



فیضانِ بسمِ اللہ

Blessings of بِسْمِ اللّٰهِ

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
the founder of Dawat-e-Islami
Allamah Maulana Abu Bilal

I Muhammad
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adani Channel

مکتبۃ الدینیہ
Dawat-e-Islami

Faizān-e-Bismillāh

بِسْمِ اللَّهِ
Blessings of

A Chapter of Faizan-e-Sunnat

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

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Blessings of بِسْمِ اللّٰهِ

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أَلْحَمْدُ 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 you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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-Mustatraf, vol. 1, pp. 40)

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

Transliteration Chart

ء	A/a	ڑ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	ه / ه / ه	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	اَ	A/a
ح	H/h	ع	‘	اُ	U/u
خ	Kh/kh	غ	Gh/gh	اِ	I/i
د	D/d	ف	F/f	و مدہ	Ū/ū
ڈ	Ḍ/ḍ	ق	Q/q	ی مدہ	Ī/ī
ذ	Ẓ/ẓ	ك	K/k	امدہ	Ā/ā
ر	R/r	گ	G/g		

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami, Shaykh 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیه into various languages of the world, is pleased to present the book 'Faizān-e-Bismillāh' in English under the title of 'Blessings of بِسْمِ اللَّهِ.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thoughts of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added.

Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully juristic substitute. However, a glossary has been given at the end of the book, elaborating the Islamic terms. Further, the index and the bibliography have also been added.

This translation has been accomplished by the grace of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, by the favour of His Beloved Prophet ﷺ, and by the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیه.

If you find any mistake in this work, it may be a human error on the part of the Translation Majlis, and not the author of the original book. Therefore, if you find any mistake in this book kindly notify us in writing at the following postal or email address with the intention of earning reward (Šawāb).

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Wistfulness on Judgement Day

The Holy Prophet ﷺ has stated, ‘On the Day of Judgement, the person with the most wistfulness will be the one who had the opportunity to acquire religious knowledge in the world but did not acquire it, and another person [with the most wistfulness will be the one] who gained religious knowledge and others were benefited by hearing from him (and by acting accordingly) but he did not gain any benefit from it (because he did not act what he preached).’ (*Mu’jam*

Šaghīr, pp. 69, Ḥadīṣ 1058)

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Blessings of

بِسْمِ اللَّهِ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who sends Ṣalāt upon me one time, Allah عَزَّوَجَلَّ will shower mercy upon him ten times.’ (Ṣaḥīḥ Muslim, pp. 175, vol. 1, Ḥadīṣ 408)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Endeavour Remains Unfinished

The Prophet of Raḥmāḥ, the Intercessor of Ummāḥ, the Owner of Jannāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Any important work which is started without (reciting) بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ remains unfinished.’ (Ad-Dur-rul-Manṣūr, pp. 26, vol. 1)

Keep on Reciting بِسْمِ اللَّهِ

Dear Islamic brothers! Before eating any thing, drinking water and any beverage, serving food and water to others, putting things down, picking things up, washing, cooking, reciting, studying, teaching, walking, driving, getting up, sitting down,

turning on the light or the fan, laying or removing the dining mat, folding or spreading the bed sheet, opening or closing the shop, locking or unlocking, applying oil or perfume, delivering a speech, reciting a Na'at, wearing shoes, adorning one's head with turban, opening or closing the door, that is to say, before starting any permissible act (when there is no Shar'ī prohibition), it is of great virtue to make a habit of reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ attaining its blessings.

Protection of Things from Jinns

Sayyidunā Şafwān bin Sulāim رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, 'Jinns use the things and clothes of human beings. Whenever anyone of you picks up clothes (to put on) or puts them down (after taking them off), he should recite بِسْمِ اللّٰهِ because the name of Allah عَزَّوَجَلَّ will be a seal for it.' (In other words, by virtue of the recitation of بِسْمِ اللّٰهِ, jinns will not be able to use the clothes).

(Luq̄t-ul-Marjān, p. 98)

Dear Islamic brothers! Similarly, whilst picking up or putting down anything, one should make a habit of reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ he will remain safe from the involvement of wicked jinns, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

صَلُّوْا عَلٰی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Recite بِسْمِ اللّٰهِ Correctly

When reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ one must ensure that every letter is pronounced from its correct point of articulation. Furthermore, in case of no auditory obstructions or noise, it is

also essential that the voice be loud enough for the reciter to hear it. Some people mispronounce letters due to haste. It is prohibited to do this deliberately. If the meaning becomes distorted [due to mispronunciation] it will be a sin.

Hence those who recite incorrectly due to the habit of reciting hastily should rectify their pronunciation and recitation. If there is no specific reason for reciting complete بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ, one may also recite just بِسْمِ اللهِ.

Excitement Prevailed

Sayyidunā Jābir bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘When بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ was revealed, the clouds rushed towards the east, the winds became still, the ocean turned turbulent, the quadruped became attentive to listen, the devils were stoned from the skies, and Allah عَزَّوَجَلَّ said, ‘I swear by My Honour and Majesty! I will bless the thing with which بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ is recited.’ (Ad-Dur-rul-Manšūr, pp. 26, vol. 1)

بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ is a portion of the 30th verse of Sūrah Naml in the 19th part. It is also a complete Quranic verse revealed for separation between two Sūrahs [of the Holy Quran]. (Halbī Kabīr, p. 307)

Comprehensiveness of the Letter ‘ب’ in بِسْمِ اللهِ

Allah عَزَّوَجَلَّ has revealed scriptures and books to some of His Prophets عَلَيْهِمُ السَّلَام. The number of these scriptures and books is 104. Out of these, 50 scriptures were revealed to Sayyidunā Shīsh عَمَّا عَلَّمَهُ وَالصَّلَاةُ وَالسَّلَام, 30 to Sayyidunā Idrīs عَمَّا عَلَّمَهُ وَالصَّلَاةُ وَالسَّلَام and 10 to Sayyidunā Ibrāhīm عَمَّا عَلَّمَهُ وَالصَّلَاةُ وَالسَّلَام. Further, prior

to the revelation of the Tawrāt, 10 scriptures were revealed to Sayyidunā Mūsā عَلَيْهِ السَّلَام as well. In addition, four major holy books were also revealed:

1. The holy Tawrāt was revealed to Sayyidunā Mūsā عَلَيْهِ السَّلَام.
2. The holy Zabūr was revealed to Sayyidunā Dāwūd عَلَيْهِ السَّلَام.
3. The holy Injīl was revealed to Sayyidunā ‘Īsā عَلَيْهِ السَّلَام.
4. The Holy Quran was revealed to the Most Noble Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Al-Ihsān bittarīb Ṣaḥīḥ Ibn Ḥibbān*, pp. 288, vol. 1) (*Ḥilya-tul-Auliyyā*, pp. 222, vol. 1)

The subjects and summary of all of these books and scriptures are included in the Holy Quran and the subject of the entire Quran is present in Sūrah Fātiḥah. The whole subject of Sūrah Fātiḥah is within بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ while that of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ is within its letter ‘ب’. It implies *بِیْ كَانَ مَا كَانَ وَبِیْ یَكُوْنُ مَا یَكُوْنُ* ‘Whatever there is, is only from Me (i.e. from Allah عَزَّوَجَلَّ) and whatever there will be, will be only from Me (i.e. from Allah عَزَّوَجَلَّ).’ (*Al-Majālis-us-Saniyyah*, p. 3)

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Ism-e-A’zam

It is reported by Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that Amīr-ul-Mūminīn Sayyidunā ‘Uṣmān Ibn ‘Affān رَضِيَ اللهُ تَعَالَى عَنْهُ asked the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about (the excellence of) بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘It is one of the names of Allah عَزَّوَجَلَّ and is as close with the Ism-e-A’zam of Allah عَزَّوَجَلَّ as is the blackness of the eye with its whiteness.’ (*Al-Mustadrak*, pp. 738, vol. 1, Ḥadīṣ 2071)

Prayer Made With Ism-e-A'zam is Answered

Dear Islamic brothers! There are many virtues of Ism-e-A'zam and the Du'ā made with it is accepted. The respected father of A'lā Ḥaḍrat, Raīs-ul-Mutakallimīn, Maulānā Naqī 'Alī Khān عَلِيٌّ رَحْمَةُ الرَّحْمٰنِ has stated, 'Some scholars have said that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ is Ism-e-A'zam. The honourable Ghauṣh Shaykh 'Abdul Qādir Jīlānī قَدِيْسٌ سَيِّدُهُ الرَّحْمٰنِي has narrated that بِسْمِ اللّٰهِ (when recited) by the tongue of an 'Ārif¹ is like the word كُنْ (i.e. be) from divine words.' (*Aḥsan-ul-Wi'ā*, p. 6)

Dear Islamic brothers! In order to have blessings in our righteous and permissible acts, we should recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ before we do them. If you aspire to develop the habit of reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ prior to every permissible act, travel routinely with the Sunnah-Inspiring Madanī Qāfilāḥs of Dawat-e-Islami in the company of the devotees of Rasūl. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. There are many instances where the problems of the Islamic brothers travelling with Dawat-e-Islami's Madanī Qāfilāḥs have been solved by virtue of making Du'ā during the Madanī Qāfilāḥs.

Crooked Nose

Here is a summary of the incident of an Islamic brother. He has stated, 'The bone of my nose was crooked. I also had prolonged headache and eye pain. I had intended to undergo an operation in Nishtar Medical Hospital situated in Madīnatul-Auliyyā, Multan. Fortunately, I was privileged to travel to Pakpattan with a Sunnah-Inspiring Madanī Qāfilāḥ of Dawat-e-Islami in the company of the devotees of Rasūl.

¹ An 'Ārif is the one possessing the gnosis of divine attributes.

I had already heard that the prayers made during Madanī Qāfilāḥs are answered, so I also prayed to Allah عَزَّوَجَلَّ in these words, ‘O Allah عَزَّوَجَلَّ! By virtue of Dawat-e-Islami’s Madanī Qāfilāḥ, straighten my nose bone!’ A few days after the Madanī Qāfilāḥ, I once carefully saw my nose in a mirror and was overjoyed to have noticed that my nose was no longer crooked but had been straightened and completely normal by the blessing of the Du’ā made during the Madanī Qāfilāḥ in the company of the devotees of Rasūl!’

Sikḥnay Sunnatayn Qāfilay mayn chalo

Lūinay raḥmatayn Qāfilay mayn chalo

Laynay ko barakatayn Qāfilay mayn chalo

Pāo gey rāḥatayn Qāfilay mayn chalo

*To learn Sunnaḥs, travel with Madanī Qāfilāḥ;
To reap mercies, travel with Madanī Qāfilāḥ
To gain blessings, travel with Madanī Qāfilāḥ,
To get tranquillity, travel with Madanī Qāfilāḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Without doubt, the Du’ā made by travellers is accepted, and the Du’ā made by the traveller of the path of Allah عَزَّوَجَلَّ in the company of the devotees of Rasūl is obviously more likely to be accepted.

Describing the manners that may well lead to the acceptance of Du’ā, the honourable father of A’lā Ḥaḍrat, Maulānā Naqī ‘Alī Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has stated on page 57 of his marvellous book ‘Aḥsan-ul-Wi’ā’, ‘The gatherings of the Auliya and ‘Ulamā (i.e. the Du’ā made in the gathering or closeness of any Islamic saint or Sunnī scholar is accepted).’

Adding a footnote to this, A'la Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated referring to scholarly saints, 'Allah عَزَّوَجَلَّ says in an authentic Ḥadiṣ Qudsī, 'هُمُ الْقَوْمُ لَا يَشْفِي بِهِمْ جَلِيْسُهُمْ' That is, the one sitting with these people is not ill-fated.'

يَا زَمَانَةَ صُحْبَتِي بِأَوْلِيَاءِ بِهَيْتَرِ أَرْصَدِ سَالِهِ طَاعَتِ بِي يَا

(A moment spent in the company of the honourable friends of Allah is better than a hundred years of sincere worship).

Whether a saint is apparently alive or rests in his blessed shrine, his nearness is a means of the acceptance of Du'a. The leader of millions of Shāfi'i brothers, Sayyidunā Imām Shāfi'i عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated, 'Whenever I am in need of something, I offer 2 Rak'āt Ṣalāh, pay a visit to the blessed shrine of Imām A'zam Abū Ḥanīfah عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى and make Du'a there. [By virtue of this] Allah عَزَّوَجَلَّ fulfils my need.' *(Al-Khayrāt-ul-Hisān, p. 230)*

Saintly Miracle of A'la Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

This shows that at the shrines of saints Du'ās are accepted, pleas are listened to and desires are fulfilled. In his own words, A'la Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has related his personal incident which took place when he was a young man of 21 years. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated, 'On 17th Rabī'ul-Ākhir 1293 A.H., when I was 21 years of age, I was fortunate enough to visit the blessed shrine of the eminent saint Maḥbūb-e-Ilāhī, Nizām-ul-Ḥaq Waddīn, Sultan-ul-Auliya عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى along with my honourable father and Shaykh Maulānā Muhammad 'Abdul Qādir Badāyūnī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

Outside, there was some immoral and noisy activity all around the blessed shrine. It was so noisy and deafening that one could hardly hear anything else. Both the dignified saints, with their peaceful hearts, entered the sacred chamber of the shrine where the tomb of Sultan-ul-Auliya رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was situated and occupied themselves.

I, disturbed by the noise of the evil activities, stood beside the blessed doorstep and requested in the court of Sultan-ul-Auliya رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ, 'O my Master! These noises are causing hindrance to what this servant has come here for.' Then, reciting بِسْمِ اللّٰهِ, I placed my right foot inside the blessed chamber and, by the grace of Almighty Allah عَزَّوَجَلَّ, the noise was no more. I thought that people had perhaps become silent but as I turned around, I saw the same immoral activities go on there. When I placed my foot outside the chamber, there was the same noise again.

Reciting 'بِسْمِ اللّٰهِ' I placed my right foot inside the blessed chamber again. By the grace of Allah عَزَّوَجَلَّ, the noise was no more again. I then realized that this was a divinely-bestowed saintly miracle of Sultan-ul-Auliya رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ and mercy and assistance for me, a worthless servant.

Expressing gratitude, I entered the blessed chamber and occupied myself. Until I remained there, I heard no noise at all. When I came out, I was disturbed by the same noisy environment, even facing difficulty in getting to my accommodation situated at some distance from the blessed shrine. I have mentioned this incident of mine with some righteous intentions. First, it was a divine favour for me, and Allah عَزَّوَجَلَّ has said regarding His favours:

وَأَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿١١﴾

And proclaim the favours of your Rab abundantly.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Aḍ-Ḍuḥā, verse 11)

In addition, this contains glad tidings for the devotees of blessed saints and causes trouble for those who deny. O Allah عَزَّوَجَلَّ! For the sake of Your beloved ones رَحْمَةُ اللّٰهِ تَعَالَى, grant us the unlimited blessings of Your beloved saints رَحْمَةُ اللّٰهِ تَعَالَى in this world, in the Hereafter, in the grave, and on the Day of Judgement.’ (Aḥsan-ul-Wi’ā, p. 60)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! This is a parable of Delhi, the city of 22 saints. This incident contains a saintly miracle of Khuwājāh Maḥbūb-e-Ilāhī, Nizāmuddīn Auliya رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ as well as that of A’lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ. When A’lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ stepped into the chamber where the blessed tomb was situated, he would not hear the noise of drum-beating and other musical instruments.

We have also learnt from this parable that even if some ignorant people are committing such acts not allowed by Sharī’ah at the shrines of the Auliya [saints] and we are unable to prevent them, we should not still deprive ourselves of visiting the blessed shrines of the saints. However, it is Wājib to abstain from getting involved in these evil acts and consider them evil in heart. One should even refrain from looking at such things.

Mysterious Old Man and Black Jinn

Once, in the pleasant atmosphere of Masjid-un-Nabawī عَلَى صَاحِبَيْهَا الصَّلَاةُ وَالسَّلَامُ Sayyidunā ‘Umar Fārūq A’ẓam and some other honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were having a discussion about the excellence of the Holy Quran. During the discussion, Sayyidunā ‘Amr bin Ma’dikarib رَضِيَ اللهُ تَعَالَى عَنْهُ politely said, ‘O leader of believers! Why don’t you talk about the marvels of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ! I swear by Allah عَدَّوَجَلَّ! بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ is a great marvel.’

Sitting up straight, Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ responded, ‘O Abū Šaur! (This was the Kunyah¹ of Sayyidunā ‘Amr bin Ma’dikarib) Please tell us about any such marvel.’ Sayyidunā ‘Amr bin Ma’dikarib رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘A severe famine once occurred during (the pre-Islamic era) of ignorance. In search of food I passed by a jungle. From some distance, I caught sight of a tent. Near the tent was a horse and some cattle. As I went closer, I saw that inside the tent was a beautiful woman and an elderly man who was sitting leaning against something.

Threatening the old man, I said, ‘Give me whatever you have!’ He replied, ‘O man! If you need any hospitality from us, then please come. If you need help, we will help you.’ I said, ‘Stop making things up and give me whatever you have.’ The old man hardly managed to stand up and, reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, pounced on me. In no time, he threw me down on the ground, sitting on my chest and then said, ‘Now tell, shall I kill you or leave you?’ I replied fearfully, ‘Leave me,’ Listening to this, he got off my chest.

¹ Kunyah – patronymic appellation

Rebuking myself, I said inwardly, ‘O ‘Amr! You are a famous horseman of Arabia. To run away after being overpowered by this weak & old man is a cowardly and unmanly act; it is better to be killed than to be faced with this humiliation.’ Thus, I threatened him again, ‘Give me whatever you have!’ Hearing this, the mysterious old man attacked me again reciting **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**. In an instant, he threw me down on the ground, jumped onto my chest and said, ‘Tell me, shall I kill you or release you?’ I replied, ‘Please forgive me,’ so he released me again. But then, I did the same once again threatening him to give me his possessions.

Reciting **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** he once again attacked and overpowered me. I again pleaded, ‘Please release me,’ but he replied, ‘This is for the third time. I will not release you so easily now.’ Saying this, he called out, ‘O girl! Bring me the sharp sword.’ She brought the sword with which he cut hair from the front of my head, and then released me.

It was customary among the Arabs to cut hair from the front of the head of a defeated person, indicating that the person has been defeated in a fight. The defeated person would feel ashamed of facing his family unless his front hair grew again. Therefore, I had to stay over there for an entire year serving the mysterious old man. After the year ended, the old man took me to a valley where he recited **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** aloud. Immediately all birds came out of their nests and flew away. When he recited it again, all beasts came out of their hideouts and went away. As he recited it aloud for the third time, a frightening black jinn in woollen clothes, as tall as a date tree trunk, appeared suddenly. Seeing the jinn, I felt a shiver of fear run through me.

Addressing me, the mysterious old man said, ‘O ‘Amr! Pluck up the courage. If the jinn overpowers me, just say that my companion will win next time by virtue of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**!’ Thereafter, the mysterious old man and the black jinn wrestled with each other. The old man lost and the black jinn overpowered him. Seeing this, I said, ‘Next time my companion will win because of Lāt and ‘Uzzā (i.e. the names of two idols of unbelievers).’

Hearing this, the mysterious old man slapped me on the face so hard that I lost my senses for a moment and felt as if my head would be separated from my body. Apologizing to him I assured him of not doing so again. Both of them started fighting again. This time, the mysterious old man held the black jinn down, so I exclaimed, ‘My companion has won by the blessings of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**!’

As soon as I said this, the mysterious old man sank the jinn into the ground like a piece of wood, cut his belly open, pulled out something similar to a lantern and told me, ‘O ‘Amr! This is his deception and unbelief.’ I asked the mysterious old man, ‘What is the story about you and the black jinn?’ He replied, ‘A non-Muslim jinn was my friend. Every year a jinn from his community fights against me, and Allah **عَزَّوَجَلَّ** blesses me with victory by virtue of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**.’

We then went ahead and reached a place where the mysterious old man fell asleep. Seizing the opportunity, I snatched his sword and struck his legs so hard that they became separated from his body. He screamed out, ‘O deceiver! You have brutally deceived me!’ I didn’t give him a chance to recover and struck

him repeatedly, butchering him into pieces. When I returned to the tent, the girl asked, ‘O ‘Amr, what about the fight with the jinn?’ I replied, ‘The jinns have killed the old man.’ She responded, ‘You are a liar! O disloyal! The jinns haven’t killed him but you have killed him!’ Having said this, she began to weep desperately and recited 5 Arabic couplets whose translation is as follows:

1. O my eyes! Shed tears for that horseman who was brave and bold.
2. O ‘Amr! You should be regretting about your life because your friend has lost his life.
3. And (O ‘Amr! After you have killed your friend with your own hands) how can you strut in front of (your tribe) Banī Zubaydah and the unbelievers?
4. I swear by my age! (O ‘Amr!) If you were a true warrior (that is, if you had manly fought him without deception) then his sharp sword would indeed kill you.
5. May the real King (Allah عَزَّوَجَلَّ) give you a disgraceful and ugly return (for your crime) and may you live a disgraceful and appalling life (in the same way as you have treated your friend disgracefully).

Furious, I advanced to kill her, but astonishingly she disappeared from my sight as if the earth had swallowed her!

(Luq̄t-ul-Marjān, p. 141)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Did you see the amazing blessings of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**? In order to attain these blessings, travel with Dawat-e-Islami's Madanī Qāfilahs in the company of the devotees of Rasūl. **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, Your problems will amazingly be solved and you will be helped from Ghayb by the grace and bounties of Allah **عَزَّوَجَلَّ**.

Virtuous Intention Leads to Destination

A Madanī Qāfilah of the devotees of Rasūl travelled to Kapadvanj (Gujrat, India). During the area visit to call people towards righteousness, the participants of the Qāfilah came across a drinker. Making individual effort, the devotees of Rasūl requested him to accompany them to the Masjid.

Impressed by the polite and humble manners of the green turban wearing Islamic brothers, he joined them right away. By the blessings of the company of the devotees of Rasūl, he repented of his sins, grew a beard, adorned his head with the crown of green turban and developed a mindset of wearing Madanī dress. He travelled with a Madanī Qāfilah for 6 days, and made the intention of travelling for further 92 days, but didn't have the expenses for the travel.

One day, he met a relative of his. The relative was astonished to see that a notorious person of society and a drinker had entirely changed, growing a beard and wearing a Madanī dress with a green turban on his head. He was informed that a travel with a Madanī Qāfilah has caused this great positive change in the life of his relative who has also made a firm intention of travelling with a 92-day Madanī Qāfilah but cannot travel for the time being due to the non-availability of expenses. His

relative responded, ‘Don’t worry about money. Not only will I provide the expenses of the 92-day Madanī Qāfilāh but will also provide for his family for 92 days.’ In this way, that brother travelled with a Madanī Qāfilāh for 92 days.

*Ghaybī imdād ho, ghar bhī ābād ho
Rizq kay dar khulayn, barakatayn bhī milayn
Chal kay khud daykh layn, Qāfilay mayn chalo
Lutf-e-Haq daykh layn, Qāfilay mayn chalo*

*Help from Ghayb will arrive and home will thrive
Door of sustenance will open and blessings will shower
Experience it in person, travel with Madanī Qāfilāh
See divine bounty, travel with Madanī Qāfilāh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Five Madanī Pearls

Sayyidunā ‘Abdullāh bin ‘Amr bin ‘Āṣ رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘If a person adopts five habits, he will be privileged in the worldly life as well as in the afterlife:

1. To recite لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ from time to time.
2. To recite إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ and لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ in trouble (i.e. illness, suffering a loss or on hearing news of any adversity).
3. To recite الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ as gratitude on gaining any favour.
4. To recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ before starting any (permissible) act.

5. To recite **اَسْتَغْفِرُ اللّٰهَ الْعَظِيْمَ وَ اَتُوْبُ اِلَيْهِ**¹ in case of the occurrence of a sin. (*Al-Munabbihāt, p. 58*)

Charity Analogous to Status

A renowned exegetist of Ḥadīṣ and Quran Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعَانِ has stated, ‘In **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ**, Allah عَزَّوَجَلَّ has mentioned His 2 attributes of mercy (i.e. **رَحْمٰن** and **رَحِيْم**) with His self-name (i.e. Allah) because it (i.e. Allah) has formidability, whereas **رَحْمٰن** and **رَحِيْم** have mercy.

When people listened to the name ‘Allah عَزَّوَجَلَّ’ even the pious couldn’t dare to ask anything but when they listened to the names **رَحْمٰن** and **رَحِيْم** even the sinners and wrongdoers were encouraged to implore Allah عَزَّوَجَلَّ. It is indeed a fact that no one can utter a single word at the time of His wrath while everyone can rejoice at the time of His mercy. In relation to this, there is a wonderful incident mentioned in *Tafsīr Kabīr*. A beggar once reached the luxuriously decorated door of a very wealthy person’s house and begged for something but was given something cheap and insignificant. Taking it, the beggar left.

The next day, he came again with a big spade in his hands and started to dig the ground beneath the door. Seeing this, the owner of the house shouted, ‘What are you doing?’ The beggar replied, ‘Either give charity according to the beauty of your door or make your door according to the charity you have given.’ That is to say, since you have made such a splendid door, indicating that you are a wealthy person, it is necessary

¹ Translation: I repent to Allah عَزَّوَجَلَّ the Most Magnificent, seeking forgiveness from Him.

for you to give more charity compared to others. We sinful beggars also implore, ‘O Allah **عَزَّوَجَلَّ**! Bless us with bounties, not according to our worth and value, but according to Your generosity and kindness. Without doubt, we are sinners, but Your attribute of forgiveness is much greater than our sins.’

(Tafsīr-e-Na’īmī, pp. 40, part.1)

*Gunah-e-gadā kā ḥisāb kyā woḥ agarcheḥ lākḥ say ḥayn siwā
Magar ay ‘Affū Tayray ‘afw kā na ḥisāb ḥay na shumār ḥay*

*Though there is no measure of the sins of this servant
O the Most Forgiving, Your mercy is beyond measurement*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Allah **عَزَّوَجَلَّ** is indeed **رَحْمَنٌ** and **رَحِيمٌ**. The one pinning his hopes on divine mercy expecting good from Allah **عَزَّوَجَلَّ** can never be deprived of the mercy of Allah **عَزَّوَجَلَّ**, and will succeed in the worldly life as well as in the afterlife.

Parable of Mercy

It is stated on page 38 of the first part of *Tafsīr Na’īmī* that there were two brothers. One of them was pious while the other was a sinner. When the sinful brother was on his deathbed, the pious brother said to him, ‘See, I always admonished and advised you but you did not give up sins. Tell me what would happen to you now?’ The sinful brother replied, ‘If, on the Judgment Day, Allah **عَزَّوَجَلَّ** allows my mother to send me either to Paradise or to Hell, where will she send me to?’ The pious brother replied, ‘Mother will, of course, send you to Paradise.’ The sinful brother responded, ‘My Allah **عَزَّوَجَلَّ** is more merciful than even my mother.’ Saying this, he passed away.

