



میں سدھرنا چاہتا ہوں

I Want to Rectify Myself



Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat,

the founder of Dawat-e-Islami Allamah Maulana

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مکتبۃ المدینہ
Dawat-e-Islami

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This booklet was written by Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, the founder of Da'wat-e-Islāmī 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ in Urdu. The Translation Majlis has translated this booklet into English. If you find any mistake(s) in the translation or composing, please inform the Majlis on the following postal or email address with the intention of earning reward [Ṣawāb].

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

Du'ā for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Yā Allah *عَزَّوَجَلَّ*! Open the portal 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-‘Alan-Nabī once before and after the Du'ā.

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	Ṣ/ṣ	ة / ه / و	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	وِ مدّه	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	یِ مدّه	Ī/ī
ذ	Ẓ/ẓ	ک	K/k	اِ مدّه	Ā/ā
ر	R/r	گ	G/g		

Table of Contents

Du'ā for Reading the Book.....	iii
Transliteration Chart	iv

I Want to Rectify Myself

Deliverance from hypocrisy and the Hellfire	1
What do you want: Heaven or Hell?	2
Preparation for the afterlife.....	3
Bright future	4
Amazing accountability	4
No repentance, no fear of the aftermath!	5
A childhood sin (mistake) recalled	6
Strange method of remembering sins of childhood	7
Feeling proud of flawed virtues.....	7
Do good deed but do not remember it.....	7
What did you do today?.....	8
Humbleness of Al-Fārūq-Al-A'zam ﷺ	8
Accountability before the Day of Judgment.....	9
What is accountability?	9
Thumb on the lamp	10
I will never look up	11
What if I am prevented from Paradise?	11

Handcuffs and chains.....	13
The limited number of breaths	14
The one who doesn't perform good deeds is foolish	14
Name on the portal of Hell	15
Extreme stupidity.....	17
In what case expecting absolution is silliness?	17
Hope of harvesting wheat whilst sowing barley is a folly	18
Sowing seed for Hell and expecting fruit of Paradise!.....	19
There is lesson in afflictions.....	20
Allah عَزَّوَجَلَّ is the Sustainer and yet... ..	20
Allah عَزَّوَجَلَّ has not taken the responsibility of forgiving everyone, but... ..	21
Allah عَزَّوَجَلَّ is Sovereign.....	22
Repent in order to reform yourself	23
Good intentions	24
4 Madanī pearls for applying kohl	25

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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I Want to Rectify Myself*

No matter how hard Satan tricks to prevent, you do read this booklet completely. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will feel a Madani revolution streaming in your heart.

Deliverance from hypocrisy and the Hellfire

Sayyidunā Imām Sakhāwī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “The one who sends Ṣalāt upon me once, Allah عَزَّوَجَلَّ showers ten blessings upon him; and the one who sends Ṣalāt upon me ten times, Allah عَزَّوَجَلَّ showers a hundred blessings upon him; and the one who sends Ṣalāt upon me a hundred times, Allah عَزَّوَجَلَّ inscribes between both of his eyes that this person is exempted from hypocrisy

* Amir-e-Ahl-e-Sunnat دامت برکاتهم العالیة delivered this speech in the weekly Sunnah-inspiring congregation of Dawat-e-Islami, the global non-political movement for preaching of Quran and Sunnah, at its Global Madani Markaz Faizān-e-Madina on 27th of Ramaḍān-ul-Mubārak, 1423H. It is being presented in printed form with minor amendments.

and the fires of Hell; and on the Day of Judgment, He عَزَّوَجَلَّ will place him with martyrs.” (*Al-Qaul-ul-Badī*, pp. 233 *Muassisa-tur-Rayyān*)

*Of all prayers, the superior prayer is, Ṣalāt and Salutation
It repels every affliction, Ṣalāt and Salutation*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What do you want: Heaven or Hell?

Imām Abū Nu’āim Aḥmad bin ‘Abdullaḥ Aṣḥāhānī قَدِيسَ سُنُوهُ التُّورَانِي (Deceased in 430 A.H.) has mentioned in Ḥilya-tul-Auliyā that Sayyidunā Ibrāhīm Taīmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ stated: Once, I imagined that I am in Hell, tightly strapped by the chains of fire, eating cactus and sipping the pus of the people in Hell. After those contemplations, I enquired my Nafs, “Tell me, what you desire: torment of Hell or deliverance from Hell?” My Nafs answered, “Deliverance. I want to go back to the world and perform such deeds by virtue of which I can be exempted from the Hell.” After that, I contemplated that I am in Heaven, eating its fruits, drinking beverages from its rivers, and meeting with the Ḥūrs. After those imaginations, I questioned my Nafs, “What do you desire: Heaven or Hell?” My Nafs answered, “Heaven. I want to go to the world and perform good deeds so that I can avail the bounties of Paradise.” Then I said to my Nafs:

