



کفن کی واپس

The Return of the Shroud

*Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,
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تأليف العالمية

مکتبۃ الدین

Dawat-e-Islami

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ 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-Mustaṭraf*, vol. 1, pp. 40)

Note: Recite Ṣalāt-ʿAlan-Nabī ﷺ once before and after the Du'a.

کفن کی واپسی

Kafan kī Wapasi

RETURN OF THE SHROUD

With the Blessings of Rajab-ul-Murajjab

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

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Return of the Shroud

An English translation of 'Kafan kī Wapasi'



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Transliteration Chart

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

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Return of the Shroud

No matter how lazy satan makes you feel, read this booklet completely. You will see the benefits for yourself.

Excellence of Şalât-‘Alan-Nabi ﷺ

The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever writes Salat upon me in a book, angels will continue to make Istighfār (seek forgiveness) for him as long as my name remains in it.’

(Al-Mu‘jam-ul-Awsaṭ, vol. 1, pp. 497, Hadīṣ 1835)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

At the time of her death, a pious lady in the city of Basra made a will to her son to shroud her in the clothes she used to wear whilst worshipping in the holy month of Rajab. After her demise, her son buried her, shrouding in a different piece of cloth. When he returned home from the graveyard, he was astonished to witness that the cloth in which he had shrouded his mother was at home. After anxiously searching for the clothes

which she had instructed him to shroud her with, he found that those clothes had disappeared from their place. Suddenly, a voice was heard from the unknown, ‘Take back your shroud. We have shrouded her (in the cloth which she had willed); we do not leave the people who fast in Rajab to be stricken with grief in their graves.’ (*Nuzḥa-tul-Majālis, vol. 1, pp. 208*)

May Allah ﷺ have mercy on them and may He forgive us without holding us accountable for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

It is Sunnah to recite this supplication in Rajab

When the month of Rajab came, the Greatest and Holiest Prophet ﷺ used to recite this supplication:

اللَّهُمَّ بَارِكْ لَنَا فِي رَجَبٍ وَشَعْبَانَ وَبَلِّغْنَا رَمَضَانَ

O Lord, bestow blessings upon us in Rajab and Sha’bān and make us reach Ramadan.

(Al-Mu’jam-ul-Awsaṭ, vol. 3 pp. 85, Ḥadīṣ 3939)

The month of Allah ﷺ

The Revered and Renowned Prophet ﷺ said:

رَجَبٌ شَهْرُ اللَّهِ تَعَالَى وَشَعْبَانُ شَهْرِي وَرَمَضَانُ شَهْرُ أُمَّتِي

Rajab is the month of Allah عَزَّوَجَلَّ, Sha'bān is my month, and Ramadan is the month of my Ummah.

(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 275, Ḥadīš 3276)

Various names of Rajab and their meanings

In essence, the name of رَجَب [Rajab] has been derived from the word تَرْجِيب [Tarjīb], which means to pay respect. It is also known as الْأَصَب [Al-Aṣab], which means ‘fast flowing’, as the downpour of mercy is increased upon those who repent in this month, and those who worship in this month are showered with the light of blessings. It is also called الْأَصَم [Al-Aṣam], which means ‘the deaf’ because, in this month, the sound of war and dispute is not heard at all. (Mukāshafa-tul-Qulūb, pp. 301) This month is also called شَهْرِ رَجَم (the month of stoning), because the devils are stoned in it so that they cannot cause harm to the Muslims. (Ghunya-tuṭ-Ṭālibīn, vol. 1, pp. 319-320)

The three letters of رَجَب [Rajab]

Dear Islamic brothers! مَبْلُغُ اللَّهِ عَزَّوَجَلَّ, what can be said about the wonderful virtues of the month of Rajab?! It is mentioned in Mukāshafa-tul-Qulūb that our pious saints رَحْمَةُ اللَّهِ تَعَالَى have stated, ‘There are three letters in the word Rajab; ر [Rā], ج [Jīm] and ب [Bā]. The first letter ر [Rā] stands for the Raḥmah (Mercy) of Allah عَزَّوَجَلَّ, ج [Jīm] stands for Jurm (the crime) of the person and ب [Bā] stands for Birr (Kindness). In other words,

Allah عَزَّوَجَلَّ says, ‘Place my servant’s crime between My Mercy and My Kindness’. (*Mukāshafa-tul-Qulūb*, pp. 301)

*‘Iṣyān say kabhī ḥam nay kanārā na kiyā
Per Tū nay dil āzurdaḥ ḥamārā na kiyā
Ḥam nay to Jahannam kī baḥūt kī tajwīz
Laykin Tayrī raḥmat nay gawārā na kiyā*

*We have never parted away from sins,
But You did not afflict our heart with sorrow
We did everything for entry into the Fire,
But this was unacceptable to Your Mercy*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The month for sowing the seeds of worship

Shaykh Sayyidunā ‘Allāmah Ṣaffūrī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘Rajab is the month for sowing the seeds, Sha’bān is the month for watering, and Ramadan is the month for harvesting the crop. Therefore, if someone does not sow the seeds of worship in Rajab and does not water them with tears in Sha’bān, then how will he be able to harvest mercy in Ramadan?’ The Shaykh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further added, ‘Rajab purifies the body, Sha’bān purifies the heart and Ramadan purifies the soul.’