At night, the elder brother had a dream in which he saw his deceased brother in a very peaceful and comfortable state, so he asked the reason of his forgiveness. The deceased brother replied, ‘The very words I had uttered at the time of my death brought about the forgiveness of all of my sins.’

May Allah ﷻ have mercy on them and forgive us for their sake!

*Ĥum gunāhgāraun pay Tayrī meħarbānī chāhiye
Sab gunāh dhul jāyaīn gayn, raħmat kā pānī chāhiye*

*For us lowly sinners, Your favour is required
All sins will be washed away; rain of mercy is required*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Indeed the mercy of Allah ﷻ is immense. Even a single word uttered by a person can lead him to absolution or damnation. As mentioned in the above parable, a single sentence brought about the absolution of a sinner. Likewise, if a person utters explicit words of Kufr [unbelief] and dies without repenting, he will face eternal damnation in Hell.

An excellent way of protecting oneself from damnation and attaining absolution is to travel in the company of the devotees of Rasūl with the Sunnah-Inspiring Madanī Qāfilaħs of Dawat-e-Islami, a global & non political religious movement of the Quran and Sunnah.

Even if the one who has made a firm intention of travelling is unable to travel for some reason, he will still gain its

blessings, **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. Listen to the faith-refreshing parable of a fortunate person who had made an intention to travel with a Madanī Qāfilāh.

Swing in Garden

Impressed by the ‘area visit to call people towards righteousness’ being carried out in an area of Hyderabad (Sindh, Pakistan), a modish young man attended the Masjid where he listened to a Sunnah-Inspiring speech during which the attendees were encouraged to travel with Madanī Qāfilāhs. Expressing his willingness to travel with a Madanī Qāfilāh, the young man also got his name registered.

A few days before his departure with the Madanī Qāfilāh, he passed away. Someone from his family had a dream in which he saw the deceased swing cheerfully in a beautiful lush green garden. The dreaming person asked, ‘How did you reach here?’ He replied, ‘I have reached here with the Madanī Qāfilāh of Dawat-e-Islami! Allah **عَزَّوَجَلَّ** has blessed me greatly. Please ask my mother not to grieve for me as I am very fine here.’

Khuld mayn hogā hamārā dākhilāh is shān say

Yā Rasūlallāh صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā na’rah lagātay jāyaīm gayn

*Whilst entering Paradise with glory, **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ***

We will be chanting the slogan ‘Yā Rasūlallāh صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

By Sharī’ah, the dream of a non-Prophet is not a proof. We should, therefore, hope for the mercy of Allah **عَزَّوَجَلَّ** and fear His Hidden Plan as well.

All this depends upon the will of Allah عَزَّوَجَلَّ. If He عَزَّوَجَلَّ wills, He can punish a person for even a single sin, and if He عَزَّوَجَلَّ wills, He can bestow His grace on a person by virtue of a single deed of piety or He عَزَّوَجَلَّ may forgive someone solely by virtue of His mercy and grace. The Most Merciful Allah عَزَّوَجَلَّ says in part 24, Sūrah Zumar, verse 53:

قُلْ يٰعِبَادِىَ الَّذِيْنَ اَسْرَفُوْا عَلٰى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ط
اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ط اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿٥٣﴾

You proclaim, ‘O My servants who have wronged themselves! Do not give up hope of the mercy of Allah عَزَّوَجَلَّ; indeed Allah عَزَّوَجَلَّ forgives all sins; indeed only He عَزَّوَجَلَّ is the Most Forgiving, the Most Merciful.’

[Kanz-ul-Īmān (Translation of Quran)]

The following incident is reported in Bukhārī, the most authentic book of Aḥādīṣ:

Murderer of 100 People was Forgiven

A person from Banī Isrāīl had murdered 99 people. Once he approached a Christian monk and asked, ‘Is there any way of repentance for me, a grave sinner?’ The monk disappointed him so he murdered the monk as well but felt ashamed again and visited different people to find out a way of repentance.

Eventually, someone suggested him to go to so-and-so town (where he would be guided by a Walī of Allah). Therefore, he set off for that town but fell severely ill on the way and was close to his death. He turned his chest towards that town and then died.

A disagreement arose between the angels of mercy and those of torment [as to who would carry him]. Allah عَزَّوَجَلَّ commanded the part of the earth (i.e. the distance) between the deceased and the town to reduce in length so that (the town) is closer to him. He عَزَّوَجَلَّ also commanded the part of the earth between the place from where he had set off and the place where he had died to lengthen in distance. He عَزَّوَجَلَّ then ordered the measurement (of the two distances).

(After the measurement) The deceased was found to have been one hand span closer to the town, so Allah عَزَّوَجَلَّ forgave him.
(*Ṣaḥīḥ Bukhārī, pp. 466, vol. 2, Ḥadīṣ 3470*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! As clear from the above parable, it is a very virtuous act to visit the Auliya (i.e. friends) of Allah and make their town the Qiblah of one's soul, with reverence. Rejoice at the mercy of Allah who has forgiven the murderer of 100 people merely by virtue of His mercy. If Allah عَزَّوَجَلَّ also showers His mercy on the fortunate young man who had intended to travel with a Sunnah-Inspiring Madanī Qāfilah in the company of the devotees of Rasūl, then this is also His immense mercy. Indeed Allah عَزَّوَجَلَّ is omnipotent.

It is my Madanī suggestion that one should always remain associated with Dawat-e-Islami. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, One will attain success in the worldly life as well as in the afterlife. Words cannot express the blessings of the Madanī environment of Dawat-e-Islami! Indeed, the company of the devotees of Rasūl

bears fruit. Not only does one attain blessings in his life but also at the time of his demise. Sometimes, the devotees of Rasūl meet their death in an enviable way. Here is the account of one such enviable demise:

Enviably Demise

Muhammad Wasīm ‘Aṭṭārī from North Karachi, Bāb-ul-Madīnah used to visit Sag-e-Madīnah¹. He suffered from hand cancer that resulted in the amputation of his hand. An Islamic brother from his area has stated, ‘Brother Wasīm was in severe agony. I visited him at hospital and said in a consoling tone, ‘O devotee! Don’t grieve over the amputation of your left hand; **الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, your right hand is safe, and the greatest privilege is that Īmān (faith) is also safe, **إِنَّ شَأْنَ اللّٰهِ عَزَّوَجَلَّ**.’ **الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I found him very patient. He just kept on smiling. He even rose from his bed and came outside to say me farewell.

Gradually, the pain in his hand was relieved but another ordeal lay in store for him. Fluid accumulated in his lungs, causing him severe pain and agony again. His condition deteriorated as the days passed. Eventually, one day, his pain intensified; he started making Ṣikr of Allah **عَزَّوَجَلَّ**. The room remained echoing all day with the sounds of the Ṣikr of ‘Allah, Allah.’ He was in a seriously critical condition and was asked to be taken to hospital but he refused. His paternal grandmother embraced him affectionately. He recited Kalimah Ṭayyibah **لَا إِلَهَ إِلَّا اللّٰهُ مُحَمَّدٌ رَّسُولُ اللّٰهِ** and the soul of the 22-year old Muhammad Wasīm ‘Aṭṭārī left his body, **إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ**.

¹ Amir-e-Ahl-e-Sunnat **دامت بركاتهم العالیه** refers to himself as ‘Sag-e-Madīnah’ out of humbleness. [Translator’s Note]

When the deceased was being carried for Ghusl (ritual bathing) the cloth from over his face slid away, exposing his rose-like blooming face. After the Ghusl, his face became even more handsome and radiant.

After the burial, the devotees of Rasūl were reciting Na'ats when a pleasant fragrance emanated from his grave, refreshing the senses of those present over there.

A family member of the deceased dreamt that the late Muhammad Wasīm Aṭṭārī was in a room adorned with flowers. The dreaming person asked, 'Where do you live?' Pointing towards the room, he replied, 'This is my home and I am very happy here.' He then reclined on a beautifully decorated bed.

The father of the deceased also dreamt that he was present by the grave of Muhammad Wasīm Aṭṭārī. All of a sudden, the grave opened and the deceased emerged from it with a beautiful green turban on his head and a white shroud on his body. A little conversation took place between the two. He then entered the grave which closed again.

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

O Allah عَزَّوَجَلَّ! Forgive me, the deceased and the Ummah of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Bless us all with steadfastness in the Madanī environment of Dawat-e-Islami and with the privilege of making Ṣalāt and reciting Ṣalāt-‘Alan-Nabī ﷺ as well as Kalimah Ṭayyibah at the time of our death.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

‘Āṣī ḥūn, maghfīrat kī Du’āeyn ḥazār do
Na’at-e-Nabī sunā kay laḥad mayn utār do

Make thousands of supplications for my forgiveness
as I am a sinner
Recite Na’at of Beloved Prophet while laying
me in grave, O brother

To Say ‘Do بِسْمِ اللّٰهِ’ is Prohibited

Some (Urdu-speaking) people say, ‘Do بِسْمِ اللّٰهِ!’; ‘Let’s do بِسْمِ اللّٰهِ!’ or ‘I have done بِسْمِ اللّٰهِ!’ When traders sell the first item of the day, some of them call it بِسْمِ اللّٰهِ. For example, some say, ‘My بِسْمِ اللّٰهِ hasn’t yet taken place this morning!’ All above phrases are wrong expressions.

Similarly, if a person comes whilst another person is eating, the eating person often says to him, ‘Come and eat with me.’ The common reply on this occasion is, ‘بِسْمِ اللّٰهِ’ or ‘do بِسْمِ اللّٰهِ.’

It is stated in *Baḥār-e-Sharī’at*, part 16, page 32, ‘Scholars have strictly prohibited to say بِسْمِ اللّٰهِ on such an occasion in the above expressions.’ However, one may say like this, ‘Recite بِسْمِ اللّٰهِ and eat.’ It is better to say supplicatory words on such occasions, like *بَارِكْ اللّٰهُ لَنَا وَلَكُمْ* (May Allah عَزَّوَجَلَّ bless us and you) or one can also say it in his mother tongue, ‘May Allah عَزَّوَجَلَّ bless you.’

When is it Kufr to Recite بِسْمِ اللّٰهِ ?

بِسْمِ اللّٰهِ should never ever be recited before a Ḥarām and impermissible act. It is stated in ‘*Fatāwā ‘Ālamgīrī*’ that it is

Kufr to say بِسْمِ اللّٰهِ when consuming alcohol, fornicating or gambling. (*Fatāwā 'Ālamgīrī, pp. 273, vol. 2*)

Angels Keep on Recording Virtues

It is narrated by Sayyidunā Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O Abū Ḥurairah رَضِيَ اللهُ تَعَالَى عَنْهُ! When you make Wuḍū, recite وَالْحَمْدُ لِلَّهِ وَبِسْمِ اللّٰهِ as your angels (i.e. Kirāman and Kātibin) will continue to record virtues for you for as long as your Wuḍū exists.’ (*Ṭabarānī Ṣaghīr, pp. vol. 1, pp. 73, Ḥadīṣ 186*)

Virtue for Every Step

If a person recites وَالْحَمْدُ لِلَّهِ and بِسْمِ اللّٰهِ when mounting an animal, one virtue will be recorded for him (i.e. the rider) for every step of the animal. (*Tafsīr-e-Na'imī, pp. 42, vol. 1*)

Virtues When Sailing on Ship

If a person recites وَالْحَمْدُ لِلَّهِ and بِسْمِ اللّٰهِ when boarding a ship, virtues will continuously be recorded for him for as long as he is on board. (*Tafsīr-e-Na'imī, pp. 42, vol. 1*)

Dear Islamic brothers! The virtues of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ are too numerous to mention. The one reading or listening to its virtues feels like reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ all the time. However, one can only gain this privilege if graced by Allah عَزَّوَجَلَّ. By the bestowment of Allah عَزَّوَجَلَّ, one of the ways of developing the habit of reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ is to make

individual effort on each other remaining associated with the Madanī environment of Dawat-e-Islami. Indeed, individual effort has always played a vital role in Islamic preaching. All the Prophets ﷺ including even our Beloved Prophet Muhammad ﷺ have made individual effort, calling people towards absolution.

ﷺ, The preachers of Dawat-e-Islami are also acting upon the Sunnah of making individual effort, brightening the candle of Prophet's devotion in the hearts of people. Sometimes, these preachers send me the writings regarding the blessings of individual effort.

Individual Effort Inspired Driver

Here is a summary of a letter I received from a devotee of Rasūl. In order to attend the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami which is held every Thursday-night, thousands of Islamic brothers come to the Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnah, Bāb-ul-Madīnah Karachi, via buses which are parked at a particular place.

While passing the parking area, I noticed that a bus-driver was smoking opium listening to songs in his empty bus. I met the driver politely. ﷺ, By the blessing of the meeting, he immediately turned the cassette player off and extinguished the opium-filled cigarette either. With a smile, I gave him a Sunnah-Inspiring speech audio-cassette namely '*The First Night in Grave*' which he played instantly. I also sat with him to listen to the speech as listening to speech with others is a useful way to persuade them.

أَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Impressed by listening to the speech, he repented of his sins and came to Faizān-e-Madīnah with me to attend the Ijtimā'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

Gift of Speech-Cassettes

Dear Islamic brothers! Did you realize how effective and useful individual effort is! We should preach to every Muslim individually and persuade them to offer Ṣalāh. Whenever you come to attend the Ijtimā' etc. by bus or wagon, you should request the driver as well as the conductor to attend the Ijtimā'. If they do not get prepared, give them a speech audio cassette with a request to listen to it. Take the cassette back from them after they have listened and give another cassette.

Make every possible effort to take song cassettes from them and get speeches dubbed into those cassettes and then return them. In this way, at least a few sinful cassettes will be wiped out, إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ. One should never give up making individual effort and advising others. Allah عَزَّوَجَلَّ has said in Sūrah Zāriyāt, verse 55 part 27:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And advise, for advice benefits the Muslims.

[Kanz-ul-Īmān (Translation of Quran)]

Reward is Certain Even If Others Do Not Accept Advice

Even if someone does not accept what we preach to him, we will still be rewarded for calling him towards righteousness, إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated in ‘*Mukāshafa-tul-Qulūb*’, ‘Sayyidunā Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَام once humbly asked, ‘O Allah عَزَّوَجَلَّ! What is the reward for the person who calls his brother, ordering him to do righteous deeds and preventing him from evil?’ Allah عَزَّوَجَلَّ said, ‘For every Kalimah (word/sentence) he utters, I write the reward of one year’s worship, and I have Ḥayā (shyness) to punish him in Hell.’ (*Mukāshafa-tul-Qulūb*, p. 48)

Better than Kingship of Entire World

If someone is inspired to offer Ṣalāh and adopt Sunnah by virtue of the individual effort you made on him, you will also be greatly rewarded. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘(If) Allah عَزَّوَجَلَّ blesses someone with (true) guidance by you, it is better than the kingship of the entire world for you.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 444, Ḥadīṣ 7219)

Lethal Poison Turned Harmless

Some fire worshippers once asked Sayyidunā Khālid bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ to show them any such sign that would make the truthfulness of Islam evident to them. He رَضِيَ اللهُ تَعَالَى عَنْهُ asked for a deadly poison. After the poison was brought, he recited بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and consumed it.

By the blessings of بِسْمِ اللّٰهِ the deadly poison caused him no harm. Seeing this, the fire worshippers spontaneously proclaimed, ‘Islam is the truest religion.’ (*Tafsīr Kabīr*, pp. 155, vol. 1)

صَلُّوا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Dear Islamic brothers! As the above parable shows, by reciting **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** before eating and drinking anything, one remains safe from the harmful ingredients of the food (if any) besides attaining a great reward in the Hereafter, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

This incident of the poison not harming Sayyidunā Khālid bin Walīd **رَضِيَ اللّٰهُ تَعَالَى عَنْهُ** is also found in some other books with a slight change of words; it is also possible that this saintly miracle may have taken place more than once.

Lethal Poison

When Sayyidunā Khālid bin Walīd **رَضِيَ اللّٰهُ تَعَالَى عَنْهُ** along with his army camped in a place called Hīrah, his companions said, ‘We fear that these ‘Ajamīs (non-Arabs) might poison you; so please be cautious.’ He **رَضِيَ اللّٰهُ تَعَالَى عَنْهُ** responded, ‘Let me see how deadly the poison of these ‘Ajamīs is! Give the poison to me.’ The companions did as were asked. Reciting **بِسْمِ اللّٰهِ**, Sayyidunā Khālid bin Walīd **رَضِيَ اللّٰهُ تَعَالَى عَنْهُ** consumed the poison but remained quite unharmed, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

According to the narration reported by ‘Kalbī’, there was a non-Muslim priest whose name was ‘Abdul Masīh. He had such a deadly poison that the one consuming it would certainly die within an hour.

When informed about it, Sayyidunā Khālid bin Walīd **رَضِيَ اللّٰهُ تَعَالَى عَنْهُ** asked for that poison. The non-Muslim priest brought the poison which Sayyidunā Khālid bin Walīd consumed reciting **بِسْمِ اللّٰهِ وَبِاللّٰهِ رَبِّ الْاَرْضِ وَالسَّمَاوَاتِ بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ دَاءٌ** in the presence of the priest! Upon seeing this, ‘Abdul Masīh addressed his nation saying, ‘O my nation! To my utter astonishment, he

is still alive despite taking this lethal poison. It is now better for us to reconcile with them; or else they would certainly conquer us.’ This incident occurred during the caliphate of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Hujjatullāhī-‘alal-‘Ālamīn*, p. 617)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You will have noticed that Allah عَزَّوَجَلَّ was specially gracious to Sayyidunā Khālīd bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ. It was indeed a divinely-bestowed saintly miracle of Sayyidunā Khālīd bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ that a deadly poison caused him no harm. There are countless types of saintly miracles one of which is to remain protected against deadly things. There have been several instances when poison and other harmful things did not cause any harm to the Auliya [friends] of Allah عَزَّوَجَلَّ.

Fire or Garden?

A heretic king once captured a saint رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ along with his companions and said in a threatening tone, ‘Show some saintly miracle otherwise I will have you martyred along with all your companions.’ Pointing towards some camel dung, the saint رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘Bring it and see what it is.’ When the dung was brought, it had turned into the pieces of pure gold.

Then, picking up an empty bowl, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ spun it round and turned it upside down and then gave it to the king. The bowl was now full of water but despite it being turned upside down, not even a single drop of water fell from it. In spite of

witnessing these two saintly miracles, the king said, ‘All this is witchcraft and magic!’ The king then ordered that fire be burned. When the flames shot high into the air, the saint and his companions jumped into the fire, taking the young prince with them. When the king saw his young son fall into the fire, he became extremely sad.

After a short while, the prince was placed in the king’s lap in such a state that there was an apple in his one hand and a pomegranate in the other. The king asked, ‘Where were you, my son?’ His son replied, ‘I was in a garden.’ Upon seeing this, the courtiers of the oppressive and heretic king said, ‘All this is unfounded (and magic).’ The king then said to the saint *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ*, ‘If you drink this cup of poison I will believe you.’ The noble saint *رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ* repeatedly drank the cup of poison but remained unharmed. The poison just caused his clothes to tear each time. (*Hujjatullāhi-‘alal-‘Ālamīn, p. 211*)

May Allah *عَزَّوَجَلَّ* have mercy on them and forgive us for their sake!

*Fānūs ban kay jis kī hifāzat hawā karay
Woh sham’a kyā bujhay jisay roshan Khudā karay
How can the candle be extinguished that the
Almighty Himself has lit
Even the wind becomes a chandelier of protection for it*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Without doubt, the greatness of Islamic saints and their saintly miracles cannot be expressed in words! Devotion to these saints is a prominent feature of Dawat-e-

Islami, a global & non-political religious movement of the Quran and Sunnah. Those associated with Dawat-e-Islami are blessed with such divine grace that one is left amazed.

Astonishing Accident

On Sunday 26th Rabi'-un-Nur 1420 A.H. (11 July, 1999) a preacher of Dawat-e-Islami, Muhammad Munir Husain 'Atṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي (a resident of Islampura) was badly crushed beneath a lorry at noon on a busy highway in Lala Musa, a famous city of Punjab, Pakistan.

The accident was so tragic that the upper part of his body was separated from the lower part but still he was astonishingly alive and conscious enough to repeatedly recite اللَّهُ لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ and اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللَّهِ aloud. After the doctors of Lala Musa hospital expressed disappointment over the chances of him remaining alive, he was taken to Aziz Bhatti hospital in Gujrat city.

The Islamic brother taking him to hospital has sworn that عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي Muhammad Munir Husain 'Atṭārī kept reciting Ṣalāt-'Alan-Nabī ﷺ and Kalimah Ṭayyibah throughout the way. When the doctors of Aziz Bhatti hospital saw this Madanī scene, they were also amazed how he was still alive and conscious enough to repeatedly recite Kalimah Ṭayyibah and Ṣalāt-'Alan-Nabī & Salām. They remarked, 'We have never seen such a courageous and marvellous man!'

After a short while, Muhammad Munir Husain 'Atṭārī, a fortunate devotee of Rasūl, desperately offered his heartfelt pleading in the court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in these words:

Yā Rasūlallāh ﷺ please come!
Yā Rasūlallāh ﷺ please help me!
Yā Rasūlallāh ﷺ please forgive me!

After this, he recited **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ** and his soul left his body, blessing him with martyrdom. According to Islamic jurisprudence, the Muslim who has passed away in an accident is a martyr.

May Allah **عَزَّوَجَلَّ** have mercy on him and forgiven us for his sake!

Waking Muslims for Ṣalāt-ul-Fajr is Sunnah

Dear Islamic brothers! This incident was published in many newspapers at that time. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, The martyr of Dawat-e-Islami, Muhammad Munīr Ḥusāin ‘Aṭṭārī **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** was a responsible preacher of Dawat-e-Islami and had returned from a Sunnah-Inspiring Madanī Qāfilaḥ of Rasūl’s devotees just a day before the accident. The deceased would do Ṣadā-e-Madīnāḥ daily. In the Madanī environment of Dawat-e-Islami, waking Muslims for Ṣalāt-ul-Fajr is referred to as Ṣadā-e-Madīnāḥ. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, Countless fortunate Islamic brothers act upon this Sunnah. Waking Muslims for Ṣalāt-ul-Fajr is also a Sunnah as obvious from the following narration.

Sayyidunā Abū Bakrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** (who was a companion from the tribe of Banī Ṣaqīf) has stated, ‘I went for Ṣalāt-ul-Fajr with the Noble Prophet **ﷺ**. When he **ﷺ** passed by a sleeping person, he would call him for Ṣalāḥ or wake him up with his blessed foot.’ (*Sunan Abī Dāwūd*, pp. 33, vol. 2, *Ḥadīṣ 1264*)

Who Can Wake Others With Foot?

The fortunate brothers doing Ṣadā-e-Madīnah attain the reward of practicing a Sunnah, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. Remember! Not everyone is permitted to wake up a sleeping person with foot. Only a pious and elderly person can wake up the sleeping person with foot as the sleeping one would not resent it. However, there is no harm in waking up a sleeping person by gently pressing his feet with hands provided there is no Shar'ī prohibition.

Indeed, if our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ wakes up a devotee of his with his blessed foot, the sleeping fortune of that devotee will be woken up. And if he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ places his blessed foot over the head, eyes or chest of a fortunate one, by Allah عَزَّوَجَلَّ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will bless that person with comfort and peace in the worldly life as well as in the afterlife.

*Aīk ihokar mayn Uḥud kā zalzalah jātā rahā
Rakḥtī ḥayn kitnā waqār اَللّٰهُ اَكْبَرُ ayriyān*

*In one kick the tremor of Uḥud died down
How great power the blessed heels own*

*Yeḥ dil yeḥ jigar ḥay yeḥ ānkḥāin yeḥ sar ḥay
Jidḥar chāḥo rakho qadam Jān-e-‘Ālam ﷺ*

*Place your foot wherever you wish, O Prophet ﷺ dear
My heart, eyes and head are all in wait here*

Excellence of Reciting Kalimah at Time of Death

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, It seems Muhammad Munir Husain Atṭārī's services to Dawat-e-Islami have born fruit as he has got the privilege of reciting Kalimah Ṭayyibah in the last moments of his life. Indeed the one blessed with reciting Kalimah at the

time of his death will attain absolution in the afterlife. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one whose last words are لَا إِلَهَ إِلَّا اللهُ will enter Paradise.’ (*Sunan Abī Dāwūd, pp. 132, vol. 3, Ḥadīṣ 3116*)

Fazl-o-karam jis par bhī huwā

Us nay martay-dam Kalimah

Parh liyā aur Jannat mayn gayā لَا إِلَهَ إِلَّا اللهُ

At the time of death, whoever recites Kalimah

Will enter Paradise by divine Raḥmah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A Strong & Healthy Satan

Two Satans once met each other. One of them was strong & healthy while the other was weak and feeble. The healthy Satan asked the feeble one, ‘Brother! Why are you so weak?’ He replied, ‘I am (deputed) to be with such a pious person who recites بِسْمِ اللّٰهِ before entering his house and eating & drinking anything; so I have to stay away from him but, my dear, you are very strong and healthy; what is the secret behind it?’

The fat Satan replied, ‘I am appointed to be with such a heedless person who does not recite بِسْمِ اللّٰهِ before entering his house and eating & drinking anything, so I take part in all of his activities and I keep riding him as one rides an animal (and this is the only secret of my good health).’ (*Asrār-ul-Fātiḥah, p. 155*)

Names of 9 Satans and Their Tasks

Dear Islamic brothers! We have learnt from the foregoing narration that if we desire blessings in our acts with protection from satanic involvement in them, we should always recite بِسْمِ اللّٰهِ before commencing every permissible act. Otherwise the accursed Satan will get involved in every act. Satan has a lot of offspring that have particular (satanic) duties.

‘Allāmah Ibn Ḥajar ‘Asqalānī كُنِيَ سَيِّدُ الرَّبَّانِي has quoted that Amir-ul-Mūminīn, Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللّٰهُ تَعَالَى عَنْهُ has stated that Satan has 9 offspring:

(1) Zalītūn (2) Wašīn (3) Laqūs (4) A’wān (5) Ḥaffāf (6) Murrah (7) Musawwiṭ (8) Dāsīm (9) Walḥān

1. **Zalītūn** is appointed at marketplaces with his flag sunk over there.
2. **Wašīn** is appointed to make people suffer unforeseen problems.
3. **Laqūs** is appointed on fire worshippers.
4. **A’wān** is appointed on rulers.
5. **Ḥaffāf** is appointed on alcoholics.
6. **Murrah** is appointed on those singing songs and playing musical instruments.
7. **Musawwiṭ** is appointed to spread rumours. It makes people believe and spread rumours, keeping them unaware of the truth.

