



An excellent book on fundamental Islamic information for beginners

Fundamental Teachings of Islam

(Part-II)

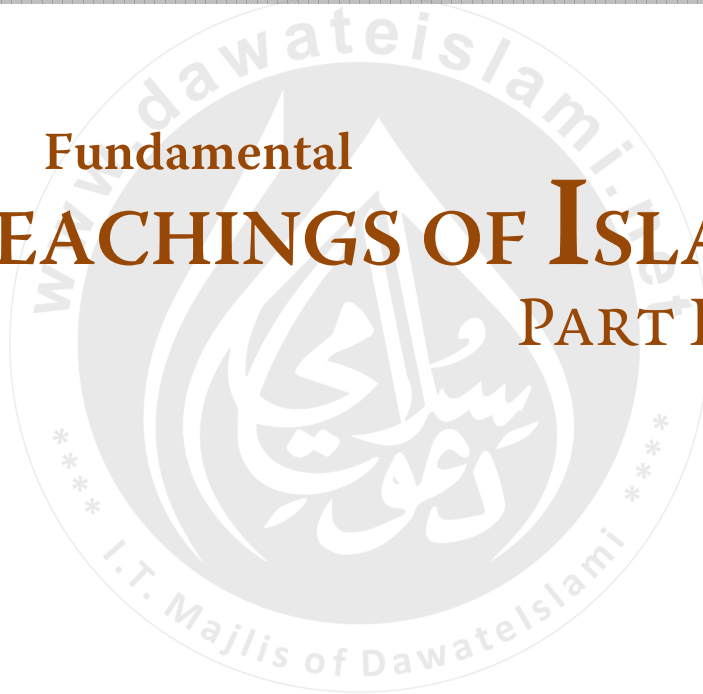


مكتبة الدعوة
Dawat-e-Islami

مدنی نصاب برائے ناظرہ

*An excellent book on fundamental
Islamic information for children*

Fundamental
TEACHINGS OF ISLAM
PART II



Presented by

Majlis Madrasa-tul-Madīnaḥ & Majlis Al-Madīna-tul-‘Ilmiyyaḥ

Translated into English by

Majlis-e-Tarājim (Dawat-e-Islami)

Fundamental Teachings of Islam (Part II)



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Book name:	Fundamental Teachings of Islam (Part II)
Jointly presented by:	Majlis Madrasa-tul-Madīnah and Majlis Al-Madīna-tul-'Ilmiyyah
Publisher:	Maktaba-tul-Madīnah, Bāb-ul-Madīnah Karachi
Year of publication:	Jumād al Ākhir 1434 A.H., May, 2013
E-Mail:	Ilmia@dawateislami.net – translation@dawateislami.net
ISBN:	978-969-579-691-7

CLARIFICATION

The Urdu version of the book '*Fundamental Teachings of Islam (Part II)*' (published by Maktaba-tul-Madīnah) has been scrutinized by Majlis Taftish Kutub-o-Rasāil. Majlis-e-Tarājim has translated the scrutinized Urdu version into English.

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

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-Mustaṭraf, vol. 1, pp. 40)

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

Contents at a Glance

Fundamental Teachings of Islam (Part II)

Du'ā for Reading the Book	iii
Al-Madīna-tul-'Ilmiyyah	v
Preface	vii
'Amal kā ho Jazbah 'atā Yā Ilāhī	1
Na'at-e-Mustafa ﷺ	3
Azkār	4
Du'ās	10
Īmān and Beliefs	14
Acts of Worship	36
Na'at: Madanī Madīnay Wālay	46
Madanī Pearls	48
Good and Bad Deeds	61
Na'at: Qismat Mayrī Chamkāiye	74
Holy Islamic Months	75
Dawat-e-Islami	78
Manqabat 'Attār	80
Invocations	81
Manqabat Ghauš-e-A'zam	82
Yā Rab-e-Muhammad Mayrī Taqdir Jagā Day	83
Ṣalāt-o-Salām	85
Madanī pearls of making Du'ā	88

Student's name: _____ S/O: _____

Madrasah: _____

Grade: _____

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Phone number (residence): _____ Mobile: _____

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Al-Madīna-tul-‘Ilmiyyah

From: Shaykh-e-Tariqat Amīr-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyah دامت برکاتہم العالیہ.

Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Shari’ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majālis (departments) have been formed including the Majlis ‘Al-Madīna-tul-‘Ilmiyyah’ which consists of the ‘Ulamā and Muftīs of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving religion in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A’lā Ḥaḍrat رحمۃ اللہ تعالیٰ علیہ.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

The topmost priority of Al-Madīna-tul-‘Ilmiyyah is to present the precious books of A’lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Shari’ah, ‘Allāmah Maulānā Al-Ḥāj, Al-Qārī, Ash-Shāh Imām Aḥmad Razā Khān علیہ رحمۃ الرحمن in an easily understandable way according to the needs of

the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the Madanī work of knowledge, research and publication, and study every book published by the Majlis as well as persuade others to do the same.

May all the Majālis of Dawat-e-Islami including Al-Madīna-tul-‘Ilmiyyah progress by leaps and bounds! May Allah ﷻ bestow success upon us in the worldly life as well as in the afterlife by enabling us to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqī’ and an abode in Jannat-ul-Firdaus.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ramadan-ul-Mubāarak, 1425 A.H.

Praise and privilege

Sayyidunā Imām ‘Abdullāh Bin ‘Umar Bayḍāwī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي (who passed away in 685 A.H.) stated, ‘The one who obeys Allah ﷻ and His Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, is praised in the world and will be privileged in the Hereafter.’

(Tafsīr Al-Bayḍāwī, vol. 4, part 22, Al-Aḥzāb, pp. 388, Taḥt-al-Āyah 71)

PREFACE

The Holy Quran is the last book of Allah ﷻ. One who recites it and acts upon its teachings succeeds in his worldly life as well as in the afterlife. اَلْحَمْدُ لِلّٰهِ ﷻ! Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, has established countless Madāris [Islamic institutions] namely Madrasa-tul-Madīnah for Hifz [memorizing the Holy Quran by heart] and Nāzirah [reciting the Holy Quran by looking at it] within and outside Pakistan. By the time of the writing of this account, about 75,000 children are acquiring free education of Hifz and Nāzirah in Pakistan alone. In these Madāris, emphasis is placed on Islamic education and upbringing of children besides the learning of the Holy Quran so that the students completing education from Madrasa-tul-Madīnah would have Islamic knowledge in addition to the ability of reciting the Holy Quran correctly, and so that they would emerge in society as knowledgeable, practicing, decent and well-mannered Muslims who are free from evils, able enough to distinguish between right and wrong and zealous in striving to reform themselves and the people of the entire world.

As the children enrolled in Nāzirah classes are at their early ages, this book is designed in view of their intellectual capacity, covering basic religious topics including تَعَوُّذ (Ta'awwuz), تَسْمِيَّه (Tasmiyyah), شُكْر (Shukr), short and easy Du'ās, basic beliefs, other essential rulings, knowledge about divine books, initial information about Prophets ﷺ, companions (of the Holy Prophet ﷺ) and Auliya of Allah ﷻ. The presentation of 'Fundamental Teachings of Islam (Part II)' is a joint effort of Madrasa-tul-Madīnah and Al-Madīna-tul-'Ilmiyyah, whereas its Shar'i scrutiny has been carried out by Dār-ul-Iftā Aḥl-e-Sunnat.

*May the teachings of Quran all over the world spread
May the flag of Islam flies higher than all other flags*

*Majlis Madrasa-tul-Madīnah
Majlis Al-Madīna-tul-'Ilmiyyah*

‘Amal kā hō Jazbah ‘aṭā Yā Ilāhī*

‘Amal kā hō jazbah ‘aṭā Yā Ilāhī
Gunāhaun say mujh ko bachā Yā Ilāhī
Mayn pānchon Namāzayn paṛhūn bā-Jamā’ at
Hō taufīq aysī ‘aṭā Yā Ilāhī
Paṛhūn Sunnat-e-Qabliyah waqt hī per
Hāun sārāy Nawāfil adā Yā Ilāhī
Day shauq-e-Tilāwat day zāuq-e-‘ibādat
Raḥūn bā-Wuḍū mayn sadā Yā Ilāhī
Hāmayshaḥ nigāhaun ko apnī jhūkā kar
Karūn khāshī’ānaḥ Du’ā Yā Ilāhī
Hō akhlāq achchā hō kirdār suthrā
Mujhay muttaqī Tū banā Yā Ilāhī
Ghuṣīlay mizāj aur tamaskhur kī khaṣlat
Say mujh ko bachā lay bachā Yā Ilāhī
Na ‘Naykī kī Da’wat’ mayn sustī hō mujh say
Banā shāiq-e-Qāfilaḥ Yā Ilāhī
Sa’ādat milay Dars-e-Fayzān-e-Sunnat
Kī rozānaḥ daw martabaḥ Yā Ilāhī

* Wasāil-e-Bakhshish, pp. 50

Mayn maiṭī kay sādāḥ say bartan mayn khā-un
Chaiāī kā ḥo bistarā Yā Ilāḥī
Ḥay ‘Ālim kī khidmat yaqīnan sa’ādat
Ḥo taufīq is kī ‘aṭā Yā Ilāḥī
Ṣadā-e-Madīnaḥ dūn rozānaḥ ṣadaqaḥ
Abū Bakr-o-Fārūq kā Yā Ilāḥī
Mayn nīchī nigāḥayn rakḥūn kāsh akṣar
‘Aṭā kar day sharm-o-ḥayā Yā Ilāḥī
Ḥamayshaḥ karūn kāsh parday mayn pardaḥ
Tū paykar ḥayā kā banā Yā Ilāḥī
Libās Sunnataun say muzayyan raḥay aur
‘Imāmaḥ ḥo sar per sajā Yā Ilāḥī
Sabhī musht dārḥī-o-gaysū sajā-ayn
Banayn ‘āshiq-e-Mustafa Yā Ilāḥī
Ḥar aik ‘Madanī In’ām’ ‘Aṭṭār pāye
Karam kar pa-ay Mustafa Yā Ilāḥī

Announcement of Day

Sayyidunā Imām Bayḥaqī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in *Shu’ab-ul-Īmān*: The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The day makes the announcement daily at the time of sunrise, ‘If you want to perform any good deed today, then do it because I will never come back.’

(*Shu’ab-ul-Īmān*, vol. 3, pp. 386, Ḥadīṣ 3840)

Na'at-e-Mustafa* ﷺ

Sachchī bāt sikhātay yeḥ ḥayn

Sīdhī rāḥ chalātay yeḥ ḥayn

إِنَّا أَعْطَيْنَكَ الْكَوْثَرَ

Sārī kaṣrat pātay yeḥ ḥayn

Tḥandā iḥandā mīḥā mīḥā

Pītay ḥam ḥayn pilātay yeḥ ḥayn

Rangay bay-rangon kā pardaḥ

Dāman dhak kay chūpātay yeḥ ḥayn

Māⁿ jab aklotay ko chauray

Ā ā keḥ kay bulātay yeḥ ḥayn

Bāp jaḥān baytay say bhāgay

Lutf waḥān farmātay yeḥ ḥayn

Lākh balā-ayn karauḥon dushman

Kaun bachāye bachātay yeḥ ḥayn

Apnī banī ḥam āp bigāṛayn

Kaun banāye? Banātay yeḥ ḥayn

Keḥ do Razā say khush ḥo khush reḥ

Muxdaḥ Rizā kā sunātay yeḥ ḥayn

* Ḥadāiq-e-Bakhshish by Imām-e-Aḥl-e-Sunnat, A'la Ḥaḍrat Maulānā Shāḥ Aḥmad Razā Khān
عَلَيْهِمْ سَلَامٌ، part 1, pp. 170

Aẓkār

Ṣalāh

Sūrah Fātiḥah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾
إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾
صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا
الضَّالِّينَ ﴿٦﴾

All praise to Allah (عَزَّوَجَلَّ), Rab of the worlds, the most Kind and Merciful. Owner of the Day of Requital. We worship You alone, and beg You alone for help. Make us tread the straight path; the path of those whom You have favoured, not of those who have earned (Your) wrath and nor of those who have gone astray.