(*Nuzḥa-tul-Majālis*, vol. 1, pp. 209)

Dear Islamic brothers! Affiliate yourself with the Madanī environment of Dawat-e-Islami to develop the mindset of performing voluntary fasts and other acts of worship in the month of Rajab-ul-Murajjab. Travel in the Madanī Qāfilaḥs in order to learn the Sunnah and take part in the Ijtimā'ī I'tikāf (collective I'tikāf) organized by Dawat-e-Islami in Ramadan-ul-Mubāarak. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, a Madanī revolution will take place in your life. Now I will present to you the account of a Madanī transformation for your inspiration: An Islamic brother of Fatehpur Kamal (district Rahim Yar Khan, Punjab, Pakistan) narrates, 'Before becoming attached to the Madanī environment, I did offer my Ṣalāḥ punctually, but despite this I habitually committed various sins, such as listening to songs, watching movies and dramas, playing cards, etc. On the way to college, I always used to leave my bicycle in the shop of an Islamic brother.

One day in Rajab-ul-Murajjab, when I went to place my bicycle in the shop like usual, the Islamic brother invited me to the Ijtimā' of Żikr-o-Na'at on the occasion of Shab-e-Mi'rāj (the Night of Ascension). After building up the courage to attend, on that night I left my village (which was some distance away) for the Ijtimā' of Żikr-o-Na'at and stayed there for the whole night.

I felt great peace in the Ijtimā' of Żikr-o-Na'at and for that reason, I started attending the weekly Ijtimā' regularly. Meanwhile, the blessed month of Ramadan-ul-Mubāarak had begun. The Islamic brothers had persuaded me, through their individual

efforts, to perform I'tikāf during the ten days of Ramadan. I learnt a great amount during the I'tikāf and **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** I began to have hatred for sins. During the I'tikāf, I adorned my face with the blessed beard and crowned my head with the 'Imāmah.

At the time of writing, I am responsible for Madanī In'āmāt at division level. May Allah **عَزَّوَجَلَّ** grant me steadfastness in the Madanī environment!

Rajab is the name of a river in Paradise

Sayyidunā Anas Bin Mālik **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Beloved and Blessed Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'In Paradise, there is a river called Rajab, whose water is whiter than milk and sweeter than honey. Whoever performs one fast of Rajab, Allah **عَزَّوَجَلَّ** will make him drink from the water of this river.' (*Shu'ab-ul-Īmān, vol. 3, pp. 367, Ḥadīṣ 3800*)

A palace in Paradise

A Tabi'i saint, Sayyidunā Abū Qilābah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has stated, 'There is a palace in Paradise for those who fast in Rajab.'

(*Shu'ab-ul-Īmān, vol. 3, pp. 368, Ḥadīṣ 3802*)

Five blessed nights

Sayyidunā Abū Umāmah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated that the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, 'There are five

nights in which Du'ā [supplication] is not rejected: (1) the first night of Rajab, (2) the 15th night of Sha'bān (Shab-e-Barā`at), (3) the night between Thursday and Friday, (4) the night of Eid-ul-Fiṭr, and (5) the night of Eid-ul-Aḍḥā (the 10th of Żul-Hijja-til-Ḥarām).'

(Tārīkh Damishq li-Ibn 'Asākir, vol. 10, pp. 408)

Five important nights

Sayyidunā Khālid Bin Ma'dān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'There are 5 such nights in a year, that whoever, whilst affirming them, spends them in worship with the intention of gaining reward, Allah عَزَّوَجَلَّ will make him enter Paradise:

1. the first night of Rajab; i.e. worship during this night and fast during the day.
2. the 15th night of Sha'bān (i.e. Shab-e-Barā`at); i.e. worship during this night and fast during the day.
- 3-4. the night of Eid-ul-Fiṭr & the night of Eid-ul-Aḍḥā (the night between the 9th and 10th Żul-Hijja-til-Ḥarām); worship during these nights but do not fast during the days (as it is impermissible to fast on the days of Eid).
5. the night of 'Āshūrā (10th night of Muḥarram); worship during the night and fast during the day. *(Al-Badr-ul-Munīr li Ibn-il-Mulaqqin, vol. 5, pp. 40; Ghunya-tuṭ-Ṭālibīn, vol. 1, pp. 327)*

The fast of the first of Rajab is atonement for 3 years of sins

The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The fast of the first day of Rajab is atonement for three years, the fast of the second day is atonement for two years, the fast of the third day is atonement for one year and then the fast of each remaining day is atonement for one month.’ (*Al-Jāmi’-uṣ-Ṣaghīr lis-Suyūfī*, pp. 311, Ḥadīṣ 5051; *Faḍāil Shaḥr-e-Rajab lil-Khallāl*, pp. 64)

Here, what is meant by ‘atonement for sins’ is that these fasts are the means of minor sins being forgiven.