Right now you have opportunity. (Meaning: O! Nafs, now you have to determine your path yourself, either rectify yourself and go to the Heaven or do sins and go to the Hell. Therefore, you should sow what you want to reap). (*Hilyat-ul-Auliya, Vol. 4, pp. 235, Hadīṣ 5361*)

*Do some good deeds, reform your afterlife
O brother! There is no surety of life*

Preparation for the afterlife

Dear Islamic brothers! Try to understand that in order to reform their Nafs, how our noble saints would hold it accountable, would try to control it; would discipline it on its wrongdoings, and sometimes even inflict punishment on it. Whilst always fearing Allah عَزَّوَجَلَّ and reforming themselves more and more, they would strive extensively to prepare for the afterlife. No doubt efforts of such people bear fruit. Allah عَزَّوَجَلَّ has stated in the Holy Quran, Part 15, Sūrah Banī Isrāīl, Verse 19:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَشْكُورًا ﴿١٩﴾

A'lā Ḥaḍrat, Imām of Aḥl-e-Sunnat, Revivalist of Sunnaḥ, Eradicator of Bid'ah, Scholar of Sharī'ah, Guide of Ṭarīqah, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن translated this verse in his renowned translation of the Holy Quran 'Kanz-ul-Īmān' in the following words:

“And whoever desires the Hereafter and strives for it accordingly, and is a believer as well - so only their effort has borne fruit.”

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāīl, Verse 19)

Bright future

Today, we engage ourselves to make efforts to better our future. We strive to gather various sorts of comforts, we toil to increase our bank balance, we try to flourish our business, and we make so many schemes in order to attain worldly comforts for the future, so that some way our ‘worldly morrow’ may prosper. But regrettably, we are absolutely remiss in bettering our afterlife. Numerous careless people embrace death while toiling for even better worldly life. Thus, instead of celebrating their cheering of a bright future, they are lowered into the dark grave. To be engaged in search for mere a better life in this world, to be neglectful in thinking about and in preparing for the afterlife, and whilst accounting for past deeds, not making efforts to avoid sins and firmly determining to do good deeds, is nothing but real loss. A wise person is one who focuses the afterlife, reforms himself by holding his Nafs severely accountable; he regrets for his sins and fears from poor consequences of sins, just as our saints have done. Hence,

Amazing accountability

Hujja-tul-Islām, Imām Muhammad Ghazālī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that once Sayyidunā Ibn-uş-Şimmaḥ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ whilst performing self-accountability calculated his age and it

came out to be 60 years. After multiplying his age by 12, it resulted in 720 months. He then multiplied these 720 months by 30, the result was 21,600 days; the number of days of his blessed life. Then he himself said, “If I have committed one sin in a day, I have committed 21,600 sins to the present day. Most probably I have committed up to 1,000 sins in a day.” Saying that, he started trembling with the fear of Allah عَزَّوَجَلَّ, then at once, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ screamed and fell down on the floor. When checked, his soul found to be had departed from this world. (*Kīmiyā-e-Sa’ādat, Vol. 2, pp. 891*)

No repentance, no fear of the aftermath!

Dear Islamic brothers! Contemplate deeply about how our noble saints رَحِمَهُمُ اللهُ السَّلَامُ did Fikr-e-Madīna¹. And in order to reform their Nafs, how they would perform accountability for it! And even being engaged in doing good deeds, they would consider themselves as sinners and would always fear Allah عَزَّوَجَلَّ. Some of them had so much intense fear of Allah عَزَّوَجَلَّ that their souls would depart. But unfortunately, we are badly engaged in the depth of sins, neither we have feelings of regret, nor we feel fear of aftermath. Our saints رَحِمَهُمُ اللهُ تَعَالَى would stay wake at night, fast in abundance, perform good deeds excessively; but would still assume themselves guilty, and would weep persistently with the fear of Allah عَزَّوَجَلَّ.

¹ One of the best Madani In’ām among Madani In’āmāt to achieve self-reforms is practicing Fikr-e-Madina i.e. one should regularly perform accountability of his deeds at night and meanwhile he should fill the form of Madani In’āmāt as well.