[Kanz-ul-Īmān (Translation of Quran)]

Sūrah Ikh̄lās

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Allah's name I begin with, the Most Kind, the Most Merciful.

قُلْ هُوَ اللَّهُ أَحَدٌ ۝ اللَّهُ الصَّمَدُ ۝ لَمْ يَلِدْ ۝ وَلَمْ يُولَدْ ۝

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ۝

Say He is Allah (عَزَّوَجَلَّ), the One. Allah (عَزَّوَجَلَّ) is the Independent. He begot none nor was He begotten. And nor is anyone equal to Him.

[Kanz-ul-Īmān (Translation of Quran)]

Tasbīḥ of Rukū'

سُبْحَانَ رَبِّيَ الْعَظِيمِ ط

Translation: Glory to my Holy Rab.

Tasmī' (standing after Rukū')

سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ

Translation: Allah (عَزَّوَجَلَّ) has listened to the one who has praised Him.

Tahmīd

اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ

Translation: O our Rab (عَزَّوَجَلَّ)! All praise is for You.

Tasbīh of Sajdah

سُبْحَانَ رَبِّيَ الْأَعْلَى

Translation: Glory to my Supreme Rab (عَزَّوَجَلَّ).

Tashahhūd

التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ ط السَّلَامُ عَلَيْكَ أَيُّهَا
النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ ط السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ
الصَّالِحِينَ ◉ أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا
عَبْدُهُ وَرَسُولُهُ ◉

Translation: All oral, physical and monetary worships are only for Allah (عَزَّوَجَلَّ). Salām be upon you Yā Nabī (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and the mercies and blessings of Allah (عَزَّوَجَلَّ). Salām be upon us and upon the pious servants of Allah (عَزَّوَجَلَّ). I testify that there is none worthy of worship except Allah (عَزَّوَجَلَّ) and I testify that Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is His (distinguished) Servant and Rasūl.

Ṣalāt Ibrāhīmī

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى
إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيُّدٌ مَّجِيدٌ ۝ اللَّهُمَّ
بَارِكْ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَيُّدٌ مَّجِيدٌ ۝

Translation: O Allah (عَزَّوَجَلَّ) send Ṣalāt on (Sayyidunā) Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and on his descendents as You sent Ṣalāt on (Sayyidunā) Ibrāhīm (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام) and his descendents. Indeed You alone are Praise-worthy and Glorious. O Allah (عَزَّوَجَلَّ) shower blessings on (Sayyidunā) Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his descendents as You showered blessings on (Sayyidunā) Ibrāhīm (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام) and his descendents. Indeed You are Praise-worthy and Glorious.

Du'a-e-Māšūrah

اللَّهُمَّ رَبَّنَا آتِنَا فِي الدُّنْيَا
حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ

Translation: O Allah (عَزَّوَجَلَّ)! Our Rab (عَزَّوَجَلَّ)! Grant us the good of this world and the good of the Hereafter and protect us from the retribution of Hell.

Khurūj-e-Biṣun'ihī

السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ

Translation: Peace be upon you and the mercy of Allah (عَزَّوَجَلَّ).

Fourth Kalimah: Oneness of Allah جَلَّ جَلَالُهُ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ ط لَهُ الْمُلْكُ وَلَهُ الْحَمْدُ ط يُحْيِي
وَيُمِيتُ وَهُوَ حَيٌّ لَا يَمُوتُ أَبَدًا أَبَدًا ط ذُو الْجَلَالِ وَالْإِكْرَامِ ط
بِيَدِهِ الْخَيْرُ ط وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ط

Translation: None is worthy of worship except Allah (عَزَّوَجَلَّ). He is Alone. He has no partners. All kingdom is for Him and all praise is for Him. Only He gives life and only He gives death. He is Alive; He will never die. [He is] Great and Glorified. In His hand is goodness and He has power over everything.

Fifth Kalimah: Repentance

أَسْتَغْفِرُ اللَّهَ رَبِّي مِنْ كُلِّ ذَنْبٍ أَذْنَبْتُهُ عَمَدًا أَوْ خَطًّا سِرًّا أَوْ عَلَانِيَةً
وَأَتُوبُ إِلَيْهِ مِنَ الذَّنْبِ الَّذِي أَعْلَمُ وَمِنَ الذَّنْبِ الَّذِي لَا أَعْلَمُ
إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ وَسَتَّارُ الْعُيُوبِ وَغَفَّارُ الذُّنُوبِ وَلَا حَوْلَ
وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ

Translation: O my Rab (عَزَّوَجَلَّ) I seek forgiveness from You for all the sins I have committed knowingly or unknowingly, secretly or openly and I repent of the sins that I am aware of and the sins that I am unaware of, for You are the Knower of Ghuyüb and Sattār of faults and Forgiver of sins, and the capability to refrain from sins and the ability to do good deeds are from Allah (عَزَّوَجَلَّ) only, the Almighty and the Greatest.

Sixth Kalimah: Refutation of unbelief

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنْ أَنْ أُشْرِكَ بِكَ شَيْئًا وَأَنَا أَعْلَمُ بِهِ
وَأَسْتَغْفِرُكَ لِمَا لَا أَعْلَمُ بِهِ تَبْتُ عَنْهُ وَتَبَّرَاتُ مِنَ الْكُفْرِ
وَالشِّرْكِ وَالْكَذِبِ وَالْغَيْبَةِ وَالْبِدْعَةِ وَالنَّبِيَّةِ وَالْفَوَاحِشِ
وَالْبُهْتَانِ وَالْمَعَاصِي كُلِّهَا وَأَسَلْتُ وَأَقُولُ لَا إِلَهَ إِلَّا اللَّهُ
مُحَمَّدٌ رَسُولُ اللَّهِ

Translation: O Allah (عَزَّوَجَلَّ) I seek Your refuge from associating anything with You knowingly, and I seek forgiveness from You for (polytheism) that I do not know. I have repented of it and I have detested unbelief, polytheism, telling lie, backbiting, bad innovations, tale-telling, indecencies, accusations and all the sins. I embrace Islam and say there is none worthy of worship but Allah (عَزَّوَجَلَّ), Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is the Prophet of Allah.

Du'ās

Du'ā to be recited to increase knowledge

اللَّهُمَّ رَبِّ زِدْنِي عِلْمًا ط

Translation: O My Rab (عَزَّوَجَلَّ), increase my knowledge.

Du'ā to be recited before drinking milk

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ ط

Translation: O Allah (عَزَّوَجَلَّ) grant blessings in it for us, and grant us more than this¹.

Du'ā to be recited before entering the toilet

اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبُثِ وَالْخَبَائِثِ ط

Translation: O Allah (عَزَّوَجَلَّ) I seek Your refuge from wicked male and female jinns².

¹ Sunan Abi Dāwūd, Kitāb-ul-Ashrabah, vol. 3, pp. 476, Ḥadīš 3730

² Ṣaḥīḥ Bukhārī, Kitāb-ud-Da'wāt, vol. 4, pp. 195, Ḥadīš 6322

Du'ā to be recited after exiting from the toilet

الْحَمْدُ لِلَّهِ الَّذِي أَدَهَبَ عَنِّي الْأَذَى وَعَافَانِي ط

Translation: All praise is for Allah (عَزَّوَجَلَّ) Who has removed suffering from me and has given me comfort ¹.

Du'ā to be recited when looking in the mirror

اللَّهُمَّ أَنْتَ حَسَّنْتَ خَلْقِي فَحَسِّنْ خُلُقِي ط

Translation: O Allah (عَزَّوَجَلَّ)! You have made my physical appearance beautiful; so make my character also beautiful ².

Du'ā to be recited when applying kohl

اللَّهُمَّ مَتَّعْنِي بِالسُّبْحِ وَالْبَصْرِ ط

Translation: O Allah (عَزَّوَجَلَّ)! Make me benefit from seeing and hearing.

Du'ā to be recited on seeing a smiling Muslim

أَضْحَكَ اللَّهُ سِنَّكَ ط

Translation: May Allah (عَزَّوَجَلَّ) always keep you smiling ³.

¹ Muṣannaf Ibn Abi Shaybaḥ, Kitāb-ud-Du'ā, vol. 7, pp. 149, Ḥadīṣ 2

² Al-Ḥasan Al-Ḥaṣīn, pp. 102

³ Ṣaḥīḥ Bukhārī, vol. 2, pp. 403, Ḥadīṣ 3294

Du'ā to be recited when applying oil and fragrance

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

*Translation: Allah's name I begin with, the Most Kind, the Most Merciful*¹.

Du'ā to be recited on entering Masjid

اللَّهُمَّ افْتَحْ لِي أَبْوَابَ رَحْمَتِكَ ط

*Translation: O Allah (عَزَّوَجَلَّ)! Open the door of Your mercy for me*².

Du'ā to be recited while exiting from Masjid

اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ فَضْلِكَ ط

*Translation: O Allah (عَزَّوَجَلَّ)! I ask You for Your munificence*³.

Du'ā to be recited after sneezing

الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ ط

*Translation: All praise is for Allah (عَزَّوَجَلَّ), in every circumstance*⁴.

¹ Ṣaḥīḥ Bukhārī, vol. 2, pp. 403, Ḥadīṣ 3294

² Sunan Abī Dāwūd, Kitāb-uṣ-Ṣalāḥ, vol. 1, pp. 199, Ḥadīṣ 465

³ Sunan Abī Dāwūd, Kitāb-uṣ-Ṣalāḥ, vol. 1, pp. 199, Ḥadīṣ 465

⁴ Sunan-ut-Tirmizī, Kitāb-ul-Adab, vol. 4, pp. 339, Ḥadīṣ 2747

Du'ā to be recited in reply to the sneezing person

يَرْحَمِكَ اللَّهُ ط

Translation: May Allah (عَزَّوَجَلَّ) have mercy on you ¹.

Du'ā to be recited while exiting from house

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ط

Translation: I (exit from my home) with the name of Allah (عَزَّوَجَلَّ) (and) I have trust in Allah (عَزَّوَجَلَّ), the capability to refrain from sins and the ability to do good deeds are from Allah (عَزَّوَجَلَّ) only ².

Du'ā to be recited while entering house

اللَّهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْبُؤُجِ وَخَيْرَ الْبُخْرَجِ

Translation: O Allah (عَزَّوَجَلَّ)! I ask you for the goodness of the places of entering and exiting ³.

¹ Ṣaḥīḥ Bukhārī, Kitāb-ul-Adab, vol. 4, pp. 163, Ḥadīṣ 6224

² Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīṣ 5095

³ Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīṣ 5096

Īmān and Beliefs

Allah عَزَّوَجَلَّ

Question 1: Does Allah عَزَّوَجَلَّ have any partners?

Answer: No! Allah عَزَّوَجَلَّ is One and has no partners.

Question 2: Since when has Allah عَزَّوَجَلَّ existed and for how long will He continue to exist?

Answer: Allah عَزَّوَجَلَّ has always existed and will continue to exist forever.

Question 3: Who has created all that is present in the universe?

Answer: Allah عَزَّوَجَلَّ has created all that is present in the universe.

Question 4: Who nourishes everyone?

Answer: Allah عَزَّوَجَلَّ nourishes everyone.

Question 5: Who provides sustenance to everyone?

Answer: Allah عَزَّوَجَلَّ provides sustenance to everyone.

Question 6: Can Allah عَزَّوَجَلَّ have a bad attribute?

Answer: Certainly not! A bad attribute is a fault and Allah عَزَّوَجَلَّ is Free from all faults.

Our Beloved Prophet ﷺ

Question 1: After our Beloved Prophet ﷺ, will any Prophet come?

Answer: After Sayyidunā Muhammad ﷺ no Prophet will come, because our Beloved Prophet ﷺ is خَاتَمُ النَّبِيِّينَ [Khātam-un-Nabiyyīn].