The blessings of fasting in Rajab in the ark of Nūḥ عَلَيْهِ السَّلَام

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever performs one fast in the month of Rajab; it will be like the fasting of one year. Whoever performs seven fasts, the seven doors of Hell will be closed for him; whoever performs eight fasts, the eight doors of Heaven will be opened for him; whoever performs ten fasts, Allah عَزَّوَجَلَّ will grant him whatever he asks for; and whoever performs fifteen fasts, a caller announces, ‘Your previous sins have been forgiven; so start deeds afresh as your evil deeds have been replaced by good deeds; and whoever does more, may Allah عَزَّوَجَلَّ grant him more. Sayyidunā Nūḥ عَلَيْهِ السَّلَام stepped onto his Ark in Rajab; he himself fasted and ordered his companions to

fast too. His Ark travelled for six months until the 10th of Muḥarram-ul-Ḥarām.’ (*Shu’ab-ul-Īmān*, vol. 3, pp. 368, Ḥadīṣ 3801)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of one fast

Sayyidunā ‘Abdul Ḥaq Muḥaddiṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated the following Ḥadīṣ of our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Rajab is a month among the months of Ḥurmaḥ (sacredness) and its days are inscribed on the door of the sixth sky. If a person fasts for one day in Rajab and completes it with piety, then that door and that day (in which he fasted) will seek forgiveness for him from Allah عَزَّوَجَلَّ and will say, ‘Yā Allah عَزَّوَجَلَّ, forgive this servant!’ If the person fasts without observing piety, that door and that day will not seek forgiveness for him and they will say to him, ‘Your Nafs has betrayed you.’ (*Māṣabata bis-Sunnah*, pp. 234; *Faḍāil Shahr-e-Rajab lil-Khallāl*, pp. 56)

Dear Islamic brothers! We have learnt that remaining hungry and thirsty is not the sole purpose of observing fast; rather it is important that we prevent every part of our body from sins. If one continues to commit sins despite fasting, then he is severely deprived.

The reward of 60 months

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Whosoever fasts on the 27th of Rajab, Allah عَزَّوَجَلَّ will record the reward of 60 months of fasting for him.’

(Faḍāil Shaḥr-e-Rajab lil-Khallāl, pp. 76)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The reward of 100 years of fasting

How amazing is the greatness of the 27th of Rajab?! It was on this date that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted the incredible miracle of Mi’rāj (the Night Ascension).

(Sharḥ-uz-Zarqānī ‘ala Mawāḥib-ul-Ladunniyah, vol. 8, pp. 18)

Subsequently, there is great virtue in the fast of the 27th of Rajab. Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is a day and a night in the month of Rajab that if a person fasts during that day and stands (for worship) during that night, it is as if he has fasted for one hundred years and worshipped at night for one hundred years; and this is the 27th of Rajab.’

(Shu’ab-ul-Īmān, vol. 3, pp. 374, Ḥadīṣ 3811)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of removing a difficulty in Rajab

Sayyidunā ‘Abdullāh Ibn Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ has reported, ‘Whoever removes the difficulty of any Muslim in the month of Rajab, Allah عَزَّوَجَلَّ will grant him a palace in Paradise which will be as vast as the limit of one’s vision. Honour Rajab, Allah عَزَّوَجَلَّ will honour you with a thousand nobilities.’ (*Ghunya-tuṭ-Ṭālibīn*, vol. 1, pp. 324; *Mu’jam-us-Safar lis-Salafī*, pp. 419, Ḥadīṣ 1421)

Excellence of 12 Nawāfil during 27th night of Rajab

There is a night in Rajab in which the one doing a good deed is granted the reward of good deeds of 100 years and that night is the 27th of Rajab. Whoever offers 12 Rak’āt in this night reciting Sūrah Al-Fātiḥah followed by any other Sūrah in each Rak’at, and sitting for Attahīyyāt after every two Rak’āt, and then after performing Salām after 12 Rak’āt, invokes: سُبْحَانَ اللَّهِ وَالْحَمْدُ لِلَّهِ وَلَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ, Istighfār, and Ṣalāt-‘Alan-Nabī one hundred times each, and then performs Du’ā for any matter of this world or the Hereafter and then fasts the next day, Allah عَزَّوَجَلَّ will accept all his supplications except those that were for sin.’ (*Shu’ab-ul-Īmān*, vol. 3, pp. 374, Ḥadīṣ 3812)

The four months of sacredness

Dear Islamic brothers! There are four months which have special Ḥurmaḥ (sacredness) in the court of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has said in Sūrah At-Taubaḥ:

إِنَّ عِدَّةَ الشُّهُورِ عِنْدَ اللَّهِ اثْنَا عَشَرَ شَهْرًا فِي كِتَابِ اللَّهِ يَوْمَ خَلَقَ
السَّمَوَاتِ وَالْأَرْضَ مِنْهَا أَرْبَعَةٌ حُرْمٌ ۗ ذَٰلِكَ الدِّينُ الْقَيِّمُ ۗ فَلَا
تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ وَقَاتِلُوا الْمُشْرِكِينَ كَافَّةً كَمَا يُقَاتِلُونَكُمْ
كَافَّةً ۗ وَاعْلَمُوا أَنَّ اللَّهَ مَعَ الْمُتَّقِينَ ﴿٢٦﴾

Indeed the number of months with Allah is twelve in the Book of Allah, since the day He created the Heavens and the earth, of which four are sacred; this is the right religion; so do not wrong yourselves in those months and at all times fight against the polytheists as they always fight against you and know well that Allah is with the pious ones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 10, Sūrah At-Taubāh, verse 36)

Commenting on the aforementioned verse, Sayyidunā Shaykh Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated in *Khazāin-ul-'Irfān*, 'From the four months of Ḥurmaḥ, three are consecutive months i.e. Żul-Qa'daḥ, Żul-Ḥijjaḥ, Muḥarram, and the fourth one is the month of Rajab. Even in the times of ignorance, the Arabs considered war to be Ḥarām in these months. In Islam, the Ḥurmaḥ and sanctity of these months has been further emphasized.' (*Khazāin-ul-'Irfān*, pp. 362)

Dear Islamic brothers! In the aforementioned blessed verse, the lunar months (i.e. the 12 months of the Ḥijrī year) are

mentioned, and the calculation of these months is based on the moon. Many rulings of Islamic law are based upon the lunar months, for example, the fasts of Ramadan, rulings of Zakāh, and the rites of Hajj. Furthermore, Islamic holy days such as Eid-e-Milād-un-Nabī ﷺ, Eid-ul-Fitr, Eid-ul-Aḏḥā, Shab-e-Mi'rāj, Shab-e-Barā`at, Giyārḥwīn Sharīf, the 'Urs of saints of Islam, etc. are all celebrated according to the lunar calendar.

Sadly, nowadays, just as Muslims are drifting far away from countless Sunnahs, they are also unaware of the Islamic calendar. If the question 'What is the Islamic date, month and year today?' was asked to a gathering of one thousand Muslims, probably only one hundred would be able to give a correct reply. Remember that it is obligatory to consider the lunar months in many matters such as the obligation of Zakāh, etc.

A faith enlightening parable of respecting Rajab

During the time of Sayyidunā 'Īsā ﷺ there was a man who had fallen in love with a woman for quite some time. One day he managed to take hold of her, when he realised from the gathering of the people that they were sighting the moon. He asked the woman, 'Which month's crescent are the people looking at?' She replied, 'The month of Rajab.' Although that person was a Kāfir [non-believer], upon hearing the sacred name of Rajab, he immediately moved away from the woman out of respect and refrained from committing that shameful act.

Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ was commanded by Allah عَزَّوَجَلَّ to visit that person. Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ went to visit that person and informed him of the commandment of Allah عَزَّوَجَلَّ and the reason for his visit. Upon hearing this, that person’s heart became enlightened with the Nūr (light) of Islam and he embraced Islam immediately. (*Anīs-ul-Wā’izīn*, pp. 177)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see the blessings of Rajab? When an unbeliever can be blessed with the treasure of Īmān due to respecting Rajab, then who knows what incredible rewards would be given to the Muslim who respects Rajab. The Holy Quran prohibits people from oppressing their own souls in the months of Ḥurmah.

Commenting on the verse **فَلَا تَظْلِمُوا فِيهِنَّ أَنْفُسَكُمْ** (so do not wrong yourselves in those months) it is stated in *Nūr-ul-‘Irfān*, ‘Abstain from sins especially in these four months.’ (*Nūr-ul-‘Irfān*, pp. 306)

Reward of two years of worship

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever fasts for three days (Thursday, Friday and Saturday) in the months of Ḥurmah, the reward of two years of worship will be recorded for him.’

(*Al-Mu’jam-ul-Awsaṭ liṭ-Ṭabarānī*, vol. 1, pp. 485, Ḥadīṣ 1789)

Dear Islamic brothers! The months of Ḥurmaḥ mentioned in the aforementioned Ḥadiṣ are these very four i.e. Żul-Qa'daḥ, Żul-Ḥijjah, Muḥarram, and Rajab. If you fast for the specified three days in any of these four months, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* you will gain the reward of worship of two years.

