shaikh Mutaa 'Alaihir Rahmah
19. Hazrat Shaikh Waheed 'Alaihir Rahmah
20. Hazrat Shaikh Mas'ood Ghaazi 'Alaihir Rahmah (Note: This is not the same person as Hazrat Saalaar Mas'ood Ghaazi Behraaychi)

Amongst the people who propagated and spread the religion of truth to all parts of India after Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah, the blessed names of Hazrat Khwaja Outbuddin Bakhtyar Kaaki, and Shaikh Hameeduddin Naagori shine like the resplendent full moon. It is an undeniable fact that that was an era in which Muslims ruled over the land of Hind. On the one hand, under the shadow of the sword, Muslim rulers were correcting and rectifying an ancient, archaic political system; whilst on the other hand, the mystics of spirituality, and specifically Hazrat Khwaja Gareeb Nawaz and his disciples, were sowing the seeds of Islamic knowledge in the hearts of people with their character, manners and service to humanity. Their well wishes, compassion, and affection captured the hearts of people, who entered the folds of Islam in huge numbers.

**Passing away:** On the night of his passing, certain Friends of Allah Ta'ala saw Rasool Allah Sallallahu 'Alaihi Wasallam in their dreams, who said, "Mo'inuddin if a Friend of the Lord, I have come to welcome (receive) him."

On 6<sup>th</sup> of Rajab 627 A.H. (corresponding to Saturday 21<sup>st</sup> May, 1229), after 'Isha Salah, Hazrat Khwaja Gareeb Nawaz closed the door to his quarters and prohibited anyone from entering. The attendants remained outside the quarters all night, and they heard many different sounds and noises coming from inside the room. In the latter part of the night, the sounds stopped. When it was time for Fajr Salah and the door did not open as was customary, it was forcibly opened by the attendants. They saw that Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah had passed away, and on his forehead was written in divine letters, "He is a beloved of Allah, and died in love of Allah." Inna Lillahi Wa Inna Ilayhi Raaji'oon (We are belongings of Allah and we are to return to Him alone)

**Chamaney Key Taa Qayamat Gul Aw Bahaar Baadaa  
Sanamey Key Bar Jamaash Do Jahaan Nisaar Baad**

**Such a garden whose flowers remain fresh and mellow forever  
Such beauty that the universe remains devoted to it forever**

**Family:** Hazrat Sarkaar Gareeb Nawaz 'Alaihir Rahmah performed Nikah 2 times. He had two sons, Hazrat Khwaja Fakhruddin Abul Khair, Hazrat Khwaja Hisaamuddin Abu Saalih, and one daughter, respectable Lady Haafiza Jamaal with his first wife. He was blessed with one son, Hazrat Khwaja Zia-uddin Abu Sa'eed, with his second wife.

All of the children of Sarkaar Gareeb Nawaz 'Alaihir Rahmah were highly acclaimed scholars, pious, and great mystics, thereby attaining an exalted position of proximity and closeness to Allah Ta'ala. Even today, there are fountains of blessings that emanate from their blessed resting places.

The spiritual family (Tareeqat e Silsila) of Sarkaar Gareeb Nawaz 'Alaihir Rahmah spread throughout the whole world through Qutbul Aqtaab, Sarkaar Khwaja Qutbuddin Bakhtyar Kaaki 'Alaihir Rahmah, who had pledged allegiance on the pious hands of Gareeb Nawaz 'Alaihir Rahmah at the age of 14.

**Centre point of love for hearts:** The blessed resting place of Gareeb Nawaz 'Alaihir Rahmah is the centre point of love for hearts in Hind. Visiting the blessed Mausoleum of Hazrat Gareeb Nawaz has been the destination and aim for convoys of people, in all generations, from all regions of the land. Even in this era, that is the destination of desire for all those who live in Hind. Regardless of faith or beliefs, the heads of all people have bowed in respect at the court of Gareeb Nawaz 'Alaihir Rahmah; heads are bowed today, and will remain bowed until the Day of Judgement. The resting place of Khwaja Saheb has forever remained a cradle to comfort hearts, attract souls, and subjugate minds of the rich, poor, pious, sinful, scholar, illiterate, mystic, lunatic, ruler, subject, king, beggar, inebriated, and alert equally.