Question 2: What does خَاتَمُ النَّبِيِّينَ mean?

Answer: It means the last Prophet.

Question 3: At what age did the Holy Prophet ﷺ declare his Prophethood?

Answer: The Holy Prophet ﷺ declared his Prophethood at the age of 40.

Question 4: Which Prophet is blessed with the most knowledge and power by Allah عزَّ وجلَّ?

Answer: Our Beloved Prophet Muhammad ﷺ.

Question 5: What should we do when we listen to the blessed name of the Holy Prophet ﷺ?

Answer: We should recite Ṣalāt-‘Alan-Nabī ﷺ.

Question 6: Did the shadow of our Beloved Prophet ﷺ exist?

Answer: No! The shadow of our Beloved Prophet ﷺ did not exist.

Pillars of Islam

Question 1: How many times has Allah ﷺ given the commandment of Ṣalāh in the Glorious Quran?

Answer: Allah ﷺ has given the commandment of Ṣalāh more than 700 times in the Glorious Quran.

Question 2: What is the Islamic ruling for a person who denies the obligation of Ṣalāh?

Answer: One who denies the obligation of Ṣalāh is Kāfir (unbeliever).

Question 3: Which deed has our Beloved Prophet ﷺ declared to be the coolness of his eyes (i.e. a means of great pleasure)?

Answer: Our Beloved Prophet ﷺ has declared Ṣalāh to be the coolness of his eyes.

Question 4: Describe some excellence of offering Ṣalāh.

Answer: Some excellence of offering Ṣalāh includes:

- ❖ Ṣalāh is a pillar of Islam.
- ❖ Ṣalāh is a means of acquiring the pleasure of Allah ﷺ.
- ❖ The sins of Ṣalāh-offering person are forgiven.
- ❖ Ṣalāh is a means of the acceptance of Du'ās.
- ❖ Ṣalāh will serve as a lamp in the dark grave.
- ❖ Ṣalāh is a key to Paradise.
- ❖ Ṣalāh is the Mi'rāj of a Muslim.

- ❖ Ṣalāh brings about blessings.
- ❖ Ṣalāh protects against illnesses.
- ❖ Ṣalāh brings blessings in sustenance.
- ❖ Ṣalāh protects against punishment in the grave and Hell.
- ❖ Ṣalāh makes it easy to cross the Ṣirāṭ bridge.
- ❖ Ṣalāh is the coolness of the eyes of the Beloved and Blessed Prophet ﷺ.
- ❖ The Ṣalāh-offering person will be blessed with the intercession of the Holy Prophet ﷺ on the Day of Judgement.
- ❖ On the Day of Judgement, the book of deeds of the Ṣalāh-offering person will be given in his right hand.
- ❖ The greatest favour for the Ṣalāh-offering person is that he will see Allah ﷻ on the Day of Judgement.

Question 5: What are the harms of not offering Ṣalāh?

Answer: The harms of not offering Ṣalāh are as follows:

- ❖ Allah ﷻ is displeased with the one who does not offer Ṣalāh.
- ❖ Fire will blaze in the grave of the person who does not offer Ṣalāh.
- ❖ A bald snake will be made to punish the person who does not offer Ṣalāh.
- ❖ The person who does not offer Ṣalāh will strictly be held accountable on the Day of Judgement.

- ❖ If a person deliberately misses even a single Ṣalāḥ, his name is written on the door of Hell.
- ❖ The grave will squeeze the person lazy in Ṣalāḥ so fiercely that his ribs will smash and penetrate into each other.

Question 6: Does eating forgetfully invalidate the fast?

Answer: Eating forgetfully does not invalidate the fast.

Question 7: When did fast become Farḍ (obligatory)?

Answer: Fast became Farḍ on 10th of Shawwal, 2nd year of Ḥijrah.

Question 8: Does man fall ill due to fast?

Answer: No! Instead, it is stated in a Ḥadiṣ, 'Keep fast, (you) will become healthy¹.'

Question 9: State excellence in observing fast.

Answer: It is stated in a Ḥadiṣ, 'If anyone keeps even a single fast with silence and peace in Ramadan, Allah عَزَّوَجَلَّ will make for him a palace of red rubies or green emeralds in Paradise².'

¹ Al-Mu'jam-ul-Awsaṭ, vol. 6, pp. 146, Ḥadiṣ 8312

² Majma'-uz-Zawāid, vol. 3, pp. 346, Ḥadiṣ 4792

The angels

Question 1: What are the names of four prominent angels and what are their tasks?

Answer: The names of four prominent angels are:

(1) Sayyidunā Jibrāil عَلَيْهِ السَّلَام (2) Sayyidunā Mikāil عَلَيْهِ السَّلَام

(3) Sayyidunā Isrāfil عَلَيْهِ السَّلَام (4) Sayyidunā 'Izrāil عَلَيْهِ السَّلَام

Their tasks are:

- ❖ The task of Sayyidunā Jibrāil عَلَيْهِ السَّلَام is to convey the Waḥī of Allah عَزَّوَجَلَّ to the Prophets عَلَيْهِمُ السَّلَام.
- ❖ The task of Sayyidunā Mikāil عَلَيْهِ السَّلَام is to provide sustenance.
- ❖ The task of Sayyidunā Isrāfil عَلَيْهِ السَّلَام is to blow the Šūr on the Day of Judgement.
- ❖ The task of Sayyidunā 'Izrāil عَلَيْهِ السَّلَام is to take away the soul at the time of death.

Question 2: What are the names of the two angels who always accompany every human being?

Answer: Kirāman Kātibīn.

Question 3: What task has been assigned to Kirāman Kātibīn?

Answer: Their task is to write the good and bad deeds of people.

The Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

Question 1: Who is called a Nabī?

Answer: A Nabī is that human being to whom Allah عَزَّوَجَلَّ has sent Wahī, for the guidance of the humankind, whether through the angel or without him.

Question 2: Who is called a Rasūl?

Answer: It is not necessary for a Rasūl to be a human being. A Rasūl may be from amongst humans or from angels. Some Islamic scholars are of the opinion that a Rasūl is such a Nabī who brings a new Sharī'ah.

Question 3: What is the total number of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ?

Answer: Allah عَزَّوَجَلَّ has sent countless Prophets and only He knows their exact total number.

Question 4: Which Prophet is known as أَبُو الْبَشَرِ [Abul Bashar]?

Answer: Sayyidunā Ādam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ is known as أَبُو الْبَشَرِ [Abul Bashar].

Question 5: In which Prophet's era, the whole world perished due to the storm?

Answer: In the era of Sayyidunā Nūḥ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ.

Mu'jizāt (miracles) of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام

Question 1: Which Prophet عَلَيْهِ السَّلَام split the moon into two pieces?

Answer: Our Beloved Prophet Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Mustafa split the moon into two pieces.

Question 2: Which verse of the Holy Quran mentions the incident of splitting of the moon into two pieces?

Answer:  اِقْتَرَبَتِ السَّاعَةُ وَاَنْشَقَّ الْقَمَرُ ﴿١٠٦﴾

The Last Day came near, and the moon split apart.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Al-Qamar, verse 1)

Question 3: Which Prophet عَلَيْهِ السَّلَام rubbed his heels on the ground, which resulted in the emergence of the 'Zam Zam' spring?

Answer: Sayyidunā Ismā'īl عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام rubbed his heels on the ground, which resulted in the emergence of the 'Zam Zam' spring.

Question 4: Which Prophet عَلَيْهِ السَّلَام struck the stone with his staff, which resulted in the emergence of twelve springs?

Answer: Sayyidunā Mūsā عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام struck the stone with his staff, which resulted in the emergence of twelve springs.

Question 5: Through which Prophet's fingers did the springs emerge?

Answer: The springs emerged through the fingers of our Beloved and Blessed Prophet Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Question 6: Which Prophet عَلَيْهِ السَّلَام was thrown into the fire by unbelievers but the fire became cool for him?

Answer: Unbelievers threw Sayyidunā Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَام into the fire but it became cool for him.

Question 7: Loudly read out the verse, with its translation, in which this incident of fire becoming cool for Sayyidunā Ibrāhīm عَلَيْهِ الصَّلَاةُ وَالسَّلَام is stated.

Answer: قُلْنَا يَا نَارُ كُونِي بَرْدًا وَسَلَامًا عَلَىٰ إِبْرَاهِيمَ ﴿٦٩﴾

We said, 'O fire, become cool and peaceful upon Ibrāhīm.'

[Kanz-ul-Īmān (Translation of Quran)] [Part 17, Sūrah Al-Anbiyā, verse 69]

Five before five

Dear children! Certainly, life is very short. The time we have once spent will never come back, and any hope of having time in future is deception as we do not know what would happen to us in future. Perhaps we may die the next moment. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Value five things before five things: (1) Youth before old age (2) Health before illness (3) Wealth before deprivation (4) Leisure before busyness [i.e. being busy]. (5) Life before death.'

(Al-Mustadrak, vol. 5, pp. 435, Ḥadīṣ 7912)

The revealed books

Question 1: Which is the first revealed book?

Answer: Tawrah is the first revealed book.

Question 2: On which Prophet ﷺ was Tawrah revealed?

Answer: Tawrah was revealed on Sayyidunā Mūsā ﷺ.

Question 3: Which book was revealed after Tawrah?

Answer: Zabūr was revealed after Tawrah.

Question 4: On which Prophet ﷺ was Zabūr revealed?

Answer: Zabūr was revealed on Sayyidunā Dāwūd ﷺ.

Question 5: Which book was revealed after Zabūr?

Answer: Injil was revealed after Zabūr.

Question 6: On which Prophet ﷺ was Injil revealed?

Answer: Injil was revealed on Sayyidunā ‘Īsā ﷺ.

Question 7: Which is the last revealed book?

Answer: The Holy Quran is the last revealed book.

Question 8: On which Prophet ﷺ was the Holy Quran revealed?

Answer: The Holy Quran was revealed on our Beloved Prophet ﷺ.

The Holy Quran

Question 1: Where was the first verse of the Holy Quran revealed?

Answer: The first verse of the Holy Quran was revealed in the cave of Ḥirā.

Question 2: Which language is the Holy Quran in?

Answer: The Holy Quran is in Arabic language.

Question 3: Which is the first revealed word of the Holy Quran?

Answer: اِقْرَأْ [Iqrā] that means 'read'.

Question 4: In how many years was the Holy Quran revealed?

Answer: The Holy Quran was revealed in about 23 years¹.

Question 5: How many parts are there in the Holy Quran?

Answer: There are 30 parts in the Holy Quran.

Question 6: How many Sūrah̄s are there in the Holy Quran?

Answer: There are 114 Sūrah̄s in the Holy Quran.

¹ Al-Jāmi' li-Aḥkām-il-Quran, Sūrah̄ Al-Qadr, vol. 20, pp. 92

Manners of reciting the Holy Quran

Question 1: Which direction should a person face while reciting the Holy Quran?

Answer: A person should face the Qiblah while reciting the Holy Quran as it is Mustahab to do so.

Question 2: How is it to recite the Holy Quran when resting on a pillow or something else?

Answer: One should not recite the Holy Quran while resting on a pillow or something else. Instead, one should recite it with humility and tranquillity while sitting straight.

Question 3: Can we recite the Holy Quran while lying down?

Answer: Yes! We can recite the Holy Quran while lying down but the legs should be folded.

Question 4: What should we read before starting the recitation of the Holy Quran?

Answer: We should read Ta'awwuz (i.e. **أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ**) and Tasmiyyah (i.e. **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**) before starting the recitation of the Holy Quran.

Question 5: At which places is it impermissible to recite the Holy Quran?

Answer: It is impermissible to recite the Holy Quran in the bathroom and in the places of uncleanness (such as a toilet).

Question 6: How is it to make one's back face the Holy Quran or spread one's feet towards it?

Answer: It is a disrespectful act to make one's back face the Holy Quran or spread one's feet towards it, so we should avoid it.

Question 7: If a person yawns during the recitation of the Holy Quran, what should he do?

Answer: If a person yawns during the recitation of the Holy Quran, he should stop the recitation because yawning is a sign of satanic intervention.