*Tayray karam say ay Karīm
Jḥaulī hī mayrī tang ḥay*

*Mujḥay kaun sī shay milī nahīn
Taray yahān kamī nahīn*

*Due to Your Generosity O Generous One,
What thing is it that I haven't got!
It is my capacity that is limited,
There is no limit in your blessed court!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Enlightened mountain

Once, Sayyidunā ‘Īsā *عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ* passed by an enlightened mountain, and he *عَلَيْهِ السَّلَامُ* requested in the court of Allah *عَزَّوَجَلَّ*, ‘Yā Allah *عَزَّوَجَلَّ*! Grant this mountain the ability to speak.’ The mountain then spoke, ‘O Rūḥullāḥ (*عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ*)! What do you want?’ The Prophet *عَلَيْهِ السَّلَامُ* replied, ‘Tell me about your state.’ The mountain said, ‘A person lives inside me.’ Sayyidunā ‘Īsā *عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ* requested in the court of Allah *عَزَّوَجَلَّ*, ‘Yā Allah *عَزَّوَجَلَّ*! Make him apparent to me.’

All of a sudden, the mountain split up and a saint with a face shining like the moon emerged from it. The man said, ‘I am

follower of Sayyidunā Mūsā (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام). I made Du'ā to Allah عَزَّوَجَلَّ to keep me alive until the advent of the Last Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so that I can gain the honour of seeing him and so I can attain the privilege of being his Ummatī. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I have been worshipping Allah عَزَّوَجَلَّ in this mountain for 600 years.'

Sayyidunā 'Īsā (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام) requested in the court of Allah عَزَّوَجَلَّ, 'Yā Allah عَزَّوَجَلَّ! Is there anyone more honourable to You on this earth than this servant of Yours?' Allah عَزَّوَجَلَّ replied, 'O 'Īsā (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام)! Whoever from the Ummah of Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) fasts for a single day in the month of Rajab, he is more honourable to me than this person.' (*Nuzḥa-tul-Majālis, vol. 1, pp. 208*)

May Allah عَزَّوَجَلَّ have mercy on them and may He forgive us without holding accountable for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Kūnday in the month of Rajab

Ṣadr-ush-Sharī'ah, Badr-uṭ-Ṭarīqah, 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ الْمَلِكِ الْقَوِيّ states, 'During the month of Rajab in some places, Muslims cook a certain

type of food and serve it in trays ('Kūnday') to convey Šawāb to Sayyidunā Imām Ja'far Ṣādiq رَضِيَ اللهُ تَعَالَى عَنْهُ. This is permissible, but some people place a restriction that the food must be eaten in a certain place, and this restriction is improper. There is a book regarding 'Kūnday' called Dāstān-e-'Ajīb, which is read out on this occasion. There is no proof for that which is written in that book, so it should not be read; rather offer Fātiḥah and convey Šawāb.' (*Bahār-e-Sharī'at*, vol. 3 pp. 643)

Similarly, 'the story of 10 ladies', 'the story of a wood-cutter', and 'the story of Janāb-e-Sayyidah' are baseless and fabricated, so avoid reading these stories. Instead, recite Surah Yāsīn as you will gain the Šawāb of reciting the Holy Quran ten times.

Remember that it is not necessary that the food be eaten or served only in 'Kūnday' (trays); rather, it may be eaten or served in any other utensil. Īṣāl-e-Šawāb (conveying reward) is proven from the Holy Quran and Ḥadiṣ. Īṣāl-e-Šawāb may be performed by means of supplications and also by offering Fātiḥah on cooked food. The Niyāz of Kūnday is also a form of Īṣāl-e-Šawāb, and declaring it impermissible is a false accusation against the Sharī'ah (sacred law). The people who declare it impermissible should take a warning from the order of Allah عَزَّوَجَلَّ which is stated in the Holy Quran, part 7, Sūrah Al-Māidah:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَحْرِمُوا طَيِّبَاتِ

مَا أَحَلَّ اللَّهُ لَكُمْ وَلَا تَعْتَدُوا ۗ إِنَّ اللَّهَ لَا يُحِبُّ الْمُعْتَدِينَ ﴿٨٧﴾

O believers! Do not make unlawful the pure things, which Allah has made lawful for you, and do not trespass the limits (of Allah); indeed Allah dislikes the transgressors.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, verse 87)

On which date should the Kūnday of Rajab be prepared?

The Niyāz of Kūnday can be performed at any time throughout the whole month of Rajab, in fact at any time of the whole year, whenever one wants. However, it is appropriate to perform Niyāz of Kūnday on 15th of Rajab because this is the day of the ‘Urs of Imām Ja’far Ṣādiq رضي الله تعالى عنه, as it is stated in Fatāwā Faqīh-e-Millat, volume 2, page 265: Perform the Niyāz for the Īṣāl-e-Ṣawāb of Imām Ja’far Ṣādiq رضي الله تعالى عنه on 15th of Rajab as he رضي الله تعالى عنه passed away on the 15th.

It is stated on page 59 of *Sharḥ-e-Shajarah Qādiriyyah* (published by Maktaba-tul-Madīnah), ‘A cruel and heartless person poisoned Imām Ja’far Ṣādiq رضي الله تعالى عنه on 15th Rajab, 148 Hījri, when he رضي الله تعالى عنه was 68 years old which was the cause of his martyrdom. The blessed shrine of Imām Ja’far رضي الله تعالى عنه is situated in graveyard of Jannat-ul-Baqī’ (in

Madīna-tul-Munawwarah) next to the shrine of his father Sayyidunā Imām Muhammad Bāqir رَضِيَ اللهُ تَعَالَى عَنْهُ.

