



پراسرار بھکاری (English)

# MYSTERIOUS BEGGAR

Translated into English by  
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tarooqat, 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  
أَتَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Du'a for Reading the Book

**R**ead 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 وَاَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O 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-Mustatraf, vol. 1, pp. 40*)

#### Note:

Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

پُرَاسَرارِ بَہِکَاری

Purasrar Bhikari

## Mysterious Beggar

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَکَاتُهُمُ الْعَالِیَہ in Urdu. **Majlis-e-Tarajim** (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 [Sawab].

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## **Mysterious Beggar**

An English translation of ‘Purasrar Bhikari’



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Mysterious Beggar\*

No matter how lazy Satan makes you feel, read this booklet completely. You will be surprised to have read it, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

## Excellence of Salat-‘Alan-Nabi ﷺ

The Rasool of Rahmah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Salat upon me in abundance in the world.’ (*Firdaus-ul-Akhbar, vol. 5, pp. 375, Hadees 8210*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## 1. Mysterious Beggar

A person reported: I went to Madina-tul-Awliya Multan and visited the glorious shrine of Ghaus Baha-ul-Haq Wad-Deen

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\* Some years ago, this incident was published in a Gujrati newspaper as a true story. I found it to be containing a great lesson to learn. Therefore, I have mentioned it from my memory with some amendments so that it serves as a great lesson for Islamic brothers and sisters. (Sag-e-Madinah)

Zakariyya Multani رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ to offer my Salam. Having offered Fatihah, as I was about to leave, I saw a person who was busy with prayer. I stood still, surprised. He was a tall and extremely weak man with disappointment visible on his face. What surprised me and made me stand still is that he had a mug hanging on his belly with a strip tied around his neck. He had also dipped the fingers of his right hand into the mug. As I closely looked at his face, I recognized him. I waited until he finished praying. I then said Salam to him. Replying to my Salam, he looked at me carefully and recognized me. For a moment, a smile came across his lips and vanished immediately. He then became sad again.

I asked him the reason for hanging the mug on his belly and dipping the fingers of his right hand into it. Upon this, he heaved a heavy sigh and told his story in these words: I had a small grocery shop. One day, a beggar came to me and begged for money. I gave him a coin and he returned, praying for me. The next day, he came again, took the coin from me and went back. Now he used to come every day and I also used to give him something each day. Sometimes, he used to stay at my shop for a little while and tell me the tale of his woes. Listening to his sad story, I felt great pity for him. I now had deep sympathy with him and had developed close friendship with him. Time continued to fly.

Unexpectedly, he did not come to me for many days. I became worried about him thinking that he may have fallen ill; otherwise,

he would have certainly come to me. I had not seen his home. All I knew was that he lived alone in a cottage in a deserted area outside the city. Anyway, searching for his cottage, I somehow reached it. As I entered it, I saw pieces of old rags, scattering everywhere. At one side were some broken pots. In short, each and everything in the cottage showed destitution. At another side, he was lying on a broken bedstead, moaning in pain. He was severely ill and it seemed that he would not recover. Saying Salam to him, I stood beside his bedstead. Opening his eyes, he looked towards me. His eyes shone a little bit. He then gestured to me to sit beside him; I sat. With great difficulty, he said in a low voice, 'Brother! Please forgive me. I have cheated you many times.'

Surprised, I asked, 'How?' He said: All the tales of woes I told you were false and I have been begging people for money using the same trick. Now there is obviously no chance of me remaining alive, so I am going to inform you about the real situation: I was born in a middle class family. I got married and became the father of children as well. Workshy as I was, I got into the habit of begging. My wife hated this means of livelihood and we often had a row with each other for the same reason. As time passed, my children became young. I provided them with high quality education and they got top jobs. Now they were also annoyed with me. They strongly insisted that I give up begging but I was compelled by my habit. I loved wealth too much and did not want to leave the unearned income. At last,

the gap between us widened. I abandoned my wife and children and started living in this cottage in the deserted area.