Question 8: If some Islamic scholar, Pīr Sahib (spiritual guide), parents or teachers come where we are reciting the Holy Quran, can we stand up to show respect to them?

Answer: Yes! We can stop the recitation and stand up to show respect to them.

Question 9: It is said that Satan recites the Holy Quran if left open, is it true?

Answer: It is wrong and baseless.

Question 10: What is the Islamic ruling about keeping the Holy Quran in a cover or a piece of cloth?

Answer: It is permissible to keep the Holy Quran in a cover or a piece of cloth. Muslims have been doing so since the era of the blessed companions رضي الله تعالى عنهم.

Question 11: How is it to recite the Holy Quran aloud?

Answer: To recite the Holy Quran aloud is preferable because all the things, to which the voice of recitation will reach, will become the witnesses of the reader's faith on the Day of Judgement. However, one should take care not to disturb the Ṣalāh-offering person or the sleeping one or any ill person.

Question 12: How is it to engage in a conversation or look here and there during the recitation of the Holy Quran?

Answer: One should listen to the recitation of the Holy Quran silently and attentively. It is a sin to talk while the Holy Quran is being recited.

Question 13: Many Islamic brothers recite the Holy Quran aloud in the ritual of the recitation of the Holy Quran etc. How is it to do so?

Answer: To recite the Holy Quran aloud collectively is prohibited. On such an occasion, all should recite the Holy Quran in a low voice.

Question 14: The students recite the Holy Quran aloud in the Madrasah. What is the Islamic ruling about it?

Answer: It is permissible for the students to recite the Holy Quran aloud in the Madrasah.

Nothing is better than knowledge

The Holy Prophet ﷺ was once talking to a companion of his when Allah عزوجل sent the following Waḥī: ‘A Sā’at (i.e. an hour) of this companion’s life is left.’ It was the time of Ṣalāt-ul-‘Aṣr. The Beloved Prophet ﷺ told the companion about it, so he pleaded anxiously: ‘Yā Rasūlallāh (ﷺ)! Let me know any such deed that is best for me at the moment.’ The Holy Prophet ﷺ said: ‘Engage in acquiring (Islamic) knowledge.’ Therefore, the companion engaged in acquiring knowledge, and passed away before Ṣalāt-ul-Maghrib. The narrator (of this Ḥadīṣ) has stated that if any other deed were better than the acquisition of knowledge, the Beloved Prophet ﷺ would order the companion to perform that very deed. (*Tafsīr Kabīr, Sūrah Al-Baqarah, vol. 1, pp. 410*)

The companions رَضِيَ اللَّهُ عَنْهُمْ

Question 1: What is meant by ‘Asharah Mubashsharah’?

Answer: ‘Asharah Mubashsharah’ refers to the ten companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ to whom the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the glad tidings of Paradise during their worldly life.

Question 2: What are the names of the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ who are included in ‘Asharah Mubashsharah’?

Answer: The names of the companions who are included in ‘Asharah Mubashsharah’¹ are:

1. Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ
2. Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ
3. Sayyidunā ‘Uṣmān Ghani رَضِيَ اللَّهُ تَعَالَى عَنْهُ
4. Sayyidunā ‘Alī Murtaḍā رَضِيَ اللَّهُ تَعَالَى عَنْهُ
5. Sayyidunā Ṭalḥah Bin ‘Ubaydullāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ
6. Sayyidunā Zubayr Bin ‘Awām رَضِيَ اللَّهُ تَعَالَى عَنْهُ
7. Sayyidunā ‘Abdur Raḥmān Bin ‘Awf رَضِيَ اللَّهُ تَعَالَى عَنْهُ
8. Sayyidunā Sa’d Bin Abī Waqāṣ رَضِيَ اللَّهُ تَعَالَى عَنْهُ
9. Sayyidunā Sa’id Bin Zayd رَضِيَ اللَّهُ تَعَالَى عَنْهُ
10. Sayyidunā Abū ‘Ubaydah Bin Jarrāh رَضِيَ اللَّهُ تَعَالَى عَنْهُ

Question 3: Which companion is known as Muazzin-e-Rasūl?

Answer: Sayyidunā Bilāl رَضِيَ اللَّهُ تَعَالَى عَنْهُ is known as Muazzin-e-Rasūl.

¹ Sunan-ut-Tirmizī, Kitāb-ul-Manāqib, vol. 5, pp. 416-417, Ḥadīṣ 3768, 3768

Question 4: Which companion is known as Sayfullāh (the sword of Allah)?

Answer: Sayyidunā Khālīd Bin Walīd رَضِيَ اللهُ تَعَالَى عَنْهُ is known as Sayfullāh.

Question 5: Which companion is known as Asadullāh (the lion of Allah)?

Answer: Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ is known as Asadullāh.

Question 6: Which companion is known as Sayyid-ush-Shuḥadā?

Answer: The paternal uncle of the Holy Prophet Sayyidunā Ḥamzah رَضِيَ اللهُ تَعَالَى عَنْهُ is known as Sayyid-ush-Shuḥadā.

Question 7: Is the name of any companion mentioned in the Holy Quran?

Answer: Yes! The name of a companion is mentioned in the Holy Quran.

Question 8: Which companion’s name is mentioned in the Holy Quran?

Answer: The name of Sayyidunā Zayd Bin Ḥārīṣah رَضِيَ اللهُ تَعَالَى عَنْهُ is mentioned in verse 37 of Sūrah Aḥzāb in part 22.

Question 9: Which companion has narrated the most Aḥādīṣ?

Answer: Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated the most Aḥādīṣ.

Question 10: What is the name of the companion who is famous as the poet of Na’ats?

Answer: Sayyidunā Ḥassān Bin Šābit رَضِيَ اللهُ تَعَالَى عَنْهُ.

Auliya Kirām رَحْمَةُ اللَّهِ السَّلَام

Question 1: Who is the chief of Auliya¹?

Answer: Ghauš-e-A'zam, Sayyid 'Abdul Qādir Jilānī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

Question 2: State the names of some Auliya رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ and also state where their shrines are situated.

Answer: Here are the names of 8 Auliya with the names of the cities where their shrines are situated:

1. Sayyidunā Khuwājah Nizāmuddīn Auliya Dihlvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي.
❖ His shrine is situated in Delhi.
2. Quṭb-e-Madīnah, Sayyidunā Ziyāuddīn Aḥmad Madanī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي.
❖ His shrine is situated in Jannat-ul-Baqī'.
3. Sayyidunā Shams-ul-‘Ārifin, Khuwājah Shamsuddīn Siyālwī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي.
❖ His shrine is situated in ‘Siyal Sharīf’, a city of Pakistan.
4. Pīr Sayyid Maḥr ‘Alī Shāh Golaṛwī Ḥanafī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي.
❖ His shrine is situated in ‘Golrah Sharif’, a city of Pakistan.

¹ Plural of Wali

5. Sayyidunā Shāh ‘Abdul Latīf Bhitāī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ.
 - ❖ His shrine is situated in ‘Bhit’, a city in Sindh province of Pakistan.
6. Maulānā Ḥasan Razā Khān Ḥasan عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.
 - ❖ His shrine is situated in ‘Bareilly’, a city in India.
7. Sayyidunā Imām Barī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ.
 - ❖ His shrine is situated in ‘Islamabad’, the capital of Pakistan.
8. Sayyidunā ‘Abdullāh Shāh Ghāzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ.
 - ❖ His shrine is situated in ‘Karachi’, a city of Pakistan.

Question 3: Is there any personality at present that is a symbol of the Auliya (i.e. friends) of Allah of the past?

Answer: Yes! At present, Amīr-e-Aḥl-e-Sunnat, ‘Allāmah Maulānā Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is a personality who is a symbol of the Auliya of Allah of the past.

Karāmāt-e-Şahābah-o-Auliya Kirām رِضْوَانُ اللَّهِ تَعَالَى عَلَيْهِمْ أَجْمَعِينَ

Question 1: What is a Karāmāt?

Answer: A supernatural act when performed by a Walī is called a Karāmāt.

Question 2: How many types of Karāmāt are there?

Answer: ‘Allāmah Tājuddīn Subkī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated more than a hundred types of Karāmāt in his book ‘*Ṭabaqāt-ush-Shāfi’iyya-til-Kubrā*’. Some of those types include:

- ❖ To resurrect the dead
- ❖ To have control over rivers
- ❖ To talk to plants
- ❖ Acceptance of Du’ā
- ❖ Animals being obedient to them
- ❖ To capture the hearts of people
- ❖ To talk to the dead
- ❖ Long distances being short for them
- ❖ To provide cure for diseases
- ❖ Time being short or long for them
- ❖ To give the news of Ghayb
- ❖ To remain alive without eating and drinking etc.

Question 3: State the Karāmāt of some Auliyaullāh رَحْمَةُ اللَّهِ تَعَالَى.

Answer: The Karāmāt of some Auliyaullāh رَحْمَةُ اللَّهِ تَعَالَى are:

1. Gathering the bones of a cooked chicken, Ghauš-e-A’zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم resurrected it by Allah’s Order¹.

¹ Bahjat-ul-Asrār, pp. 128

2. After being martyred by hanging, Shaykh Aḥmad Bin Naṣr Khuzā'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ recited the Holy Quran on the gallows¹.
3. Shaykh Abū Ishāq Shīrāzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيّ saw the Holy Ka'bah while sitting in Baghdad².

Question 4: Are the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ also Auliyaullah? Have any Karāmāt occurred from them?

Answer: Yes! The blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ are the best of Auliya and Karāmāt have also occurred from them.

Question 5: State some Karāmāt of companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

Answer: Some Karāmāt of companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ include:

1. Earthquake occurred in a fort as the army sent by Amīr-ul-Mūminīn, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ recited the Kalimah Ṭayyibah³.
 - ❖ After his demise, when the blessed body of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ was brought to the blessed shrine of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for burial and Salām was made, the door of the blessed shrine opened itself⁴.
2. Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُ conversed with a dead person buried in the grave⁵.

¹ Tārīkh Baghdad, vol. 5, pp. 387

² Jāmi' Karāmāt-ul-Auliya, vol. 1, pp. 392

³ Izālat-ul-Khifā, Maqṣad Dawm, vol. 3, pp. 148

⁴ Tafsīr Kabīr, Sūrah Al-Kahf, vol. 7, pp. 433

⁵ Ḥujjatullāhi-'Alal-'Ālamīn, pp. 612

- ❖ Whilst staying in Madīna-tul-Munawwarah Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ conveyed his voice to Sayyidunā Sāriyah رَضِيَ اللهُ تَعَالَى عَنْهُ who heard it in Nahāwand (Iran), hundreds of miles away from Madīnah¹.
 - ❖ Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ wrote a letter to the river Nile that had stopped, causing it to flow again².
 - ❖ The Du’ā of Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ being accepted by Allah عَزَّوَجَلَّ³.
3. The person who took the staff of Amīr-ul-Mūminīn Sayyidunā ‘Uṣmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ and broke it, suffered from cancer of hand⁴.
- ❖ He رَضِيَ اللهُ تَعَالَى عَنْهُ foretold the place of his burial⁵.
 - ❖ A voice was heard from Ghayb after the martyrdom of Sayyidunā ‘Uṣmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ⁶.
 - ❖ Many angels gathered at the time of the burial of Sayyidunā ‘Uṣmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ⁷.
4. Conversation of Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم with the dead buried in graves⁸.
- ❖ The person who called Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم a liar, went blind⁹.