8. **Dāsīm** is appointed at houses. If a person does not recite **بِسْمِ اللّٰه** when stepping in his house, nor does he make Salām after he has entered, then this Satan engenders family discords, even causing divorce or decree absolute¹ or physical assault.
9. **Walhān** is appointed to cause satanic deception in one's heart during Wuḍū, Ṣalāh and other acts of worship.
(*Al-Munabbihāt*, p. 91)

Solution to Family Discords

A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَمَلَانِ has stated, 'When entering his house, one should recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** and place the right foot first into the house. One should then say Salām to the household. If no one is present in house, one should say **اَلْسَلَامُ عَلَیْكَ اَیُّهَا التَّیُّ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهُ**. Some saints have been observed reciting **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** and Sūrah Ikhlaṣ as they entered their houses in the beginning of the day. This brings about harmony in the household preventing quarrel, and increases blessing in sustenance.'¹ (*Mirāt-ul-Manājīh*, pp. 9, vol. 6)

Yā Ilāhī عَزَّوَجَلَّ ḥar ḡhaṛī Shayṭān say maḥfūz rakḥ
Day jagah Firdaus mayn nīrān say maḥfūz rakḥ

O Almighty عَزَّوَجَلَّ! Keep us secured from Satan every moment
Give us an abode in Paradise and protect us from punishment

صَلُّوا عَلَى الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

¹ Decree absolute is an order from a court that finally ends a marriage, making the two people divorced. [Translator's Note]

Do Recite بِسْمِ اللّٰهِ Before Eating

It is a Sunnah to recite بِسْمِ اللّٰهِ before eating and drinking (any permissible thing). Sayyidunā Ḥuẓayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The food on which بِسْمِ اللّٰهِ is not recited becomes Ḥalāl for Satan.’ (In other words, Satan also joins in consuming the food before eating which بِسْمِ اللّٰهِ is not recited). (*Ṣaḥīḥ Muslim, pp. 172, vol. 2, Ḥadīṣ 2017*)

Save Food from Satan

The food before eating which بِسْمِ اللّٰهِ is not recited contains no blessings. Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘We were once present in the blessed company of the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when food was served. At the beginning of the meal there was so much blessing that we had never seen such blessing before, but near the end, we observed no blessings.

We asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, what is the reason for this?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘All of us had recited بِسْمِ اللّٰهِ prior to eating, then a person who had not recited بِسْمِ اللّٰهِ sat down to eat, and Satan also ate with him.’ (*Sharḥ-us-Sunnah, pp. 62, vol. 6, Ḥadīṣ 2818*)

If One Forgets to Recite بِسْمِ اللّٰهِ ...

Umm-ul-Mūminīn, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person eats food, he should mention the name

of Allah عَزَّوَجَلَّ, i.e. recite بِسْمِ اللّٰهِ. If he forgets to recite بِسْمِ اللّٰهِ in the beginning, he should recite 'بِسْمِ اللّٰهِ اَوَّلَهُ وَاٰخِرَهُ' (Sunan Abī Dāwūd, pp. 356, vol. 3, Ḥadīṣ 3767)

Satan Threw Up!

Sayyidunā Umayyah Bin Makhshī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'A person was eating food without reciting بِسْمِ اللّٰهِ in the presence of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he was about to eat the last morsel, he recalled and recited بِسْمِ اللّٰهِ اَوَّلَهُ وَاٰخِرَهُ. (Seeing this) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said with a smile, 'Satan was also eating with this person. When he mentioned the name of Allah عَزَّوَجَلَّ, Satan spewed up what was in his stomach.' (Sunan Abī Dāwūd, pp. 356, vol. 3, Ḥadīṣ 3767)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Nothing is Hidden from Blessed Eyes of Mustafa ﷺ

Dear Islamic brothers! One should recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ whenever one eats food. If someone eats without reciting بِسْمِ اللّٰهِ, a Satan named 'Qarīn' joins him in the meal.

It is evident from the Ḥadīṣ narrated by Sayyidunā Umayyah bin Makhshī رَضِيَ اللهُ تَعَالَى عَنْهُ that the blessed eyes of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw everything, which is why he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled upon seeing Satan's dismay.

A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَيْنِ has stated, ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is able enough to see even hidden creatures. The Ḥadīṣ is very explicit in its meaning and does not require any elaboration or interpretation. As we do not eat the food in which a fly has fallen (and is still present in it), similarly, Satan cannot digest the food before eating which the name of Allah عَزَّوَجَلَّ is mentioned. Though the food thrown up by Satan is of no use to us, Satan falls sick and has to remain hungry, and the lost blessing of our food is restored. Thus, there is one advantage for us and two disadvantages for Satan.

It is also possible that Satan may not even eat with us in the future for fear that perhaps we would recite بِسْمِ اللّٰهِ during the meal and he would have to again vomit the food he has eaten. The person mentioned in the Ḥadīṣ was probably eating alone. Had he been eating in the company of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he would not have forgotten to recite بِسْمِ اللّٰهِ because the people present there used to recite بِسْمِ اللّٰهِ aloud and would instruct others to do the same.’

(Mirāt Sharāḥ-e-Mishkāt, pp. 30, vol. 6)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, In the Madanī Qāfilāḥs of Dawat-e-Islami, Du’ās with بِسْمِ اللّٰهِ are often recited loudly both before and after the meal. One travelling with Madanī Qāfilāḥs often gets the privilege of learning Du’ās and Sunnahs.

You should also routinely travel with Madanī Qāfilāḥs. Words cannot express the blessings of Madanī Qāfilāḥs of the devotees of Rasūl! Listen to one of such accounts and rejoice.

Şiddiq Akbar رَضِيَ اللهُ عَنْهُ Performed Madanī Operation

Here is a summary of the account given by a devotee of Rasūl: ‘Our Sunnah-Inspiring Madanī Qāfilāh travelled to Naka Khari (Baluchistan, Pakistan). One of the participants of the Qāfilāh had migraine¹ because of four small lumps on his head. When the pain occurred, he would writhe miserably, causing the affected part of his face to turn black. One night, he was writhing in agony, so we gave him some painkillers and made him sleep.

When he woke up in the morning, he was very happy. He told us, ‘By the grace of Allah عَزَّوَجَلَّ, I was blessed with the vision of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his four closest companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ in my dream. Pointing towards me, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Şiddiq Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘Remove his headache.’

So the Holy Prophet’s companion of the cave and the shrine, Sayyidunā Abū Bakr Şiddiq رَضِيَ اللهُ تَعَالَى عَنْهُ performed a Madanī operation in such a way that he opened up my head, removed four black lumps from my brain and then said, ‘Son, nothing will happen to you now.’

That brother was really cured. On his return from the Madanī Qāfilāh, when he went for a medical check up, the doctor exclaimed with wonder, ‘Brother! This is amazing! All the four lumps have vanished from your brain!’ Upon this, he tearfully mentioned his dream and the blessing of travelling with the Madanī Qāfilāh.’

¹ Migraine is a type of severe headache affecting only one side of the head.

Highly impressed by listening to this, 12 members of hospital staff including some doctors made the intention of travelling with a 12-day Madanī Qāfilaḥ. Some doctors also intended to adorn their faces with the symbol of devotion to the Holy Prophet ﷺ, i.e. the Sunnah of beard.

*Ĥay Nabī ﷺ kī naẓar Qāfilay wālon par
Āo sārāy chalayn Qāfilay mayn chalo
Sikhñay Sunnatayn Qāfilay mayn chalo
Lūñay raḥmatayn Qāfilay mayn chalo*

*To learn Sunnah and reap blessings, travel with Qāfilaḥ
To be blessed with mercy of Prophet ﷺ, travel with Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! This incident of a person being cured in the state of dream is not new. By the bestowment of Allah ﷻ, the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ ﷺ cures the ill.

Refresh your faith by listening to the following five accounts, about people being cured by virtue of dreams, narrated by Sayyidunā Imām Yūsuf bin Ismāʿil Nabḥānī رَضِيَ اللهُ عَنْهُ الرِّبَّانِي in the second volume of his renowned book entitled حُجَّةُ اللَّهِ عَلَى الْعَالَمِينَ فِي مُعْجَزَاتِ سَيِّدِ الْمُرْسَلِينَ.

1. Prophet ﷺ Restored Eyesight

Sayyidunā Muhammad bin Mubārah Ḥarbī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has reported, ‘Alī Abul Kabīr عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِير was visually impaired. He once had a dream in which he beheld the Beloved and

Blessed Rasūl صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his cure-providing hand over the eyes of ‘Ali Abul Kabīr. When he woke up in the morning, he had gained his eyesight!’
(*Hujjatullāhi-‘alal-‘Ālamīn, pp. 526, vol. 2*)

Ānkh̄ ‘aṭā kījiye, us mayn ziyā dījiye
Jalwah̄ qarīb ā gayā tum pay karauñon Durūd

*Bless me with insight so that I may behold your vision
May blessings be upon you in millions*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Prophet ﷺ Cured Tumorous Lumps

Sayyidunā Taqiyyuddīn Abū Muhammad ‘Abdus Salām عَلَيْهِ رَحْمَةُ رَبِّ الْكَرَامَاتِ has stated, ‘My brother Ibrāhīm had lumps in his throat and was in severe agony. He once had a dream in which he beheld the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (In his dream) He requested, ‘O Beloved Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have suffered from acute pain due to this illness.’ The Prophet of Raḥmah̄, the Intercessor of Ummah̄ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Your plea has been listened to.’ اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, By the blessings of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, my brother was cured.’ (*Hujjatullāhi-‘alal-‘Ālamīn, pp. 526, vol. 2*)

Sar-e-bālīn unḥayn raḥmat kī adā lāyī ḥay

Ḥāl bigāḥ ḥay to bīmār kī ban āyī ḥay

*He has come to his dying devotee
Manifesting his attribute of mercy*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Prophet ﷺ Cured Asthma

A noble saint رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has stated, 'I was seriously ill and was bedridden in my home. My elderly father رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was also confined to bed with asthma on the upper floor of home. Neither I was able to go upstairs nor could my father come downstairs.

أَلْحَقْدُ لِلّٰهِ عَزَّوَجَلَّ, One night, I was fortunately blessed with the vision of the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. I presented a pillow to the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he sat down leaning against it. I pleaded with the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the cure of my illness and that of my elderly father. Upon hearing my plea, he صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went upstairs.

At the time of Ṣalāt-ul-Fajr, I heard sounds of someone groaning with pain. In fact, it was my respected father descending from upstairs. He came to me and said, 'Son, I have been blessed tonight with the bounty of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' I responded, 'O beloved father! The Noble Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had already blessed this sinner [me] before he صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went upstairs to shower you with bounties.' أَلْحَقْدُ لِلّٰهِ عَلَى إِحْسَانِهِ, We both regained health by virtue of the blessings of the Beloved Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

(Hujjatullāhī-'alal-'Ālamīn, pp. 527, vol. 2)

Marīzān-e-jahān ko tum shifā daytay hō dam bhār mayn

Khudarā dard ka hō mayray darmān Yā Rasūlallāh ﷺ

You cure the ill of the world within an instant, Yā Rasūlallāh ﷺ

Please remove my worries and troubles for the sake of Allah

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

4. Prophet ﷺ Cured Leprosy

Sayyidunā Shaykh Abū Ishāq عَلَيْهِ رَحْمَةُ اللّٰهِ الرَّزَاقِ has stated, ‘I had a spot of leprosy on my shoulder. اَلْحَدِيثُ لِلّٰهِ عَزَّوَجَلَّ. In my dream I was blessed with the vision of the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I mentioned my disease so the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his blessed hand over my shoulder. When I awoke on the morning, I had been cured of leprosy, اَلْحَدِيثُ لِلّٰهِ عَزَّوَجَلَّ.’ (Hujjatullāhi- ‘atal- ‘Ālamīn, pp. 531, vol. 2)

Marz-e- ‘iṣyān kī taraqqī say ḥuwā ḥo jān balab
Mujh ko achā kīye ḥālat mayrī achī nahīn

To the verge of death the disease of sins has led me
My condition is not good, please cure me

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Prophet ﷺ Cured Hand Blisters

A noble saint عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى has stated that Shaykh Ḥammād عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى got blisters on his hand. The painful blisters had ruptured. The physicians unanimously opined that the hand be amputated. Sayyidunā Ḥammād عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى has stated, ‘I spent that night in severe pain and restlessness on the roof of my home. I humbly made Du‘ā in the court of Allah عَزَّوَجَلَّ for cure.

When I slept, my sleeping fortune awoke, blessing me the vision of the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. I pleaded, ‘Yā Rasūlallāh صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Cure me of my hand blisters!’ He صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, ‘Stretch out your hand.’ I did as advised. The Beloved Rasūl صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his blessed

hand over it and said to me, 'Get up!' As I stood up, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, my hand blisters had been cured by the blessings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ.' (Hujjatullāhī-'alal-'Ālamīn, pp. 528, vol. 2)

*Yeḥ marīz mar raḥā ḥay, tayray ḥāiḥ mayn shifā ḥay
Ay Ṭabīb jald ānā, Madanī Madīnay wālay*

*This patient is dying and the cure is in your hand, O healer!
Come sooner, O sovereign of Madīnaḥ, come sooner*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Satanic Deception

Only Allah عَزَّوَجَلَّ provides cure. By listening to the above parables, one is perplexed by such satanic deception as: Can anyone other than Allah عَزَّوَجَلَّ provide cure?

Cure for Satanic Deception

Without doubt, by one self, only Allah عَزَّوَجَلَّ provides cure but by the bestowment of Allah عَزَّوَجَلَّ, His servants can also provide cure. However, if anyone believes that so-and-so person can provide cure to others without the power given by Allah عَزَّوَجَلَّ, then such a person is certainly Kāfir [unbeliever]. Whether it is cure or medicine, no one can give even an iota to others without the power given by Allah عَزَّوَجَلَّ. Every Muslim has the belief that whatever the Prophets عَلَيْهِمُ السَّلَامُ and saints رَحِمَهُمُ اللّٰهُ تَعَالَى give (to others) they give it only by the power given to them by Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ forbid, if anyone has the belief that Allah عَزَّوَجَلَّ has not empowered any Prophet or saint to cure diseases or to grant anything, then such a person is denying the commandment of the Holy Quran.

Read verse 49 of Sūrah Āl-e-‘Imrān in the 3rd part with its translation, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ** satanic deception will be eradicated and Satan will be unsuccessful and disappointed. Therefore, mentioning the blessed saying of Sayyidunā ‘Īsā عَلَيْهِ السَّلَام, the Noble Quran states:

وَأُبْرِئُ الْأَكْمَهَ وَالْأَبْرَصَ وَأُحْيِي الْمَوْتَى بِإِذْنِ اللَّهِ

And I heal the inborn blind and the leper, and I revive the dead, by the command of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Āl-e-‘Imrān, verse 49)

Did you notice? Sayyidunā ‘Īsā عَلَيْهِ السَّلَام **عَلَى نَبِيِّنَا** is clearly and openly proclaiming that he gives eyesight to the inborn blind, cures the lepers, and even resurrects the dead by virtue of the divinely-bestowed power.

Various kinds of powers and authorities have been bestowed upon the Prophets عَلَيْهِمُ السَّلَام by Allah عَزَّوَجَلَّ. Further, by the blessing of the Prophets, powers are also given to the Auliya [saints], and they can also provide cure and bestow a lot more.

When Sayyidunā ‘Īsā عَلَيْهِ السَّلَام **عَلَى نَبِيِّنَا** possesses such a high status [as mentioned in the Quranic verse], just imagine how phenomenal the status of the Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would be, who is the sovereign of all Prophets including even Sayyiduna ‘Īsā عَلَيْهِ السَّلَام **عَلَى نَبِيِّنَا**!

Remember that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses all the virtues of all Prophets and those of the entire creation. In fact, whoever has got any favour or boon has got it by virtue of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

So we have learnt that if Sayyidunā ‘Īsā عَلَيْهِ السَّلَام can cure the ill, give eyesight to the blind, and resurrect the dead, the Holy Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ can give all these favours and boons (to his devotees) to even a greater degree.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

76,000 Virtues

It is narrated by Sayyidunā Ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who recites بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ, Allah عَزَّوَجَلَّ will record 4,000 virtues in his book of deeds for very letter, forgive 4,000 of his sins and raise his rank by 4,000 degrees.’ (*Firdaus-ul-Akhabār*, pp. 26, vol. 4, *Hadīṣ 5573*)

Dear Islamic brothers! Rejoice! The immense mercy of Allah عَزَّوَجَلَّ is beyond imagination! Let’s compute: بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ consists of 19 letters. Therefore, by reciting بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ once, one will receive 76 thousand virtues, his 76 thousand sins will be forgiven, and his rank will be raised by 76 thousand degrees, وَاللهُ ذُو الْفَضْلِ الْعَظِيمِ.

Wisdom in Not Reciting بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ at Time of Slaughter

Whilst mentioning the infinite mercy of Allah عَزَّوَجَلَّ, Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَانِ has stated, ‘Ponder over the fact that بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ is not written in Sūrah Taubāh.

Similarly, complete بِسْمِ اللهِ is not recited at the time of the slaughter of an animal; instead, just ‘بِسْمِ اللهِ اللهُ أَكْبَرُ’ is recited.

Have you ever pondered as to what the wisdom behind this is? The wisdom is that the whole Sūrah Taubaḥ, from start to finish, is about Jihad [war] and killing, which is wrath for the unbelievers. Likewise, the life of the animal is taken at the time of its slaughter, which is also a moment of wrath and coercion. Therefore, one is prevented from mentioning mercy on this occasion.

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! Hence whoever [makes a habit of reciting] complete بِسْمِ اللّٰهِ, i.e. بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ will be protected from divine wrath, اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Tafsīr-e-Naʿīmī, pp. 43, vol. 1)

صَلُّوْا عَلٰی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Wisdom in 19 Letters of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

The number of the letters in بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ is 19 and so is the number of the punishment-inflicting angels in Hell. Thus it is hoped that the punishment from each angel will be averted by the blessing of every letter of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.

Another excellence is that day and night consist of 24 hours 5 of which are devoted to the five daily Ṣalāḥ, whereas for the remaining 19 hours, 19 letters of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ have been granted.

Thus every hour of the one who keeps reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ will be considered to have been spent in worship and the sins of each hour will be forgiven, اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Tafsīr Kabīr, pp. 156, vol. 1)

Relief from Grave Torment

Once Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ passed by a grave and noticed that the buried person was being punished. After a while, when he passed by it again, he saw that the grave was shining from the inside, and divine mercy was being showered on it.

Astonished, Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ requested in the court of Allah عَزَّوَجَلَّ that the secret behind this be told to him. Allah عَزَّوَجَلَّ said, ‘O ‘Īsā! (عَلَيْهِ السَّلَامُ) This person was being punished because he was a grave sinner. When he died, he left his wife pregnant who gave birth to a baby boy. Today, his boy was sent to a Madrasāh where the teacher made him recite اللّٰه بِسْمِ اللّٰهِ. I had Ḥayā (shyness) to punish the man under the earth whose son is mentioning My name upon the earth.’

(Tafsīr Kabīr, pp. 155, vol. 1)

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

Ay Khudā-e-Mustafa ﷺ mayn tayrī raḥmataun pay qurbān

Ĥo karam say mayrī bakhshish, baṭufail-e-Shāh-e-Jilān رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ

Your mercy is infinite, O Rab of Mustafa ﷺ

Forgive me for the sake of Shāh-e-Jilān رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! We should all teach our children to mention the name of Allah عَزَّوَجَلَّ from their early age instead of teaching them such words as ‘Tata’ or ‘Papa.’ Not only will the deceased parents receive the blessings of this, the one teaching and the one learning will also gain its immense blessings.

Therefore, whilst playing with your children, repeatedly say ‘Allah’ ‘Allah’ to them with the intention of teaching them.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, As soon as they are able to speak, they will be uttering the word ‘Allah’ before they learn to speak any other word.

Madanī Upbringing of Child

Sayyidunā Saḥl bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘When I was three years old I used to get up at night and see my maternal uncle, Sayyidunā Muhammad bin Sawār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار offer Ṣalāh. One day, he asked me, ‘Do you not remember Allah عَزَّوَجَلَّ who has created you?’ I asked, ‘How should I remember Him?’ He replied, ‘At night, before you go to sleep, imagine as if you are uttering the following sentences thrice in your heart without moving your tongue:

اللَّهُ مَعِيَ، اللَّهُ نَاطِرٌ إِلَيَّ، اللَّهُ شَاهِدِي

Allah عَزَّوَجَلَّ is with me, Allah عَزَّوَجَلَّ is watching me,
Allah عَزَّوَجَلَّ is my witness¹.’

Sayyidunā Saḥl عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى goes onto say: I recited these sentences for a few nights and then informed my uncle of this. He asked me to repeat them seven times. I did as was advised and informed him again after a few nights. He then instructed me to recite them eleven times, so I did as was instructed, and this time I felt the pleasure of those words in my heart. After a year passed, my uncle advised, ‘Continue to recite what I have taught you until you reach your grave. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. This will benefit you in the worldly life as well as in the afterlife.’

¹ If possible, write these sentences on a piece of paper and display it at such a place of the house, shop etc. where it can repeatedly come in your sight.

Sayyidunā Saḥl bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has further stated, ‘Making Ṣikr in solitude, I continued to recite these words for many years until I felt its great spiritual pleasure in my heart. One day, my uncle asked, ‘O Saḥl! Can a person disobey Allah عَزَّوَجَلَّ, whereas Allah عَزَّوَجَلَّ is with him, sees him and is his witness? No, certainly not! Therefore, refrain from sins.’

Then, my respectable uncle got me admitted to a Madrasaḥ. As I did not want my practice of Ṣikr to be interrupted I persuaded my teacher to let me go home after he teaches me for an hour. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, When I was six or seven years old, I had memorized the entire Quran. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I would keep fast every day and eat barley bread [at Saḥarī].

I kept on doing this practice up to the age of 12 years. When I was thirteen, I confronted a religious issue. To find a solution to the issue I took permission from my parents and travelled to Basra (Iraq). I consulted the scholars of Basra about my issue but none of them were able to give me a convincing reply, so I travelled to a place called ‘Abbādān. I presented my issue to a renowned scholar of ‘Abbādān, Sayyidunā Abū Ḥabīb Ḥamzah bin Abī ‘Abdullāh ‘Abbādānī قُدِّسَ سِرُّهُ الرَّبَّانِي who provided me with a satisfactory and convincing reply.

I remained in his company for a long time, enhancing my knowledge, gaining spiritual enlightenment and learning manners. I then moved to Tustar. In order to meet my needs, I would purchase one dirham’s barley to make bread for me. Every night at the time of Saḥarī, I would eat a piece of bread, made of just 70 grams of saltless barley, without any curry.

This one dirham would be sufficient for me for an entire year. I then intended to eat once every three days. Then I started remaining hungry for 5 days, then for 7 days and then for 25 days (that is, I would eat once every 25 days). I continued to do this practice for 20 years. Later, I travelled and toured for many years. Then I again returned to Tustar where I would perform worship at night for as long as Allah عَزَّوَجَلَّ willed.

Sayyidunā Imām Aḥmad عَلَيْهِ رَحْمَةُ الْاَئِدِ has stated, ‘I never saw Sayyidunā Saḥl bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي eat salt throughout his life.’ (*Iḥyā-ul-‘Ulūm, pp. 91, vol. 3*)

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

صَلُّوْا عَلَی الْحَبِيْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! Fortunate and wise are the parents who are more concerned about the betterment of their children’s afterlife than their worldly life. Here is a summary of a faith-refreshing account of a wise mother who made ‘individual effort’ that finally led to the reform of her son’s character. Read and rejoice!

Marvel of Dawat-e-Islami’s Tarbiyyatī Course

A devotee of Rasūl from Jhang (Pakistan) has related, ‘My mother was ill from a long time. She had always longed for me to give up sins and get reformed. Since she very much liked Dawat-e-Islami, she provided me with the expenses and insistently sent me to Faizān-e-Madīnāh, Dawat-e-Islami’s global Madanī Markaz situated at Bāb-ul-Madīnāh, Karachi.

She had also advised me to do Tarbiyyatī course there with the devotees of Rasūl in the merciful atmosphere of Faizān-e-Madīnāh and make Du'ā for her recovery.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I came to Bāb-ul-Madīnāh, Karachi where I joined the Tarbiyyatī course and travelled with Madanī Qāfilaḥs. I also made Du'ā for my mother to make recovery from her disease. When I returned home after the completion of the Tarbiyyatī course, I was overjoyed to see that my severely ill mother had recuperated from her disease by the blessings of the Du'ā made in Faizān-e-Madīnāh during the Tarbiyyatī course.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, By the blessings of the Tarbiyyatī course, I became steadfast in Ṣalāḥ and joined the Madanī environment of Dawat-e-Islami. I developed an enthusiasm to serve Sunnah and to travel with Madanī Qāfilaḥs. It is my heartfelt desire that every member of my family adopt the Madanī environment of Dawat-e-Islami and that our problems be solved.'

*Faizān-e-Madīnāh mayn Allah عَزَّوَجَلَّ kī rahmat ḥay
Ammī ko muyassar ab siḥḥat kī sa'ādat ḥay
Faizān-e-Madīnāh mayn ānay ḥī kī barakat ḥay
Khūb aur baḥḥī mujḥ ko Sunnat say maḥabbat ḥay*

*Mother has been cured and I have become a devotee of Sunnah
By the grace of Allah عَزَّوَجَلَّ and by the blessings of
attending Faizān-e-Madīnāh*

Those who make their children a devotee of the world preventing them from good company, seriously endanger their afterlife. At times, such people have to regret even in the world.

Preventing Others from Madanī Qāfilāḥ Causes Harm

Making individual effort, a devotee of Rasūl (from Madīna-tul-Auliya Ahmedabad, India) persuaded a young man to travel with a Madanī Qāfilāḥ but the father of the young man prevented him from the travel of religious education for fear of the loss of his worldly education. The young man was unfortunately deprived of the company of the devotees of Rasūl.

As a result, he adopted the company of some wicked friends, turning into an alcoholic. Now, his father realized his grave mistake and requested the same devotee of Rasūl to take his son with a Madanī Qāfilāḥ so that he might give up drinking. The devotee of Rasūl made individual effort again, but the young man had been so addicted to drinking and wicked company that he was no longer prepared to travel with the Madanī Qāfilāḥ.

Parents should provide their children with a righteous and Madanī environment from their early age. Otherwise, if children become spoilt as a result of the wicked company, parents will have to regret.

Once my¹ elder sister told me that an Islamic sister tearfully requested her to make Du'ā for the reform of her son's character. 'Alas, she said, 'I have myself spoiled my son! I enrolled him in the Ḥifẓ [Quranic memorization] class of Madrasa-tul-Madīnaḥ. When he came home after learning Sunnaḥs and etiquettes, he would tell them to us, but we would make fun of him.

¹ The author, Amīr-e-Aḥl-e-Sunnat دامستبرگاتوہو العالمیہ

Disheartened, he eventually gave up going to Madrasa-tul-Madīnāh. Now, he has become a loafer due to the company of wicked friends. Coincidentally, I have joined the Madanī environment of Dawat-e-Islami. Now I deeply regret to have mocked him. Alas! What will become of me!