Having said this, he pointed towards a heap of rags at a corner of the cottage and said, 'Remove rags from here and you will see four sacks beneath them. Open one of the sacks.' I did as was told. As soon as I opened the sack, I stared at it with wide-eyed amazement because the entire sack was full of the bundles of notes. It was a considerable amount of money. Now he appeared to me a very mysterious beggar. He said, 'All of these four sacks are full of notes. My brother! Look! I have trusted you and have told you my secret. Now you will have to fulfil my will, will you?' I assured, so he said, 'Look! I love wealth very much. I abandoned my family and home. Neither I ever ate something delicious nor did I ever wear expensive clothing just to hoard money. I derived pleasure from looking at this wealth.'

Then, after a pause, he said, 'Would you please bring me some bundles of notes so that I kiss them.' Taking out some bundles of notes from the sack, I stretched my hand towards him. Suddenly, his eyes lit with pleasure and he took the bundles with trembling hands. Then, placing them on his chest, he began to kiss each bundle of notes one by one. While kissing each bundle of notes and touching it to his eyes, he said, 'I am telling you the most confidential will of mine which you must fulfil. Somehow or other, you will have to bury with me all of these four sacks of notes.' I promised to fulfil his will.



He was still kissing the notes very wistfully when a terrible scream echoed from his mouth. I began to tremble with fear. The notes fell from his hand which was now hanging down the bedstead. His head turned towards the other side and his soul left his body.

I collected myself soon. Then, picking up the notes from his chest and the ground, I put them back into the sack. Closing the sack properly, I hid all the four sacks under the rags again. Then, along with some men, I shrouded him. Using a pretext, I had a large grave dug and buried all the four sacks with him as per his will.

After a period of time, I suffered loss in my business so much that I was burdened with heavy debt. The creditors were a pain in the neck. I could not find any means of paying off the debt. One day, I thought about my old friend – the mysterious beggar. I regretted to have buried a huge amount of money with him and thought that I was foolish enough to act upon his will. Certainly, his wealth must not have benefitted him in his grave at all after his death. If I had kept that wealth, I would certainly be rich today. Seizing the opportunity, Satan also gave me suggestions, whispering, ‘Don’t worry. The wealth would still be safe in the grave because you have not told anyone about it yet. You have only buried those sacks in the grave using a pretext. You can still find them in the grave.’ Encouraged by this satanic suggestion, I firmly intended to obtain those sacks of notes no matter whatever happens.

One night, taking a pickaxe, etc. with me, I reached the graveyard. I was now standing near his grave. The entire graveyard was horrifyingly deserted with deadly silence prevailing everywhere. My heart was beating fast with some terrible fear and I was drenched in sweat. At last, plucking up the courage, I hit the grave with the pickaxe. After I hit it twice or thrice, I largely overcame my fear. After digging for a little while, I succeeded in making a normal-sized hole. I was now to put my hand into the grave but then I began to lose courage. My body was trembling with horror and terror and I was overcome with different types of frightening thoughts. My conscience also pricked me. It was as if it said, 'Go back and do not destroy your afterlife by Haraam wealth.'

But, at last, greed dominated me and the crazy dream of becoming rich encouraged me, making me have such thoughts as *just have a little more courage and your wish will be fulfilled*. Alas! The intoxication of wealth had utterly blinded me to the consequences. I put my right hand into the hole. I was now groping<sup>1</sup> for the sack when a flame of fire touched my hand. A deafening scream came from my mouth in pain and echoed in the deserted graveyard. At once I took out my hand from the grave and ran away. My hand was badly burnt and I was feeling a severe burning sensation in it. I repented to the Almighty with tearful eyes. However, I could not get rid of the burning

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<sup>1</sup> To feel something with your hands.

sensation of my hand. I have so far consulted with countless doctors and herbalists and have received the treatment recommended by them but the burning sensation of my hand does not go away. However, I feel some relief when I put my fingers into water. This is the reason why I keep the fingers of my right hand dipped in water all the time.

Having listened to this heart-rending story, I became totally disinterested in the world. I began to hate the wealth of the world and the following Ayahs of the Holy Quran involuntarily came to my mind:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

*Allah's Name (I) begin with, the Most Beneficent,  
the Most Merciful.*

أَلْهَكُمُ التَّكَاثُرُ ۚ حَتَّىٰ زُرْتُمُ الْمَقَابِرَ ۗ

*The desire to seek more wealth has kept you neglectful (from the remembrance of Allah and His commands). Until you (died and) reached the graves.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 30, At-Takasur, Ayah 1, 2)*