May Allah عَزَّوَجَلَّ have mercy upon them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Şahābah would convey Şawāb for seven days

Shaykh ‘Allāmah Jalāluddīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has reported that the Şahābah رَضِيَ اللهُ تَعَالَى عَنْهُمْ would feed others on behalf of deceased Muslims for up to seven days.

(*Al-Hāwī lil-Fatāwā lis-Suyūṭī, vol. 2, pp. 223*)

Doing Īṣāl-e-Şawāb by feeding food is the Sunnah of the Şahābah and in the Kūnday of Rajab it is also food that is served for Īṣāl-e-Şawāb.

A companion donated a garden on behalf of his mother

It is stated in *Şaḥīḥ Bukhārī*, ‘When the mother of Sayyidunā Sa’d Bin ‘Ubādāh passed away, he رَضِيَ اللهُ تَعَالَى عَنْهُ presented himself in the court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and inquired, ‘My mother has passed away in my absence. If I donate something to charity on her behalf, will it benefit her?’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Yes.’ The

companion رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Then, I make you a witness that I donate my garden to charity on her behalf.’

(Ṣaḥīḥ Bukhārī, vol. 2, pp. 241, Ḥadīṣ 2762)

Hence, it is evident that as well as conveying Ṣawāb by feeding people food, donating a garden, i.e. donating wealth, is permissible, and in essence, the practice of ‘Kūnday’ is also included in this monetary form of Īṣāl-e-Ṣawāb.

My master A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘Cooking food and donating it as charity on behalf of deceased Muslims is undoubtedly permissible and commendable, and doing Fātiḥah on such meals for the purpose of conveying Ṣawāb is a second commendable act. Combining the two (good) things is nothing but an increase in the goodness. *(Fatāwā Razawīyah – referenced, vol. 9, pp. 595)*

It is a virtuous act for every Muslim to convey the Ṣawāb of every righteous deed that he does to all preceding and succeeding, dead and alive, male and female believers (i.e. from Sayyidunā Ādam عَلَيْهِ رَحْمَةُ الرَّحْمَنِ وَرَبِّيْنَا وَعَلَيْهِ السَّلَامُ until the Day of Judgment). The Ṣawāb will reach them all and the one conveying the Ṣawāb will be rewarded with the Ṣawāb equivalent to all of them.

(Fatāwā Razawīyah – referenced, vol. 9, pp. 617)

The act of conveying the Ṣawāb should be done with good intentions rather than to show off or for the sake of earning a wage; otherwise neither will there be any Ṣawāb nor any

conveying of Šawāb i.e. when Šawāb is not gained then how can it be conveyed? (*Bahār-e Shari'at*, vol. 1, pp. 1201, vol. 3 pp. 643)

Fixing a day

Evil whisper: Why have certain days, such as the 3rd and 40th day after death, the 11th of Rabī'-'ul-Ghauṣ, the 12th of Rabī'-'un-Nūr, the Kūnday of Rajab etc. been fixed for Īṣāl-e-Šawāb?

Answer to the evil whisper: There is no specific time or duration restriction for Īṣāl-e-Šawāb in the Sharī'aḥ, nor there is any harm in fixing the time for conveying Šawāb. There are two types of fixing a time for something:

1. **Shar'ī:** Where Sharī'aḥ has specified the time for doing something such as animal sacrifice, Hajj, etc.
2. **'Urfī (customary):** Where Sharī'aḥ has not specified the time but people fix a time for their own ease and the ease of others, and so that it is easier to be reminded, or for some other benefit. For example, in these times, the fixing of time for congregational Ṣalāḥ in the Masājid is customary whereas in previous times, there was no such fixing of time. Congregational Ṣalāḥ was offered whenever people would gather. In fact, the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself fixed a time for several things and similarly, the practice of fixing a time can be seen in the lives of the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and the saints of Islam رَحِمَهُمُ اللهُ السَّلَام, for example:

- i. The Holy Prophet ﷺ specified the time of visiting the graves of the martyrs of Uḥud every year.
- ii. The Beloved Prophet ﷺ used to visit Masjid-e-Qubā on Saturdays.
- iii. The morning and evening time was fixed for religious discussions with Sayyidunā Şiddiq-e-Akbar رضى الله تعالى عنه.
- iv. Sayyidunā ‘Abdullāh Bin Mas’ūd رضى الله تعالى عنه fixed Thursday for delivering speeches and reminders.
- v. The scholars of Islam fixed Wednesday for beginning new lessons.