صُحِبَتْ صَالِحٌ تَرَا صَالِحٌ كُنْتُمْ صَحِبَتْ طَالِحٌ تَرَا طَالِحٌ كُنْتُمْ

(The company of the pious will make you pious, whereas that of the wicked will make you wicked).

House of Beasts

Dear Islamic brothers! Sayyidunā Saḥl bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي was a Şiddīq (i.e. a saint from amongst the group of the highest rank). He would refrain from tastes and pleasures. He would not use salt in his food because the use of salt makes the food tasty. Indeed, even if many kinds of spices are added to food, it will remain tasteless unless salt is added to it.

It is also noteworthy that a specified amount of salt is essential for the human body, so this was actually a saintly miracle of Sayyidunā Saḥl bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي that he remained alive without consuming salt for a long time. His blessed house situated in Tustar used to be called ‘Baīt-us-Sibā’ (i.e. house of beasts) because many beasts (like lions, tigers etc.) would come to his house where he would feed meat to them.

In the last part of his life, he عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى had become disabled but whenever it was time for Ṣalāh his disability would vanish,

enabling him to offer his Ṣalāh. As soon as he finished Ṣalāh, he would become disabled again like before. (*Risāla-tul-Qushāriyyah*, p. 387)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cure for Fever

It is narrated that a person once got fever. His respected teacher Shaykh Faqīh Walī ‘Umar bin Sa’īd عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِدِيَّةُ went to visit him. Giving him a Ta’wīz [amulet], the Shaykh advised him not to unfold and see what the Ta’wīz contained. After the Shaykh left, he wore the Ta’wīz and was instantly cured of fever.

Amazed, he couldn’t help seeing what the Ta’wīz contained. As he unfolded it he saw that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ was written on it. A satanic deception occurred to him that anyone could have written this! As soon as his reverence for his Shaykh diminished, his fever immediately recurred.

Worried, he went to his Shaykh and apologized for his mistake. The Shaykh again prepared a Ta’wīz and fastened it to his arm with his own blessed hands, curing the fever again instantly. Though the Shaykh had not prohibited him this time from unfolding and seeing the inside of the Ta’wīz, he himself refrained from doing so due to his previous experience. Eventually, when he unfolded it after a year, he saw that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ was written on it.

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

Dear Islamic brothers! Indeed بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ contains immense blessings. It also has cures for diseases. The foregoing parable gives the lesson that if a saint ever prohibits someone even from any Mubāḥ (permissible) act, he should abstain from it even if he is unable to comprehend the wisdom behind it. Another lesson is that one should not unfold and see the inside of the Ta'wīz as one's reverence may be affected by this. Further, the Ta'wīz is folded in a special way and sometimes particular invocations are also recited whilst it is being folded. Therefore, unfolding and seeing it may reduce its benefits.

5 Madanī Cures for Fever

لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

They will neither see the hot sunshine in it, nor the bitter cold.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, *Sūrah Ad-Dahr*, verse 13)

1. Recite this blessed verse 7 times (with Ṣalāt-‘Alan-Nabī ﷺ once before and after it) and then make *Dam*¹ (i.e. blow on the patient). *إِنْ نَسَاءَ اللّٰهُ عَزَّوَجَلَّ*, The severity of fever will be reduced, and the patient will feel tranquillity. (Note that it is not necessary to recite the translation of the verse).
2. Sayyidunā Imām Ja’far Ṣādiq رحمى الله تعالى عنه has stated, ‘Recite *Sūrah Fātiḥah* 40 times (with Ṣalāt-‘Alan-Nabī ﷺ once before and after it) and then make *Dam* (i.e. blow on) water and sprinkle some drops of this water on the face of the person suffering from fever. *إِنْ نَسَاءَ اللّٰهُ عَزَّوَجَلَّ*, Fever will be cured.’

¹ In this book, the word ‘*Dam*’ has been used in the sense of a spiritual remedy with its pronunciation as ‘dām.’ It must not be pronounced as ‘dæm.’ Note that this word has been italicized in the whole book with its ‘D’ capitalized. [Translator’s Note]

3. When the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had fever, Sayyidunā Jibrāil عَلَيْهِ السَّلَام recited the following Du'ā and made *Dam*:

بِسْمِ اللّٰهِ اَرْقِيكَ مِنْ كُلِّ شَيْءٍ يُؤْذِيكَ مِنْ شَرِّ كُلِّ نَفْسٍ اَوْ
عَيْنٍ حَاسِدٍ اَللّٰهُ يَشْفِيكَ بِسْمِ اللّٰهِ اَرْقِيكَ

Translation: With the name of Allah عَزَّوَجَلَّ I make *Dam* on you for every such disease that causes you harm, and (for your protection from) the evil of others and from the evil eye of the jealous. May Allah عَزَّوَجَلَّ cure you. I make *Dam* on you with the name of Allah عَزَّوَجَلَّ.

(*Ṣaḥīḥ Muslim*, pp. 1202, Ḥadīṣ 2186)

Recite the Du'ā in Arabic only (with Ṣalāt-'Alan-Nabī ﷺ once before and after it) and then make *Dam* on the patient of fever.

4. The person suffering from fever should frequently recite بِسْمِ اللّٰهِ الْكَبِيْرِ.
5. It is narrated in a blessed Ḥadīṣ, 'If anyone of you gets fever, sprinkle cold water on him on the morning for 3 days.' (*Al-Mustadrak*, pp. 223, vol. 4, Ḥadīṣ 7438)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, The Islamic brothers and sisters who are associated with Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, are proud of being the devotees of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. At times, by

the blessings of the Du'ā made during the Sunnah-Inspiring Madanī Qāfilaḥs of Dawat-e-Islami in the company of the devotees of Rasūl, even the patients suffering from such diseases declared incurable by doctors get cured, regaining their lost happiness, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

Eyesight Restored

Once a preacher of Dawat-e-Islami from Liaquat colony, Hyderabad (Bāb-ul-Islam Sindh, Pakistan) invited a young man to travel with a Madanī Qāfilaḥ of Dawat-e-Islami. The young man, annoyed and upset, said, 'The operation of my mother's eyes has failed, because of which she has become blind. We are in extreme trouble and you are asking me to travel with the Madanī Qāfilaḥ!'

Keeping his temper in check and continuing his individual effort, the preacher said in a sympathetic tone making Du'ā for his mother, 'May Allah **عَزَّوَجَلَّ** bless your mother with cure! What do the doctors say?' He replied, 'The doctors say that she cannot be cured even if taken to America for treatment.' Patting the young man's back sympathetically, the preacher said in a consoling tone, 'Brother! If doctors have disappointed you, why do you give up hope! Doctors cannot cure anyone. It is Allah **عَزَّوَجَلَّ** who cures everyone. The Du'ā of the traveller is accepted. If you travel with the Madanī Qāfilaḥ in the company of the devotees of Rasūl and make Du'ā for your mother over there, you will get its blessings, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.'

Impressed and inspired by the sincere individual effort of the preacher, that grieved young man travelled with a Madanī Qāfilaḥ during which he humbly made Du'ā for his mother.

When he returned home after the Madanī Qāfilaḥ, he was overjoyed to see that his mother had regained her lost eyesight.

*Lūīnay raḥmatayn Qāfilay mayn chalo
Sikḥīnay Sunnatayn Qāfilay mayn chalo
Chashm-e-bīnā milay sukḥ say jīnā milay
Pāo gey rāḥatayn Qāfilay mayn chalo*

*To reap mercies, travel with the Qāfilaḥ,
to learn Sunnaḥs, travel with the Qāfilaḥ
To gain eyesight and peace in life,
to find tranquillity, travel with the Qāfilaḥ*

Dear Islamic brothers! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Three types of Du’ās are accepted. There is no doubt about their acceptance.

1. The Du’ā made by an oppressed person.
2. The Du’ā made by a traveller.
3. The Du’ā made by a father for his son.’ (*Jāmi’ Tirmiḏī, pp. 280, vol. 5, Ḥadīṣ 3459*)

If one is travelling with a Madanī Qāfilaḥ in the company of the devotees of Rasūl, his Du’ā is more likely to be accepted. This parable also shows that tolerance is highly needed for individual effort. Even if you are rebuked or beaten, you should still continue to make individual effort without getting disappointed. If you become angry or impolite, then you would cause a great religious loss. Do not give up advising others, as advising will definitely bear fruit. Allah عَزَّوَجَلَّ has declared in verse 55 of Sūrah Zāriyāt in part 27:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And advise, for advice benefits the Muslims.

[Kanz-ul-Īmān (Translation of Quran)]

Cure for headache

Caesar of Rome once sent a letter to Amīr-ul-Mūminīn Sayyīdunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. In his letter, he mentioned, ‘I have chronic headache; if you have any medicine for this, please send it to me.’

Amīr-ul-Mūminīn Sayyīdunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ sent him a cloth cap. Whenever Caesar of Rome wore that cap his headache would be relieved, and whenever he removed the cap, his headache would reoccur.

Amazed, he eventually unstitched the cap and found a piece of paper on which بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ was written.

(Asrār-ul-Fātiḥah, p. 163) (Tafsīr Kabīr, pp. 155, vol. 1)

Method of treatment by بِسْمِ اللّٰهِ

Dear Islamic brothers! We have learnt from the foregoing parable that if anyone has a headache, he should write بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ on a piece of paper or have it written, and then fasten it as a Ta’wīz on his head. Write using permanent ink (such as a ball point pen/marker) and leave the circles of ٥ and all the three م of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ open.

A principle of Ta'wīz writing is that when writing an Āyah or any particular text, the circle of every circle-containing letter should remain open, e.g. ط ظ ه ه ص ض و م ف ق. It is not necessary to put diacritical marks.

After you have written it, wrap it in a wax paper or any plastic coating, then encase it in a leather covering or a piece of cloth and fasten it on the head. Those who adorn their heads with the crown of turban can sew the Ta'wīz inside the cap of their turban. Similarly, Islamic sisters can also sew it on that part of their scarf or veil which rests on the head. If this is done with a firm belief, the headache will be relieved, **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

It is not permissible for males to wear a Ta'wīz kept in a gold or silver or any other metallic casing. Likewise, it is also impermissible and a sin for males to wear a chain made of any metal whether or not the chain contains a Ta'wīz.

Further, it is not permissible for males to wear a locket, bracelet or bangle made of gold, silver, steel or any type of metal, whether or not anything is inscribed on it, or even if the blessed name of Allah **عَزَّوَجَلَّ** or Kalimah Ṭayyibah etc. is inscribed. Women, however, are permitted to wear a Ta'wīz encased in a silver or gold box (i.e. a type of locket).

6 Cures for Ache in Half-Head

1. If somebody has an ache in half head, recite Sūrah Ikhlaṣ once (with Ṣalāt-ʿAlan-Nabī ﷺ once before and after it) and make *Dam* [i.e. blow on him]. If necessary, repeat the *Dam* in this way 3 times, 7 times or 11 times. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The ache will be relieved before the *Dam* is repeated 11 times.

2. Rub a piece of dry ginger¹ in some water, and then rub that rubbed part of the ginger onto the forehead. The ache of half head will be relieved, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.
3. Soak some leaves of dry mint and a few raisins in some water for some hours and then drink the water. This will prove to be beneficial, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. Ordinary water or water from clay churn should be used.
4. To drink pure ghee-mixed hot milk is also beneficial.
5. To drink coconut water relieves ache of half head and that of entire head.
6. Mix salt in tepid water in a large container and keep your feet in it for 12 minutes. This will relieve the ache, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. (Duration of this treatment may be changed depending upon the condition of the patient).

Seven Cures for Headache

1. **لَا يُصَدَّعُونَ عَنْهَا وَلَا يُنْزَفُونَ** 

They will have neither headache nor any unconsciousness.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Al-Wāqī' ah,
verse 19)*

Recite this verse 3 times, with Ṣalāt-‘Alan-Nabī ﷺ once before and after it, and make *Dam* (i.e. blow) on the person who has a headache. He will feel relief, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

¹ Dry ginger can be purchased from a herbalist.

2. Recite Sūrah Nās 7 times, with Ṣalāt-‘Alan-Nabī ﷺ once before and after it, and make *Dam* on the head of the person suffering from headache. Then ask him whether he still has the ache – if he has, make *Dam* in the same way again. If he still has the pain, repeat this for a third time. No matter how severe the pain of the whole head or half head is, it will be relieved before the *Dam* is made for the third time, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.
3. Whether it is the pain of the whole head or half head, recite Sūrah Takāšur once after Ṣalāt-ul-‘Aṣr, with Ṣalāt-‘Alan-Nabī ﷺ once before and after it, and make *Dam*. The pain will be reduced, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.
4. Place a pinch of salt onto the tongue and, after 12 minutes, drink a glass of water. No matter what type of headache it is, it will be reduced, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*. (The use of salt is harmful to the patients suffering from high blood pressure).
5. Put one spoon of turmeric into a cup of water and then boil it. After the water has come to the boil, drink it or inhale its steam, headache will be relieved, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*. (Do use turmeric in curries and other foods. The one who consumes a pinch (i.e. about 1 gram) of turmeric every day will be protected from cancer, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*).
6. Before sunrise, eat fresh and warm Jalaybīs (i.e. an Asian sweet) fried in pure ghee. Headache will be relieved, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.
7. If one ever gets an occasional headache, dissolve 2 painkillers in water and drink it after the meal. The pain

will be relieved, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. (If one has to take any type of painkiller, one should take it after the meal as it can be harmful if taken on an empty stomach).

Madanī Suggestion: If someone's headache is not relieved even after the use of tablets or medicines, he should have his eyesight tested. If the eyesight is weak, he should wear glasses. This will relieve the headache, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. If the headache is not still relieved, he should consult a neurologist. Any carelessness in this matter can be extremely detrimental.

Treatment for Nosebleed

If anybody's nose bleeds, he should write **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** with his index finger starting from his forehead and finishing at the end of the nose. The bleeding will stop, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

Parable about Medicine

Mufti Aḥmad Yār Khān **عَلَيْهِ رَحْمَةُ الْمَلٰٓئِكَةِ** has stated, 'If a patient recites **بِسْمِ اللّٰهِ** before taking medicine, the medicine will be efficacious, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.'

Once Sayyidunā Mūsā **عَلَيْهِ السَّلٰوَةُ وَالسَّلَامُ** got extremely severe stomach pain. He humbly asked Allah **عَزَّوَجَلَّ** for relief and Allah **عَزَّوَجَلَّ** ordered him to consume so-and-so herb from a jungle. Therefore, Sayyidunā Mūsā **عَلَيْهِ السَّلٰوَةُ وَالسَّلَامُ** consumed the herb and was immediately cured of the pain.

After some days, the same disease reoccurred so he consumed the same herb again. Contrary to his expectation, his pain

became even more severe. He humbly asked the Almighty, ‘O Allah عَزَّوَجَلَّ! What is the secret behind this? One medicine has two entirely different effects! When I consumed it first time, it cured me but when I consumed it second time, it intensified my pain!’ Allah عَزَّوَجَلَّ said, ‘O Mūsā! You used the herb that time with My command but you used it this time of your own accord. O Mūsā! Cure is in My name. Without My name everything of the world is a deadly poison and My name is its cure.’ (*Tafsīr-e-Na’īmī, pp. 42, vol.1*)

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

Trust Allah عَزَّوَجَلَّ, Not Medicine

The foregoing parable shows that one should trust Allah عَزَّوَجَلَّ, not the medicine. If Allah عَزَّوَجَلَّ wills, then the medicine will cure the disease. If He عَزَّوَجَلَّ does not will, then the same medicine will intensify the disease.

It is commonly seen that a particular medicine cures an ill person, but the same medicine, when taken by any other person, engenders negative reaction, causing other serious diseases or physical disability or even death. Whenever one takes any medicine, he should recite either ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ’ or ‘بِسْمِ اللَّهِ الشَّافِي بِسْمِ اللَّهِ الْكَافِي.’

Contentment of Soul

Allah عَزَّوَجَلَّ sent a revelation to Sayyidunā Mūsā عَلَيْهِ السَّلَام, ‘Every soul is thirsty when leaving the world except for the one that has recited بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ.’ (*Asrār-ul-Fātiḥah, p. 162*)

Virtue of Reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Excellently

Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْمُ has narrated, ‘A person recited بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ very excellently; so he was forgiven.’ (*Shu‘ab-ul-Īmān*, pp. 546, vol. 2, *Hadīṣ* 2667)

Sweetness of Divine Name Leads to Absolution

A man once saw a sinful person in a dream and asked ‘مَا فَعَلَ اللّٰهُ بِكَ؟’ *How has Allah عَزَّوَجَلَّ treated you?* He replied, ‘Once, whilst walking past a Madrasāh, I heard بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ being recited by somebody. The sweetness of the sweet name of Allah عَزَّوَجَلَّ had a great impact upon my heart. At the very same time, I heard a voice from Ghayb, ‘We will not gather two things (1) Sweetness of the name of Allah عَزَّوَجَلَّ (2) Agonies of death.’ (*Anīs-ul-Wā‘izīn*, p. 4)

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

Dear Islamic brothers! The foregoing narration shows that the one taking pleasure in the blessed and sacred name of Allah عَزَّوَجَلَّ leaves this world under the shadow of mercy, and death brings for him a message of forgiveness and absolution. The mercy of Allah عَزَّوَجَلَّ is immense and infinite. Even the gravest sinners can be forgiven by virtue of apparently-minor looking deeds.

Raḥmat-e-Ḥaq ‘bahā’ na mī juwāid

Raḥmat-e-Ḥaq ‘bahānah’ mī juwāid

The mercy of Allah عَزَّوَجَلَّ does not seek a price

The mercy of Allah عَزَّوَجَلَّ searches just for an excuse

Proof on Judgment Day

Mufti Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلٰٓئِكَةِ has stated, ‘Describing the excellence and benefits of بِسْمِ اللّٰهِ the author of *Tafsīr ‘Azīzī* has stated that there was a saint of Allah who made a will on his deathbed that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ be written on a piece of paper and kept under his shroud. When asked about this, he replied, ‘On the Day of Judgement this will be my written proof by which I will beg for divine mercy.’ (*Tafsīr-e-Na’īmī*, pp. 42, vol. 1)

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

Milay gā dauno ‘ālam kā khazānaḥ paṛḥ lo بِسْمِ اللّٰهِ
Khudā عَزَّوَجَلَّ chāḥay to ḥo Jannat ihikānaḥ paṛḥ lo بِسْمِ اللّٰهِ

The treasure of the world and the Hereafter
will go to you – recite بِسْمِ اللّٰهِ

If Allah عَزَّوَجَلَّ wills, your abode will be Paradise – recite بِسْمِ اللّٰهِ

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ
 تُوْبُوْا اِلَی اللّٰهِ اَسْتَغْفِرُ اللّٰهَ
 صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

Protection from Torment

It is stated in *Durr-e-Mukhtār*, a renowned book of Ḥanafī Fiqḥ (jurisprudence) that a person made the will that بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ be written on his chest and forehead after his death. When he died, his will was fulfilled.

A few days after his demise, someone saw him in dream and asked as to how he was treated. He replied, ‘After I was buried in my grave, the angels of punishment came but when they saw ‘بِسْمِ اللّٰهِ’ written on my forehead, they said, ‘You have been saved from punishment!’ (Durr-e-Mukhtār, pp. 156, vol. 3)

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

How to Write on Shroud?

Dear Islamic brothers! Whenever a Muslim has passed away, do write بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and other holy words on his forehead etc. A slight attention of yours can bring about the forgiveness of the deceased. Further, this virtue of having sympathy for the deceased may also lead to your own forgiveness.

‘Allāmah Shāmī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘It could also be done that ‘بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ’ and ‘لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ’ be written on the forehead and the chest of the deceased respectively. Write these with the index finger without using ink, after giving Ghusl to the deceased but before shrouding him/her.’

(Rad-dul-Muhtār, pp. 157, vol. 3)

It is not necessary to put diacritical marks. It is permissible to keep Shajarah and ‘Ahd Nāmah in the grave. It is preferable to make a recess-like space in the wall in front of the face of the deceased towards the Qiblah and then keep Shajarah and ‘Ahd Nāmah in it.

It is stated in Durr-e-Mukhtār that not only is it permissible to write ‘Ahd Nāmah’ on the shroud, there is also a hope of forgiveness for the deceased by virtue of this. (Bahār-e-Sharī‘at, pp. 108, vol. 4)

Bestowment of Forgiveness

On the Day of Judgment, the angels of punishment will capture a person. The angels will be ordered to search his body parts for any virtue. Therefore, they will search all of his body parts but will find no virtue. They will then ask the person to show his tongue so that they would see whether there is any virtue in it. When he takes out his tongue, the angels will see **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** written in white on his tongue. Immediately, it will be proclaimed, ‘Go! We have forgiven you!’ (*Nuzhâ-tul-Majâlis, pp. 25, vol. 1*)

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

*Gunâhgâron na gâbrâo na gâbrâo na gâbrâo
Nazar rahmat pay rakho Jannat-ul-Firdaus mayn jāo
O sinners! Do not worry! Do not worry!
Enter Jannat-ul-Firdaus setting your sight on mercy*

صَلُّوا عَلَى الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! This is the grace of Allah **عَزَّوَجَلَّ** that He forgives whoever He wishes. Undoubtedly, that person must have recited ‘**بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**’ with sincerity, which in turn benefited him, as even an apparently minor-looking deed performed with sincerity is very great.

The Beloved and Blessed Prophet **صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ** has stated, ‘*أَخْلِصْ دِیْنَكَ یَكْفِیكَ الْعَمَلُ الْقَلِیْلُ*’ ‘*Become sincere in your Dīn [religion]; even little deed will suffice.*’ (*Al-Mustadrak, pp. 435, vol. 5, Hadiṣ 7914*)

Blessings of اللّٰه بِسْمِ اللّٰهِ

Hujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has quoted a saint as saying, ‘Sincerity (even) for a moment is a cause of absolution but sincerity is very rarely found.’ (*Ihyā-ul-‘Ulūm*, pp. 399, vol. 4)

Signs of Sincere Deed

The companions of Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَام asked him, ‘Whose deed is sincere?’ Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَام replied, ‘The deed of only that person will be considered sincere who performs his deed just for the pleasure of Allah عَزَّوَجَلَّ and dislikes being praised by people for that deed.’ (*Ihyā-ul-‘Ulūm*, pp. 403, vol. 4)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

O Allah عَزَّوَجَلَّ! For the sake of Your sincere Prophet, Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَام, forgive us without any reason merely out of Your mercy. Āmīn!

Alas! How sad! We are rapidly falling into the deep abyss of destruction at the hands of our Nafs and Satan! Alas! We are not satisfied unless our deeds and religious actions are admired and praised in the name of encouragement.

Mayrā hār ‘amal bas Tayray wāsiṭay hō

Kar ikhlāṣ aysā ‘aṭā Yā Ilāhī

*My every deed be solely for Your pleasure, O Almighty
Bless me with such a treasure of sincerity*

Easy Invocation for Removal of Adversities

Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالَى وَجْهَهُ الْكَرِيمِ has narrated that the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O ‘Alī (كَرَّمَ اللّٰهُ تَعَالَى وَجْهَهُ الْكَرِيمِ)! Should I not tell you some words to be recited in times of adversity?’ Sayyidunā ‘Alī كَرَّمَ اللّٰهُ تَعَالَى وَجْهَهُ الْكَرِيمِ replied, ‘Of course! Please do tell me. May my life be sacrificed for you! I have indeed learnt all goodness only from you!’ He صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Whenever you are in adversity, recite this:

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِیْمِ

Thus, with its blessings, Allah عَزَّوَجَلَّ will remove whichever adversities He wishes.’ (*Aml-ul-Yaum wal-Laylah li-Ibn Sunnī, p. 120*)

Removal of Difficulties

Dear Islamic brothers! Whenever you face any adversity such as illness, debt, court case, opposition from enemy, unemployment, unforeseen problem, loss of something, or if you are hurt or beaten by someone, or if you stumble over something or are stuck in a traffic jam or suffer financial or commercial loss or are burgled or your car etc. breaks down - in brief, whether you have a major problem or a minor one, make the habit of reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ الْعَلِيِّ الْعَظِیْمِ. Virtuous intention will lead to destination - that is, if recited with a firm belief, it will benefit you, إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Another action for the solution of problems is to make Ghush before Salāt-ul-Jumu‘ah and put on clean and pure clothes and then recite بِسْمِ اللّٰهِ 200 times whilst in solitude (with Salāt-‘Alan-

Nabī ﷺ thrice before and after it). No matter how major the problem is, it will be solved, and which type of need one has, it will be fulfilled, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, By the blessings of making Du'ā in the company of the devotees of Rasūl during the Sunnah-Inspiring Madanī Qāfilāhs of Dawat-e-Islami, the problems of countless Islamic brothers have been solved.

New Life

A labourer was hospitalized for the treatment of his kidneys failure. His wicked nephew came to visit him. Seeing his maternal uncle in an extremely critical condition, he became dejected and tears welled up in his eyes. He had heard that Du'ās made during the Sunnah-Inspiring Madanī Qāfilāhs of Dawat-e-Islami are accepted. Therefore, he also travelled with a Madanī Qāfilāh during which he tearfully made Du'ā for the recovery of his uncle.

When he returned, he was amazed to see that his uncle, who had now recovered from his disease and come home, was strolling towards the Masjid to offer Ṣalāh! Seeing this merciful scene, the young man repented of his sinful life and adopted the beautiful Madanī environment of Dawat-e-Islami!

*Marz gambhūr hō, garcheh dilgīr hō
Ĥaun gī ḥal mushkilayn, Qāfilay mayn chalo
Gham kay bādāl chāṭayn aur khushiyān milayn
Dil kī kaliyān khilīn Qāfilay mayn chalo*

*Diseases will be cured, travel with Madanī Qāfilaḥ
Problems will be resolved, travel with Madanī Qāfilaḥ
Clouds of grief will be cleared, travel with Madanī Qāfilaḥ
Rain of happiness will be showered, travel with Madanī Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللّٰهِ اَسْتَغْفِرُ اللّٰهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, The Du'ā made from the depths of the heart can never be rejected. Whatever Du'ā is made to Allah عَزَّوَجَلَّ is definitely accepted. Our Merciful Allah عَزَّوَجَلَّ has declared:

وَقَالَ رَبُّكُمْ ادْعُونِيْ اَسْتَجِبْ لَكُمْ ط

And your Rab عَزَّوَجَلَّ has proclaimed, 'Pray to Me, I shall answer your prayer.'

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūrah Al-Mūmin, verse 60)

Satanic Deception

Undoubtedly, Allah عَزَّوَجَلَّ has declared in the Noble Quran, *pray to Me, I shall answer your prayer*, but many times the effects of the fulfilment of our prayer do not appear. For example, someone prays that he get a job at a certain firm or organization but his desire isn't fulfilled [and thus it is assumed that the prayer was not answered].