Dear Islamic brothers! Did you see? Love for wealth caused so much destruction. The beggar died while kissing his Haraam wealth and his friend was also inflicted with terrible suffering

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when trying to get that wealth. May Allah عَزَّوَجَلَّ forgive the sins of the mysterious beggar as well as those of his friend and grant them forgiveness without accountability! May Allah عَزَّوَجَلَّ also answer these prayers for us!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Jahan mayn hayn 'ibrat kay her soo numunay*

*Magar tujh ko andha kiya rang-o-boo nay*

*Kabhi ghor say bhi yeh daykha hay tu nay*

*Jo aabad thay woh mahal ab hayn soonay*

*Jagah jee laganay ki dunya nahin hay*

*Yeh 'ibrat ki ja hay tamashah nahin hay*

*Translation: There is admonition everywhere in the world but you have been blinded by its fake beauty. Have you ever carefully seen that the palaces that were full of glamour once are now deserted ones? The world is not a place to enjoy but to learn lessons.*

## **Wealth can bring medicine, not cure**

Dear Islamic brothers! The above hair-raising story contains a great deal of Madani pearls of admonition for us. Those who are always consumed by greed for wealth, those who do not care about Halal and Haraam when earning and hoarding wealth, those who miss congregational Salah and even the

Salah due to being busy with their business and those who wish to live a happy life merely by means of wealth should all learn a lesson from it.

Remember! One can buy medicine but not cure. Wealth can bring friends but not loyalty. Wealth can become a cause of destruction but cannot save from death. Wealth can bring fame but not respect.

Dear Islamic brothers! The above hair-raising story also contains Madani pearls of lesson for habitual beggars. Remember! 'Professional begging' is a Haraam deed leading to Hell. One who begs unnecessarily seeks fire of Hell for himself. The more money he gets, the more deserving of fire he will get. Read four sayings of Beloved Mustafa ﷺ in this regard:

1. The person who begs people for something whereas he is neither starving nor does he have a family that he cannot support, so he will come on the Day of Judgement with no flesh on his face. (*Shu'ab-ul-Iman, vol. 3, pp. 274, Hadees 3526*)
2. The person who begs for anything unnecessarily, it is as if he eats a burning coal.  
(*Al-Mu'jam-ul-Kabeer, vol. 4, pp. 15 Hadees 3506*)
3. One who asks for anything to increase his wealth actually asks for burning coal. It's up to him whether he asks for more or less. (*Sahih Muslim, pp. 518, Hadees 1041*)

4. The person who asks people for anything to increase his wealth, so that is a hot stone of Hell. It's up to him now whether to ask for more or less. (*Al-Ihsan Bittarteeb Sahih Ibn Habbaan, vol. 5, pp. 166, Hadees 3382*)

## 2. Flames and smoke from grave\*

He used to offer Salah regularly five times. Besides being wealthy, he was also very generous and used to help the poor and the widows whole-heartedly. He also afforded the expenses of the marriages of many poor youths who had no parents. Moreover, he had also performed Hajj. On a morning in 1973, he passed away. As he was very sociable and well-mannered, the local people were very impressed with him. There were a huge number of mourners and there was also a crowd of people in his funeral procession. All the people came to the graveyard where a grave was prepared.

As the dead body was brought to be buried in the grave, something terrible happened. The grave closed itself. All the people were astonished. The ground was dug again. As the dead body was about to be lowered in the grave, it closed itself once again. People were surprised and worried. This happened another time. At last, burial took place in the fourth attempt. Having recited Fatihah, people returned. They had now gone

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\* This hair-raising incident was published as a true story in the newspaper 'Nawa-e-Waqt'. Here is a summary of it with some amendments for the sake of providing admonition. (Sag-e-Madinah)

only a few steps. Suddenly, it felt like the ground was shaking violently. People turned back involuntarily and were taken aback by the terrifying scene. Alas! Cracks had appeared in the grave with flames of fire and smoke rising from it. The sound of crying was clearly coming from the grave. Seeing this frightening scene, all people lost control and ran away as fast as possible.

Everyone was very surprised and extremely worried. He was apparently a pious, generous and well-mannered person. So what could be his crime that resulted in such severe punishment in his grave? After information was sought, it turned out that the deceased was very intelligent since his childhood. His parents provided him with high education. After the completion of his education, he got a job in a government department by giving bribes or using influence. He got addicted to bribes. He bought a plot with the same money he had taken in bribes. He had performed Hajj and used to show generosity spending the same Haraam wealth. We seek refuge of Allah ﷻ from His wrath and displeasure.