*They spend their nights constantly crying, wiping away
the sleep from their eyes
They consider themselves sinners at dawn and lower in deeds
than everybody else*

(**Translation:** They are such pious people whose nights would go by in weeping and because of it they could not sleep. Even after this, when morning would come, they would consider themselves the biggest sinners amongst the people).

Their elegance is such that not practicing “Mustahab¹” deeds is considered a bad act by them; reduction in supererogatory worship is perceived to be a wrongdoing and a mistake made in their childhood is counted as a sin by them, even though childhood sins are not accountable. Hence,

A childhood sin (mistake) recalled

Once Sayyidunā ‘Utbaḥ Ghulām عَلَيْهِ رَحْمَةُ اللَّهِ السَّلَام started shivering while passing by a house and suffered perspiration. When people enquired, he replied “This is the place where I committed a sin in my childhood.” (*Tanbiḥ-ul-Mughtarīn*, pp. 57, *Dār-ul-Bashāir, Beirut*)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ An act which Shari’ah likes to be performed but its abandonment is not disliked.

Strange method of remembering sins of childhood

It has been reported that a sin got committed by Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي in his childhood. Whenever he got a new dress sewed, he would write that sin on its collar. Often, he would cry so much on looking at it that he would faint.

(Taḏkirah-tul-Auliyā, Vol. 1, pp. 39)

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

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Feeling proud of flawed virtues

Dear Islamic brothers! Did you notice? Our noble saints رَحْمَتُهُمُ اللَّهُ السَّلَام would remember sins of their childhood and because of it would fear Allah عَزَّوَجَلَّ so much. And on the other hand, it is we ill-fated adults who forget even those sins that we commit deliberately but we remember our flawed virtues and feel proud about them.

Do good deed but do not remember it

Dear Islamic brothers! A wise person is one who obtains the fortune of performing good deeds and do not remember them. And if sins are committed, he remembers them. And in order to reform himself, he performs self-accountability strictly.

Upon decrease in good deeds, he even disciplines himself and frightens himself of the wrath and rage of Allah عَزَّوَجَلَّ every moment. This had been the practice of our saints. Hence,

What did you do today?

Amīr-ul-Mūminīn Sayyidunā ‘Umar-Al-Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ would perform self-accountability on a daily basis and when night would come, he would whip himself on his feet asking himself “Tell me what you did today?” (*Ihyā-ul-‘Ulūm, Vol. 5, pp. 141*)

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

أَمِيرِن بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Humbleness of Al-Fārūq-Al-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ

Sayyidunā ‘Umar-Al-Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ is from amongst the “Asharāh-e-Mubashsharāh”, meaning those ten Ṣaḥābah Kirām عَلَيْهِمُ الرِّضْوَانُ أَجْمَعِينَ who were blessed with the glad tidings of Paradise; and in spite of being most excellent in rank than everyone after Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ would possess great humbleness. Hence, Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ stated: Once I saw Sayyidunā ‘Umar-Al-Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ near a wall of a garden addressing his Nafs: “Bravo! People call you the leader of the believers.” Then with humbleness he stated, “And you don’t fear Allah عَزَّوَجَلَّ!

Remember! If you don't have the fear of Allah ﷺ, you will have to face His torment.” (*Kīmiyā-e-Sa'ādat, Vol. 2, pp. 892*)

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

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The way Sayyidunā ‘Umar-Al-Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ scolded his Nafs and performed self-accountability with the fear of Allah ﷺ, is also for the sake of teaching us. Hence,

Accountability before the Day of Judgment

Once, Sayyidunā ‘Umar Fārūq رَضِيَ اللَّهُ تَعَالَى عَنْهُ stated “O People! Perform accountability of your actions before the Day of Judgment comes and you are held accountable for.” (*Ihyā-ul-'Ulūm, Vol. 5, pp. 128*)

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

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is accountability?

Dear Islamic brothers! Reviewing our past deeds is called Muḥāsabaḥ [Self-Accountability]. May we become regular in performing Fikr-e-Madīna every night for accountability of our Nafs regarding deeds of the whole day so that we may remain aware of profit / loss in the wealth of our deeds! Just

like the way in which a business partner is asked for details of accounts, similarly it is very important to be cautious in accountability of the Nafs because Nafs is very clever and deceiving. It portrays its non-compliance as compliance in order to show goodness in evil-doing but in fact there is only vice in it. Not only this, we should also seek accountability of Nafs in all the legitimate matters as well in order to reform ourselves in true sense. If we find guilty in our Nafs, we should sternly ask it to make up for that. Same was the good practice of our saints. Hence,