Cure for Satanic Deception

Misunderstanding about the meaning of the fulfilment of prayer leads to satanic deceptions. There is no doubt about the fulfilment of prayer. However, a prayer may be fulfilled in different ways three of which are mentioned below:

1. (Sometimes) what the praying person asks for is not given to him as it is not better for him, whereas Allah ﷻ, the most Merciful, wants betterment for His servants.

وَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَهُوَ خَيْرٌ لَّكُمْ وَعَسَىٰ أَنْ تُحِبُّوا شَيْئًا
وَهُوَ شَرٌّ لَّكُمْ وَاللَّهُ يَعْلَمُ وَأَنْتُمْ لَا تَعْلَمُونَ ﴿٢١٦﴾

It is likely that you dislike a thing which is better for you; and it is likely that you like a thing which is bad for you; and Allah ﷻ knows, and you do not know. [*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, *Sūrah Al-Baqarah*, verse 216)

2. (At times) A great adversity or trouble is going to befall the praying person but he is protected from it by Almighty Allah ﷻ by virtue of his prayer which apparently seems unfulfilled to him. For example, he was to sustain a fracture to his feet in a motorcycle accident after Ṣalāt-ul-Maghrib on Sunday. After Ṣalāt-ul-‘Aṣr on Sunday, he made Du‘ā: ‘Yā Allah ﷻ, so-and-so person owes me 1000 rupees. May he return my money to me!’ After offering Ṣalāt-ul-Maghrib, he reached the house of the debtor safe and sound but the debtor did not pay the debt. He thought that his prayer was not answered but, in fact, he is unaware that by the blessing of his apparently unfulfilled

looking prayer he has been protected from the trouble of the fracture of feet which was to befall him in an accident whilst he was on his way to the debtor's house.

3. (Sometimes) what the praying person asks for is not given to him but a great deal of reward is given to him in the Hereafter in return. It is mentioned in a blessed Ḥadīš, 'In the Hereafter, when a person sees the rewards of his prayers that were not answered in the world, he will desire, 'If only no prayer of mine had been answered in the world and all had been saved here for (my afterlife).'
- (Aḥsan-ul-Wi'ā, p. 37)* It is mentioned in another blessed Ḥadīš, 'The doors of Paradise will be opened for the one who is blessed with the ability of making prayer.'
- (Aḥsan-ul-Wi'ā, p. 141)*

A Devotee of بِسْمِ اللّٰهِ

A preacher was once describing the excellence of بِسْمِ اللّٰهِ in a congregation. A non-Muslim girl was also present. Impressed by listening to the virtues of بِسْمِ اللّٰهِ, she embraced Islam and made the habit of reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ at the time of sleeping, waking, standing, sitting, walking and doing household chores. In short, she started reciting بِسْمِ اللّٰهِ all the time.

The parents of the girl who were unbelievers were extremely displeased with her. Due to their enmity against Islam they started torturing her and conspired to have her murdered under any false charge. One day, the father of the girl who was a courtier at the royal court gave the King's seal ring to his daughter to keep it in a safe place.

Reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ she took the ring and put it into her pocket reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ. When night fell and the girl went to sleep, her father secretly took the ring from her pocket and threw it into the river. A fish of the river swallowed the ring.

The next morning, a fisherman cast his fishnet in the river, catching the same fish coincidentally. The fisherman then gifted the fish to the courtier who gave it to his daughter to cook. Reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ she took the fish. When she cut the fish open reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, she found the same ring. Reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ she put the ring into her pocket again and served the cooked fish to her father. After the meal, it was time for her father to go to the royal court, so he asked his daughter for the ring. Reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ she took out the ring from her pocket and handed it over to him. Seeing this, he was completely taken aback. In this way, Allah عَزَّوَجَلَّ saved the girl who was a devotee of بِسْمِ اللّٰهِ from being murdered. (*Lam'ān-e-Şūfiyā*)

May Allah عَزَّوَجَلَّ have mercy on her and forgive us for her sake!

Excellence of Writing بِسْمِ اللّٰهِ

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'The one who has written بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ in a beautiful form for the honour of Allah عَزَّوَجَلَّ, will be forgiven by Allah عَزَّوَجَلَّ.'

(*Ad-Dur-rul-Manşūr, pp. 27, vol. 1*)

The honourable father of A'lā Ḥaḍrat, Shaykh Sayyidunā Naqī 'Alī Khān Qādirī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِيّ passed away on a Thursday at the time of Zuh̄r in the sacred month of Żul-Qa'da-tul-Ḥarām, in 1297 A.H. The last writing of his life was بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ.

Describing the heart-rending moments of his father's demise, A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی has stated, 'On the day of his demise, he offered Ṣalāt-ul-Fajr. Before the time of Zuh̄r started he had passed away. When his soul was going to leave his body, all those present witnessed that he was repeatedly making Salām with his eyes closed (this seems to be an indication that the blessed souls of the Auliya [saints] were gathering to welcome him).

During his last breaths, he passed his hands over the parts of his body washed in Wuḍū as though he was making Wuḍū. He even cleaned his nose from the inside. سُبْحٰنَ اللّٰهِ عَزَّوَجَلَّ, He acted as if he was offering Ṣalāt-uḟ-Zuh̄r in the state of unconsciousness.

When his blessed soul was going to leave his body, this Faqīr¹ was present close to his head. By Allah عَزَّوَجَلَّ! A beautiful Nūr (light) was clearly visible to everyone. It arose from his chest and shone on the face like bright lightning, as sunlight reflects in a mirror. This happened for a moment and then disappeared, and his soul also left his body at the very same moment. The last word he uttered was 'Allah عَزَّوَجَلَّ' and the last words he wrote were 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ' which he had written on a piece of paper 2 days before his demise.'

¹ A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی humbly refers to himself as 'Faqīr' that means a worthless person. [Translator's Note]

After some time, I (i.e. A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ) had a dream in which I saw my honourable Murshid رَضِيَ اللّٰهُ تَعَالَى عَنْهُ at the shrine of my honourable father رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ so I asked, 'Your highness! You are here?' He replied, 'From today or from now, I will be staying here.' (*Ḥayāt-e-A'lā Ḥaḍrat, pp. 50, vol. 1*)

May Allah صَلَّى عَلَيْهِ وَسَلَّمَ have mercy on them and forgive us for their sake!

Dear Islamic brothers! To attain the great reward of writing بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ, if possible, whilst in the state of Wuḍū, one should occasionally write it on a piece of paper in a beautiful manner. Never write it at such a place where it may be desecrated.

Likewise, do not write verses and sacred words on walls as the paint with sacred writings on them may peel off the wall and fall on the ground. (Take the same care in Masājid as well). As for writing something on the ground or floor, this has been explicitly prohibited by our Beloved Rasūl صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Writing on Ground

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once passed by a place where something was written on the ground. The Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked a nearby sitting young man, 'What is written there?' The young man replied, 'بِسْمِ اللّٰهِ.' The Blessed Rasūl صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Curse be upon the person who has done this. Keep (the writing of) بِسْمِ اللّٰهِ at its (proper) place [that is, respect it].' (*Ad-Dur-rul-Manšūr, pp. 29, vol. 1*)

Az-Khudā khawāhīm taufīq adab

Bay-adab maḥrūm gasht az fazl-e-Rab

(We seek the ability of respecting holy things as the disrespectful are disgraced and deprived of divine bounties)

Respect Alphabets of Every Language

Dear Islamic brothers! One should not write the letters of any language on the ground. Some people are under the impression that there is no need to respect the English language, but this is a grave misunderstanding of theirs. Just ponder! If ‘ALLAH’ is written in English, will you not respect it? Indeed, you will respect it from the bottom of your heart. If, Allah عَزَّوَجَلَّ forbid, someone places his foot on (the word ‘ALLAH’ written on a piece of paper etc.) or throws away it with the intention of desecrating it, he will become an unbeliever. Therefore, one should respect the letters of all the languages of the world including English.

It is mentioned on page 396 of the first volume of *Tafsīr Kabīr* that all languages spoken in the world are ‘Ilhāmī’ [divinely revealed]. It is obvious that writing the words of any language on the ground is its desecration. These days, some words are painted on the roads by the traffic department for the guidance of drivers, this is wrong. If only they had used signs of different colours (except green) for this purpose. Likewise, doormats with the word ‘WELCOME’ printed on them should not be placed near doors.

Regretfully, it has become almost impossible these days to respect the letters of languages. Often, the name of the company or manufacturer is printed on rugs, floor sheets, mattresses, duvet covers, bed sheets, bed spreads and bedstead

covers etc. Such names are inscribed even on toilets, slippers, shoes and soles. Company name is also printed on the edge of the fabric. Sometimes, the trousers or pyjama gets sewn in such a way that the company name printed on the fabric remains under backside, continuously disrespecting the letters. The most distressing thing is that writing is usually seen even on the bottom of floor tiles. [To avoid disrespect] the writing engraved on floor tiles can be removed by an angle grinder. Those buying these items in bulk can have them prepared without company name by asking the manufacturer to do so at the time of placing their order. But who will take great pains and develop this Madanī mindset! Well, with the ability granted by Almighty Allah عَزَّوَجَلَّ everything is possible!

Once, in Bāb-ul-Madīnah Karachi, Sag-e-Madīnah¹ was deeply hurt to have seen a red brick with the word ‘Umar’ inscribed on it. Such red bricks are used in making walls, floors, bathrooms and even toilets. When writing these words, a heart-rending experience of past comes to my mind. Let me share that with you.

Heart-Rending Recollection of Madīnah

At the eastern side of the sacred Masjid-un-Nabawī, in front of Bāb Jibrāil, there was an ancient street which led towards Jannat-ul-Baqī’. The devotees used to call it ‘Street of Paradise.’ Many memorable sites were once located there including the sacred houses of the blessed family of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Now, that sweet and beautiful Madanī street has been demolished.

¹ The author, Amīr-e-Ahl-e-Sunnat رَدَاتُ بَرَكَاتِهِمُ الْعَالِيَةِ, refers to himself as ‘Sag-e-Madīnah’ out of humbleness.

On a delightful evening of 1400 A.H., I (the author) was passing the same ‘Street of Paradise’ when my eye fell on some Arabic words engraved onto a manhole cover. When I looked closer, I saw that the words ‘مَجَارِي الْمَدِينَةِ’ were engraved on it. I kissed the words with sentimental reverence and felt inexpressible hatred for those unfortunate people who had engraved the name of my sweet and beloved city Madīnah رَاوَدَهَا اللّٰهُ شَرَفًا وَتَعْظِيمًا onto the cover of a manhole. Meanwhile, an old Yemeni who had seen me kiss the blessed words came and told me off. I lowered my head and moved on swiftly. I had only walked a short distance when I heard someone say Salām to me. When I turned around to see who he was, I noticed that he was a person from Pakistan. He met me politely. The odd thing was that he began to apologise to me and said, ‘Please don’t mind what the old Yemeni has said.’

He further said, ‘I am very impressed by your manner of showing respect and reverence at the sacred Masjid-un-Nabawī. I have been consistently following you and taking note of every single movement and action of yours. Please come and stay at my home.’ I replied, ‘اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I have accommodation.’ He then said, ‘At least eat food with me’, I replied, ‘I do not need food yet.’ Then he said, ‘Please accept some money from me as a gift.’ Thanking him I explained, ‘I am not a needy person; I have enough provisions, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.’ Anyway, he was someone who possessed correct beliefs and was very affectionate towards me. He was a stranger to me, and I did not meet him again since that casual meeting. May Allah عَزَّوَجَلَّ bless him with great rewards and protect every Muslim from blasphemy and the evil of the blasphemers.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Blessings of اللّٰه بِسْمِ اللّٰهِ

*Mahfūz, Khudā rakĥnā sadā bay-adabaun say
Aur mujĥ say bhī sarzad na kabĥī bay-adabī ĥo*

*Protect me always from blasphemers, O Almighty
May I never commit any type of blasphemy*

Argument of Sharp-Witted

In Arabic, the word ‘Madīnāĥ’ means ‘a city’ so there is nothing wrong with writing ‘Madīnāĥ’ on the cover of a manhole.

Reply by a Devotee

In Arabic, the word ‘Balad (بَلَدٌ)’ is also commonly used for city. Even city council of Madīnāĥ is called ‘Baladiyyāĥ’ so what prompted them to write the beautiful name of Madīnāĥ on a manhole cover! With the exception of Arabic language, when ‘Madīnāĥ’ is used in any other language of the world including Urdu, it will mean the holy Madīnāĥ city of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Moreover, renowned scholars have included the single word ‘Madīnāĥ’ in the numerous blessed names of Madīna-tul-Munawwarāĥ رَاوَعَهَا اللّٰهُ شَرَفًا وَتَعْظِيمًا. Further, the books written on the history of Madīna-tul-Munawwarāĥ also affirm the fact that the single word ‘Madīnāĥ’ refers to the blessed city of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

For example, on page 22 of volume 1 of his book *Wafā-ul-Wafā*, ‘Allāmah Nūruddīn ‘Alī bin Aĥmad Assamĥūdī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated so many blessed names of Madīna-tul-Munawwarāĥ one of which is the single word ‘Madīnāĥ.’

Anyway, the hearts of devotees can never accept the writing or engraving of the word ‘Madīnaḥ’ or ‘Al-Madīnaḥ’ on a manhole cover. What is Al-Madīnaḥ! Only the hearts of true devotees can understand the sanctity of ‘Al-Madīnaḥ.’

The leader of devotees, Imām of the Aḥl-e-Sunnat, reviver of religion, Maulānā Shāḥ Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has explained the significance of Madīnaḥ in his following couplet:

*Nām-e-Madīnaḥ lay diyā chalnay lagī nasīm-e-khuld
Sauzish-e-gham ko ḥam nay bhī kaysī ḥawā batāī kyūn
Mention of Madina has made a breeze of Paradise blow
And has caused the grief of our heart to further grow*
(*Ḥadāiq-e-Bakhshish*)

The brother of A’lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, Maulānā Ḥasan Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has expressed his devotion to Madīnaḥ in the following couplet:

*Rahayn un kay jalway, basayn un kay jalway
Mayrā dil banay yādgār-e-Madīnaḥ
May holy visions remain in my heart
May thoughts of Madīnaḥ capture my heart*
(*Ẓauq-e-Na’at*)

Satanic Deception

After all, it is very disgusting to kiss the cover of a manhole.

Cure for Satanic Deception

The cover is on the mouth of the manhole while the waste matter is inside. Therefore, there is no justification in declaring the dry manhole cover unclean which has no apparent signs of

uncleanliness upon it. No Mufti of the Islamic world would declare it impermissible to kiss, out of love and devotion, the word ‘Al-Madīnāh’ which has attachment to the holy city Madīna-tul-Munawwarāh, even if written or engraved on a dry manhole cover. Indeed, it is only a trait of the devotees of Madīnāh كَتَرَهُمُ اللّٰهُ تَعَالَى to fervently and delightfully kiss the word ‘Al-Madīnāh’ engraved on a cover placed in a blessed street of the sacred city of the Noble Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. O the devotees of beloved Madīnāh and the Prophet of Madīnāh صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Say delightfully:

Al-Madīnāh say ḥamayn to piyār ḥay

إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ Apnā bayṛā pār ḥay

We have love for Al-Madīnāh indeed

إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, We will succeed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

Drinker Forgiven

There were two brothers. One of them was pious, whereas the other was a drinker. The pious person once called his brother and punished him for his habit of drinking alcohol. Whilst returning, the drinker fell into some deep water and drowned. Eventually, he was buried in a grave. At night, the pious person had a dream in which he saw his deceased brother stroll in Paradise. Amazed, he asked, ‘You were a drinker and had died in the state of intoxication, how have you entered Paradise?’ His deceased brother replied, ‘Whilst returning after being beaten by you, I saw on the way a piece of paper with ‘بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ’ written on it. Picking it up, I swallowed it. I then fell into the deep water and drowned.

After I was buried, Munkar and Nakīr came into my grave and asked questions. I politely said, ‘You are questioning me, whereas the pure name of my Beloved Almighty Allah **عَزَّوَجَلَّ** is in my abdomen!’ As I said this, a voice from Ghayb said, **لَهُ صَدَقَ عَبْدِي قَدْ عَفَرْتُ لَهُ** ‘My servant has spoken the truth. Undoubtedly, I have forgiven him.’ (*Nuzḥa-tul-Majālis*, pp. 27, vol. 1)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

If only every Muslim joins the fold of the Sunnah learning and teaching devotees of Rasūl by associating himself with Dawat-e-Islami, a global & non-political, religious movement of the Quran and Sunnah. If only we all get the privilege of attending every Dars and Sunnah-Inspiring Ijtimā’ and wholeheartedly make struggle for these righteous acts.

Reward of Forgiveness

An Islamic brother has stated, ‘The 3 day Sunnah-Inspiring Ijtimā’ of Dawat-e-Islami, a global & non-political, religious movement of the Quran and Sunnah, was going to be held in Bāb-ul-Madīnah Karachi. Large-scale preparations for the Ijtimā’ were underway. Special trains from different cities were arranged so that devotees of Rasūl could attend the Ijtimā’ from all over the country.

During those days a relative of mine passed away. A few days after his demise, someone from his family saw him in a dream. When asked about his state, the deceased replied, 'I had booked a seat on one of the special trains with the intention of attending Dawat-e-Islami's Sunnah-Inspiring Ijtimā' going to be held in Karachi. Allah ﷻ has forgiven me because of that true intention of mine.'

Raḥmat-e-Ḥaq 'bahā' na mī juwāid

Raḥmat-e-Ḥaq 'bahānah' mī juwāid

The mercy of Allah ﷻ does not seek a price

The mercy of Allah ﷻ searches just for an excuse

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessings of Good Intention

Dear Islamic brothers! Did you see how tremendous the virtues of a good intention are? Although that brother could not get the opportunity of attending the Ijtimā', he was fortunately forgiven because of his intention of attending the Ijtimā'. Sayyidunā Ḥasan Baṣrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, 'Man will attain Paradise, not because of a few days' good deeds, but because of good intentions.' (*Kīmiyā-e-Sa'ādat*, pp. 861, vol. 2)

Remember that intention refers to the intention of the heart (i.e. the willingness of heart to do something). If a person (apparently) agrees to do some righteous act but has no intention in his heart, he won't gain the reward of intention. For example, someone is asked to come somewhere tomorrow, and he also responds by saying, 'Yes', but he has the intention in his heart that he will not go there. This will be a false promise, and making a false promise is a Ḥarām act leading to Hell.

When the Holy Prophet ﷺ departed for the battle of Tabūk, he ﷺ said, ‘In Madinah Ṭayyibah there are certain people who are with us whenever we cross a valley or invade a place, annoying the unbelievers. Further, when we spend any money or are hungry, they are (also considered) to be with us in all these things despite the fact that they are in Madina-tul-Munawwarah.’ The blessed companions رضى الله تعالى عنهم asked, ‘Yā Rasūlallāh ﷺ, how? They are not with us!’ The Beloved and Blessed Rasūl ﷺ said, ‘They have been prevented by compulsion.’ (In other words, they are deserving of reward because they had a firm intention of participation but could not participate due to some valid compulsion). (*Sunan Kubrā*, pp. 24, vol. 9)

The one using fragrance for the pleasure of Allah عَزَّوَجَلَّ will come on the Day of Judgement in such a manner that his fragrance will be wafting more than that of musk, and the one using fragrance for anyone other than Allah عَزَّوَجَلَّ will come on the Day of Judgement in such a way that his smell will be more stinky than that of a carcass. (*Muṣannaḡ ‘Abdur Razzāq*, pp. 319, vol. 4, Ḥadiṡ 7932) (*Ihyā-ul-‘Ulūm*, pp. 813, vol. 4)

Quoting a blessed Ḥadiṡ in his renowned book ‘*Kimiyā-e-Sa’ādat*’ Ḥujjat-ul-Islam Imām Muhammad Ghazālī رحمه الله تعالى الوالى has stated that the Beloved and Blessed Prophet ﷺ has said, ‘The one borrowing (money etc.) with no intention of returning it is a thief.’ (*Attarghib Wattarḥīb*, pp. 602, vol. 2)

Divine Hidden Plan

Indeed the mercy of Allah عَزَّوَجَلَّ is immense and infinite. He عَزَّوَجَلَّ is independent. No one knows what the Divine Hidden

Plan about him is. When the mercy of Allah عَزَّوَجَلَّ dominates, He عَزَّوَجَلَّ blesses a person with the marvellous favours of Paradise by virtue of an apparently minor-looking deed but when He عَزَّوَجَلَّ intends to punish a person, He عَزَّوَجَلَّ punishes him for even any minor sin. Therefore, one should never miss any good deed and should always refrain from every sin. One should always fear the indifference of Allah عَزَّوَجَلَّ.

A Hair-Raising Parable

‘Allāmah ‘Abdur Raḥmān Ibn Jawzī عَلَيْهِ رَحْمَةُ الْقَوِي has narrated that Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي was once sitting somewhere along with his friends when some people came dragging the corpse of an executed person. As Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي glanced at the executed person’s face, he instantly fell to the ground unconscious. When he recovered, someone asked him the story. He replied, ‘This executed man was once a great worshiper and an ascetic person.’

More curious, people requested, ‘Yā Sayyidi! Please tell us the incident in detail.’ The eminent saint then related, ‘One day, this worshiper left his house to offer Ṣalāh. On the way he caught sight of a non-Muslim girl, and immediately fell in love with her. Unable to resist, he asked her to marry him. The non-Muslim girl asked him to embrace her religion. At first, he prevented himself but eventually yielded to his lust and embraced her religion renouncing Islam.

When he informed the girl that he had embraced her religion, she turned furious and said admonishing him, ‘O unfortunate! You have no good. You are not loyal even to your religion, how could you be loyal to anyone else! O ill-fated! You have

endangered your lifelong worship, asceticism and even your religion in the craziness of your lust! Listen! You have become an apostate renouncing Islam but **اللَّحْفَدُ لِلَّهِ عَزَّوَجَلَّ** I have embraced Islam renouncing that untrue religion.’

Having said this, she recited Sūrah Iklāṣ. Someone asked her in astonishment, ‘How did you learn this Sūrah by heart?’ She replied, ‘In my dream, I saw that I was about to fall into Hell when someone came there and comforted me saying, ‘Don’t be afraid. That man has been made atonement for you [i.e. he will enter Hell instead of you].’ Then, I saw this unfortunate lover being brought to be thrown into Hell in place of me. Later, the respectable man took me to Paradise where I saw the following words written:

يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۖ وَعِنْدَهُ أُمُّ الْكِتَابِ ﴿٣٩﴾

Allah **عَزَّوَجَلَّ** wipes out what He wills and establishes (what He wills) and with Him is the Actual writing.

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Ar-Ra’d, verse 39)

Then the respectable man taught me Sūrah Iklāṣ and when I woke up I had learnt it by heart.’

Sayyidunā Ḥasan Baṣrī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** then said, ‘The fortunate girl became a Muslim but the ill-fated worshipper became an apostate yielding to his lust, and was executed today. **نَسَأَلُ اللَّهَ الْعَاقِبَةَ**. We beseech Allah **عَزَّوَجَلَّ** for protection.’ (*Baḥr-ud-Dumū*, p. 76)

Dear Islamic brothers! Everyone should always fear the Absolute Independence and Hidden Plan of Allah **عَزَّوَجَلَّ**. None of us knows whether or not we will die with Īmān [faith].

Alas! By Allah عَزَّوَجَلَّ! Because of being born in the world, we are confronted with extremely severe trials and tribulations. In this matter, even animals and insects are better off as they neither have the fear of losing Īmān and suffering the agonies of death nor do they have the fear of facing the horrors of grave, Judgement Day and punishment of Hell.

*Kāsh kay mayn duniyā mayn paīdā na huwā hotā
Qabr-o-ḥashr kā sab gham khatm ho gayā hotā
Āh! Salb-e-Īmān kā khauf khāye jātā hay
Kāsh! Mayrī mā nay hī mujh ko na janā hotā
Āh! Kaṣrat-e-‘iṣyān hāye khauf dozakh kā
Kāsh! Is jāhān kā mayn na bashar banā hotā*

*If only I had never been born in the world
The grief of the grave and resurrection would all have ended
Alas! The fear of losing faith is eating away at me
If only my mother had not given birth to me
Alas! This abundance of sins, and the fear of Hellfire
If only I were not a human in the world*

Allah عَزَّوَجَلَّ is indifferent. We should always fear Him. We should never be heedless of protecting our Īmān. Wicked company is extremely disastrous while pious company and devotion & spiritual link with the pious is very beneficial leading to protection (in the worldly life as well as in the afterlife).

Whoever joins the Madanī environment of Dawat-e-Islami, a global & non-political, religious movement of the Quran and Sunnah, and remains associated with it throughout his life is showered with such mercy that others get astonished!

A Pilgrim of Madīnah

Here is a summary of the account given by a preacher of Dawat-e-Islami from Nayaabad area of [Bāb-ul-Madīnah, Karachi]. He has stated: My 70-year-old respectable father, Ḥāji ‘Abdur Raḥīm Aṭṭārī (Paīnī) spent the early part of his life enjoying the beauties of the world but later he was fortunately blessed with the Madanī environment of Dawat-e-Islami, which caused a Madanī transformation in his life, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**.

On the eve of his second Hajj-pilgrimage in 1995, he was extremely delighted and excited. As the moment of his departure approached he got more and more happy. He remained busy the whole night delightedly making preparations for his departure. The house was full of guests gathered to see him off. At last, the moment of his departure had nearly arrived, enhancing his happiness. We were to go to the airport at 4:00 a.m.

At around 3:00 a.m., he placed Iḥrām beside him and lay down in his room to take rest. I also went to my room for some rest. Hardly 15 minutes had passed when I heard a knock on the door of my room. As I opened the door, I saw that my respected mother was standing in a state of anxiety and worry. She told me that my father was having severe pain. I immediately went to his room and saw that he was passing his hand over his chest in agony. He was rushed to hospital where doctors informed us that he had suffered a heart attack. A deep anxiety prevailed in home. Everyone was extremely saddened by the thought that the time of his departure to Madīnah has arrived and he has been hospitalized.

Alas! The plane left for Madinah without him. He remained in hospital for 5 days. During his stay in hospital, he suffered four more heart attacks. As long as he remained conscious he did not miss any Ṣalāh by the blessings of the Madani environment of Dawat-e-Islami. As soon as he was told that the time of Ṣalāh had started, he would immediately open his eyes. He would then make Tayammum with someone's help, and offer his Ṣalāh by gestures due to weakness. He suffered from another attack, falling unconscious.