*Husn-e-zaahir per ager tu jaye ga*

*'Aalam-e-faani say dhoka khaye ga*

*Yeh munaqqash saanp hay das jaye ga*

*Ker na ghaflat yaad rakh pachtaye ga*

*Aik din merna hay aakhir maut hay*

*Ker lay jo kerna hay aakhir maut hay*

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Dear Islamic brothers! Did you see the catastrophic consequences of earning Haraam wealth? Remember! According to a Hadees, the one who gives and the one who takes bribes are both Hell-dwellers. *(Al-Mu'jam-ul-Awsat lit-Tabarani, vol. 1, pp. 550, Hadees 2026)*

### **Charity from Haraam earnings is not accepted**

Good deeds performed using Haraam wealth are not accepted because Allah **عَزَّوَجَلَّ** is Pure and accepts only pure things given in His path. The Beloved and Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'One who earns Haraam wealth and gives it in charity, it will not be accepted from him. If he spends it, there will be no blessing in it. And if he leaves it behind, it will become a means of him entering Hell.'

*(Sharh-us-Sunnah lil-Baghawi, vol. 4, pp. 205-206, Hadees 2023)*

### **Destructive effects of Haraam morsel**

It is narrated that when a Haraam morsel reaches the stomach of a descendant of Aadam, so every angel of the earth and the sky will curse him until that morsel remains in his stomach. And if he dies in the same state, Hell will be his abode.

*(Mukashafa-tul-Quloob, pp. 10)*

## **3. A crooked grave**

On 27<sup>th</sup> Jumadal Awwal 1411 Hijri, a police officer's body was brought to the Ratta-Amral graveyard in Rawalpindi. When



his body was to be buried, the grave suddenly became crooked! At first, everyone blamed the grave-digger for it. Anyway, they dug another grave. When the body was being buried, the grave became crooked again! People became scared and worried. The same thing happened for the third time. The grave would become so crooked that burial could no longer remain possible. Finally, the attendees of the funeral prayed for his forgiveness and decided to bury him in the grave at any cost. Even though the fifth grave was also crooked, but they pushed the body into the grave and managed to bury him. We seek refuge of Allah عَزَّوَجَلَّ from His wrath and displeasure.

*Ajal nay na Kisra hi chora na Daara*

*Isi say Sikandar sa faateh bhi haara*

*Her ik lay kay kya kya na hasrat sidhara*

*Para reh gaya sab yunhi thaath saara*

*Jagah jee laganay ki dunya nahin hay*

*Yeh 'ibrat ki ja hay tamashah nahin hay*

Dear Islamic brothers! A great lesson can be learnt from the terrifying incidence of the police officer. Allah عَزَّوَجَلَّ knows what sins the police officer had committed which resulted in him facing this punishment, becoming a means of lesson for people to learn from. Those who seek high posts, power and authority should read the following narration carefully:

## Bottom of Hell

Sayyiduna ‘Abdullah Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated that the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: One who becomes a ruler of ten people and continues to make decisions among them, will be presented in such a state on the Day of Judgement that his hands would be tied to his neck, regardless of whether people had liked or disliked his decisions. If he would have made decisions (in the world) as per the commandment revealed by Allah عَزَّوَجَلَّ, avoiding bribery and cruelty, then Allah عَزَّوَجَلَّ will grant him release. And if he would have made decisions against the commandment revealed by Allah عَزَّوَجَلَّ, indulging in bribery and injustice, then his left hand would be tied with his right hand and he would be thrown into Hell. He would not reach the bottom of Hell even after five hundred years. *(Al-Mustadrak lil-Haakim, vol. 5, pp. 140, Hadees 7151)*

### 4. The deceased sat upright

Read the following horrifying story of a cloth trader from Jauharabad (Tando Adam, Pakistan) and tremble with fear: According to a newspaper report, a deceased was brought to the graveyard. As the Imam started the funeral Salah, the deceased sat upright! People got frightened and ran away. The Imam also broke the Salah and, with the help of some people, made the deceased lie down. That happened three times. The Imam asked the relatives of the deceased whether he was a usurer [i.e. interest earner]. They replied in the affirmative. Then Imam

refused to lead the funeral Salah! When people placed the body into the grave, it deeply sunk into the ground. People covered it with soil and went home without offering Fatimah. We seek refuge of Allah ﷺ from His wrath and displeasure.