¹ Mishkāt-ul-Maṣābiḥ, Kitāb Aḥwāl-ul-Qiyāmah wa-Bad-ul-Khalq, vol. 2, pp. 401, Ḥadiṣ 5954

² Ḥujjatullāhi-‘Alal-‘Ālamīn, pp. 612

³ Izālat-ul-Khifā, Maqṣad Dawm, vol. 4, pp. 108

⁴ Al-Iṣābah fi-Tamyīz Al-Ṣaḥābah, Ḥarf Al-Jīm, vol. 1, pp. 622, Raqm 1248

⁵ Izālat-ul-Khifā, Maqṣad Dawm, vol. 4, pp. 315

⁶ Shawāhid-un-Nubūwwah, pp. 209

⁷ Al-Marja’-us-Sābiq

⁸ Ḥujjatullāhi-‘Alal-‘Ālamīn, pp. 613

⁹ Izālat-ul-Khifā, Maqṣad Dawm, vol. 4, pp. 496

- ❖ Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم foretold the death and places of burial of people¹.
- ❖ Angels operated the mill at the house of Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم.²
- ❖ Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم gave the news of his own demise³.
- ❖ Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم would recite the entire Quran while getting on the horse⁴.

Modesty is from Īmān

The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Modesty is from Īmān (faith).’ (*Musnad Abī Ya‘lā*, vol. 6, pp. 291, *Ḥadīṣ* 7463) As Īmān prevents a Muslim from committing Kufr (unbelief), modesty prevents a modest person from disobedience. This is further explained in the narration of Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا: ‘Without doubt, modesty and Īmān are interlinked. When one (of them) ceases to exist, the other is also taken away.’

(*Al-Mustadrak lil-Ḥākim*, vol. 1, pp. 176, *Ḥadīṣ* 66)

¹ Ar-Riyāḍ-un-Naḍarāḥ, vol. 2, pp. 201

² Al-Marja’-us-Sābiq, pp. 202

³ Al-Marja’-us-Sābiq

⁴ Shawāḥid-un-Nubūwwāḥ, pp. 212

Acts of Worship

Wuḍū

Method of Wuḍū

- ❖ Dear children! It is Mustahab to sit on an elevated place facing the Qiblah when making Wuḍū.
- ❖ Make the following intention before making Wuḍū, *'I am making Wuḍū in order to fulfil the commandment of Allah عَزَّوَجَلَّ and to get reward.'*
- ❖ It is a Sunnah to recite بِسْمِ اللَّهِ before making Wuḍū.
- ❖ If possible, recite بِسْمِ اللَّهِ وَالْحَمْدُ لِلَّهِ, as the angels will keep on writing virtues in your book of deeds as long as your Wuḍū exists.
- ❖ Wash both hands up to the wrists three times and do Khilāl (i.e. pass the fingers of one hand through the gaps of the fingers of the other).
- ❖ Now use Miswāk according to Sunnah.
- ❖ Now rinse your mouth three times and gargle as well if you are not fasting.
- ❖ Now sniff water three times. If you are not fasting, sniff water up to the top part of the inner soft bone of the nose. Now wipe the inside of the nose with the little finger of the left hand.
- ❖ Wash the whole face three times so that water must flow on every part from the top of the forehead to the bottom of the chin and from one earlobe to the other.

- ❖ Now wash the right arm from the tips of the fingers up to (and including) the elbow three times so that no space from the elbow to the nails remains unwashed. Then wash the left hand in the same way.
- ❖ Now wet both the hands and pass them over the entire head.
- ❖ Now wipe the openings of the ears with the index fingers and wipe the back of the ears with the thumbs. Now wipe the back of the neck with the back of the hands.
- ❖ Now wash both feet three times up to (and including) the ankles. Wash the right foot first and then the left one. Do also Khilāl (i.e. pass the little finger of the left hand through the gaps of the toes of both feet).
- ❖ Start Khilāl from the small toe of the right foot and end it at the small toe of the left foot.

Note: Guide the children through a practical demonstration of Wuḍū at the Wuḍū area and advise them not to waste water.

Ḥujjat-ul-Islam Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said, ‘While washing each part of the body, one should hope that his sins of that part of the body are being washed away.’¹

- ❖ Also recite this Du’ā after Wuḍū (with Ṣalāt-‘Alan-Nabī صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once before and after it):

اللَّهُمَّ اجْعَلْنِي مِنَ التَّوَّابِينَ وَاجْعَلْنِي مِنَ الْمُتَطَهِّرِينَ

Translation: O Allah (عَزَّوَجَلَّ)! Make me amongst those who repent abundantly and make me amongst those who stay clean².

¹ Ihyā-ul-‘Ulūmiddīn, Kitāb Asrār-uṭ-Ṭahārah, vol. 1, pp. 183

² Ihyā-ul-‘Ulūmiddīn, Kitāb Asrār-uṭ-Ṭahārah, vol. 1, pp. 184

All eight doors of Paradise open

One Ḥadīš mentions, ‘One who makes Wuḍū properly and then looks up to the sky and recites Kalimah Shaḥādah, all 8 doors of Paradise are opened for him. He may enter through any of the doors he desires¹.’

Excellence of reciting Sūrah Qadr after Wuḍū

One Ḥadīš mentions, ‘If a person recites Sūrah Qadr once after Wuḍū, he will be amongst the Şiddiqīn, and if he recites it twice he will be amongst the Shuhadā, and if he recites it thrice, Allah عَزَّوَجَلَّ will keep him with His Prophets عَلَيْهِمُ السَّلَام on the Day of Judgement².’

Eyesight never goes weak

If a person looks up to the sky after making Wuḍū and recites Sūrah Qadr, his eyesight will never become weak, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ³.

Definition of ‘washing’

Washing a part of the body means flowing of at least two drops of water on all of that part of the body. If it is simply moistened by rubbing a wet hand over it, or if one drop of water has flowed over it then it will not be considered as washed and the Wuḍū or Ghusl will not be valid in this case.

Azān

Question 1: What is Azān?

Answer: A particular type of announcement that calls the Muslims towards Şalāh is called Azān.

¹ Sunan-ul-Kubrā lin-Nasāi, Kitāb ‘Amal-ul-Yawm wal-Laylah, vol. 6, pp. 25, Ḥadīš 9912

² Kanz-ul-‘Ummāl, vol. 9, pp. 132, Ḥadīš 26085

³ Masāil-ul-Quran, pp. 291

Question 2: Is it Farḍ to utter Azān?

Answer: No! It is Sunnat-e-Muakkadaḥ to utter Azān for 5 Farḍ Ṣalāḥ offered with Jamā'at in a Masjid.

Question 3: Can we recite Ṣalāt-'Alan-Nabī ﷺ before Azān?

Answer: Yes! It is an act of reward to recite Ṣalāt-'Alan-Nabī ﷺ before Azān.

Question 4: What should we do when Azān is being uttered?

Answer: Stopping conversation and all other activities in the honour of Azān, we should reply to it.

Question 5: What are the words of Azān?

Answer: These are the words of Azān:

اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ	أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ
أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ	أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ
حَيَّ عَلَى الصَّلَاةِ	حَيَّ عَلَى الصَّلَاةِ
حَيَّ عَلَى الْفَلَاحِ	حَيَّ عَلَى الْفَلَاحِ
اللَّهُ أَكْبَرُ	اللَّهُ أَكْبَرُ
لَا إِلَهَ إِلَّا اللَّهُ	

Preconditions of Ṣalāh

Question 1: How many preconditions of Ṣalāh are there?

Answer: There are six preconditions of Ṣalāh:

(1) Ṭahārat (cleanness) (2) Satr-e-‘Awrat (veiling) (3) Istiqbāl-e-Qiblah
(4) Waqt (timings) (5) Niyyat (intention) (6) Takbīr-e-Taḥrīmāh

Question 2: What is meant by Ṭahārat (cleanness)?

Answer: The body, clothes and place of Ṣalāh must be clean from every type of uncleanness.

Question 3: What is the meaning of Satr-e-‘Awrat?

Answer: Men’s body from navel to and including the knees must be covered whereas women’s whole body must be covered except the following five parts: face, both palms, soles of both feet.

Question 4: What is meant by Istiqbāl-e-Qiblah?

Answer: Istiqbāl-e-Qiblah means facing towards the Qiblah during Ṣalāh.

Question 5: What is meant by Waqt (timings)?

Answer: Waqt means that it is necessary to offer Ṣalāh within its stipulated timing.

Question 6: What is meant by Niyyat (intention)?

Answer: Niyyat means a firm intention in the heart. To make a verbal intention is not necessary. However, a verbal intention along with the intention of the heart is better.

Question 7: What is meant by Takbīr-e-Taḥrīmāh?

Answer: To say Takbīr (الله أكبر) in order to start Ṣalāh is called ‘Takbīr-e-Taḥrīmāh’.

Farāiḍ of Ṣalāḥ

Question 1: How many Farāiḍ of Ṣalāḥ are there?

Answer: There are seven Farāiḍ of Ṣalāḥ:

(1) Takbīr-e-Taḥrīmaḥ (2) Qiyām (3) Qirā-at (4) Rukū' (5) Sajdaḥ
(6) Qa'daḥ Ākhīraḥ (7) Khurūj-e-Biṣun'ihī.

Question 2: What is meant by Takbīr-e-Aūlā?

Answer: Takbīr-e-Taḥrīmaḥ is also called Takbīr-e-Aūlā. It is the last pre-condition of Ṣalāḥ but the first in its Farāiḍ. To say Takbīr (الله أكبر) in order to start Ṣalāḥ is called Takbīr-e-Taḥrīmaḥ or Takbīr-e-Aūlā.

Question 3: What is meant by Qiyām?

Answer: To stand straight after saying Takbīr-e-Taḥrīmaḥ is called Qiyām. The duration of Qiyām is the same as that of Qirā-at.

Question 4: What is the meaning of Qirā-at?

Answer: To pronounce each and every letter from its correct point of articulation is called Qirā-at. When reciting in a low voice, it is necessary that the reciting-person hears his voice of recitation.

Question 5: What is meant by Rukū'?

Answer: After Qirā-at, the minimum requirement of Rukū' is to bend forward to such an extent that the hands reach the knees if stretched. For a man, the full Rukū' is to keep the back horizontally straight.

Question 6: What is meant by Sajdaḥ?

Answer: After doing Rukū', touching seven bones to the ground, i.e. hands, feet, knees and the nasal bone, is called Sajdaḥ. Place the forehead so firmly that the hardness of the ground is felt. Two Sujūd are Farḍ in each Rak'at.

Question 7: What is meant by Qa'daḥ Ākhīrah?

Answer: Qa'daḥ Ākhīrah is performed after the Rak'at of Ṣalāḥ have been offered. To sit for as long as complete Tashaḥḥud (التَّحِيَّات) up to **عَبْدُهُ وَرَسُولُهُ** can be recited is called Qa'daḥ Ākhīrah which is Fard.

Question 8: What is Khurūj-e-Biṣun'ihī?

Answer: To perform Salām, after Qa'daḥ Ākhīrah, to finish Ṣalāḥ is called Khurūj-e-Biṣun'ihī.

Method of Ṣalāḥ

Method of Ṣalāḥ

- ❖ Stand while facing the Qiblaḥ in the state of Wuḍū. Now raise both hands touching thumbs to the earlobes.
- ❖ When the hands are raised, fingers should neither be joined together nor be too wide apart, and palms should face the Qiblaḥ.
- ❖ Now make a firm intention of the Ṣalāḥ you are about to offer. A verbal intention is better.
- ❖ Now, while saying Takbīr-e-Taḥrīmah (اللهُ أَكْبَرُ), lower your hands and fold them below the navel.
- ❖ Now recite Ṣanā like this:

**سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ
وَتَبَارَكَ اسْمُكَ وَتَعَالَى جَدُّكَ وَلَا إِلَهَ غَيْرُكَ**

- ❖ Then recite Ta'awwuz:

أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ

- ❖ Then recite Tasmiyyah:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

- ❖ Now recite the whole of Sūrah Fātiḥah:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١﴾ الرَّحْمَنِ الرَّحِيمِ ﴿٢﴾ مَلِكِ يَوْمِ الدِّينِ ﴿٣﴾ إِيَّاكَ
نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿٤﴾ اهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿٥﴾ صِرَاطَ الَّذِينَ
أَنْعَمْتَ عَلَيْهِمْ ۗ غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ ﴿٦﴾

- ❖ After you have finished Sūrah Fātiḥah, utter آمين (Āmīn) in a low voice. Then recite either three short verses or one long verse that is equivalent to three short ones or any Sūrah such as Sūrah Ikhlaṣ:

قُلْ هُوَ اللَّهُ أَحَدٌ ﴿١﴾ اللَّهُ الصَّمَدُ ﴿٢﴾ لَمْ يَلِدْ ۗ وَلَمْ يُولَدْ ﴿٣﴾
وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ ﴿٤﴾

- ❖ Now bow down for Rukū' uttering اللَّهُ أَكْبَرُ. Recite Tasbiḥ of Rukū', i.e.