When the Azān for Ṣalāt-ul-'Ishā was uttered, he blinked slightly, so I said, 'Father, shall I help you make Tayammum for Ṣalāh?' He nodded. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I helped him make Tayammum. Folding his hands he uttered 'اللّٰهُ اَكْبَرُ' and then fell unconscious again. I anxiously ran out and called out the doctor. He was immediately transferred to the I.C.U. After a few minutes, the doctor came and told me that my father was very fortunate because he recited **لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ** aloud and then passed away. **اِنَّا لِلّٰهِ وَاِنَّا اِلَيْهِ رٰجِعُوْنَ** (Part 2, *Sūrah Al-Baqarah*, verse 156)

A Sayyid (descendent of the Prophet) gave Ghusl [ritual bathing] to my respectable father. My father would count the number of his invocations on his fingers. After he passed away, his fingers were in a position as if he was reciting his invocations doing count. Though repeatedly straightened, his fingers would return to the same state as if he was counting invocations. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Many Islamic brothers attended his funeral.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, My elder brother had also arranged to go for Hajj the same year. He was blessed with the privilege of performing

Hajj. He (my elder brother) has stated, ‘In Madīna-tul-Munawwarah, I made tearful pleas in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the state of my deceased father be revealed to me. As I went to sleep at night I dreamt that my respected father wearing Iḥrām has come and said, ‘I have come here (in Madīnah) to make the intention of ‘Umrah. You remembered me, so I have come to you. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I am very happy.’

The next year, my nephew saw, in complete wakefulness, his respected grandfather (i.e. my deceased father Ḥāji ‘Abdur Raḥīm ‘Aṭṭārī) offer Ṣalāh next to him in Masjid-ul-Ḥarām in front of the blessed Ka’bah. Having finished Ṣalāh, he looked for him a lot but could not find him.

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

*Madīnay kā musāfir Sindh say puḥanchā Madīnay mayn
Qadam rakḥnay kī nawbat bhī na āyī thī safīnay mayn*

*The pilgrim to Madīnah has reached Madīnah from Sindh
Without having the need of travelling by any means*

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Allah عَزَّوَجَلَّ is very pleased with those respecting His name. He عَزَّوَجَلَّ showers His grace and bounty on such people. It is also His Hidden Plan that He can become pleased even with an apparently minor-looking deed performed by an extreme sinner and alcoholic and blesses him with the ability of repenting of sins, making him a Walī [saint].

A Drinker Became a Wali

Before repenting of his sins, Sayyidunā Bishr Ḥāfī عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَافِي was an alcoholic. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was once going somewhere in a drunken stupor. On the way, his eye fell on a piece of paper on which 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ' was written. He picked it up respectfully. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ then bought some fragrance which he applied to the paper and then placed it at a high place in reverence.

At night, a saint عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ had a dream in which he heard someone say, 'Go and tell Bishr that he made My name fragrant, honoured it and placed it at a high place, We will also purify him.' After the saint woke up, he thought to himself, 'Bishr is an alcoholic; there is perhaps some misunderstanding on my part about the dream.' Then, making Wuḍū and offering Nafl Ṣalāh, he went to sleep again but had the same dream for the second and then for the third time with the same instruction, i.e. 'Our message is indeed for Bishr! Go and convey Our message to him!'

Therefore, the saint went out of his house looking for Sayyidunā Bishr عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ and learnt that Bishr was in the gathering of alcoholics. Reaching the gathering he called out 'Bishr' but was told by people that Bishr was in a drunken stupor. The saint said to people, 'Go and somehow tell him that a man with a message for him is standing outside.'

Someone went and told him of this. Sayyidunā Bishr Ḥāfī عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَافِي said, 'Ask him as to whose message he has brought.' When asked, the saint replied, 'I have brought the message of Allah عَزَّ وَجَلَّ.' When informed of this, Sayyidunā Bishr عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was overwhelmed and immediately came out

barefooted. Hearing divine message, he sincerely repented of his sins and attained such a high spiritual rank that he began to remain barefooted due to the extreme degree of witnessing divine omnipotence. This is why he رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ became famously known as Ḥāfi (i.e. the one remaining barefooted).
(*Taẓkira-tul-Auliya*, p. 68)

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

Virtues of Showing Respect

Dear Islamic brothers! A grave sinner and an alcoholic became a Wali of Allah عَزَّوَجَلَّ merely because of respecting and revering a piece of paper on which the blessed name of Allah عَزَّوَجَلَّ was written. So, why will then we sinners not be blessed with the grace and bounty of Allah عَزَّوَجَلَّ if we also respect those blessed individuals whose hearts, with the name of Allah عَزَّوَجَلَّ engraved on them, remain occupied in divine remembrance. Furthermore, how dear the respect of Sayyidunā Muhammad صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ would be to Allah عَزَّوَجَلَّ as he صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is the Sovereign of all Prophets and saints!

Indeed, respecting the name of a holy individual brings about blessings. Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَافِي got a high spiritual rank by respecting the name of Allah عَزَّوَجَلَّ. If we also respect the name of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ why will we not gain respect? On hearing the blessed name, if we kiss our thumbs and touch them to our eyes out of respect, why will we not get its blessings? Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَافِي applied fragrance to the paper on which the name of Allah عَزَّوَجَلَّ was written, so he was purified. If we also sprinkle rose water wherever the Ḍikr of the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ is made so why would we not be purified?

Even Animals Pay Respect to Wali

Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي would always walk barefooted. As long as he was alive in Baghdad, no animal defecated on the pathways of the city out of respect and reverence so that Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي would not have inconvenience while walking barefooted.

One day, an animal defecated on a pathway; his owner became worried fearing that Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has perhaps passed away or else the animal would never defecate on the path. After a short while he heard that the great saint had passed away. (*Aḥsan-ul-Wi'ā, p. 137*)

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

Forgiveness for the Respectful

After the demise of Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي, Qāsim bin Munabbēh saw him in dream and asked, 'مَا فَعَلَ اللَّهُ بِكَ؟' *'How has Allah عَزَّوَجَلَّ treated you?'* He replied, 'Allah عَزَّوَجَلَّ has forgiven me and told me, 'O Bishr! I have forgiven you as well as all those who attended your funeral Ṣalāh.' I then requested, 'O Rab عَزَّوَجَلَّ, forgive even those who love me.' Allah عَزَّوَجَلَّ said, 'I have forgiven all those who would love you till the Day of Judgment.' (*Sharḥ-uṣ-Ṣudūr, p. 289*)

A'māl na daiḵhay yeḥ daiḵhā, ḥay mayray Walī kay dar kā gadā
Khāliq عَزَّوَجَلَّ nay mujḥay yūn bakhsh diyā, Shāikhin Allāh عَزَّوَجَلَّ

My devotion towards a Walī, not my deeds, was acknowledged
My Creator عَزَّوَجَلَّ has forgiven me for this privilege

Dear Islamic brothers! By the blessings of respecting *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ* Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي got such a great spiritual rank that its blessings are benefitting even us. When he made Du'ā to Allah عَزَّوَجَلَّ, he was given the glad tidings of the forgiveness of those loving him. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, We shall also be successful as we love all the friends of Allah عَزَّوَجَلَّ including the great saint Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي.

Bishr Ḥāfi say ḥamayn to piyār ḥay

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ Apnā bayrā pār ḥay

We love Bishr Ḥāfi indeed

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ We will succeed

Ḥum ko sārāy Auliya say piyār ḥay

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ Apnā bayrā pār ḥay

We love all the Auliya indeed

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ We will succeed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of Picking up a Sacred Paper

Sayyidunā ‘Ali Murtaḍā كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever picks up such a piece of paper, from the ground, on which any name from the names of Allah عَزَّوَجَلَّ is written, Allah عَزَّوَجَلَّ will raise the name of that person in ‘Illyiyyin (i.e. the greatest place of souls) and will reduce the punishment of his parents even if they are unbelievers.’ (*Majma’-uz-Zawāid*, pp. 300, vol. 4)

Mufti A'zam Hind Respects Papers and Alphabet

The beloved son of A'lā Ḥaḍrat, a practising scholar, a Wali of Allah, a devotee of Rasūl, Al-Ḥāj Muhammad Mustafa Razā Khān عَلَيْهِ رَحْمَةُ الْمَلَكَاتِ famously known as 'Mufti A'zam Hind' would respect even blank papers and individual letters of the alphabet as these are used in writings of Quran, Aḥādīš and rulings of Sharī'ah.

In 1391 A.H., he came to Dar-ul-'Ulūm Rabbāniyyah Banda (India) in order to attend a degree-conferring ceremony. After he got off the vehicle and walked a few steps, his eye fell on a few pieces of tattered papers with some Urdu writings on them. Picking them up instantly, he said, 'One should respect papers and Arabic alphabet¹ as these are used in the compilation of the Holy Quran, blessed Aḥadiš and exegeses etc.' (*Derived from Mufti A'zam kī Istiqāmat-o-Karāmat, p. 124*)

May Allah عَزَّوَجَلَّ bless him and forgive us for his sake!

Mufti A'zam Hind عَلَيْهِ رَحْمَةُ اللَّهِ Comforts the Troubled

Dear Islamic brothers! Did you notice the enthusiasm of Mufti A'zam Hind for respecting Islamic writings etc! The one who respects alphabet and even blank papers, how conscious he would be about treating Muslims with respect!

Mufti A'zam Hind عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would not miss any opportunity of comforting and sympathizing with the troubled Muslims. He would always avoid breaking the heart of Muslims, and was extremely eager to benefit them. Why wouldn't he be eager

¹ Apart from a few, most of Urdu language letters of the alphabet are also Arabic.

to do so as the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whose devotee he was has stated: خَيْرُ النَّاسِ أَنْفَعُهُمْ لِلنَّاسِ That is, 'Better person is the one who benefits people.' (*Al-Jāmi'-uṣ-Ṣaghīr*, pp. 246, Ḥadīṣ 4044) Here is now a unique parable showing a Madanī glimpse of the observance of this Ḥadīṣ.

Mufti A'zam Hind رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was once invited to a special occasion at Madrasaḥ Faiz-ul-'Ulūm (Jamshedpur, Jharkhand India). After the ceremony ended, he got out of the Madrasaḥ to return. He had just got in the rickshaw to go to the railway station when a person came and requested, 'Your highness! Please give me some Ta'wīz for my such-and-such problem.' The head of the Madrasaḥ 'Allāmaḥ Arshad-ul-Qādirī said to that person, 'The train is about to leave, and you have come now to take Ta'wīz!'

Mufti A'zam Hind رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ forbade 'Allāmaḥ Arshad-ul-Qādirī (زَيْنِدَ مُحَمَّدُهُ)¹ from stopping the person. 'Allāmaḥ Arshad-ul-Qādirī requested, 'Your highness! The train will leave!' Listening to this, what Mufti A'zam Hind رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied shows his divine fear and his sincere yearning for the comfort of the troubled Ummaḥ and is worthy of being written in gold letters. Therefore, he said, 'Let the train leave, I'll take another train. If, on the Judgment Day, Allah عَزَّوَجَلَّ asked me as to why I did not help so-and-so servant of Him in his difficulty, what reply will I give?' Saying this, he had his entire luggage unloaded from the rickshaw. (*Mufti A'zam kī Istiqāmat-o-Karāmat*, p. 120, 121)

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

¹ This account was probably written in the life of 'Allāmaḥ Arshad-ul-Qādirī as the Arabic words زَيْنِدَ مُحَمَّدُهُ are commonly used with a living person.

Blessing of Sacred Paper

The cause for the repentance of Sayyidunā Maṣūūr bin ‘Ammār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَقَّارِ was that once he found a piece of paper, with بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ written on it, lying on the ground. When he could not find any appropriate place to put the paper, he swallowed it so that it would not be desecrated. The following night he had a dream in which he saw someone say, ‘By the blessings of the respect you showed for the sacred piece of paper, Allah عَزَّوَجَلَّ has opened the doors of wisdom for you.’

(*Risāla-tul-Qushāiriyyah*, p. 48)

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

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

Dear Islamic brothers! Did you see? The one respectfully picking up a piece of paper on which بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ was written was blessed by Allah عَزَّوَجَلَّ with repentance as well as with the rank of Wilāyah and even that of ‘Awtād.’

It is stated in *Bahjat-ul-Asrār* that Sayyidunā Shaykh Abū Bakr bin Ḥawār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَقَّارِ has said, ‘There are 7 Awtād of Iraq:

1. Sayyidunā Shaykh Ma’rūf Karkhī
2. Sayyidunā Shaykh Imām Aḥmad bin Ḥanbal
3. Sayyidunā Shaykh Bishr Ḥāfi
4. Sayyidunā Shaykh Maṣūūr bin ‘Ammār
5. Sayyidunā Shaykh Junaīd
6. Sayyidunā Shaykh Saḥl bin ‘Abdullāḥ Tustarī
7. Sayyidunā Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللّٰهِ تَعَالٰی اَجْمَعِيْنَ.

(Our beloved Ghauṣ-e-A'ẓam رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was not yet even born when Sayyidunā Shaykh Abū Bakr bin Ḥawār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَقَّارُ said this. Therefore, listening to this news of Ghayb, people asked) ‘Who is ‘Abdul Qādir Jīlānī?’ Sayyidunā Shaykh Abū Bakr bin Ḥawār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَقَّارُ replied, ‘He will be an ‘Ajamī ‘Sharīf’ (the Arabs refer to the honourable descendents of the Prophet as ‘Sharīf’ and ‘Ḥabīb’, whereas the word ‘Sayyid’ is used in place of ‘Sir.’ Therefore, what is meant here is that ‘Abdul Qādir Jīlānī will be a non-Arab Sayyid) who will reside in Baghdad. He will be born in the 5th century Ḥijrī and will be from among the Ṣiddīqīn (i.e. the highest ranking category of saints). Awtād are those who are the sovereigns of the world and the Quṭbs of the earth.’ (*Bahjat-ul-Asrār*, p. 385)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

A Quṭb is such a Walī of Allah who is in charge of the (spiritual) administration of a part of the world (i.e. a city etc.).

Parable of Four Du’ās

By the blessings of respecting the piece of paper on which بِسْمِ اللّٰهِ was written, Sayyidunā Manṣūr bin ‘Ammār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَقَّارُ was raised to the rank of the greatest saints. He would earnestly spread the call to righteousness and countless people would come to listen to his speeches reverentially.

In his congregation, a deserving beggar once asked for four dirhams. Sayyidunā Manṣūr bin ‘Ammār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَقَّارُ announced, ‘If someone gives this person four dirhams, I will make four Du’ās for him in return.’ Coincidentally, a slave was passing there. As he heard the merciful voice of the saint,

he instantly came to the congregation and gave four dirhams to the beggar. Sayyidunā Manṣūr رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then asked the slave, ‘Which four Du’ās would you like me to make for you?’ The slave replied:

1. (Make Du’ā that) I be freed from slavery.
2. I receive recompense for these dirhams.
3. I and my master be blessed with sincere repentance.
4. I, my master, you and all those present be forgiven.

Raising his hands Sayyidunā Manṣūr bin ‘Ammār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَاءُ made these Du’ās. The slave then left. Since the slave reached home late, his master asked him the reason of being late. The slave related the whole incident to his master. Hearing this, the master asked, ‘What was your first Du’ā?’ The slave replied, ‘I asked for my freedom from slavery.’

On hearing this, his master said spontaneously, ‘Go! You are free from slavery.’ He then asked, ‘What was your second Du’ā?’ The slave replied, ‘I asked for recompense for the four dirhams I gave.’ His master said, ‘In return for your four dirhams, I will give you four thousand dirhams.’ He then asked, ‘What was your third Du’ā?’ The slave replied, ‘I requested that I and my master be blessed with sincere repentance from sins.’

As soon as the master heard this, he immediately made Istighfār and said, ‘I repent of all of my sins in the court of Allah عَزَّ وَجَلَّ.’ He then asked about the fourth Du’ā. The slave replied, ‘I requested that I, my master, the saint and all the participants of the congregation be forgiven.’

When the master heard this, he said, ‘I have done the three things which were in my authority. The fourth thing, forgiveness for all, is beyond my power.’ That night, the master had a dream in which he heard a voice say, ‘You have done what was in your power. I am **الرَّاحِمِينَ**¹; I have forgiven you, your slave, Manşūr and all those who were present in the congregation.’
(*Rauḍ-ur-Riyāḥīn*, p. 222)

May Allah **عَزَّوَجَلَّ** have mercy on them and forgive us for their sake!

Du'ā-e-Walī mayn woh tāšīr daykhī

Badaltī ḥazāraun kī taqdīr daykhī

*By the effect of the supplication of a saint
Destiny of thousands of people is changed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Broken Clay Pot

One day, Shaykh Sayyidunā Mujaddid Alf-e-Šānī **سَيِّدُ الرِّبَّانِي**, a great saint of the Naqshbandīyyah order, saw in a public toilet a filth-covered slightly broken large pot, used for the cleaning of the toilet. On looking closer he became anxious to notice that the word ‘ALLAH’ was engraved on the pot! Leaping forward, he picked up the pot, asked his servant to bring him a jug of water and cleaned it thoroughly with his own blessed hands, making it pure. Then, wrapping it in a white cloth he placed it at a high place out of respect. The great saint would then drink water in that pot.

¹ The Most Merciful of all those who show mercy.

One day, he رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ received an Ilhām (i.e. a voice) from Allah عَزَّوَجَلَّ, ‘As you have respected my name, I will also elevate your name in the world as well as in the Hereafter.’ The great saint رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ would often say, ‘The high rank I have achieved by respecting the name of Allah عَزَّوَجَلَّ, could not have been achieved even by a hundred years of worship and devotion!’ (Derived from *Hazarat-ul-Quds*, pp. *Duftar duwum*, p. 13 *Mukāshafa number 35*)

Respect of Blank Paper

A great saint of the Naqshbandiyyah order, Sayyidunā Shaykh Aḥmad Sarḥindī, famously known as Mujaddid Alf-e-Ṣānī قُدَّسَ سِرُّهُ الرَّبَّانِي, would even respect blank papers. One day, he was resting on his bed when he suddenly came down from it in anxiety and said, ‘It seems as though there is some piece of paper beneath the bed.’ (*Zubdat-ul-Maqāmāt*, p. 192)

Do Not Kick Papers Whilst Walking

Dear Islamic brothers! The foregoing parable shows that one should respect even blank papers as the Holy Quran, Aḥādīṣ and Islamic rulings are written on them.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! This parable also shows a clear-cut saintly miracle of Sayyidunā Mujaddid Alf-e-Ṣānī قُدَّسَ سِرُّهُ الرَّبَّانِي. He became aware of the presence of a piece of paper beneath the bed without apparently seeing it and came down from the bed, giving his devotees a lesson of respecting pieces of paper.

It is stated in ‘*Baḥār-e-Sharī’at*’, ‘It is prohibited to make Istinjā¹ with paper even if it is a blank one or even if the word

¹ For details about Istinjā, see the booklet ‘*Method of Istinjā*’ published by Maktabatul-Madinah. [Translator’s Note]

Abū Jah̄l, the name of an unbeliever, is written on it.' (*Maṭbū'ah Madīna-tul-Murshid, pp. 114, part 2*)

The Arabic letters of the word 'أَبُو جَهْلٍ' (Abū Jah̄l) include ل, ه, ج, و, ب, ا which are all Quranic. Therefore, the written word أَبُو جَهْلٍ (not the person Abū Jah̄l) will be respected in the sense that it is not allowed to place it at an impure or dirty place or to stamp on it.

Those making and using paper-packets from newspapers should take some lesson from this ruling. **مَعَاذَ اللّٰهِ عَزَّوَجَلَّ**! The newspapers used in packet-making are disrespected in several ways. For example, **مَعَاذَ اللّٰهِ عَزَّوَجَلَّ**, these are first thrown into the waste bin of home, then trampled upon in streets and eventually, covered in filth and dirt, reach the rubbish dump.

Furthermore, **مَعَاذَ اللّٰهِ عَزَّوَجَلَّ**, it is an inappropriate habit of some people that whilst walking in streets they kick different things which have writings on them such as cardboard boxes, newspapers and other types of papers. In actual fact, the virtuous act is to pick up such papers and cardboards and put them at a proper place where they would not be disrespected, or to dispose of them appropriately [e.g. by putting them into sea].

In any case, it is extremely essential to avoid kicking them and throwing them here and there. Similarly, it is also necessary to avoid cleaning or drying dishes or tables with newspapers or papers which have writing on them, drying one's hands with them, stamping on them, or spreading them on the ground to sit on etc.

Shavings of Wooden Pen

It is stated in *Bahār-e-Sharī'at*, 'The shavings of an unused wooden pen or pencil can be thrown away but those of a 'used' one should not be disposed of at a place where they may be disrespected. (This shows that even the shavings have to be respected, then why wouldn't the used pen or pencil be respected?) Furthermore, it is Makruḥ to put anything on a piece of paper on which the blessed name of Allah عَزَّوَجَلَّ is written. However, it is not Makruḥ to put money into a polythene bag even if divine names are printed on it. To wipe hands with a piece of paper after eating is also Makruḥ.' (*Bahār-e-Sharī'at*, pp. 119, part. 16)

However, respected scholars have allowed the use of tissue papers for wiping hands. Similarly, it is also allowed to use toilet papers for drying private parts when free cloths etc. are not available. This is because the tissue papers and the toilet ones are obviously made for the above-mentioned purposes, not for writing, whereas ordinary paper is made to be used for writing.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Respect for Even Dot of Ink

Sayyidunā Muhammad Ḥāshim Kishmī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِيّ has stated, 'I was once present in the blessed court of Sayyidunā Mujaddid Alf-e-Šānī مُحَمَّدٌ سَيِّدُ الرَّبَّانِيّ, a great saint of the Naqshbandīyyah order. He was busy with his written work when he needed to go to the toilet. He went but immediately came out and asked for a jug of water. Then, washing the nail of his blessed left hand thumb, he went to the toilet again.'

Having relieved himself, he came out and said, ‘As soon as I sat down in the toilet, my eye fell on an ink dot on the nail of my left hand thumb which I had put to test the pen (whether or not it was working). As I had put this dot with the pen by which I write Quranic letters I considered it disrespectful to remain there with this ink dot on my thumb. (All letters of Arabic language and most ones of Persian and Urdu are Quranic). Though there was an intense need of urination, the pain of the disrespect for (that dot) was much severer than that of urination. Therefore, I came out instantly and removed the dot.’ (*Zubdat-ul-Maqāmāt*, p. 180)

Do Not Paste Posters on Walls

اللّٰه! اللّٰه! A great saint of the Naqshbandīyyāḥ order, Sayyidunā Mujaddid Alf-e-Šānī مُحَمَّدٌ سَيِّدُ الرِّبَّانِي would respect even a dot from the ink of a pen, whereas our state is that if our hand is stained with dots and marks whilst we are writing, we normally wash them off into the drain. When a pen or pencil becomes unusable, we dispose of it in the waste bin from where it is then thrown into the rubbish dump.

Most of those writing on blackboards with chalk wipe off unhesitatingly even sacred writings of Aḥadiṣ, let alone ordinary ones, not caring about the respect for the particles of chalk dust. Openly ignoring people rights, different words and slogans are chalked on walls; posters with different writings on them including religious ones are put up on others’ hoardings as well as on the external walls of peoples’ houses and shops etc. without their permission. In case of the resentment of the owners, these acts will be considered Ḥarām leading to Hell.

In addition, everyone is aware that religious posters pasted on walls eventually peel off walls and fall onto the ground in pieces which are then so badly disrespected that even its thought makes one tremble. If only the trend of hanging card pasted posters at appropriate places be developed instead of pasting posters directly on walls. These posters should be removed after the need is over. Similarly, banners should also be removed after their need is over or else they may also fall in pieces scattering on the ground.

Do Not Sell Newspapers as Waste

Dear Islamic brothers! These days, newspapers (in Islamic countries) usually contain بِسْمِ اللهُ الرَّحْمَنِ الرَّحِيمِ, sacred Quranic verses, blessed Ahādiṣ and Islamic writings, and people sell them off to waste paper collectors just for the sake of some coins. Extremely regretfully! These types of newspapers are even seen in dirty drains and sewers. If only we had respected sacred writings!

O my courageous Islamic brothers! Instead of selling newspapers just for some meagre money, please put them into the deep part of sea. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. You will get its blessings in the worldly life as well as in the afterlife. O my trading Islamic brothers! You should also avoid making paper packets from newspapers in honour and devotion to Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Some people separate religious writings containing parts of the newspaper and then use the rest to wrap up bundles and other things, assuming that they are not committing any disrespect. These people are requested to put the entire

newspaper into sea because whether it is a news item or a film advertisement, it contains many Islamic names including even the words ‘Allah’ and ‘Muhammad’ such as ‘Abdullāh, ‘Abdur Raḥmān, Ghulām Muhammad etc.

Whether it is Urdu or Sindhi, English or Hindi, there is a possibility of the presence of sacred names in every newspaper of the world whichever the language. In fact, the alphabet of every language of the world should be respected as, according to the author of *Tafsīr Ṣāwī*, all languages spoken in the world are Ilhāmī. (*Tafsīr Ṣāwī*, pp. 30, vol. 1) Therefore, it is better and safer to put them into sea. Allah عَزَّوَجَلَّ will certainly reward you for your act of respecting sacred writings.

Insanity of Father

A young man once came to Sag-e-Madīnah¹ and said, ‘Please make Du’ā for my father who is insane. He has the crazy habit of picking up newspapers and pieces of written papers from streets, and then putting them into sea. He does not also take the money I offer to him.’

Realising the situation I asked the young man, ‘Are you a government employee?’ He replied in the affirmative. I then said, ‘Convey my Salām to your respectable father with a request to make Du’ā for my forgiveness; you should serve and look after him. The reason why he collects newspapers etc. is that newspapers contain sacred writings, and the reason why he does not take your money is that you are a government employee, and most of government employees receive unlawful salaries

¹ The author, Amīr-e-Ahl-e-Sunnat وَأَمْرٌ بِرَحْمَتِهِمُ الْعَالِيَةِ, refers to himself as ‘Sag-e-Madīnah’ out of humbleness.

because of not fulfilling their duties properly.’ Hearing this, he admitted that he did not properly fulfill his working duties.

Dear Islamic brothers! Like the father of the young man *كَثَّرَ اللّٰهُ تَعَالَىٰ اَمْثَالَهُمْ* [that is, *may Allah عَزَّوَجَلَّ increase the number of such people*], if every Muslim gets ‘Madanī insanity’ then indeed the light of piety and blessings will prevail everywhere, turning our society into a ‘Madanī society.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَىٰ عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to develop a ‘Madanī mindset’, make it a habit to travel with Madanī Qāfilahs with the devotees of Rasūl. Listen to a faith-refreshing incident of the bounties of the Noble Prophet صَلَّى اللّٰهُ تَعَالَىٰ عَلَيْهِ وَاٰلِهِ وَسَلَّمَ on the participants of Dawat-e-Islami’s Madanī Qāfilahs.