*Sood-o-rishwat mayn nahusat hay bari*

*Aur dozakh may saza hogi kari*

*Interest and bribes are very disgusting  
Punishment in Hell would be excruciating*

## Four narrations in condemnation of usury

### [interest earnings]

Dear Islamic brothers! These types of horrible incidents are shown so that people feel fear from the consequences of sins and so that they get motivated to follow the path of Sunnah. In addition to these punishments which are sometimes shown to people with the purpose of admonishing them, there might be other horrible punishments for sinners. The above horrible incident mentions that the deceased was an interest earner. Indeed interest is extremely disastrous. Read the following four Ahadees in this regard:

1. It is mentioned in the book *Sahih Muslim: The Holy Nabi ﷺ* cursed the one who takes and pays interest, records it and becomes a witness to it, and he ﷺ then said, 'They all are equal.'

*(Sahih Muslim, pp. 862, Hadees 1598)*

2. It is mentioned in the book *Sunan Ibn Majah* that the Holy Nabi ﷺ said: Interest is a combination of seventy three sins. The least of them is that a man fornicates with his mother. (*Sunan Ibn Majah, vol. 3, pp. 72, Hadees 2274, 225*)
3. It is stated in the book *Musnad Imam Ahmad Bin Hanbal*: If anyone deliberately consumes a dirham of interest, it is more severe than committing fornication thirty six times. (*Musnad Imam Ahmad Bin Hanbal, vol. 8, pp. 223, Hadees 22016*)
4. It is stated in the book *Sunan Ibn Majah*: The Beloved and Blessed Rasool ﷺ has stated: On the night of Ascension, I came across such people whose bellies were like houses with snakes in them which were also visible from the outside of their bellies. I asked Jibra'eel (عليه السلام), 'Who are these people?' He replied, 'They used to take usury [i.e. interest earnings].'  
(*Sunan Ibn Majah, vol. 3, pp. 71, 72, Hadees 2273*)

Commenting on the above mentioned Hadees, the renowned commentator of the Quran Mufti Ahmad Yar Khan رحمه الله تعالى عليه has stated, 'Today, if there is a small worm born in the stomach of a person, his health deteriorates causing him severe pain. Then ponder what his condition will be if his stomach is filled with snakes and scorpions! We seek refuge of Allah (عَزَّوَجَلَّ) from this torment.' (*Mirat-ul-Manajih, vol. 4, pp. 259*)

## 5. Grave full of scorpions

In a village, a barber was on his deathbed. People said to him, ‘Recite the Kalimah<sup>1</sup>’ but he did not reply. Someone asked him again, ‘Recite the Kalimah’. Allah ﷻ forbid, he swore<sup>2</sup> at the Kalimah due to the severities of death. After a little while, he died. When people were burying him, they screamed out because the grave was full of scorpions. The grave was filled up with soil and another was dug but it was also full of scorpions. At last, they put the body of the barber in the grave and closed it. We seek refuge of Allah ﷻ from His wrath and displeasure.

### Earnings from shaving beard is Haraam

Those barbers who earn a living by committing the horrific misdeed of shaving the beard, a great Sunnah, or trimming it less than a fist-length should learn a lesson from this terrible incidence. Furthermore, also remember that the earnings from shaving or trimming the beard less than a fist-length are

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<sup>1</sup> This is a wrong way to ask the dying person to recite the Kalimah. The correct way is to get closer to him and to start reciting the Kalimah aloud so that he also remembers it.

<sup>2</sup> It is stated on page 158 of the fourth part of the book ‘Bahar-e-Shari’at’: Allah ﷻ forbid, if a person utters words of disbelief at the time of his death, the ruling of disbelief will not be applied to that person as it is possible that he may have lost his wisdom due to the agonies of death and uttered these words in the state of unconsciousness. (*Durr-e-Mukhtar, vol. 3, pp. 96*)

Haraam and impure. Along with that, those who have their beard shaved or trimmed less than a fist-length should fear from Divine wrath because this deed of theirs is Haraam.