From the Muslim rulers to the British sovereigns, by paying respect to the God given greatness of Hazrat Khwaja Saheb, all have put their seal of approval on the fact that he is the real ruler.

## **Rulers of Hind in the court of Khwaja Saheb**

Rehmatullahe Ta'ala 'Alaihi

**Mahmood Khalji (check spelling n pronunciation plz):** He was very devoted and loved Gareeb Nawaz 'Alaihir Rahmah tremendously. He displayed his love and respect by building the dome and the adjoining Mosque.

**Emperor Akbar:** He also presented himself in the court of Gareeb Nawaz 'Alaihir Rahmah and displayed great love and respect. A sign of his respect is the establishment of an endowment for the mausoleum.

**Jahangir:** Like his father, Jahangir also used to present himself in the court of Gareeb Nawaz 'Alaihir Rahmah with great respect and devotion. He also attended the 'Urs Mubarak (death anniversary) in 1024 A.H. and spent half of the night listening to the Qawwali gathering on 6<sup>th</sup> Rajab. He himself writes, "I stayed there for half the night; the attendants and the mystics were in a state of ecstasy."

**Emperor Shah Jahan:** The devotion of Emperor Shah Jahan is evident from the historical buildings he had built at Darbaar e Mu'alla and on the banks of lake Ana Saagar in the city of Ajmer.

**'Aalamgir Aurang Zaib Rehmatullahe Ta'ala 'Alaihi:** Hazrat Aurang Zaib 'Aalamgir Rehmatullahe Ta'ala 'Alaih was not only a worldly ruler, he was also punctual and strict in upholding the laws and rules of Islam. He also attended the court of Gareeb Nawaz 'Alaihir Rahmah many times, and presented great offerings to show his respect and devotion.

As well as Emperors and Rulers, many princes, governors, lords, and non-Muslim rulers and kings have attended the court of Gareeb Nawaz 'Alaihir Rahmah, among whom the Prince of Hyderabad, chief Prince of Jodhpur, and chief Prince of Gawaaliya are most famous.

## Sayings and Teachings of Huzoor Gareeb Nawaz

Rehmatullahe Ta'ala 'Alaihi

### Huzoor Gareeb Nawaz has said:

1. Salah is ascension for the believers. It is a secret that a slave tells his Lord and Sustainer. One who fulfils this duty will be liberated.
2. Allah Ta'ala fulfils a thousand needs of the person who feeds the hungry, he is given freedom from Hell, and a palace is prepared for him in Paradise.
3. The person who swears a false oath has ruined his home; blessings and goodness leave that home.
4. In the eyes of Mystics, the greatest sin is to tease and harass a fellow Muslim unnecessarily. There is no greater sin and leads to the Displeasure of Allah Ta'ala and Rasool Allah Sallallohu 'Alaihi Wasallam.
5. It is worship for children to look at their parents as it is stated in Hadith that children who look at their parents for the Pleasure of Allah Ta'ala, are rewarded the equivalent of performing a pilgrimage. Allah Ta'ala writes the reward for worshipping thousands of years and forgives the son who kisses his Mother's feet.
6. There is no greater obedience in the sight of Allah Ta'ala than helping the helpless and downtrodden, fulfilling the needs of the needy, and feeding the hungry.
7. It states in a Hadith that companionship has a great effect, therefore, keep the companionship of pious people.
8. Surah Fatiha should be recited in abundance for fulfilment of needs.

### Some more incantations

**For increased vision:** Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah states that recite the following 3 times after Salah, blow on the fingers, and rub on the eyes. Sight will not be reduced, rather, any damage that has already occurred, will disappear:

**'Was Samaa-a Banay-naahaa Bi-aydiw Wa-Inna Lamoo-Si'oona Wal Arda Farash-naahaa Fani'mal Maahidoon.'**

**For Fulfilment of needs:** Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah states that such a person should engrave the following verses on a ring and keep it with them:

**'Wa-Iy Yakaadul Latheena Kafaroo Layuz-Likoonaka Bi-Absaarihim Lammaa Sami-'uth Thikra Wa Yaqooloona Innahu Lamaj-noon. Wamaa Huwa Illa Thikrul Lil 'Aalameen.'**