(Fatāwā Razawīyah Mukharrajah, vol. 9, pp. 585-586)

A LETTER FROM ‘ATTAR

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Having circled around the Holy Ka’bah, having kissed the blessed Green Dome, enriched with the blessings of those who fast in Rajab, Sha’bān and Ramadan, Salām from Sag-e-Madīnah Muhammad Ilyas Attar Qadiri Razavi to all Islamic brothers, Islamic sisters, teachers and students of Madrasa-tul-Madīnah and Jāmi’a-tul-Madīnah:

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ
الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ عَلَى كُلِّ حَالٍ

*Ĥo na ĥo āj kuch mayrā zikr Ĥuzūr mayn ĥuwā
Warnaĥ mayrī taraf khushī daykh kay muskurāyī kyūn*

*Whatever the case, I was definitely mentioned in the
blessed court today,
Otherwise why would happiness itself have turned to
me and smiled!*

(Ĥadāiq-e-Bakhshish, pp. 97)

!الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ The days of happiness are coming once again. The month of Rajab-ul-Murajjab is about to start. The seed of worship is sowed in this month, watered with the tears of repentance in Sha'bān-ul-Mu'azzam and the harvest of mercy is gathered in the month of Ramadan-ul-Mubārak.

Three months of fasting

O those who value Rajab-ul-Murajjab! If studying, teaching, or earning Ḥalāl are not affected, your parents do not prevent you, and nobody's rights are violated, get ready as soon as possible to keep as many voluntary fasts along with the obligatory fasts of Ramadan. Apply Qufl-e-Madīnaĥ by eating less at the time of Saĥarī and Iftār. May the blossoms of fasting appear in every home and in all my Jāmi'āt-ul-Madīnaĥ and Madāris-ul-

Madīnah! So begin fasting from the very first day of Rajab-ul-Murajjab.

Excellence of the first three fasts in Rajab

How great is the excellence of fasting on the first three days of Rajab-ul-Murajjab?! Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The fast of the first day of Rajab is atonement for three years, the fast of the second day is atonement for two years, the fast of the third day is atonement for one year and then the fast of each remaining day is atonement for one month.’ (Al-Jāmi’-uṣ-Ṣaghīr liṣ-Suyūṭī, pp. 311, Ḥadīṣ 5051; Faḍāil Shaḥr-e-Rajab lil-Khallāl, pp. 64)

*Mayn gunāhgār gunāḥaun kay siwā kyā lātā
Naykiyān ḥotī ḥayn Sarkār nikokār kay pās*

*Me, a sinner, what would I bring other than sins!
O Master! Good deeds are found with the pious and righteous*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The virtues of Naflī (voluntary) fasts are incredible. Here are two Aḥādīṣ with regards to this:

1. Angels make Du’ā for forgiveness

Sayyidatunā Umm-e-‘Ummārah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported, ‘The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited my home

and I served some food in the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘You eat too.’ I replied that I am fasting. The Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘As long as food is eaten in front of a fasting person, the angels continue to supplicate for his forgiveness.’ (*Sunan-ut-Tirmizī, vol. 2, pp. 205, Ḥadīṣ 785*)

2. When do the bones of a fasting person glorify

Allah عَزَّوَجَلَّ ?

Once Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ came into the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was having breakfast. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Bilāl! Have breakfast.’ Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Yā Rasūlallāh (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! I am fasting.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘We are eating our sustenance while Bilāl’s sustenance is increasing in Paradise. O Bilāl! Are you aware that as long as food is eaten in front of a person who is fasting, his bones continue to glorify Allah عَزَّوَجَلَّ and the angels supplicate for him.’

(*Shu’abul Īmān, vol. 3, pp. 297, Ḥadīṣ 3586*)

The renowned commentator of the Holy Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَالَمِينَ has stated, ‘It is evident from this that if a guest arrives whilst you are eating, asking him to eat is a Sunnah. However, this offer should be from the heart and not due to fake humbleness.

The guest should not tell a lie saying that he has no desire to eat. Instead, if the guest sees that there is less food or if he does not feel the desire to eat, then he should say **بَارَكَ اللهُ** (*May Allah عَزَّوَجَلَّ grant you blessings*). It has also been revealed that one need not conceal his good deeds from the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, rather these should be made apparent so that the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** may bear witness for these deeds. This revelation does not fall in the category of showing off.’ The explanation of that which was said after being informed of Sayyidunā Bilāl’s fasting is as follows, ‘We are eating our sustenance of today here, whereas Sayyidunā Bilāl **رَضِيَ اللهُ تَعَالَى عَنْهُ** will be given sustenance to eat in exchange for this in Paradise, and that reward will be better in quality and more in quantity. This Ḥadīṣ is upon its apparent meaning. Every bone and every joint and even every vein of the body of the fasting person glorifies Allah **عَزَّوَجَلَّ** at that time in actual fact, of which that person is unaware, but the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** hears it. (*Mirāt vol. 3, pp. 202*)

Even if you have studied them before, re-read both the following booklets: (1) *Return of the Shroud with the Blessings of Rajab-ul-Murajjab* and (2) *the Month of My Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. Also, go through the chapter *Blessings of Ramadan* from *Faizān-e-Sunnat* every year in the month of Sha’bān-ul-Mu’azzam. If possible, distribute 127 or 27 booklets with the connection of Eid-e-Mi’rāj-un-Nabī **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** (which

falls on the 27th of Rajab), or distribute *Blessings of Ramadan* according to your capacity to earn immense Šawāb.