It is stated on page 259 of the first volume of the book '*Waqar-ul-Fatawa*': Shaving the beard is Haraam. Doing this work or having it done by someone else is also Haraam. Earnings from it are also Haraam.

### **Shar'i rulings on Haraam wealth**

There are two categories of Haraam wealth:

1. The Haraam wealth obtained from theft, bribes, usurpation or similar means. The one getting it does not actually become its owner at all. It is Fard by Shari'ah that this wealth must be given back to its real owner. If the owner has died, it must be given to his heirs. If they cannot be traced, then it must be given to [Shari'ah-declared] Faqeer in charity without the intention of reward.
2. The other is the Haraam wealth after having possession of it, the possessor gets the impure ownership. This is the wealth obtained by some unlawful contract such as interest money or earnings from shaving the beard or trimming it less than a fist-length, etc. The same above ruling applies to it. However, there is a difference that it is not Fard to return it to its owner or his heirs. It can be

given to [Shari'ah-declared] Faqeer in charity without the intention of reward even in the beginning. However, it is preferable to give it to its owner or to his heirs.

*(Fatawa Razawiyyah, vol. 23, pp. 551-552)*

*Ker lay taubah Rab ki rahmat hay bari*

*Qabr mayn wernah saza hoga kari*

*Repent as the mercy of Lord is immense  
Or punishment in the grave would be intense*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### **Madani parable of self-sacrifice**

Briefly mentioned here is a Madani parable of an Islamic sister. Dawat-e-Islami is a global and non-political movement for the preaching of Quran and Sunnah. Its weekly Sunnah-inspiring Ijtima' for Islamic sisters took place on 22<sup>nd</sup> Safar-ul-Muzaffar 1428 Hijri (12 March 2007) in an area of Bombay. At the end of the Ijtima', a new Islamic sister came to a responsible Islamic sister and told her that she had lost her slippers. Making an individual effort, the responsible Islamic sister offered her own slippers to the new Islamic sister. Another Islamic sister, who had been in the Madani environment for approximately 7 months, came forward and said, 'Can't I make such a little sacrifice for

Dawat-e-Islami?’ She took off her slippers and insistently gave them to the new Islamic sister and went home barefooted.

At night, when she went to sleep, her sleeping fortune woke up! In her dream, she saw the bright and beautiful face of the Greatest Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. An elderly preacher of Dawat-e-Islami with his head adorned with a green turban was also present at the blessed feet. The blessed lips of the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began to move and the following words were uttered: We greatly liked the words ‘can’t I make such a little sacrifice for Dawat-e-Islami?’ which you said while offering your slippers, making self-sacrifice. (In addition, further encouragement was also given.)

Dear Islamic brothers! Did you see how wonderful it is to make self-sacrifice in the Madani environment of Dawat-e-Islami! How blessed the act of making self-sacrifice is! The Beloved and Blessed Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If a person desires for something but suppresses his desire and prioritises others over him, then Allah عَزَّوَجَلَّ forgives him.

*(Ithaf-us-Sadat-il-Muttaqeen, vol. 9, pp. 779)*

Dear Islamic brothers! Can you not make a sacrifice by travelling with a Madani Qafilah only for three days every month for the betterment of your own afterlife? We should think about it. Can we not make this sacrifice for Dawat-e-Islami?



*Allah karam aysa karay tujh pay jahan mayn  
Ay Dawat-e-Islami tayri dhoom machi ho*

*Translation: May Allah عَزَّوَجَلَّ bestow upon Dawat-e-Islami such  
grace that it becomes glorious all over the world!*

O Lord of Mustafa! Grant us the ability to make self-sacrifices wholeheartedly and with good intentions. Bless us with martyrdom in Madinah Munawwarah under the Green Dome, burial in Jannat-ul-Baqi' and entry in Jannat-ul-Firdaus in the neighbourhood of Your Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ without accountability!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bay-sabab bakhsh day na pooch 'amal  
Naam Ghaffar hay Tayra Ya Rab*

*Meaning: O Lord! Your name is Ghaffar, so forgive me without  
any reason and without holding me accountable for my deeds!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

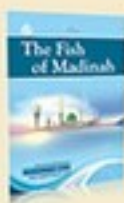
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## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, **إِن شَاءَ اللهُ عَزَّوَجَلَّ**.' 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, **إِن شَاءَ اللهُ عَزَّوَجَلَّ**



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