Bounty of Prophet ﷺ for Madanī Qāfilah Travellers

Here is a summary of the account given by a devotee of Rasūl. He has stated: Our Sunnah-Inspiring Madanī Qāfilah travelled from Hyderabad (Bāb-ul-Islam, Sindh) to Khyber Pakhtunkhwa. Having spent three days in a Masjid, we left for another area but got lost on the way, ending up in a jungle. Night had fallen and darkness had prevailed everywhere. There were no signs of population far and wide. Every passing moment increased our concern and worry. Then, there was a glimmer of hope as we caught a glimpse of what seemed to be a lamp flickering in the distance. We hurried towards it out of joy, but it suddenly disappeared just after a few moments, leaving us standing in astonishment and anxiety. We were unable to decide what to do and where to go!

We remained in the state of fear for a while. All of a sudden, the light appeared again from the same direction. Mentioning the name of Allah ﷺ and plucking up the courage, we headed swiftly towards the light again, hoping to get help from someone. When we approached, we saw a standing person with a lamp in his hand. He met us warmly and took us to his house where we found 12 cups already arranged for 12 participants of the Madanī Qāfilaḥ. Tea had also been prepared in advance! He served us with hot tea. We were astonished at this timely help from Ghayb and the prior arrangement of 12 cups of tea.

When asked, our strange host revealed, ‘I was asleep when my sleeping fortune awoke, blessing me with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The travellers of a Madanī Qāfilaḥ of Dawat-e-Islami have got lost on the way. Stand outside with a lamp in order to help them.’ I awoke and stood outside with the lamp. I kept standing in wait for a while but couldn’t see anybody. A thought occurred to me that I had perhaps had a misunderstanding in dream. I felt very sleepy so I returned home and went to sleep again.

My eyes closed but the door of my heart opened, and I was privileged to see the blessed face of the Prophet of Raḥmāḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once again. His blessed lips moved and the following words were uttered: ‘O devotee! There are 12 travellers in the Madanī Qāfilaḥ; arrange tea for them and immediately stand outside with a lamp.’ Preparing tea instantly I stood outside with a lamp. Soon the Madanī Qāfilaḥ of the devotees of Rasūl also arrived.’

Meal from Prophet ﷺ

Dear Islamic brothers! This incident has made it clear that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses the knowledge of Ghayb and holds Dawat-e-Islami dear, a movement of the rightly-guided Muslims. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always keeps his devotees in his merciful gaze, helps them when in trouble, and feeds them when hungry.

Imām Yūsuf bin Ismā'il Nabhānī عُدَسَ سِرَّةِ الرَّبَّانِي has narrated that Shaykh Abul 'Abbās Aḥmad bin Nafis Tūnisī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated, 'During my stay in Madīna-tul-Munawwarah, I once experienced extreme hunger. Presenting myself at the blessed tomb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I pleaded, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am hungry.' Suddenly, I fell asleep. Meanwhile, someone awoke me and asked me to go with him. I agreed so he took me to his house. Serving me with dates, butter and wheat bread he said, 'Eat until you are satiated because my blessed ancestor Sayyidunā Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded me to be hospitable to you. Come to me whenever you feel hunger in future.' (Hujjatullāhī-'alal-'Ālamīn, pp. 573, vol. 2)

Pīṭay ḥayn tayray dar kā, khāṭay ḥayn tayray dar kā

Pānī ḥay tayrā pānī dānaḥ ḥay tayrā dānaḥ

What we drink is from your court

What we eat is from your court

(Sāmān-e-Bakhshish)

Respect Alphabet of Every Language

Dear Islamic brothers! Never write 'بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ' or any other sacred names at such things where there is a possibility

of them being desecrated. Nothing should be written on the ground in any language, and the alphabet of all languages should be respected. Do not place your foot on such a thing or place where something is written in any language. The doormats with the word 'WELCOME' printed or embroidered on them should not be placed outside the door. If the name of the company is printed on footwear, even if in English, one should remove the name before one uses the footwear.

Often, labels with manufacturer name printed in English, Arabic or Urdu are attached to even prayer-mats. Sadly, these labels are often sewn near the foot of the prayer-mat. Further, such written labels are also seen on plastic mats, blankets, towels etc. These labels should be removed and disposed of appropriately by being put into sea.

Labels with manufacturer name are often found on bed mattresses. If only these companies would not test us in this way! Carefully consider the jurisprudential clause stated on page 237 of the 16th part of *Bahār-e-Sharī'at* with reference of *Rad-dul-Muhtār*, 'If anything is written on bedding or prayer-mat then it is not permissible to use it regardless of whether the words are printed or embroidered or written with ink. The same ruling will apply even if separate letters are written as separate letters are also to be respected.'

The author of *Bahār-e-Sharī'at* رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has further stated, 'Writing is often seen on dining mats. This sort of dining mat (with company name or couplets printed or written on it) should not be used, nor should food be served on it. (In some parts of the subcontinent) couplets are written on some people's pillows; these should not also be used.'

In any case, whether it is a prayer-mat or a carpet, a floor covering that one has hired¹ or bought for his home, a pillow or a mattress – anything one sits or places his foot on should contain no writing in any language, nor should any printed label be attached to it.

The manufacturing company name and address containing sticker is usually pasted underneath carpets and rugs; wet this type of sticker and peel it away after a few minutes.

Arabic writings should particularly be respected as Arabic is the sacred language of our Arab Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as the language of the Holy Quran and that of the Paradise dwellers. Allah عَزَّوَجَلَّ forbid, it is extremely disrespectful and unfortunate to throw away Arabic writings or put them into garbage bins even if printed on food and drink packaging.

Sacred Links of Numbers

Sometimes, though no word, a number is often printed on footwear. A devotee does not like to place his foot on any number as every number has some sacred link.

For example, it is stated on page 22 of *Ahsan-ul-Wi'ā* about the repetition of Du'ā in odd number, 'Allah عَزَّوَجَلَّ is 'Witr' (alone) and likes Witr (i.e. odd numbers such as 1, 3, 5, 7 etc.). 5 is better, and Allah عَزَّوَجَلَّ very much likes the number 7, and the very least is 3. (In other words, whenever one makes Du'ā, he should repeat it seven times or else five times or at least three times).'

¹ It is common in some parts of the subcontinent to hire floor coverings and crockery, especially on the occasion of some gathering. [Translator's Note]

Even numbers also have a great deal of sacred links. For example, the sacred link in the number 2 is that the ‘Urs of Sayyidunā Ma’rūf Karkhī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي and that of Ṣadr-ush-Sharī’ah عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ, the author of *Bahār-e-Sharī’at* is observed on 2 Muḥarram-ul-Harām and 2 Żul-Qa’da-tul-Ḥarām respectively.

The number 4 is linked with the 4 nearest and dearest companions of the Prophet. Whoever is a devotee to the 4 dearest companions will succeed in the worldly life as well as in the afterlife, *اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ*!

The number 6 is linked with 6 Rajab-ul-Murajjab, the ‘Urs-day of Gharīb Nawāz عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ, whereas the link of the number 8 is that there are 8 Paradises, and the ‘Urs of Maulānā Ḥashmat ‘Alī Khān عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ is also solemnized on 8 Muḥarram-ul-Harām.

The link of the number 10 is that it marks the day of ‘Ashūrā, the day when Sayyidunā Imām Ḥusāin عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was martyred, and it is also connected with Eid-ul-Adḥā. The prominence of the sacred links of 11 and 12 is widespread and celebrated amongst all devotees.

Kiyā ghaur jab Giyārḥwīn Bārḥwīn mayn

Mu’ammaḥ yeḥ ḥam par khulā Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ

Tumḥayn waṣl bay-faṣl ḥay Shāḥ-e-Dīn say

Diyā Ḥaq nay yeḥ martabaḥ Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ

When I pondered over the ‘11th’ and the ‘12th’

I realised the actual matter, O Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ

You have unbroken lineage with the Prophet ﷺ

This is your grand status, O Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ

Method of Putting Sacred Papers into Sea

Enviably are the fortunate Muslims who pick up newspapers, sacred papers and pieces of cardboard etc. from the ground, on seeing them, and put them into the deep part of the sea or river, respecting them. Sacred papers should not be put into the shallow part of the sea as this generally causes them to float to the shore.

The method of putting them into the sea is as follows: Place them in an empty bag or sack with a heavy stone inside the sack and then do make some cuts in the sack so that water would enter it immediately and it would reach the bottom of the sea.

If the sack is put into the sea without any cut in it, the seawater will not enter the sack which then sometimes floats for many miles, reaching the shore. At times, the uncivilised or unbelievers empty out the sack at the coast in the greed of getting what it contained, leading to such severe acts of desecration that even its thought makes the heart of a devotee tremble. In order to ensure that the sacred papers containing sack reaches the deep part of the sea, one can take help from a Muslim boatman. In any case, cuts must be made in the sack.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Method of Burying Sacred Papers

It is also permissible to bury sacred papers. Describing the method of burying sacred papers, Ṣadr-ush-Sharīʿah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ أَحْ has stated on page 121 of the 16th part of *Bahār-e-Sharīʿat* with

reference of ‘*Alamgīrī*’: ‘If a copy of the Holy Quran has become so old that it can no longer be used for recitation, and there is likelihood that its pages will come off the binding and be lost, it should then be wrapped in a pure cloth and be buried at a safe place. For this, make a Laḥad (by digging the ground and making an opening, in the Qiblaḥ-facing side of the wall, large enough for all sacred papers to be placed in it) so that soil would not fall on sacred papers. Alternatively, (place the papers into the dug ground), cover it with a plank and then cover the plank with soil so that soil would not fall on the papers. If a copy of the Holy Quran has become old, it should not be burned.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

29 Madanī Pearls of **بِسْمِ اللّٰهِ**

(The first 10 Madanī pearls are extracted from *Tafsīr-e-Na’īmī*, page 44, part 1).

1. **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** is a complete verse of the Holy Quran, not a part of any Sūrah. It has been revealed to separate one Sūrah from the other. This is why it is recited in low voice during Ṣalaḥ. However, the Ḥāfiẓ completing the recitation of the entire Quran in Ṣalāt-ut-Tarāwīḥ should recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** aloud once with any Sūrah.
2. One should begin the recitation of every Sūrah with **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** except for Sūrah Taubaḥ. If, however, one is going to start recitation from Sūrah Taubaḥ, then he should recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** for the commencement of recitation.

3. It is stated in the book *Shāmī*, it is better not to recite بِسْمِ اللّٰهِ before smoking a Ḥuqqāḥ [water-pipe] or before eating odorous things (e.g. raw onion, garlic etc.).
4. It is prohibited to recite بِسْمِ اللّٰهِ in the lavatory.
5. Whilst one is offering Ṣalāḥ, it is Mustahab for him to recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ in low voice before he begins the recitation of a Sūrah.
6. Any respectable piece of work started without the recitation of بِسْمِ اللّٰهِ will have no blessings in it.
7. At the time of laying the deceased into the grave, those doing this job should recite بِسْمِ اللّٰهِ وَعَلَىٰ مِلَّةِ رَسُوْلِ اللّٰهِ.
8. The sermon of Jumu'aḥ, Nikāḥ and (both) Eids etc. should be started with 'أَلْحَمْدُ لِلّٰهِ', that is, بِسْمِ اللّٰهِ should be recited in low voice (in the beginning). When the Khaṭīb (i.e. the one delivering the sermon) is going to recite a verse of the Holy Quran during the sermon, he should recite بِسْمِ اللّٰهِ aloud (before he recites the verse).
9. It is Wājib to recite بِسْمِ اللّٰهِ [i.e. to mention the name of Allah عَزَّوَجَلَّ] at the time of slaughtering an animal. If it is missed deliberately (i.e. the name of Allah عَزَّوَجَلَّ is not mentioned), the slaughter will be unlawful and the animal will not be Ḥalāl to be consumed. However, if one forgets to recite it, the animal will be Ḥalāl.
10. (In case of Ḍabḥ-e-Idṭirāri, i.e. compelled slaughter) If someone, for example, hunts an animal or a bird with a hunting arrow or a spear or something sharp and recites بِسْمِ اللّٰهِ at the time of shooting the arrow etc. at the

animal, the animal will be Ḥalāl (to be consumed) even if it dies before the hunter reaches it.

If a pet animal runs away from the owner, for example, a cow escapes and falls into a well, or a camel runs away, and someone kills it by an arrow or a spear or a sword after he has recited **بِسْمِ اللّٰهِ**, the animal is Ḥalāl, i.e. lawful to be consumed. (However, after reciting **بِسْمِ اللّٰهِ**, if someone kills a wild animal or a bird with a stick or a stone or a bullet or a gunshot, the animal or the bird will be Harām because it has died of injury, not because of blood release & flow that is necessary for lawful slaughter. If it was captured whilst injured, it will become Ḥalāl by Żabĥ-e-Sharĥ [Islamic slaughter]. Żabĥ-e-Ikhtiyārĥ is necessary to render the wild animal or bird Ḥalāl that is in one’s captivity, that is, it must be slaughtered as per the stipulated method of Sharĥ’ah with the mention of the name of Allah).

11. Sayyidunā Shaykh Abul ‘Abbās Aĥmad bin ‘Alĥ Būnĥ **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** has stated, ‘If anyone recites **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 786 times daily (with Ṣalāt-‘Alan-Nabĥ ﷺ once before and after it) for seven consecutive days, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ** his every need will be fulfilled whether it is the need of getting rid of any adversity or attaining any good or that of having prosperity in his business.’ (*Shams-ul-Ma’arĥif*, p. 73)
12. Before going to sleep, whoever recites **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 21 times (with Ṣalāt-‘Alan-Nabĥ ﷺ once before and after it), will be protected that night from Satan, burglary, sudden death and all types of calamities and troubles, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. (*Shams-ul-Ma’arĥif*, p. 73)

13. Whoever recites بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 50 times (with Ṣalāt-‘Alan-Nabī ﷺ once before and after it) in front of an oppressor, the oppressor will feel fear in his heart from the reciter, and the reciter will remain safe from the mischief of the oppressor. (*Shams-ul-Ma‘ārif, p. 73*)
14. Whoever recites بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 300 times and Ṣalāt-‘Alan-Nabī ﷺ 300 times at the time of sunrise, whilst facing the sun, will be given sustenance by Allah عَزَّوَجَلَّ from such a source that he cannot even imagine. Further (by reciting it daily) he will become wealthy within a year, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Shams-ul-Ma‘ārif, p. 73)*
15. If a person who has a weak memory recites بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 786 times (with Ṣalāt-‘Alan-Nabī ﷺ once before and after it) and makes *Dam* (i.e. blow on) water and then drinks the water, his memory will improve and he will remember whatever he listens to, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Shams-ul-Ma‘ārif, p. 73)*
16. If a drought occurs, recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 61 times (with Ṣalāt-‘Alan-Nabī ﷺ once before and after it and then make *Du‘ā*), there will be rain (in the drought affected area), *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Shams-ul-Ma‘ārif, p. 73)*
17. Write بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ 35 times on a piece of paper (with Ṣalāt-‘Alan-Nabī ﷺ once before and after it) and hang it in the house, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ* Satan will not pass through the house, and there will be a great deal of blessings. If one hangs it in his shop, his business will flourish, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (Shams-ul-Ma‘ārif, p. 73)*

18. One who writes **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 130 times (or gets it written on a piece of paper) on 1st Muḥarram-ul-Ḥarām and keeps it with him (or puts it on as a Ta'wīz after covering it in a plastic coating and getting it sewn in some cloth or leather)¹ - **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ** - **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, he and all of his family members will remain safe from every type of evil throughout their life. (*Shams-ul-Ma'ārif*, p. 74)
19. If the children of a woman do not survive [i.e. die in infancy] she should write **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 61 times (or have it written) and keep it with her. **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, Her children will remain alive. (By coating it in plastic or sealing it in wax paper and then sewing it in cloth or leather, she may also put it on around her neck or tie it around her arm). (*Shams-ul-Ma'ārif*, p. 74)
20. Write **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ** 70 times on a piece of paper and place it inside the shroud of the deceased, the matter pertaining to Munkar and Nakīr² will become easier, **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. [It is better to make an arch in the wall towards the Qiblaḥ in front of the face of the deceased and place it inside the arch, along with the 'Aḥd Nāmāḥ and Shajārah of the Pīr³ Sahib of the deceased]. (*Shams-ul-Ma'ārif*, p. 84)

¹ Do not wear any type of Ta'wīz in a metal box. Its ruling has already been mentioned on page 63.

² The questioning angels of the grave.

³ Spiritual guide.

21. Always recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ with correct pronunciation and articulation. Recite بِسْمِ اللّٰهِ to a Qārī or an Islamic scholar. If the letters are not pronounced correctly then learn it. Otherwise it is feared that one may suffer loss instead of gaining benefit.
22. It is not necessary to put diacritical marks when writing بِسْمِ اللّٰهِ. Whenever you write a verse or text to use it as a Ta'wīz for wearing, drinking or hanging, then ensure that the circles of circle-containing letters are left open. For example, the circle of 'Ĥa (ه)' in اللّٰهُ and that of 'Mīm (م)' in رَحْمٰنِ (Raḥmān) and رَحِیْمِ (Raḥīm) should be left open.
23. If one recites بِسْمِ اللّٰهِ before one takes off clothes, jinns cannot see his Satr. (*'Aml-ul-Yaum wal-Laylah li-Ibn Sunnī, p. 8*) Whenever you open or close a door, window, cupboard, drawer or whenever you pick up or put down clothes, utensils or any other thing, make it your habit to recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ evil jinns will not be able to enter your home, steal or use your belongings, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.
24. If your vehicle skids or jolts, recite بِسْمِ اللّٰهِ.
25. Recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ before applying oil to hair; otherwise 70 devils will join in.
26. Do recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ when closing the door of your house. (By the blessing of this) Satan and wicked jinns will not be able to enter the house, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (*Ṣaḥīḥ Bukhārī, pp. 312, vol. 6*)

27. At night, cover the eating and drinking utensils with something after you have recited بِسْمِ اللّٰهِ. If there is nothing to cover with, recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and place a splinter etc. on the edge of the utensil. (*Ṣaḥīḥ Bukhārī, pp. 312, vol. 6*)

According to a narration of *Ṣaḥīḥ Muslim*, ‘During the year there is one such night in which epidemic descends; if the epidemic passes by an uncovered utensil or a water bag with its mouth open, then the epidemic enters it.’ (*Ṣaḥīḥ Muslim, pp. 1115, Ḥadīṣ 2114*)

28. Before sleeping, one should recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and dust off his bedding 3 times, one will remain safe from harmful things, *اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.
29. At the time of lawful trading of your business, whenever you receive something from someone and give something to someone, recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ. There will be a great deal of blessings, *اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.

Yā Allah *عَزَّوَجَلَّ*! Shower us with the blessings of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and enable us to recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ before we initiate every virtuous and lawful act.

آمِنٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِیْبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

7 Parables

1. Wood Cutter Became Wealthy

There was a woodcutter who would cut and collect wood and provide for his family by selling them. Since the jungle was situated at the other side of the river he would travel a long distance everyday to reach the jungle crossing the bridge built over the river. This would take a lot of time and was a hindrance to his affluence.

One day, he listened to the excellence of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ during the speech of a preacher in a Masjid, developing the mindset that even the biggest problem can be solved by the blessing of اللّٰه بِسْمِ اللّٰهِ. Therefore, when it was time to go to the jungle, instead of taking the route of the bridge, he started walking on the river water reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and soon reached the other side easily. After he cut and collected wood, he returned as he had come. By the blessings of اللّٰه بِسْمِ اللّٰهِ, he became wealthy within a short period of time. *(Derived from Shams-ul-Wā'izīn)*

صَلُّوا عَلَى الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Dear Islamic brothers! All these are the marvels of firm belief. If the belief is not firm, these fruitful results cannot be achieved. As regards 'firm belief' Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِی has narrated an excellent parable in the exegesis of Sūrah Yūsuf.

In Baghdad, a person asked people for a dirham. A renowned Muḥaddiṣ Sayyidunā Ibn Sammāk عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ asked him,

‘Which Sūrah do you know well by heart?’ He replied, ‘Sūrah Fātiḥah.’ The eminent scholar said, ‘Recite it once and sell its reward to me. I will give you all of my wealth in return.’

The beggar replied, ‘Your Eminence! I have come here in compulsion to ask for a dirham, not to sell the Quran!’ Saying this, the beggar went to the graveyard. Meanwhile, it rained heavily with hailing. The beggar leapt under a roof for shelter where he came across a rider dressed in green clothes. The rider asked, ‘Are you the person who had refused to sell the reward of Sūrah Fātiḥah?’ The beggar replied in the affirmative. Then, presenting him with a 10,000 dirhams containing bag the rider said, ‘Spend this, and when you have spent them all I will give you 10,000 dirhams again, *إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ*.’ The beggar asked, ‘But, who are you?’ The rider replied, ‘I am your firm belief.’ The rider then left. *(Derived from Tafṣīr Sūrah Yūsuf lil-Ghazālī, p. 17)*

This parable also contains a lesson for those begging money by reciting the Holy Quran as well as for those attending the congregations of Quranic recitation, Na’at and Žikr merely due to their greed for money and food, and also for those reciting the Holy Quran in Tarawīḥ Ṣalāḥ for money. May Allah *عَزَّوَجَلَّ* bless us with the imperishable wealth of sincerity and firm belief.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayrā ḥar ‘amal bas Tayray wāsiṭay ḥo

*Kar ikhlāṣ aysā ‘aṭā Yā llāḥī *عَزَّوَجَلَّ**

*My every deed be solely for Your pleasure, O Almighty *عَزَّوَجَلَّ**

Bless me with such a treasure of sincerity

Dear Islamic brothers! Indeed sincerity is a precious treasure. Whoever finds it becomes successful. Travel with Sunnah-Inspiring Madanī Qāfilāhs in the company of the devotees of Rasūl, the Madanī mindset of performing deeds with sincerity will be developed, **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**. If deeds are sincere, then **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, holy visions will automatically come to their seeker as shown in the following account!

Vision of Prophet ﷺ During Cassette Ijtimā'

At the end of the 3-day international Sunnah-Inspiring Ijtimā' of Dawat-e-Islami (held in Şahrā-e-Madīnah, Madīna-tul-Auliya Multan) a large number of Madanī Qāfilāhs of the devotees of Rasūl travel to various villages, towns and cities in order to learn and teach Sunnahs. Here is a summary of the account given by a devotee of Rasūl from one of such Madanī Qāfilāhs.

After the 3-day international Sunnah-Inspiring Ijtimā' (held in 1423 A.H.) ended, a 12-day Sunnah-Inspiring Madanī Qāfilāh of the devotees of Rasūl departed from Şahrā-e-Madīnah, Madīna-tul-Auliya Multan and reached district Layyah (Punjab, Pakistan).

In accordance with the schedule of the Madanī Qāfilāh, when the cassette Ijtimā' was held, a devotee of Rasūl was so greatly moved by the Sunnah-Inspiring speech that he began to cry uncontrollably and eventually passed out.

After he recovered he was very delighted. He exclaimed, **أَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** 'I, a sinner, have been blessed with the vision of the Holy Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**!' The next day, when the cassette Ijtimā' was held again, he experienced the same (spiritual) condition and was blessed with the vision of the Beloved and

Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ again. This time he saw that all the participants of the Madanī Qāfilaḥ were also present in the blessed court.

Ānkḥayn jo band ḥo to muqaddar khulayn Ḥasan
Jalway khud āyāin ṭālib-e-dīdār kī ṭaraf

*The eyes close but the fortune awakes, O Ḥasan!
Towards their seeker, advance the holy visions*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Satanic Deception

Some people relate their dreams only to impress others, so anyone claiming to have seen the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or any other holy individual in his dream should not be believed blindly; he should at least be made to swear to tell the truth.

Cure for Satanic Deception

The very first Ḥadīṣ of Ṣaḥīḥ Bukhārī says **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ**, i.e. 'Deeds are dependent upon intentions.' If someone mentions his dreams to others for show-off, fame and ostentation, he is certainly a sinner, but if someone relates his dreams with good intentions, there is no harm in it. For instance, if a person who has fortunately had a good dream during a Sunnah-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami mentions his dream in this sinful era with the intention of motivating and persuading other people so that they would also travel in the path of Allah and get the satisfaction of heart realizing that Dawat-e-Islami

is a Sunnah-Inspiring movement of the rightly-guided Muslims and Rasūl's devotees and so that they would be inspired to join Dawat-e-Islami and protect their faith; so this is a commendable intention, and the one mentioning his dream with this intention will get reward, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Further, mentioning dreams with the intention of expressing gratitude for a divine bounty is also permissible. However, if there's a fear of ostentation, one should not declare one's name as it is safer to do so. Anyway, Allah **عَزَّوَجَلَّ** knows the intention of heart. To unreasonably have a bad suspicion about a Muslim is a Ḥarām act leading to Hell. The act of having bad suspicions has been condemned by the Holy Quran and Ḥadīṣ. Therefore, verse 12, Sūrah Ḥujurāt, part 26 says:

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

O those who believe! Avoid more suspicions; verily some suspicion is a sin. [Kanz-ul-Īmān (Translation of Quran)]

Similarly, it is stated in a Ḥadīṣ, 'Avoid bad suspicion as bad suspicion is the greatest lie.' (*Ṣaḥīḥ Bukhārī, pp. 166, vol. 6, Ḥadīṣ 5143*)

A'lā Ḥadrat Imām Aḥmad Razā Khān **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** has quoted in *Fatāwā-e-Razawīyyah*, 'Sayyidunā 'Īsā **عَلَيْهِ السَّلَامُ** once saw a thief steal something so he **عَلَيْهِ السَّلَامُ** said, 'Have you not stolen?' The thief replied, 'By Allah **عَزَّوَجَلَّ** I have not stolen anything.' Listening to this, Sayyidunā 'Īsā **عَلَيْهِ السَّلَامُ** said, 'You have not stolen indeed, my eyes have deceived me.'

Dear Islamic brothers! The foregoing parable highlights the importance of respect for a Muslim, giving the lesson that one should hide a Muslim's faults remaining within the bounds of

Sharī'ah. It should not happen that one brands a Muslim liar and fast-talker and unreasonably opens the door of bad suspicions, endangering his own afterlife and, Allah forbid, making himself deserving of Hell.

تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُوا اللَّهَ

Torment for Relating Fabricated Dream

Even if someone relates a false and fabricated dream, he is himself responsible for it and is a grave sinner, deserving of the punishment of Hell. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned, 'The one relating a false dream will be given the punishment of tying a knot in two grains of barley, on the Judgment Day, and he will never be able to tie the knot.' (*Ṣaḥīḥ Bukhārī*, pp. 106, vol. 8, Ḥadīṣ 7042)

Speaking Without Weighing Words!

It is stated in another Ḥadīṣ, 'A person talks and does not ponder over what he talks (whereas his talking contains Ḥarām acts such as lying, backbiting, faultfinding or relating fabricated dreams etc.), so because of this, he falls into (so much depth of) Hell that (the depth) is greater than even the distance between the east and the west.' (*Ṣaḥīḥ Bukhārī*, pp. 236, vol. 7, Ḥadīṣ 6477) By Sharī'ah, it is not Wājib to make the one relating his dream to swear to tell the truth. Further, if he is a liar he can even swear falsely, مَعَاذَ اللَّهِ عَزَّوَجَلَّ.