I request all Islamic brothers in general, and more specifically I request the teachers, Nāzimīn, and students of Jāmi'āt-ul-Madīnaḥ and Madāris-ul-Madīnaḥ (whilst I am alive and after my passing) to please take an active part in collecting Zakāḥ, Fiṭraḥ, skins of sacrificed animals and collecting other Madanī donations. (Islamic sisters should encourage other Islamic sisters and their Maḥārim to donate). I swear by Allah عَزَّوَجَلَّ! I feel very happy when I hear of those teachers and students who sacrifice their wish to go back to their village or city, and instead spend the holy month of Ramadan-ul-Mubārak in the Jāmi'aḥ fulfilling the responsibilities of collecting donations in accordance with the guidelines of the Majlis. However, my heart weeps due to those teachers and students who, without any valid excuse, show a lack of interest just due to negligence or laziness.

Special Madanī pearl: It is Farḍ for those Islamic brothers or sisters who want to collect donations to learn the necessary Islamic rulings of donations. Even if you have read it before, I emphasise that you must read the book '*Chanday kay bāray mayn Suwāl Jawāb* (Questions and Answers about Donations)' consisting of 96 pages, published by Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami.

Yā Allah **عَدَّوَجَلَّ**! Those devotees of Rasūl who bring happiness to my heart by making efforts to collect donations in Ramadan-ul-Mubārak and to collect the skins of sacrificed animals on Eid-ul-Aḏḥā, You (**عَدَّوَجَلَّ**) remain happy with them forever and for their sake, be pleased with me forever!

Those Islamic brothers and sisters (when there is no valid exemption) who fast for three months every year, and read or listen to the books ‘*Return of the Shroud*’ in Jumādal Ukhṛā, ‘*the Month of My Prophet*’ in Rajab-ul-Murajjab and ‘*Blessings of Ramadan*’ (completely) in Sha’bān-ul-Mu’azzam, O Allah **عَدَّوَجَلَّ**! Bestow Your blessings upon them and upon me in this worldly life as well as in the afterlife, forgive us without any accountability, and keep us together in the neighbourhood of Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Paradise.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Occasion of Mi’rāj-un-Nabī ﷺ

All Islamic brothers should take part from beginning to end in the Ijtimā’ e Žikr-o-Na’at organized by Dawat-e-Islami on the 27th Rajab-ul-Murajjab to celebrate the occasion of Mi’rāj-un-Nabī **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. In addition, fast on the 27th Rajab-ul-

Murajjab and become deserving of the reward of sixty months of fasting.

Rajab kī bahāraun kā ṣadaqaḥ banā day

Ḥamayn ‘āshiq-e-Mustafa Yā Ilāhī عَزَّوَجَلَّ

For the sake of blessings of Rajab

Make us the true devotee of Rasūl, Yā Rab عَزَّوَجَلَّ

A Madanī pearl for protecting the eyes

After the five daily Ṣalāḥ, place your right hand on your forehead and recite **يَا نُورُ** eleven times in a single breath. Then blow on all fingers of both hands and wipe the fingers over the eyes. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**, this will protect you from blindness, weakness of the eyesight and all eye related diseases. By the mercy of Allah **عَزَّوَجَلَّ**, blindness may also be cured.

Madanī request

Please read out this letter every year on the last Thursday of Jumād al-Ukhrā in the weekly Sunnah-Inspiring Ijtimā/Jāmi’at-ul-Madīnah/Madrassa-tul-Madīnah. (Islamic sisters may make amendments necessarily.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

الحمد لله رب العالمين والصلوة والسلام على خير المرسلين "فأما: أن تكونوا ممن ألبسوا الرجز" باسم الله الرحمن الرحيم

The Blossoming of Sunnah

By the Grace of Allāh ﷺ Sunnahs of the Holy Prophet ﷺ are extensively learnt and taught in the congenial Madani Environment of Dawat-e-Islami, a global non-political movement for the propagation of Qur'an and Sunnah.

It is a Madani request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. (In Bāb-ul-Madīnah [Karachi], the Ijtimā' is held at Faizān-e-Madīnah, Maḥallāh Saudagrān, Old Sabzi Mandi). Habitualize yourself to a punctual travel in the Madani Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madani In'āmāt booklet daily practicing Fikr-e-Madīnah (Madani Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنَّهَا اللَّهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madani Mindset that **"I must strive to reform myself and people of the entire world"** **إِنَّهَا اللَّهُ عَزَّوَجَلَّ**.

In order to reform ourselves, we must act upon the Madani In'āmāt and to reform people of the entire world we must travel in the Madani Qāfilah **إِنَّهَا اللَّهُ عَزَّوَجَلَّ**.



Maktaba-tul-Madina

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