Thumb on the lamp

A great scholar and Tābi'ī saint Sayyidunā Aḥnaf Bin Qaiṣ رَضِيَ اللهُ تَعَالَى عَنْهُ would pick up a lamp in his hand at night and put his thumb on its flame and state: “O Nafs! Why did you do that? And why did you eat that thing?” (*Kīmiyā-e-Sa'ādat, Vol. 2, pp. 893*)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Meaning, he would perform accountability that if his Nafs has made an error then it should be warned that the flame of this lamp is very light in intensity, even then it is unbearable. Then how is it possible to endure the dreadful fire of the Hell. Ḥujja-tul-Islām, Sayyidunā Imām Muhammad Bin Muhammad

Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي while narrating another similar event like this, stated:

I will never look up

Sayyidunā Majma' رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once looked up and unintentionally had a glance on a woman at top of a roof. He immediately lowered his eyes and felt so ashamed that he vowed to never look up again. (*Ihyā-ul-'Ulūm, Vol. 5, pp. 141*)

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

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Did you notice what type of Madanī mindset our saints had that if they glanced a woman unintentionally, although an accidental glance is forgiven, they made a vow of never looking up, i.e. they permanently applied Quf'l-e-Madīna¹ on their eyes.

*Due to modesty, our Prophet's eyes would remain lowered
So on your eyes, my brother apply Quf'l-e-Madīna*

What if I am prevented from Paradise?

Once, Sayyidunā Ibrāhīm bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْوَائِلِي went to a public bathroom to take bath. The attendant of the bathroom stopped him asking him for dirham [money] and said that if

¹ Spiritual Guard of Madīna

he would not pay the dirham, he won't let him enter. Listening to that, Sayyidunā Ibrāhīm Bin Adhām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started crying. The attendant got worried and requested “If you don't have any dirham, then it's no problem, you can take a bath just free of cost.” Sayyidunā Ibrāhīm Bin Adhām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, “I didn't cry because you stopped me, but the reason was that today I was stopped due to a dirham from entering into this public bathroom in which pious and sinners both take bath. Ah! If I would be stopped from entering Paradise, the high-residence for pious, due to scarcity of good deeds then what will I do?”

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! These are the accounts of those spiritual people who are the devout servants of their Creator عَزَّوَجَلَّ, upon the heads of whom Allah عَزَّوَجَلَّ has graced the crowns of Wilāyat [a High Rank of Sainthood]. See how these holy saints رَحْمَةُ اللهِ السَّلَام, even after attaining the high ranks of Wilāyat, would perform accountability of their Nafs in order to reform it and would consider themselves sinner and guilty. May we have the spirit to reform ourselves and may we succeed in performing accountability of our deeds before death! From the previous account, we learnt that the pious servants of Allah make the worldly calamities a means of contemplation for the afterlife. In relation to this, let's see another event. Hence,

Handcuffs and chains

Commentator of the Holy Quran, writer of Khazāin-ul-‘Irfān-fi-Tafsīr-ul-Quran, Khalīfah [Successor] of A’lā Ḥaḍrat, Ṣadr-ul-Afāḍil, ‘Allāmah Maulānā Sayyid Muhammad Na’īmuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي stated on page 60 of his famous book “Savāniḥ-e-Karbalā”: In Ḥajjāj Bin Yusuf’s times, Sayyidunā Imām Zāin-ul-‘Ābidīn رَضِيَ اللَّهُ تَعَالَى عَنْهُ was arrested for the second time; his delicate body was bound by heavy iron chains and watchmen were deputed. Famous Muḥaddīṣ [Master of Ḥadīṣ] Sayyidunā Imām Zuhri رَضِيَ اللَّهُ تَعَالَى عَنْهُ came in his court and upon seeing his condition started weeping and while expressing his heartily desire, he requested “Ah! I cannot bear to see this condition of yours. I wish I would have been imprisoned here in your place.’ Upon hearing that, Sayyidunā Imām Zāin-ul-‘Ābidīn رَضِيَ اللَّهُ تَعَالَى عَنْهُ stated: “Do you think that I am in discomfort because of imprisonment? The reality is that, if I want, I can free myself right now by the grace of Allah عَزَّوَجَلَّ, but there is reward in having patience in this punishment. In the restriction of these chains is the remembrance of the frightful fires of Hell, the chains of fire, and the torment of Allah عَزَّوَجَلَّ.” Saying that, he unlocked his feet out from the chains and his hands out of the handcuffs.