سُبْحَانَ رَبِّيَ الْعَظِيمِ three times or five times.

- ❖ Then stand up straight saying Tasmī', i.e. **سَبَّحَ اللهُ لِمَنْ حَمَدَهُ**. This standing position is called Qawmah.
- ❖ If you are offering Ṣalāh alone, then also say **اللَّهُمَّ رَبَّنَا وَلَكَ الْحَمْدُ**.
- ❖ Then lower down to perform Sajdah while saying **اللهُ أَكْبَرُ** and place all ten toes towards the Qiblah. Then recite Tasbiḥ of Sajdah, i.e. **سُبْحَانَ رَبِّيَ الْأَعْلَى**, three times or five times.
- ❖ To sit between the two Sujūd is called Jalsaḥ. Remain in Jalsaḥ for as long as **سُبْحَانَ اللهِ** can be uttered once. Then perform second Sajdah saying **اللهُ أَكْبَرُ**.

One Rak'at has been completed. Offer the second Rak'at in a similar manner.

- ❖ To sit, after two Rak'at, for reciting **التَّحِيَّاتِ** is called Qa'daḥ.
- ❖ Now recite Tashahhud in Qa'daḥ, i.e.

**التَّحِيَّاتُ لِلَّهِ وَالصَّلَاةُ وَالطَّيِّبَاتُ السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ
وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ السَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللَّهِ الصَّالِحِينَ
أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ**

- ❖ When you are about to utter the word 'لا' in Tashahhud, form a circle with the middle finger and the thumb of the right hand, touching the little finger and the ring finger to the palm.
- ❖ Then raise the index finger while saying 'لا' and lower it and spread the hand to its normal position when saying the word 'إِلَّا'.

- ❖ If you are offering the Ṣalāh that contains more than two Rak'at, then stand up again while saying the Takbīr 'اللَّهُ أَكْبَرُ'.
- ❖ If you are offering Farḍ Ṣalāh, recite بِسْمِ اللَّهِ and Sūrah Fātiḥah in the Qiyām of the third and the fourth Rak'at, but do not add the other Sūrah.
- ❖ To sit in Qa'daḥ after having offered all Rak'at is called Qa'daḥ Ākhirah.
- ❖ Recite Ṣalāt Ibrāhīmī after Tashahhud in Qa'daḥ Ākhirah.

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَعَلَى آلِ مُحَمَّدٍ كَمَا صَلَّيْتَ عَلَى إِبْرَاهِيمَ
وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ حَبِيدٌ مَّجِيدٌ ۝ اللَّهُمَّ بَارِكْ عَلَى مُحَمَّدٍ
وَعَلَى آلِ مُحَمَّدٍ كَمَا بَارَكْتَ عَلَى إِبْرَاهِيمَ وَعَلَى آلِ إِبْرَاهِيمَ إِنَّكَ
حَبِيدٌ مَّجِيدٌ ۝

- ❖ Then recite any Du'a-e-Māshūrah.

اللَّهُمَّ رَبِّ اجْعَلْنِي مُقِيمَ الصَّلَاةِ وَمِنْ ذُرِّيَّتِي ۝ رَبَّنَا وَتَقَبَّلْ دُعَاءِ ۝
رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ ۝ رَبَّنَا
أَتْنَا فِي الدُّنْيَا حَسَنَةً وَفِي الْآخِرَةِ حَسَنَةً وَقِنَا عَذَابَ النَّارِ ۝

- ❖ In order to end Ṣalāh, turn your face towards your right shoulder and say السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ. Then turn your face towards your left shoulder and say السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ.

Na'at

Madanī Madīnay Wālay*

Mujhāy dar pay p̄hīr bulānā Madanī Madīnay wālay
Ma-ay 'ishq bhī pilānā Madanī Madīnay wālay

Mayrī ānk̄h mayn samānā Madanī Madīnay wālay
Banay dil tayrā ihikānāh Madanī Madīnay wālay

Tayrī jab kay dīd ho gī jabhī mayrī Eid ho gī
Mayray khuwāb mayn tū ānā Madanī Madīnay wālay

Mujhāy gham satā rahay hayn mayrī jān khā rahay hayn
Tum hī hauslah baḥhānā Madanī Madīnay wālay

Mayn agarcheh hūn kamīnāh, tayrā hūn Shāh-e-Madīnāh
Mujhāy qadmon say lagānā Madanī Madīnay wālay

Tayrā tujh say hūn suwālī Shāhā phayrnā na khālī
Mujhāy apnā tū banānā Madanī Madīnay wālay

* Wasāil-e-Bakhshish, pp. 283-288, Multaqāṭan

*Yeĥ marīz mar raĥā ĥay tayray ĥāth mayn shifā ĥay
Ay Ṭabīb jald ānā Madanī Madīnay wālay*

*Tū ĥī Anbiyā kā Sarwar tū ĥī daw jaĥān kā Yāwar
Tū ĥī Raĥbar-e-Zamānaĥ Madanī Madīnay wālay*

*Tū Khudā kay ba'd baĥtar ĥay sabĥī say mayray Sarwar
Tayrā ĥāshmi ĥāranā Madanī Madīnay wālay*

*Tayrī farsh per ĥukūmat tayrī 'Arsh per ĥukūmat
Tū Shaĥanshāĥ-e-Zamānaĥ Madanī Madīnay wālay*

*Yeĥ karam baṛā karam ĥay tayray ĥāth mayn bhāram ĥay
Sar-e-ḥashr bakhshwānā Madanī Madīnay wālay*

*Shaĥā! Aysā jazbaĥ pāūn kay mayn khūb sikh jāūn
Tayrī Sunnatayn sikhānā Madanī Madīnay wālay*

*Mayray Ghauš kā wasīlah raĥay shād sab qabīlah
Unĥayn Khuld mayn basānā Madanī Madīnay wālay*

*Tayray gham mayn kāsh! 'Aṭṭār raĥay ĥer ĥārī giriftār
Gham-e-māl say bachānā Madanī Madīnay wālay*

Madanī Pearls

Madanī pearls of handshake

- ❖ When two Muslims meet, it is a Sunnah for them to make Salām and shake both hands with each other¹.
- ❖ Also make Salām when leaving. You can also shake hands.
- ❖ When those loving each other for the pleasure of Allah ﷻ, meet and shake hands with each other, and then recite Ṣalāt-‘Alan-Nabī ﷺ, their past and future sins are forgiven before they leave each other².
- ❖ After you have recited Ṣalāt-‘Alan-Nabī ﷺ while shaking hands with each other, also recite this Du‘ā if possible: **يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ** i.e. *may Allah ﷻ forgive you and us!*
- ❖ The Du‘ā made while two Muslims are shaking hands with each other will be accepted and both of them will be forgiven before their hands get separated, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
- ❖ To shake hands with each other removes enmity³.
- ❖ The Beloved and Blessed Prophet ﷺ has said, ‘If a person shakes hands with his Muslim brother, and neither of them has a grudge in his heart against the other, Allah ﷻ will forgive their past sins before their hands get separated. And whoever looks at his brother with affection and has no grudge

¹ Ad-Dur-rul-Mukhtār, Kitāb-ul-Ḥaẓr wal-Ibāḥāḥ, vol. 9, pp. 629

² Musnad Abi Ya‘lā, vol. 3, pp. 95, Ḥadīṣ 2951

³ Al-Muwaṭṭā lil-Imām Mālik, Kitāb Ḥusn Al-Khalq, vol. 2, pp. 407, Ḥadīṣ 1731

against him in his heart or chest, then before he looks away, both of them will be forgiven¹.

- ❖ It is Mustahab to shake hands every time you meet anyone².
- ❖ It is not a Sunnah to shake only one hand with each other. The Sunnah is to shake both hands with each other³.
- ❖ Some people only touch their fingers to those of each other. This is not a Sunnah either⁴.
- ❖ It is Makruh to kiss one's own hand after shaking hands with someone⁵.
- ❖ At the time of shaking hands with each other, the Sunnah is that the palms of both persons should touch each other without anything like a handkerchief etc. in between⁶.

¹ Kanz-ul-'Ummāl, Kitāb-uş-Şuḥbaḥ, vol. 9, pp. 57, Ḥadiş 25358

² Rad-dul-Muḥtār, Kitāb-ul-Ḥazr wal-Ibāḥaḥ, vol. 9, pp. 628

³ Al-Marja'-us-Sābiq, pp. 629

⁴ Al-Marja'-us-Sābiq

⁵ Tabyīn-ul-Ḥaqāiq, Kitāb-ul-Karāḥiyah, vol. 7, pp. 56

⁶ Rad-dul-Muḥtār, Kitāb-ul-Ḥazr wal-Ibāḥaḥ, vol. 9, pp. 629

Madanī pearls of trimming nails

- ❖ It is Mustahab to trim nails on Friday. However, one should not wait for Friday if the nails have grown long¹.
- ❖ Şadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah Maulānā Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي عَزَّوَجَلَّ has said, 'It is narrated that whoever trims his nails on Friday, Allah عَزَّوَجَلَّ will protect him from adversities till next Friday and a further three days, i.e. ten days in total.' In one narration, it is stated that whoever trims his nails on Friday, mercy will come [for him] and his sins will go away [i.e. be forgiven]².
- ❖ The method of trimming nails of the hands is as follows: Start trimming nails with the forefinger of the right hand and carry on trimming in sequence until the nail of the little finger gets trimmed, leaving the thumb. Then start with the little finger of the left hand and carry on trimming in sequence until the nail of the thumb gets trimmed. In the end, trim the nail of the right hand's thumb.
- ❖ There is no reported order of trimming the nails of toes. It is better to start trimming nails with the smallest toe of the right foot and trim the nails in sequence until the big toe nail gets trimmed. Then start with the big toe of the left foot and trim the nails in sequence including the smallest toe³.
- ❖ Biting nails is Makrūh and can cause leukoderma⁴.
- ❖ After you have trimmed the nails, bury them or throw them away.

¹ Bahār-e-Sharī'at, part 16, pp. 225

² Al-Marja'-us-Sābiq, pp. 226

³ Al-Marja'-us-Sābiq, pp. 226 to 227

⁴ Al-Marja'-us-Sābiq, pp. 227

- ❖ It is Makrūh to throw the trimmed nails in the toilet as it causes diseases¹.
- ❖ Do not trim nails on Wednesday as this can cause leukoderma. However, if 39 days have passed since nails were last trimmed and Wednesday happens to be the 40th day; that is, more than 40 days with the nails untrimmed would pass, then it is Wājib to trim nails on the very same day even if it is a Wednesday. Remember that it is impermissible and Makrūh Taḥrīmī to leave nails untrimmed for more than 40 days².

Control your anger

Sayyidunā Imām Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated: ‘A person talked harshly to Amīr-ul-Mūminīn Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي. Lowering his head, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي said: ‘Do you want me to get angry so that Satan would make me arrogant and cause me to oppress you because of my power, and so that you would take its revenge from me on the Day of Judgement? I will never do this.’ After he said this, he became silent.

(Kīmiyā-e-Sa’ādat, vol. 2, pp. 597)

¹ Bahār-e-Sharī’at, part 16, pp. 231

² Fatāwā Razawīyah, vol. 22, pp. 685 Mulakhkhaṣan

Madani pearls of entering and leaving home

- ❖ Recite this Du'a before you enter home:

بِسْمِ اللَّهِ وَلَجْنَا بِسْمِ اللَّهِ خَرَجْنَا وَعَلَى رَبِّنَا تَوَكَّلْنَا

Translation: We enter (home) with the name of Allah (عَزَّوَجَلَّ) and leave home with the name of Allah (عَزَّوَجَلَّ) and we put our trust in Allah (عَزَّوَجَلَّ), our Rab¹.