Satanic Deception

After all, it seems more appropriate to conceal the dream rather than relating it to others.

Cure for Satanic Deception

The respected and revered Islamic saints knew better than us what appropriate is and what not. Sharī'ah has not prohibited relating good dreams so who are we to prevent this! The Holy Quran, Aḥadīṣ and the books of Islamic saints contain a great deal of dreams. Syyiduna Imām Abul Qāsim Qushayrī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted 66 dreams of Islamic saints on page 368 to 377 in the chapter 'Ruyal Qawm' of his book 'Risālah Qushairiyāh.'

Similarly, Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has also quoted 49 dreams on page 540 to 543 in the chapter 'Manāmāt-ul-Mashāikh' in the fourth volume of his book 'Ihyā-ul-Ulūm.'

Furthermore, 14 dreams of A'lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, reviver of Sunnah, eradicator of Bid'ah, scholar of Sharī'ah, 'Allāmah Maulānā Al-Ḥāj, Al-Qārī, Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ have been narrated in his own words on page 424 to 432 of the book 'Ḥayāt-e-A'lā Ḥaḍrat' (published by Maktaba Nabawiyyah, Ganj Bakhsh road, Lahore). One of these dreams is mentioned below.

Dream of A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Proving the permissibility of shaking hands with both hands, A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written a 40 pages containing booklet entitled 'صَفَائِحُ اللَّيْجَيْنِ فِي كَوْنِ تَصَافُحِ يَدَيْكَ بِكَفَيْ يَدَيْكَ' (i.e. silver leaves in relation to shaking hands with the palms of both hands). On page 3 of the booklet, A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has mentioned a detailed account of his dream in which he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ beheld Sayyidunā Imām Qāḍī Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Further, in order to save Muslims from satanic deceptions and enlighten them, A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has stated concrete evidences in the booklet proving the permissibility of relating dreams to others.

Prophet ﷺ Interprets Dream

A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has stated in the foregoing booklet that authentic Aḥādīṣ have proved that the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would attach great importance to it (i.e. dreams) and consider it highly significant to listen to, ask about, and relate dreams.

Stated here is a Ḥadīṣ narrated by Samuraḥ bin Jundab رَضِيَ اللّٰهُ تَعَالَى عَنْهُ in *Ṣaḥīḥ Bukhārī* and other books, 'After offering Ṣalāt-ul-Fajr, the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would ask the attendees, 'Did anyone have any dream last night?' Whoever had a dream would relate it and the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would interpret it.' (*Ṣaḥīḥ Bukhārī*, pp. 127, vol. 2, *Ḥadīṣ 1386*)

A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has further stated, 'Abū Sa'īd Khudrī رَضِيَ اللّٰهُ تَعَالَى عَنْهُ has narrated a Ḥadīṣ reported in *Aḥmad*, *Bukhārī* and *Tirmizī* that the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whenever anyone of you have such a dream that he finds pleasant, it is from Allah عَزَّوَجَلَّ. He should glorify Allah عَزَّوَجَلَّ for this and relate it to other people.' (*Musnad Imām Aḥmad*, pp. 502, vol. 2, *Ḥadīṣ 6223*)

Glad Tidings Will Continue

A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has further stated in the foregoing booklet that the Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Prophethood has ended. Now, there will be no Prophethood

after me, but glad tidings. What are they? (Glad-tidings are) pious dreams which a person has himself or which (others) have about him.’ (*Mū’jam Kabīr*, pp. 179, vol. 3, Ḥadīṣ 3051)

Reward for Having Favourable Dream

A’lā Ḥadrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has further stated, ‘It is also proved by the Sunnah of companions رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ that if any dream favoured their (i.e. companions) verdict they would get delighted by it and enhance the status of the dreaming person.

It is stated in the *Ṣaḥīḥayn*, ‘During Hajj Tamattu’ Sayyidunā Abū Jamrah Ḍab’ī رَضِيَ اللّٰهُ تَعَالَى عَنْهُ had a dream which favoured the doctrine of Sayyidunā Ibn ‘Abbās رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا (in terms of jurisprudential rulings). (Hearing that blessed dream) Sayyidunā Ibn ‘Abbās رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا set a stipend (for him from his own wealth) and began to seat Sayyidunā Abū Jamrah Ḍab’ī رَضِيَ اللّٰهُ تَعَالَى عَنْهُ with him on his own throne since then.’ (*Ṣaḥīḥ Bukhārī*, pp. 186, vol. 2, Ḥadīṣ 1567)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

Dream of Mother of Imām Bukhārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي

Dear Islamic brothers! You have listened to two narrations, with reference of *Ṣaḥīḥ Bukhārī*, as regards relating dreams to others. The compiler of *Ṣaḥīḥ Bukhārī*, Sayyidunā Shaykh Abū ‘Abdullāh Muhammad bin Ismā’il Bukhārī عَلَيْهِ رَحْمَةُ اللّٰهِ الْبَارِي compiled blessed Ḥadīṣ with great care and dedication. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has stated, ‘أَلْحَقْتُ لِلّٰهِ عَزَّوَجَلَّ I have included almost 6000 Ḥadīṣ in *Ṣaḥīḥ Bukhārī*. I would make Ghusl and offer two Rak’at Nafl Ṣalāh before I wrote any Ḥadīṣ.’

His respected father Sayyidunā Shaykh Ismā'il رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ was a very pious person and his respected mother was also a very righteous and Mujāba-tud-Du'ā woman (i.e. the one whose prayers are answered). In his childhood, Sayyidunā Imām Bukhārī عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى lost his eyesight. Saddened by this grief, his respected mother would often weep and tearfully make Du'ā for her son to regain his eyesight.

One night, when she went to sleep, the star of her fortune shone, blessing her in dream with the vision of Sayyidunā Ibrāhīm Khalilullāh عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام said, 'You have been praying that your son regain his eyesight. Congratulations! Your prayer has been answered and Allah عَزَّوَجَلَّ has restored your son's eyesight.' On the morning, she saw that Sayyidunā Imām Bukhārī عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى had regained his lost eyesight.

(Derived from Tafhīm-ul-Bukhārī, pp. 4, vol. 1)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Interesting Incident of Two Non-Muslims

A non-Muslim man was madly in love with a non-Muslim woman, and had almost left even eating and drinking in her love. Eventually, he came to the blessed court of Sayyidunā 'Aṭa-ul-Akbar عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى and told him of the situation. The great saint wrote بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ on a piece of paper and gave it to him saying, 'Swallow this paper hoping that Allah عَزَّوَجَلَّ would bless you with patience in this matter or would make it possible for you to marry her.'

As the non-Muslim man swallowed the paper, (a Madanī transformation took place in his heart and) he said, ‘O ‘Aṭā رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ! I have had the sweetness of Īmān with Nūr in my heart. I have been free from the love of that woman; please enlighten me about Islam.’ Sayyidunā ‘Aṭā رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ invited him to embrace Islam, and he became a Muslim by the blessings of بِسْمِ اللّٰهِ.

When that non-Muslim woman heard the news of his acceptance of Islam, she also came to the blessed court of Sayyidunā ‘Aṭā-ul-Akbar عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى and said, ‘O leader of Muslims! I am the woman mentioned to you by that newly converted Muslim. Last night I had a dream in which I saw someone say to me, ‘If you wish to see your abode in Paradise then go to the blessed court of Sayyidunā ‘Aṭā-ul-Akbar عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى, he will show you your abode.’

Inspired by what I saw in the dream, I have come to you; please tell me, where is Paradise?’ He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى replied, ‘If you intend (to go to) Paradise, you will have to open its portal (i.e. door) first, only then you will be able to go towards it.’

She asked, ‘How will I be able to open its portal?’ He replied, ‘Recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ.’ As soon as she recited بِسْمِ اللّٰهِ (a Madanī transformation took place in her heart and) she said, ‘O ‘Aṭā رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ! I have found Nūr in my heart and witnessed the divinity of Allah عَزَّوَجَلَّ. Please enlighten me about Islam.’ The great saint invited her to embrace Islam, and she also became a Muslim by the blessings of بِسْمِ اللّٰهِ. She then returned home.

At night, she went to sleep and had a dream in which she found herself to have entered Paradise where she saw palaces and domes. Inscribed on one of the domes of Paradise was بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ لَا اِلٰهَ اِلَّا اللّٰهُ مُحَمَّدٌ رَّسُوْلُ اللّٰهِ. As she read the inscription she heard someone say, ‘O reciter! Allah عَزَّوَجَلَّ has bestowed upon you (all those heavenly bounties you have seen in dream) by the blessing of what you have recited.’

After she awoke from her dream she pleaded, ‘O Allah عَزَّوَجَلَّ! You have turned me out of Paradise after You had made me enter it. O Allah عَزَّوَجَلَّ! For the sake of Your omnipotence, free me from the grief of the world.’ When she finished her Du’ā, the roof of her house collapsed on her and she was martyred. So Allah عَزَّوَجَلَّ had mercy on her by the blessings of بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ. (Qalyūbī Hikāyat, p. 22)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ
تُوبُوْا اِلٰی اللّٰهِ اَسْتَغْفِرُ اللّٰهَ
صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

بِسْمِ اللّٰهِ kī barakat ḥay, kitnī achī qismat ḥay
Ḥum nay pāyī Jannat ḥay, yeḥ sab Rab عَزَّوَجَلَّ kī rahmat ḥay

By the blessing of بِسْمِ اللّٰهِ and the grace of Allah
We have got a good fortune and will enter heaven soon

Blessings of اللّٰه بِسْمِ اللّٰهِ

Dear Islamic brothers! The mercy of Allah عَزَّوَجَلَّ is immense. By His grace, He guides even the most impious people to the courts of His saints, thereby making them pious and successful.

الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Those associated with Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah, are proud to be the devotees of the saints of Allah. When these devotees of saints travel with sincere intentions in Sunnah-Inspiring Madani Qafilahs, calling people towards righteousness, sometimes, even unbelievers enter the fold of Islam. Here is a marvel of a Madani Qafilah.

A Non-Muslim Embraced Islam

A preacher of Dawat-e-Islami from Khanpur (Punjab, Pakistan) has stated: ‘A Sunnah-Inspiring Madani Qafilah came to our city from Bab-ul-Madinah Karachi. Along with the participants of the Madani Qafilah, I was also privileged to take part in the area visit to call people towards righteousness. Gathering people outside a tailor shop we presented ‘call to righteousness.’ When the speech ended, a young worker from the shop said, ‘I am a non-Muslim. Your ‘call to righteousness’ has made a profound impact on my heart. Please make me a Muslim.’

الْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, He then embraced Islam.

Maqbūl jahān bhār mayn ho Dawat-e-Islami

Sadaqaḥ tujhay ay Rab-e-Ghaffār Madīnay kā

May Dawat-e-Islami become glorious throughout the world

For the sake of Madīnah, O the Creator of the world

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

3. Pious Elderly Wrestler

A non-Muslim robber once entered a grand palace where he found no one except for a pious elderly man and his young daughter. The robber intended to martyr the pious elderly man and capture his daughter along with his wealth. With this evil intention, he attacked the old man, but the weak-looking elderly man turned out to be a strong wrestler! He immediately wrestled the young robber to the ground.

The robber somehow wriggled free and attacked the elderly man but was defeated again. The wrestling continued between them and the pious elderly man defeated the robber every time. Meanwhile, noticing that the old man was reciting something in low voice, the robber asked, ‘What are you reciting?’ Revealing the secret of his strength, the pious elderly man said with a smile, ‘I am a very weak person but I am reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, so Allah عَزَّوَجَلَّ has enabled me to overpower you.’

As soon as the non-Muslim robber heard this, he was overwhelmed by a Madanī transformation in his heart and remarked, ‘How great and glorious would be the religion whose just one invocation of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ is so marvellous!’ Saying this, he embraced Islam by the blessing of hearing the recitation of بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ. A close relationship was then developed between them. When the pious elderly man passed away, the new Muslim was married to the elderly man’s daughter and was given all of his wealth along with the grand palace. (*Asrār-ul-Fātihah*, p. 165)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

*Ḥamd ḥay us zāt ko jis nay Musalmān kar diyā
'Ishq-e-Sultān-e-Jahān sīnay mayn pinhān kar diyā*

*Glory be to the One who has blessed us with Islam
And has filled our heart with devotion to the world's Sultan*

Dear Islamic brothers! The pious elderly man was indeed a Walī of Allah. He repeatedly defeated the non-Muslim by the blessings of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**, which was also a saintly miracle of his. Further, the non-Muslim was also blessed with the gift of Islam by the blessings of **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**. Listen to a faith-refreshing and heart-warming parable of a pious lady who was also a devotee of **بِسْمِ اللّٰهِ**!

صَلُّوْا عَلَی الْحَبِیْبِ صَلِّ اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

4. Recovery of Pouch from Well

There was a pious lady who would often recite **بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ**. Her husband who was a hypocrite was very annoyed with this habit of her. Furious and jealous, he plotted to disgrace his wife in such a way that she would never forget it. One day, handing over a bag to his wife, he said, 'Keep it in some safe place.' The lady took the bag and kept it in a safe place. A few days later, the husband secretly took the bag and threw it into the well of his house so that his wife would never find it.

After some time, he asked his wife to bring the bag. She came to where she had kept it. As soon as she recited **بِسْمِ اللّٰهِ**, Allah **عَزَّوَجَلَّ** commanded Jibrāil **عَلَيْهِ السَّلَام** to go quickly and place the bag where it was. In an instance, Sayyidunā Jibrāil **عَلَيْهِ السَّلَام** took the bag out from the well and placed it where it lay. When the

pious lady stretched out her hand to take the bag, she found it as she had kept it. Astonished by receiving the bag, her husband sincerely repented to Allah عَزَّوَجَلَّ. (*Qalyūbī Hikāyat, p. 11*)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! These are all the marvels of بِسْمِ اللّٰهِ. The fortunate one who recites بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ before every permissible and respectable act whether it is an important act or a minor one is helped by Ghayb in times of difficulty.

Maḥabbat mayn aysā gumā Yā Ilāhī

Na pāon p̄hīr apnā patā Yā Ilāhī

May I remain engrossed in Your devotion, O Almighty

May I remain indifferent to the world, O Almighty

5. Palace of Pharaoh

Before claiming divinity, Pharaoh had a palace constructed and had بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ inscribed on its external door. When he claimed divinity, Sayyidunā Mūsā عَلَی تَرْبِیَّتَا وَعَلَيْهِ السَّلَامُ asked him to believe in Allah عَزَّوَجَلَّ but he defied. Sayyidunā Mūsā عَلَی تَرْبِیَّتَا وَعَلَيْهِ السَّلَامُ humbly said to Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ! I repeatedly call him to You but he does not give up his defiance. I do not see any signs of goodness in him.’ Allah عَزَّوَجَلَّ said, ‘O Mūsā (عَلَى تَرْبِیَّتَا وَعَلَيْهِ السَّلَامُ), you want him to be annihilated as you see his Kufr [unbelief], but I see My name he has had inscribed on his door!’ (*Tafsīr Kabīr, pp. 152, vol. 1*)

Protection of Home

Dear Islamic brothers! We should write بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ on the external door of our home. **اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, We will be protected from all types of worldly calamities. Sayyidunā Imām Fakhrudīn Rāzī رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘Whoever writes بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ on the main gate of his house will have no fear of annihilation (in the world only) even if he is an unbeliever; so what would be the extent of protection and blessings for the Muslim on whose heart بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ remains engraved for his entire life!’ (*Tafsīr Kabīr*, pp. 152, vol. 1)

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰی عَلَی مُحَمَّدٍ

6. Human or Jinn?

It is stated in ‘*Kitāb-un-Naṣāih*’ that the maid of the famous companion Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ once asked him, ‘Your Eminence! Tell me honestly; are you a human or a jinn?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘أَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I am a human.’ The maid said, ‘But you do not seem to be a human being to me because I have been poisoning you for the past forty consecutive days but the poison has had no effect on you!’

He رَضِيَ اللهُ تَعَالَى عَنْهُ exclaimed, ‘Don’t you know that those making the Ṣikr of Allah عَزَّوَجَلَّ in all types of circumstances cannot be harmed by anything? أَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I make the Ṣikr of Allah عَزَّوَجَلَّ with Ism-e-A’zam. The maid asked, ‘What is the Ism-e-A’zam?’ He replied (I always recite the following words before I eat or drink anything):

بِسْمِ اللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

Translation: I begin with the name of Allah عَزَّوَجَلَّ with the blessings of whose name nothing from the earth and skies can cause any harm. He is the All-Hearing, All-Knowing.

The eminent companion then asked her as to why she poisoned him. She replied that she had done so because she had grudge against him. Hearing this, he said, ‘I free you for the pleasure of Allah عَزَّوَجَلَّ, and forgive you for whatever you have done to me.’ (*Ḥayāt-ul-Ḥaywān-ul-Kubrā*, pp. 391, vol. 1)

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

شَيْخِنَ اللّٰهَ عَزَّوَجَلَّ! The virtues and greatness of the blessed companions رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ cannot be expressed in words. The character of these noble individuals truly reflects the exegesis of the divine commandment اِدْفَعْ بِالَّتِي هِيَ اَحْسَنُ (Translation from *Kanz-ul-Īmān*: ‘O listener! Repel the evil with good’). (*Part 24, Sūrah Ḥā-Mīm As-Sajdah*, verse 34)

Instead of having the maid punished who had repeatedly poisoned him, Sayyidunā Abū Dardā رَضِيَ اللّٰهُ تَعَالَى عَنْهُ freed and forgave her. Listen to one more similar parable.

7. Poisonous Food

A maid of Sayyidunā Abū Muslim Khūlanī قُدِّسَ سِرُّهُ الرَّبَّانِي would poison him because of having grudge against him but the poison had no effect on him. This continued for a long period

بِسْمِ اللّٰهِ Blessings of اللّٰه

of time. At last she said, 'I have been poisoning you for a long time, but the poison has had no effect on you!' The eminent saint رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ asked, 'Why did you do this?' She replied, 'Because you have been very old.' He said, 'اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I always recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ before I eat and drink anything. (By the blessings of this, I have remained protected from the effects of the poison).' Then, he رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ freed her. (*Qalyūbi Hikāyat, p. 52*)

Bay-nawā muflis-o-muhtāj gadā kaun? Kay mayn

Sahib-e-Jūd-o-Karam wasf hay kis kā? Tayrā

*I am a helpless destitute
And generosity is your attribute*

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

بِسْمِ اللّٰهِ! شَيْخِنَ اللّٰهِ عَزَّوَجَلَّ! How great are the marvels of اللّٰه!

Satanic Deception

It is evident from above narrations and incidents that even if you eat poison after reciting بِسْمِ اللّٰهِ it will not affect you, but who can take such a great risk? We know from experience that if we ever eat spicy food, for example, despite having recited بِسْمِ اللّٰهِ we get stomach upsets!

Cure for Satanic Deception

If properly fired from a high-quality gun, a bullet can even kill a lion. In like manner, invocations and Du'ās are like bullets

while the tongue of the reciter is like a gun. The Du'ās are the same, but our tongues are not like those of the companions and the noble saints. How can effectiveness be achieved by the tongue committing the sins of lying, backbiting, tale-telling, swearing, hurting and misbehaving others! We also make Du'ā but, when confronted with troubles, we go to pious people and request them to make Du'ā for us. This is simply because everybody has the mindset that the Du'ā uttered by a pure tongue is more effective.

Without doubt, reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ Sayyidunā Khālid bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ drank poison fearlessly and remained absolutely unharmed from the effect of the poison because his tongue, his heart and his entire body was pure from sins, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. This is the blessing of the pure name of Allah عَزَّوَجَلَّ that the poison did not affect him.

Similarly, Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidunā Abū Muslim Khūlanī رَضِيَ اللهُ تَعَالَى عَنْهُمَا would utter the blessed name of Allah عَزَّوَجَلَّ with their pure tongues, and the poison would turn harmless to them. Otherwise, poison is, after all, poison and can have serious harmful effects on the human body.

How deadly poison is can be further clarified by the following incident extracted from *Kitāb-ul-Azkiyā*, 'During the journey, a caravan of Hajj pilgrims reached a water spring and learnt that in the vicinity was a family of expert doctors. The excuse they invented to visit the family was that they scratched the shin of one of their companions with a twig from jungle, leaving it bleeding slightly. Then, taking him to the door of their house, one of them called out, 'Does anyone treat snakebites here?' Hearing this, a little girl came out from the

house. After she looked carefully at the wound, she commented, 'No snake has bitten this person; instead, his shin has been scratched by something on which a male poisonous snake had urinated. This person will no longer remain alive and will die when the sun rises tomorrow.' Therefore, what the little girl had predicted happened and that person passed away as soon as the sun rose. (*Hayāt-ul-Haywān-ul-Kubrā, pp. 391, vol. 1*)

Yā Allah عَزَّوَجَلَّ! Bless us with the privilege of repeatedly reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ. Forgive us and free us from sins. Yā Allah عَزَّوَجَلَّ! Bless us with martyrdom under the green dome while we are beholding the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, with burial in Jannat-ul-Baqī, and with the neighbourhood of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! Forgive the entire Ummaḥ of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللَّهِ اسْتَغْفِرِ اللَّهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Graciousness of Prophet ﷺ to Maḥmūd Ghaznawī

A person once came to Sultan Maḥmūd Ghaznawī¹ عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ and said: I had a long-standing desire to behold the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Fortunately, my dearest wish was fulfilled last night, blessing me with the vision of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Finding the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a delightful mood, I pleaded, ‘Yā Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I owe 1000 dirhams and I am not able to pay it. I fear that if I die whilst in debt, the burden of the debt will be on my back.’

The Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘Go to Maḥmūd Subuktagīn; he will pay off your debt.’ I said, ‘I fear he won’t believe me. If you tell me some sign to make him believe me, it would be highly gracious of you.’ The Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Go and tell him; O Maḥmūd! You recite Ṣalāt [Durūd] 30,000 times in the first part of the night and, after you wake up from sleep, you recite Ṣalāt further 30,000 times in the latter part of the night. Hearing this sign from you, he will pay off your debt, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ.’

¹ Sultan Maḥmūd Ghaznawī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ was an extremely brave king from Ghazni and a great devotee of Rasūl. He lived in the 10th Century AD. His full name was Sultan Nāṣiruddīn Ibn Subuktagīn. He made many conquests. He invaded the Indian subcontinent 22 times, gaining great victories.

When Sultan Maḥmūd عَلَيْهِ رَحْمَةُ اللَّهِ الْوَدُود heard the merciful message from the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he began to cry. Then, confirming what that poor debtor had said, he not only paid off his debt but also gave further 1000 dirhams. Astonished, the courtiers said to the king, ‘Your Eminence! This person has told something almost impossible and you have still believed it. We remain here in the royal palace with you and have never seen you recite Ṣalāt-‘Alan-Nabī ﷺ in such a huge number, nor is it usually possible for a person to recite Ṣalāt-‘Alan-Nabī 60,000 ﷺ times within a night.’

Listening to this, Sultan Maḥmūd Ghaznawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي responded, ‘You are right but I have heard from Islamic scholars about a particular Ṣalāt-‘Alan-Nabī ﷺ. If a person recites that Ṣalāt-‘Alan-Nabī ﷺ one time, it is as if he has recited Ṣalāt-‘Alan-Nabī ﷺ 10,000 times. I recite the same Ṣalāt-‘Alan-Nabī ﷺ three times in the first part of the night and three times in the latter part of the night expecting to be given the reward of reciting Ṣalāt-‘Alan-Nabī ﷺ 60,000 times every night. When this fortunate devotee of Rasūl brought me the merciful message of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, it confirmed the authenticity of the *Ten Thousand Times Reward Giving Ṣalāt-‘Alan-Nabī ﷺ*. I cried in happiness because it proved that the saying of the eminent scholars was absolutely correct, as the Ghayb-knowing Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ testified to it himself.’ (*Ruḥ-ul-Bayān*, pp. 234, vol. 7)

May Allah عَزَّوَجَلَّ have mercy on them and forgive us for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ten Thousand Times Reward Giving

Ṣalāt-‘Alan-Nabi ﷺ

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ مَا اخْتَلَفَ الْمَلَوَانِ وَتَعَاقَبَ
الْعَصْرَانِ وَكَرَّرَ الْجَدِيدَانِ وَاسْتَقَلَّ الْفَرْقَدَانِ وَبَلَغَ رُوحَهُ وَأَرْوَاحَ
أَهْلِ بَيْتِهِ مِنَّا التَّحِيَّةَ وَالسَّلَامَ وَبَارِكْ وَسَلِّمْ عَلَيْهِ كَثِيرًا

O Allah عَزَّوَجَلَّ! Send Salāt upon our sovereign Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for as long as days are continuing and morning and evening are coming one by one, and night and day are coming one by one, and for as long as the two stars are high. And (O Allah عَزَّوَجَلَّ) send Salām from us to the soul of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and those of his blessed family. And bless them and send Salām to them a great deal.

Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult any Sunnī scholar.

Du'ā [دُعَا]: Supplication

Farḍ [فَرَض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Fiqh [فِقْه]: Islamic jurisprudence

Ghusl [غُسْل]: Ritual bath

Ḥāfiz [حَافِظ]: The one who has memorized the entire Quran by heart.

Ḥāji [حَاجِي]: One who has performed Hajj

Ḥarām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Ijtimā' [اجْتِمَاع]: Religious congregation

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāh

Jamā'at [جَمَاعَت]: Congregational Ṣalāh

Blessings of اللّٰه

Kaffārah [كَفَّارَه]: Expiation or atonement

Kanz-ul-Īmān [كَانِزُ الْإِيْمَانِ]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qāri Imām Aḥmad Razā Khan عَلَيْهِ السَّلَامُ.

Madanī Qāfilāh [مَدَنِي قَافِلَه]: Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

Mubāḥ [مُبَاح]: An act doing or not doing which is neither an act of Šawāb nor a sin.

Muḥaddiṣ [مُحَدِّث]: A scholar of Ḥadiṣ

Mustaḥab [مُسْتَحَب]: An act which Shari'ah likes to be performed but its abandonment is not disliked.

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Nafil [نَفْل]: Supererogatory act / worship

Qiblaḥ [قِبْلَه]: The direction which Muslims face during Ṣalāḥ etc.

Rak'at [رَكْعَت]: Unit/cycle of Ṣalāḥ

Ṣadaqaḥ [صَدَقَه]: Charity or alms

Ṣalāt/Ṣalāt-'Alan-Nabi [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shar'ī [شَرْعِي]: According to Shari'ah

Sharī'at/Shari'ah [شَرِيعَة]: Commandments of Allah ﷺ and His Noble Prophet ﷺ.

Sūrah [سُورَة]: Chapter of the Holy Quran

Ummaḥ [أُمَّة]: Believers of the Noble Prophet ﷺ as a whole.

Wājib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.

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Blessings of اللّٰه بِسْمِ

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