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The limited number of breaths

Sayyidunā Imām Ḥasan Baṣrī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: “Hurry up, hurry up! What is your life? It is only these breaths, that if they stop, then the continuation of those deeds will finish through which you gain closeness to Allah عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ have mercy on that person who did self-accountability for his deeds and shed a few tears for his sins.” (*Ithāf-us-Sādat-il-Muttaqīn, Vol. 14, pp. 71*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The one who doesn't perform good deeds is foolish

Dear Islamic brothers, take notice! From head to feet we are drowned in sins. What sin is there that we don't do? We are not able to do good deeds, and if we do, there is no sign of sincerity in our good acts. By telling people of our good deeds, we entrap ourselves in the destruction of showing off. Our Book of Deeds is empty of good deeds and filled with bad deeds, but unfortunately, we have no concern about the bad consequences of this and about improving ourselves. Furthermore, we assume that we are very intelligent; if someone calls us foolish, we become his enemy. But now you tell me, if a fugitive culprit has been sentenced with the capital punishment, the police are searching for him and this foolish person, instead of finding a way to be safe, is wandering freely. So will we call this person intelligent? Definitely not! People will call such a person foolish.

Name on the portal of Hell

Dear Islamic brothers! The one who has been informed that:

- “The one who intentionally misses prayer, his name will be inscribed on the gateway of the Hell.” (*Hilyat-ul-Auliya*, Vol. 7, pp. 299, *Ḥadīṣ 10590*) And he has also been informed that:
- “The one who misses even one fast in Ramadan without a valid Islamic exemption or health issue, fasting of whole life cannot make up for it, even if he fasts¹ later on.” (*Jāmi’ Tirmiḏī*, Vol. 2, pp. 175, *Ḥadīṣ 723*) And he has also been informed that:
- “The person who is capable of bearing transportation expenses and capable of a ride that may transport him up to Baītullah (House of Allah عَزَّوَجَلَّ) even then doesn’t perform Hajj, may he die becoming a Jew or a Christian.” (*Jāmi’ Tirmiḏī*, Vol. 2, pp. 219, *Ḥadīṣ 812*) If you break a promise, then remember:
- “The one who breaks the promise is cursed by Allah عَزَّوَجَلَّ, His angels and by all the people; neither his Farḍ (Obligatory worship) nor his Nafl (Supererogatory acts) are accepted.” (*Ṣaḥīḥ Bukhārī*, Vol. 1, pp. 616, *Ḥadīṣ 1870*)

¹ i.e. One who misses one fast of Ramadan without valid reason if observes fasts throughout his life thereof would not acquire that Ṣawāb which was acquirable on observing that fast in Ramadan although, as per Sharī’ah, observing one fast in its place will make up for it. Offering a Farḍ is one thing and acquiring the rank is something else.

- The one who misuses his eyes, looks at Na-Maḥram women or looks at a lad with lust, or watches films, dramas, and immodest scenes on TV, VCR, internet, and in cinema house, must note: “The one who fills his eyes with Ḥarām things, Allah عَزَّوَجَلَّ will fill his eyes with fire on the Day of Judgment.”
- The one who has been notified that soon he will have to die because every soul has to embrace death; when the lifetime completes, death will not be delayed by even a single moment. And he has been informed that after dying, he has to go into a grave that is dark and frightful for sinners, for whom there are insects, snakes, and scorpions over there, and he’ll have to stay there for thousands of years. Ah! The grave will squeeze everyone, it will squeeze the pious people just like a mother embraces her lost and found son with affection; and the one with whom Allah عَزَّوَجَلَّ is unhappy, it will squeeze them in such a way that their vertebra will break and ribs will intertwine with each other like the fingers of both hands mingle each other. Not only all this, a warning has been given that one day of Judgment will be equal to fifty thousand years and the sun will be blazing fire staying at a distance of 1 spear. Accountability will take place. The comforts of Paradise will be for the pious people and the hardships of Hell will be for the sinners.

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Extreme stupidity

In spite of knowing all this, if a person does not fear Allah عَزَّوَجَلَّ the way he should; does not possess the proper fear of the hardships of death, terrors of the grave, horrors of the Day of Judgment, and the punishments of Hell; sleeps in heedlessness, does not offer prayers, does not fast in the month of Ramadan, does not give Zakāh for his assets when it becomes Farḍ on him, does not perform Hajj in spite of being Farḍ for him, breaking promises is his habit, does not stop lying, backbiting, gossiping, false suspicions, etc., remains a fanatic of movies and dramas, has a hobby of listening to songs, disobeys his parents, is engaged in ranting curses and in various sorts of shameful talks; in short, if he does not reform himself at all but still considers himself a wise person, then who can be more stupid than this person? And his silliness is so extreme that when he is advised for reforms, he replies carelessly: There will be no problem, Allah عَزَّوَجَلَّ is Merciful and Affectionate; He will be Kind to me and will forgive me.