- ❖ Lower your gaze while entering home.
- ❖ Place your right foot first.
- ❖ Make Salām first after you have entered home.
- ❖ Also make Salām when leaving home.
- ❖ Place your left foot first while leaving home.
- ❖ Recite this Du'a while leaving home:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ ط

Translation: I (exit from my home) with the name of Allah (عَزَّوَجَلَّ) (and) I have trust in Allah (عَزَّوَجَلَّ), the capability to refrain from sins and the ability to do good deeds are from Allah (عَزَّوَجَلَّ) only².

¹ Sunan Abi Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīš 5096

² Sunan Abi Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīš 5095

Madanī pearls of wearing shoes

- ❖ Shake out the shoe before you wear it.
- ❖ Recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before you wear the shoe.
- ❖ First wear the right foot shoe and then the left foot one.
- ❖ First remove the left foot shoe and then the right foot one.
- ❖ Don't walk whilst wearing only one shoe. Either wear both the shoes or remove them both.
- ❖ Remove the shoes when you are seated.

Madanī pearls of wearing clothes

- ❖ A white suit is better than all other suits.
- ❖ When you have the Pājāmah¹ on, keep it above the ankles so that they are visible.
- ❖ Start wearing clothes with the right side.
- ❖ First put the right hand into the right side sleeve of the Kurta² and then put the left hand into the left side sleeve.
- ❖ Similarly, first put the right foot into the right side part of the Pājāmah and then put the left foot into the left side part.
- ❖ Start removing clothes with the left side.

¹ A sewn piece of cloth that covers the body from waist to the feet, similar to pants.

² A long loose full-sleeved shirt.

Madanī pearls of using kohl

- ❖ The best kohl is 'Iṣmid'. It improves the eyesight and grows the eyelashes¹.
- ❖ It is permissible to use stone-made kohl. For men to use black kohl with the intention of beauty is Makrūh. However, if they use it without the intention of beauty, it is not Makrūh².
- ❖ It is a Sunnaḥ to use kohl before going to sleep³.
- ❖ Here is a summary of three reported methods of using kohl:
 1. Sometimes, apply kohl to both the eyes thrice.
 2. At times, apply kohl thrice in the right eye and twice in the left one.
 3. And sometimes, apply kohl twice in both the eyes and at the end, use the same kohl-containing needle to apply kohl once more in both the eyes⁴.

Madanī pearls of applying oil to hair

- ❖ Recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before you apply oil to the hair.
- ❖ Hold the bottle with your right hand and pour the oil onto your left hand palm.
- ❖ Apply oil, first to the right eyebrow and then to the left, using the finger of your right hand.
- ❖ Then, apply oil to the right eyelashes and then to the left.
- ❖ Then recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and apply oil to your hair.

¹ Sunan-ut-Tirmiḏī, Kitāb-ul-Libās, vol. 3, pp. 293, Ḥadiṣ 1763

² Fatāwā Ḥindiyyah, Kitāb-ul-Karāhiyah, vol. 5, pp. 359

³ Al-Marja'-us-Sābiq, pp. 294

⁴ Sunnatayn aur Ādāb, pp. 58

Madani pearls of combing hair

- ❖ Recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ first.
- ❖ It is a Sunnah to comb hair with the right side¹.
- ❖ First comb the right eyebrow and then the left one.
- ❖ Now comb the right side hair and then the left side.

Manners of going to toilet

- ❖ First place your left foot in the toilet².
- ❖ Do not remove the pyjama etc. from the body until you are about to sit and do not uncover more portion of the body than required³.
- ❖ Do not urinate while standing as it is Makrūh⁴.
- ❖ It is Makrūh to urinate at a place where Wuḍū or Ghusl is made. It also causes satanic thoughts in one's mind⁵.
- ❖ The urine of an infant is unclean just like that of an adult⁶.
- ❖ It is Makrūh to do Istinjā [i.e. acquire cleanness] with the right hand⁷.
- ❖ It is not allowed to use paper for Istinjā even if nothing is written on it⁸.

¹ Ash-Shamāil-ul-Muhammadiyyah lit-Tirmizī, pp. 40, Ḥadīš 33

² Rad-dul-Muḥtār, Kitāb-uṭ-Ṭahārah, vol. 1, pp. 615

³ Al-Marja'-us-Sābiq

⁴ Fatāwā Ḥindiyyah, Kitāb-uṭ-Ṭahārah, vol. 1, pp. 50

⁵ Ad-Dur-rul-Mukhtār, Rad-dul-Muḥtār, vol. 1, pp. 613; Sunan Abū Dāwūd, vol. 1, pp. 44, Ḥadīš 27

⁶ Fatāwā Ḥindiyyah, vol. 1, pp. 46

⁷ Al-Marja'-us-Sābiq, vol. 1, pp. 50

⁸ Bahār-e-Sharī'at, vol. 1, pp. 611

Respect for Masjid

Dear children! Masjid is the house of Allah ﷺ. It is necessary for all of us to honour it.

- ❖ Your dress, mouth and body should all be clean and fragrant whenever you enter any Masjid.
- ❖ It is Ḥarām to enter the Masjid with foul-smelling clothes, body or mouth, or to take any other type of foul-smelling thing to the Masjid because foul-smelling things cause discomfort to angels.
- ❖ Make the intention of I'tikāf whenever you enter any Masjid. You will get reward as long as you stay there even if you recite nothing.
- ❖ Sleeping, eating, drinking water etc., doing Saḥarī and Ifṭār are not allowed in the Masjid provided you have not made the intention of I'tikāf.
- ❖ Laughing in the Masjid brings darkness in the grave¹. However, there is no harm in smiling if appropriate.
- ❖ To engage in Mubāḥ² conversation in the Masjid is Makrūḥ and eats [i.e. ruins] good deeds³.
- ❖ Do not throw any type of rubbish inside the Masjid. Even a very small particle (e.g. a splinter etc.) lying in the Masjid causes as much pain to the Masjid as a human feels pain when there is a small particle of something in his eye.

¹ Malfūzāt A'lā Ḥaḍrat, pp. 323

² An act for which, one neither gets Šawāb nor punishment.

³ Faṭḥ-ul-Qadīr, vol. 1, pp. 369

- ❖ If you want to take your shoes with you in the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet then wipe them off with something like a handkerchief before entering the Masjid¹.
- ❖ Running or stamping feet in the Masjid is not allowed².

Dear children! Honour the Masjid, avoid unnecessary conversation, jokes and gossips and protect your good deeds from being ruined because even permissible worldly conversation in the Masjid ruins the good deeds of a person.

Respect for Murshid

12 Madanī pearls of Murshid's respect*

1. Rights of one's Murshid are more than those of one's father.
2. A father has bodily relation, whereas the Murshid has spiritual relation.
3. It is impermissible for a disciple to do anything against the will of his Murshid.
4. It is not allowed to laugh in front of one's Murshid.
5. It is not allowed to talk without permission from the Murshid [when present in his court].
6. It is not allowed for a disciple to pay attention to anything else when present in the court of his Murshid.
7. It is not allowed for a disciple to sit where his Murshid sits even if the Murshid is not present.

¹ Jazb-ul-Qulūb, pp. 257

² Malfūzāt A'lā Ḥaḍrat, vol. 2, pp. 318

* Fatāwā Razawiyyah, vol. 26, pp. 563

8. It is Farḍ to treat the offspring of the Murshid with respect.
9. It is Farḍ to respect the bedding of the Murshid.
10. It is Farḍ to respect the doorstep of the Murshid's house.
11. A disciple should consider his life and wealth to be of his Murshid.
12. It is not allowed for a disciple to hide anything from his Murshid.

Respect for parents

Question 1: How should we treat our parents? What has Allah ﷻ ordered us?

Answer: Allah ﷻ has ordered us to treat our parents with kindness. Allah ﷻ has stated in Sūrah 'Ankabūt:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا ط

We have insisted on man to be kind towards parents.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūrah 'Ankabūt, verse 8)

Question 2: In the light of Aḥādīš, state the excellence in treating the parents with respect.

Answer: The Holy Prophet ﷺ has said: 'If a pious child looks at his parents with affection, Allah ﷻ records the reward of an accepted Hajj for him for every glance of his.'¹

Question 3: What Du'ā should we make regularly for our parents?

¹ Mishkāt-ul-Maṣābīḥ, vol. 2, pp. 209, Ḥadīš 4944

Answer: We should make this Du'a regularly for our parents:

رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ط

O my Rab (عَزَّوَجَلَّ)! Have mercy on them both, as they nourished me when I was young.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāīl, verse 24)

Question 4: How should we talk to our parents?

Answer: We should talk to our parents in a low voice with our gaze lowered. We should not talk loudly in their presence.

Question 5: How should we behave our parents?

Answer: We should instantly reply to them when they call us, listen to them attentively, carry out their orders and refrain from whatever they forbid us.

Question 6: What are our parents' favours to us?

Answer: There are countless favours of our parents to us. They provide us with food, clothing, education and other needs and take care of our health. Therefore, we should also treat them with great respect.

Respect for teachers

There is a very sacred relation between a teacher and a student. A student should consider his Islamic teacher to be greater in status than even his father because parents only protect their child from the troubles of the worldly life, whereas the Islamic teacher protects him from the difficulties of the afterlife and hellfire.

- ❖ Even if you have learnt only a single letter from a teacher, treat him with respect. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'One who teaches a single verse of the Holy Quran to someone, is his master¹.'

¹ Al-Mu'jam-ul-Kabīr, pp. 112, Ḥadīṣ 7528

- ❖ Honour your teacher even in his absence and do not sit at his seat.
- ❖ Do not get ahead of your teacher while walking with him.
- ❖ It is a cause of deprivation to lie to your teacher. Hence always speak the truth.
- ❖ Do not make an eye contact with the teacher. Instead, lower your gaze in his presence.
- ❖ Make Du'ā for your parents and teachers after every Ṣalāh.
- ❖ It is necessary for you to respect even those teachers of your institution who do not teach you.
- ❖ Refrain from being ungrateful towards the teacher as it is harmful and destructive. It even ruins the blessings of knowledge. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'One who has not thanked the people, has not thanked Allah عَزَّوَجَلَّ¹.'
- ❖ Do seek permission from the teacher every time you go out or come into the class.
- ❖ Follow the schedule prepared for you by the teacher, at Madrasah and at home. Recite your lesson to the teacher on time. This will cause him to make Du'ā for you from the bottom of his heart.
- ❖ The strictness of the teacher should be considered as a blessing. There is a famous saying: 'One who cannot tolerate the strictness of his teacher, has to face hardships in his life.'

¹ Sunan-ut-Tirmiẓī, vol. 3, pp. 384, Ḥadīṣ 1962

Good and Bad Deeds

Telling a lie

To say what has not taken place is called a lie. **مَعَآذَ اللّٰهِ عَزَّوَجَلَّ!** Lying has been so widespread in our society that it is no longer considered an evil. In such a situation, it is extremely difficult for children to avoid it. We should therefore instil hatred for lying into our children from an early age so that they would develop a habit of speaking the truth in every type of circumstances.

Punishment of lying

The Beloved and Blessed Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: When a person tells a lie, the angel goes a mile away due to its smell¹. Dear children! How detestable lying is! There are many other harms of lying.

A man once came to Prophet 'Īsā **عَلَيْهِ السَّلَام** and said, 'I wish to stay in your company so that I may acquire the knowledge of Sharī'ah. He **عَلَيْهِ السَّلَام** permitted the man to stay with him. During a journey, they reached a canal where he **عَلَيْهِ السَّلَام** said, 'Let's eat.' He **عَلَيْهِ السَّلَام** had three loaves of bread. After both of them had eaten one loaf of bread each, Prophet 'Īsā **عَلَيْهِ السَّلَام** went to drink water from the canal. In the meantime, the man hid the third loaf of bread. Having returned, he **عَلَيْهِ السَّلَام** asked, 'Where is the third loaf of bread?' The man told a lie, 'I do not know.' He **عَلَيْهِ السَّلَام** did not say anything. After a while, Prophet 'Īsā **عَلَيْهِ السَّلَام** said, 'Let's go ahead.'