**To find anything that is lost:** Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah states that if you recite the following verse before searching for anything that is lost, then Insha Allah you will find it, or you will receive a better replacement from the unseen world:

**'Wa Minan Naasi May Yattakhitho Min Doonil Laahi Andaaday Yohib-boonahum Kahub-billah, Wal-latheena Aamanoo Ashad-do Hubbal Lillahi Wa Lau Yaral Latheena Zalamoo Ith Yaraunal 'Athaab Annal Quwwata Lillahi Jamee-'aw Wa Annala Laaha Shadeedul 'Athaab.'**

**For repayment of debts:** Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah states that by reciting the following seven times each morning and night, Insha Allah debts will be repaid:

**'Rabbi Habli Mil Ladunka Thurriy-yatan Tayyibatan Innaka Sami-'ud Du'aa.'**

**Removal of troubles and calamities:** Hazrat Khwaja Gareeb Nawaz 'Alaihir Rahmah states that reciting the following verses will give freedom from troubles and calamities:

**'Inna Fee Khalqis Samaawaati Wal Ardi...'** until the end of the chapter. (Surah Aal e Imran, Verses 190-200, 4<sup>th</sup> Sipaara, 11<sup>th</sup> Ruk'u)

Sources & References: Monthly Yaaseen Sultan ul Hind Edition, Mo'in ul Arwaah, Hindustan & Islam, Monthly Istiqamat 1<sup>st</sup> Edition.



## OBTAIN RELIGIOUS KNOWLEDGE

It is compulsory for all Muslim men and women to obtain religious knowledge. Studying and reading books, newsletters, magazines etc. is a way of increasing knowledge. If you want to increase your knowledge, you should study the books and writings of the Scholars of Ahle Sunnat and the writings of Ameer e Sunni Dawat e Islami, Hazrat Maulana Shakir 'Ali Razvi Noorie. Specifically reading and studying "**Barkaath e Shariat Parts 1 & 2**" will be very beneficial, which cover the topics listed below and are both now available.

### **Barkaath e Shariat Part 1**

- \* Faith
- \* Salaah
- \* Benefits of Congregation
- \* Warnings for Missing Salaah
- \* Fasting
- \* Poor-due (Zakat)
- \* Pilgrimage (Hajj)
- \* Remembrance of Allah
- \* Rights of Parents
- \* Good Relations
- \* Rights of Neighbours
- \* Condemnation of Backbiting
- \* Pride & Arrogance
- \* Jealousy
- \* Lying

### **Barkaath e Shariat Part 2**

- \* Blessings of the Qur'an
- \* Benefits of Du'ood
- \* Inviting to Good
- \* Knowledge & Scholars
- \* Repentance & Forgiveness
- \* Respects of the Mosque

#### Contact Address

### **Maktab e Taibah**

Ismail Habib Masjid,  
126 Kambekar St,  
Mumbai-3

Tel: 0091 22 23434366

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## ***Maktab e Taibah***

Ismail Habib Mosque, 126 Kambekar St  
Mumbai, 3.

Tel: 0091 22 23434366

## ***Markaz S.D.I.***

Noor Mosque, Noor St.  
Preston. U.K.

Tel: 0044 1772 881786

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### **SUNNI DAWAT E ISLAMI**

Ismail Habib Masjid

126, Kambekar Street, Mumbai

400 003 (India)

E-mail : [info@sunnidawateislami.net](mailto:info@sunnidawateislami.net)

Website : [www.sunnidawateislami.net](http://www.sunnidawateislami.net)



It is reported in Sahih Bukhari that Hazrat Abu Hurairah Radiallaho Ta'ala 'Anhu Narrated that Rasool Allah Sallalloho 'Alaihi Wasallam said, "Allah Ta'ala has stated that 'the person who has hostility towards My Friends, I am informing them that they have waged war on Me, and amongst the deeds through which My slave tries to achieve closeness to Me, the most beloved to Me are those deeds which I have made compulsory on him. When My slave constantly seeks My closeness through voluntary deeds, I begin to love him, and when My love increases, I become his ears through which he hears, and his eyes through which he sees, and his arms with which he holds, and his legs with which he walks. If he desires something from Me, I grant it to him, and if he desires protection, I protect him.

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