In what case expecting absolution is silliness?

Ḥujja-tul-Islām, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي stated in *Iḥyā-ul-'Ulūm*: “If the seed of faith is not watered with worship or the heart is left contaminated with bad manners and engaged in the pleasures of the world, then expecting absolution is similar to the expectations of a silly and distracted person.” (*Iḥyā-ul-'Ulūm, Vol. 4, pp. 175*) The Merciful Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

“An incapable (foolish) person is one who operates his Nafs following his desires and in spite of this, is hopeful from Allah **عَزَّوَجَلَّ**.” (*Jāmi’ Tirmiẓī, Vol. 4, pp. 207-208, Ḥadīṣ 2467*)

Hope of harvesting wheat whilst sowing barley is a folly

The renowned exegetist Ḥakīm-ul-Ummaḥ Ḥaḍrat Muftī Aḥmad Yār Khān **رَحْمَةُ اللَّهِ تَعَالَى** has stated as regard to above Ḥadīṣ: The ‘Incapable’ in the aforementioned Ḥadīṣ refers to foolish person i.e. an unwise man-the foolish who is dominated by his sinful Nafs. He commits the acts leading to the Hell and remains optimistic for the Paradise saying Allah **عَزَّوَجَلَّ** is the Most Benevolent and Merciful. He who sows barley and bears hope to reap wheat saying Allah **عَزَّوَجَلَّ** is the Most Benevolent and Merciful, He **عَزَّوَجَلَّ** would convert barley into wheat at the time of harvesting; this approach cannot be termed optimism.

Allah **عَزَّوَجَلَّ** has stated in the Holy Quran:

مَا غُرِّكَ بِرَبِّكَ الْكَرِيمِ

O man! What has deceived
you away from your Rab, the Most Beneficent?

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 30, *Sūrah Al-Infīṭār, Verse 6*)

And He **عَزَّوَجَلَّ** has stated:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ
 أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

Those who believed, and those who migrated for the sake of Allah ﷻ, and fought in Allah’s cause - they are hopeful of gaining Allah’s mercy; and Allah is Oft Forgiving, Most Merciful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, Verse 218)

To plant barley and hope to reap wheat is a satanic deception and a suspicion of the Nafs. Khuwājāḥ Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي stated that: “False hope has taken some people off the right path of doing good deeds. Like sin of false saying, false hope is also sin.” (*Mirāt-ul-Manājih*, Vol. 7, pp. 102-103) (*Ashi’at-ul-Lam’at*, Vol. 4, pp. 251) (*Mirqāt-ul-Mafātih*, Vol. 9, pp. 142)

Sowing seed for Hell and expecting fruit of Paradise!

Ḥujja-tul-Islām, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي narrated in *Iḥyā-ul-‘Ulūm*: Sayyidunā Yaḥyā Bin Mu’āz عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى stated; “According to me the biggest deception is that with the hope of forgiveness, without being regretful, a person accelerates in doing sins. Without following His commands, he expects to gain closeness to Allah ﷻ i.e. plants a seed for Hell and expects fruit of Paradise. Whilst doing sins, seeks dwelling in the house of worshipping people (Paradise). Without good deeds, waits for being rewarded. And, in spite of injustice and violence, he anticipates absolution from Allah ﷻ.

تَرْجُوا النَّجَاةَ وَلَمْ تَسْلُكْ مَسَالِكَهَا إِنَّ السَّفِينَةَ لَا تَجْرِي عَلَى الْيَبَسِ

You are hopeful for absolution but do not tread on right path; no doubt, a ship cannot sail on land. (*Ihyā-ul-‘Ulūm, Vol. 4, p. 176*)

There is lesson in afflictions

Remember, Allah عَزَّوَجَلَّ is Sovereign. Try to understand his sovereignty in this way: Don't you face any trouble in this world? Don't you get sick? Have you never suffered worries? Have you never come across poverty, indebtedness, unemployment? Have you never faced accidents? Have you not seen handicapped people with no hands, feet or eyes? Do such scenes of misery in this world not remind you of the punishments of Hell? Certainly for the wise people, in the miseries of this world lies a remembrance of torments of the grave, the afterlife, and Hell. Hence remember, Allah عَزَّوَجَلَّ who can involve people in sicknesses, miseries, and difficulties in this world can also torment in the Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ is the Sustainer and yet...

Think deeply about this that Allah عَزَّوَجَلَّ is the Sustainer and is capable of providing sustenance even without any means, this is your belief and mine as well. Indeed, He عَزَّوَجَلَّ has taken the generous responsibility of sustenance for everyone. It is stated in the Holy Quran:

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

“And there is none that walks upon the earth whose sustenance does not depend on the mercy of Allah عَزَّوَجَلَّ.”

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Hūd, Verse 6)

Then it is something to think about that when Allah عَزَّوَجَلَّ has taken the responsibility of providing sustenance; so why do we strive hard for livelihood? Why do we go from one city to another, leave our home country and gladly, bear all miseries in the path of hoarding wealth. Because our mind is set that when I will make an effort, then livelihood will be provided i.e. No pain, no gain.

Allah عَزَّوَجَلَّ has not taken the responsibility of forgiving everyone, but...

Dear Islamic brothers! Allah عَزَّوَجَلَّ has taken the generous responsibility of providing sustenance for every living thing. But remember! He has not taken the responsibility of securing the faith of every Muslim and forgiving every Muslim without aftermath. But still, we are merely anxious for livelihood. There seems no endeavour whatsoever for security of faith and for absolution without aftermath. Perhaps because heart of most people has hardened nowadays, therefore they are ready to bear pains for the sake of the earthly things. In order to earn wealth, they are ready to work for eight, ten, or even twelve hours daily like an ox of an oil-press. Alas! If they are requested

to travel in the Madanī Qāfilaḥ for three days every month for security of faith and for absolution without aftermath, they regret saying, ‘we have no time.’ May Allah عَزَّوَجَلَّ forbid, it seems as if it is being said:

*The Nafs and Satan has intoxicated us, brother!, to such an extent
We have not reformed, and vowed not to get reformed in future*

Allah عَزَّوَجَلَّ is Sovereign

Certainly Allah عَزَّوَجَلَّ, without any reasoning, is capable of entering us into Paradise merely with His mercy. But it is necessary to fear from His sovereignty as He may hold us accountable for a single sin and can throw us into Hell. A blessed saying of Allah عَزَّوَجَلَّ has been quoted in Musnad Imām Aḥmad Bin Ḥanbal رَضِيَ اللهُ تَعَالَى عَنْهُ: “I have no concern if these people would enter Paradise; and nor do I have any concern if they go to Hell.” (*Musnad Imām Aḥmad, Vol. 6, pp. 205, Ḥadīṣ 17676*)

Therefore, in order to secure ourselves from Hell and for entrance into Paradise, we have to develop the mindset: “I intend to reform myself” and for that, we will have to make utmost effort to inculcate fear of Allah عَزَّوَجَلَّ and love of the Holy Prophet Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in our beings. With the favour of Allah عَزَّوَجَلَّ, we will avoid committing sins and make a habit of offering Ṣalāḥ and abiding by the Sunnah. We will travel in the Madanī Qāfilaḥ [Outreach Travels for spreading Sunnah]. Every night while doing Fikr-e-Madīna, we will fill our Madanī In’āmāt booklet and submit it to designated

Islamic brother [of Dawat-e-Islami] of our locality every month. With the Grace of Allah ﷺ and the Holy Prophet Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we will secure ourselves from Hell and will enter into Paradise, which is the True Success. Therefore it is mentioned in the magnificent saying of Allah ﷺ:

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ط

“So the one who is admitted into Paradise after securing from fire of Hell - he is undoubtedly successful.”

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Āl-e-'Imrān, Verse 185)

Repent in order to reform yourself

Dear Islamic brothers! Anyhow, we should not be hopeless for His mercy and at the same time we should not be heedless of His sovereignty. And we should persistently strive to reform ourselves. I believe that every Muslim desire, ‘I intend to rectify myself.’ So those who really want to be rectified, they should sincerely repent from their past sins. No doubt, Allah ﷺ accepts repentance. In order to persuade you, I am quoting three Aḥādīṣ describing excellence of repentance:

1. The Holy Prophet Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When a person admits his sin, then repents, Allah ﷺ accepts his repentance. (*Ṣaḥīḥ Bukhārī, Vol. 2, pp. 199, Ḥadīṣ 2661*)

2. In a Ḥadīṣ-e-Qudsī, Allah عَزَّوَجَلَّ has stated: O my servants! You are all sinners except those whom I grant salvation. So the one amongst you who understands that I have authority of forgiving, asks Me for forgiveness, I will forgive him and I have no concern. (*Mishkāt-tul-Maṣābīh*, Vol. 2, pp. 439, Ḥadīṣ 2350)
3. It is a saying of the Holy Prophet Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘The one who supplicates like this:

اللَّهُمَّ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ عَمِلْتُ سُوءًا أَوْ
ظَلَمْتُ نَفْسِي فَاغْفِرْ لِي إِنَّهُ لَا يَغْفِرُ الذُّنُوبَ إِلَّا أَنْتَ

O Allah عَزَّوَجَلَّ there is none worthy of worship except You, Purity is for You [from all shortcomings], I have done bad deeds and oppressed my Nafs. Forgive me because there is none forgiving except You.’ Then Allah عَزَّوَجَلَّ stated: I forgive his sins, even if they are equal to the number of ants. (*Kanz-ul-Ummāl*, Vol. 2, pp. 287, Ḥadīṣ 5049, *Dār-ul-Kutub ‘Ilmīyah*, Beirut)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Good intentions

Dear Islamic brothers! May Allah عَزَّوَجَلَّ accept repentance of all of you, secure faith of all of you, bless you all with privilege of Hajj again and again, make you see the Green Dome [Dome of the Holy Prophet’s Mausoleum] again and again, make you a

sincere devotee of the Holy Prophet, and may He accept all these prayers in favour of me. Be courageous and decide from today, “I want to rectify myself”. Therefore, I will not miss any Ṣalāḥ **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; I will not miss any fast in Ramadan **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; I will not watch films and dramas **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; I will not listen to music **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; I will not shave my beard **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; I will not trim my beard less than a fistful **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**; I will travel in the Madanī Qāfilaḥs of Dawat-e-Islami every month for three days to learn the Sunnaḥs **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Everyday while doing Fikr-e-Madīna, I will fill my Madanī In’āmāt booklet and submit it to designated Islamic brother by the 10th of every month **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Dear Islamic brothers! While finishing my speech, I am going to avail the honour of stating an excellence of Sunnaḥ and some acts of Sunnaḥs. The Noble Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated: “The one who loved my Sunnaḥ loved me and the one who loved me will be with me in Paradise.” (*Mishkā-tul-Maṣābīḥ*, Vol. 1, pp. 55, Ḥadīṣ 175)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

4 Madanī pearls for applying kohl

1. It is reported in Sunan-e-Ibn-e-Majāḥ: The best kohl of all is Iṣmad, as it brightens the eyesight and grows the eyelashes. (*Sunan Ibn-e-Majāḥ*, Vol. 4, pp. 115, Ḥadīṣ 3497)

2. There is no harm in putting kohl of stone, and putting black kohl with the intention of cosmetic is Makruh [Disliked] for men. And if the intention is not for cosmetic, then there is no harm in it. (*Fatāwā Alamgīrī, Vol. 5, pp. 359*)
3. It is a Sunnah to use kohl when going to sleep. (*Mirāt-tul Manājīh, Vol. 6, pp. 180*)
4. A summary of the three reported traditions of putting kohl is being presented: (i) sometimes three needles of kohl in both eyes. (ii) sometimes three needles in the right eye and two in the left. (iii) sometimes two needles in both eyes and in the end, one needle of kohl in both eyes. (*Shu'ab-ul-Īmān, Vol. 5, pp. 218-219*)

By doing this, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will be able to act upon all three ways. Dear Islamic brothers! Our Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to start every good deed from the right side, therefore put kohl in the right eye first and then in the left eye. To get a detailed understanding about the Sunnahs of kohl and to learn several other Sunnahs, purchase the book “Sunnatayn Aur Ādāb” comprising of 120 pages, published by Maktaba-tul-Madīna and go through it. One effective method for learning Sunnahs is to travel with the devotees of the Holy Prophet in the form of Madanī Qāfilāh of Dawat-e-Islami.

To learn the Sunnah, travel with the Madanī Qāfilāh

To gain the mercy, travel with the Madanī Qāfilāh

Problems will be solved, travel with the Madanī Qāfilāh

Blessings will be showered, travel with the Madanī Qāfilāh

الحمد لله رب العالمين والصلوة والسلام على سيد المرسلين والثناء والتأييد والتأييد من النبي صلى الله عليه وسلم باسمه الرحمن الرحيم

The Blossoming of Sunnah

By the Grace of Allāh عز وجل Sunnahs of the Holy Prophet صلى الله عليه وسلم 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, Maḥallaḥ Saudagrān, Old Sabzī Mandī). 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 Zimmaḍār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنَّ عِنْدَ اللَّهِ عَزَّ وَجَلَّ** 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"** **إِنَّ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.**

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 **إِنَّ عِنْدَ اللَّهِ عَزَّ وَجَلَّ.**

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