On the way, they saw a deer with its two fawns. He **عَلَيْهِ السَّلَام** called one of the fawns that came to him. He **عَلَيْهِ السَّلَام** then slaughtered and roasted it and both of them ate it together. After they finished eating, he **عَلَيْهِ السَّلَام** collected the bones of the fawn and said, 'قُمْ بِإِذْنِ اللّٰهِ.' (i.e. *rise from the dead by the command of Allah عَزَّوَجَلَّ*.) In no time, the dead fawn stood up and returned to its mother. Thereafter, he **عَلَيْهِ السَّلَام**

¹ Sunan-ut-Tirmizī, Kitāb-ul-Bir-Waṣ-Ṣalāh, vol. 3, pp. 392

said to the man, 'I make you swear to Allah عَزَّوَجَلَّ Who has empowered me to show this miracle. Tell the truth, where is that third loaf of bread?' The man again replied, 'I do not know.' He عَلَيْهِ السَّلَام said, 'Let's move ahead.'

As they walked further, they reached a river where he عَلَيْهِ السَّلَام held that man's hand and continued to walk on the river water until they crossed the river and reached the other side. Thereafter, he عَلَيْهِ السَّلَام said to the man, 'I make you swear to Allah عَزَّوَجَلَّ Who has empowered me to show this miracle. Tell the truth, where is that third loaf of bread?' The man again replied, 'I do not know.' He عَلَيْهِ السَّلَام said, 'Let's go ahead.'

As they walked further, they reached a desert where Prophet 'Isā عَلَيْهِ السَّلَام piled up some sand and addressed it, 'O pile of sand, turn into gold by the command of Allah عَزَّوَجَلَّ.' It immediately turned into gold which he عَلَيْهِ السَّلَام divided into three parts and said, 'One part is mine, the other is yours and the third one is for the one who has taken the third loaf of bread.' Upon hearing this, the man immediately said, 'It was me who had taken the third loaf of bread.' Hearing this he عَلَيْهِ السَّلَام said, 'Take all this gold.'

After saying this, he عَلَيْهِ السَّلَام left the man behind. The man was very overjoyed to have got the huge amount of gold. Wrapping the gold into a shawl the man moved ahead. On the way, he came across two other men. As the two persons noticed that the man had gold, they intended to kill him but he managed to prevent them from doing so by suggesting that the gold be divided into three parts and distributed among them equally. This seemed to satisfy the other two men. He then said, 'One of us should go to the nearby city with a little gold and buy some food so that we would enjoy a luscious meal and distribute the gold afterwards.' Therefore, one of them went to the city and bought food but, overpowered by his greed, he poisoned the food so that the other two men would die and he would take all the gold. So he bought the poison and mixed it into the food.

On the other hand, the other two had already conspired to kill him as soon as he would return so that they would divide the gold between them equally. When he returned with food, they both murdered him brutally. After this, they happily ate

the food, which had already been poisoned. As a result, the two men also died writhing and the gold remained lying there.

When Prophet 'Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ returned along with his companions and came across the dead bodies, he عَلَيْهِ السَّلَامُ pointed to the gold and the bodies of the three men and said, 'See, this is the reality of the world. It is obligatory for you to stay away from it!'

Dear children! Did you see! Lying and love for worldly wealth ruined that person. Neither he got the wealth nor did he gain any other benefit. He even lost his life besides suffering the loss of his afterlife.

*Na mujh ko āzmā dunyā kā māl-o-zar 'aṭā kar kay
'Aṭā kar apnā gham aur chashm-e-giryān Yā Rasūlallāh*

*Please do not test me by bestowing worldly wealth upon me
Bless me with devotion to you and with weeping eyes, Yā Rasūlallāh*

Other harms of lying

Sayyidunā Bakr Bin 'Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that there was a naive person who used to visit the royal courts and advise the kings. Pleased, the kings would give him rewards and encourage him.

He once went to the court of a king and expressed the wish of giving a piece of advice. The king allowed him to sit on a chair in front of him and asked him to speak. The person said: 'Return the favour if someone has done you a favour and the one who has done you harm will ultimately face its consequences without you doing him any harm.' Pleased by hearing this, the king showered him with rewards. Seeing this, a courtier got jealous of the status given by the king to him, an ordinary man. Overcome with jealousy, he went to the king and lied to him in a flattering manner: Your Majesty! Though this person has given you a good advice, he hates you and says that the king has a bad breath. Listening to this, the king asked,

¹ Ithāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 835

‘Do you have any proof that he says so?’ The jealous person replied, ‘Your Majesty! If you have any doubt about it, please call him and ask him to get closer to you. When closer, he will put his hand over his nose because of the smell of your mouth.’ Listening to this, the king said, ‘I will not make any decision unless I have personally enquired about this matter.’

Leaving the royal court, the jealous man went to the house of the naive person and invited him to his home for a meal. The naive person accepted the invitation and went to his house. The meal served by the jealous man had excessive garlic in it.

As a result of eating the excessive garlic-mixed meal, the naive person had a bad breath. Anyway, he returned home. In a short while, a messenger from the king came and informed him that the king had called him right away. Therefore, he reached the royal court with the messenger. Allowing him to sit on a chair in front of him, the king asked him to repeat the same piece of advice he gave to him yesterday. He said: ‘Return the favour if someone has done you a favour and the one who has done you harm will ultimately face its consequences without you doing him any harm.’ Thereafter, the king asked him to get closer. As he got closer to the king, he put his hand over his mouth so that the king would not get disgusted by the smell of his mouth. Seeing this, the king thought to himself that his courtier had told him the truth. The king developed a bad suspicion about him and decided to punish him severely without bothering to carry out any further investigation. The king wrote a letter to a governor. The letter had the following order in it: ‘As soon as this person comes to you with my letter, slaughter him and send to me his skin filled with husk.’ Then, sealing the letter and handing it over to the naive person, the king asked him to go to the governor of so-and-so city.

It was a habit of the king that he would send a person with his sealed letter to the governor of any city so that the letter-carrying person would be given rewards. The king had never written a letter for punishing anyone. It was for the first time that he had done so.

When the naive person came out of the royal court, the jealous person was already waiting for him with bated breath. Approaching him, the jealous person asked

him as to what happened and where he was going to. He replied, 'When I gave the same advice to the king, he gave me a sealed letter and asked me to go to so-and-so governor. I am now going to meet the same governor.' The jealous person said: 'Brother! Let me deliver this letter to the governor.' The naive person handed over the letter to him. The jealous person headed merrily for the governor house. He was under the impression that he had deceived the naive person and would now receive rewards and presents from the governor but he was unaware that he was actually going to meet his doom.

After he got to the governor house, he respectfully handed over the letter to the governor. Reading the letter, the governor asked: 'Do you know what order the king has given to me via this letter?' He replied: 'Your Excellency! The king must have ordered you to give me gifts.' The governor said: O unwise person! He has ordered me to slaughter you as soon as you reach here and send your skin filled with husk to him.' Startled by hearing this, the jealous person said: 'I swear by Allah عَزَّوَجَلَّ! The king has not issued this order for me, but for so-and-so person. You may inquire about it by sending a messenger to the king.' Turning a deaf ear to his plea, the governor said, 'We do not need to inquire about it. We are bound to do as ordered by the king as the letter contains his stamp.' The governor therefore ordered the executioner to slaughter the (jealous) person, to remove his skin and to fill husk in it. Then his dead body was sent to the king.

The next day, the naive person visited the royal court as usual and repeated the same advice while standing in front of the king: 'Return the favour if someone has done you a favour and the one who has done you harm will ultimately face its consequences without you doing him any harm'. Upon seeing him alive, the king asked, 'What about the letter I gave to you?' He replied, 'I met that (jealous) person on my way to the governor house. He asked me to give him the letter, so I handed him the letter which he took to the governor.' The king said, 'He had told me that you think I have a bad breath. Is it true?' He replied, 'Your Majesty! I have never had such opinion about you.' The king asked: 'Why did you place your hand onto your mouth when you got closer to me yesterday?' He replied, 'Your Majesty! Before I came to your royal court, I had gone to his house because he had invited

me to a meal and had added a large amount of garlic in it. Hence I had got a bad breath due to eating that excessive garlic-mixed meal. As I did not want you to feel uncomfortable because of the smell of my mouth I placed my hand on it.’

Hearing this, the king said, ‘O fortunate person! The advice you give to me is a truth. That jealous person told a lie to get you punished but was hoisted by his own petard, meeting his doom. O pious person! Sit in front of me and repeat the same advice.’ Hence he sat in front of the king and said, ‘Return the favour if someone has done you a favour and the one who has done you harm will ultimately face its consequences without you doing him any harm’.

Dear children!

- ❖ One who favours someone enjoys favours from others, and one who means harm, is harmed by others.
- ❖ One who tries to ruin others by telling lies is ruined himself.
- ❖ A good deed has a good result and a bad deed has a bad consequence.
- ❖ As you sow, so shall you reap!

May Allah ﷻ save us from the disease of telling lies!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Daykhay hayn yeh din apnī hī ghaflat kī badawlat

Sach hay kay buray kām kā anjām burā hay

Our own heedlessness has led us to a pit deep

It's true that as you sow, so shall you reap

Allah ﷻ has stated in the Glorious Quran:

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهُ

But in fact We hurl the truth upon falsehood, so it scatters its brains.

[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūrah Al-Anbiyā, verse 18)

Blessings of truthfulness

Dear children! A Madanī child once said to his mother: ‘O my beloved mother! For the pleasure of Allah ﷻ, please allow me to dedicate my life to the path of Allah so that I could acquire knowledge and be blessed with the company of the pious people of Baghdad.’ Preferring the will and pleasure of Allah ﷻ, his mother agreed and arranged provisions for her young traveller of the path of Allah. Sewing an inside pocket in the Kamīz [i.e. a type of long, loose and full-sleeved shirt] of her beloved son, she hid forty dinars in it. Before his departure, she made him promise that he would always tell the truth in every circumstance. Then, seeing him off for the pleasure of Allah ﷻ, this noble mother said: ‘Go! I have allowed you to dedicate your life to the path of Allah ﷻ. Now I will not see your face before the Day of Judgement.’

Therefore, this young and enthusiastic seeker of Islamic knowledge with a deep-rooted love for Auliya ﷺ left for Baghdad along with a caravan. On the way to Baghdad, the caravan was intercepted by sixty robbers who started snatching valuables from the travellers of the caravan. They plundered everyone but no robber asked this Madanī child for anything because he seemed to be having nothing. Then a robber asked carelessly while passing by him: ‘O boy! Do you also have anything?’ The Madanī child replied fearlessly: ‘Yes! I have forty dinars.’ The robber considered it a joke and moved forward. After a short while, another robber asked the same question while passing by the Madanī child, and was given the same reply. Both robbers informed their chief that there was a fearless child in the caravan who was joking even in this situation.

Calling the Madanī child, the chief asked him about the dinars. The child gave the same reply as before. The chief frisked him and really found forty dinars hidden in an inside pocket of his Kamīz. All the people were amazed to see the truthfulness of the Madanī child. When asked about the reason for telling the truth even in this situation, the Madanī child replied, ‘Before I departed, my mother had made me promise to tell the truth in every circumstance, and never to tell a lie. I cannot break the promise I have made to my mother.’ Listening to this, the chief of

robbers burst into tears and said, ‘Alas! This Madanī child has sincerely fulfilled the promise he has made to his mother but I have been going against the promises for years I have made to Allah **عَزَّوَجَلَّ**.’

Impressed by the sincerity and piety of this young traveller of the path of Allah, the chief of robbers repented of his sins. His fellows also repented and said, ‘O chief! You were our leader when we were robbers, now you will also lead us to the path of righteousness¹.’

Dear children! Do you know the name of this young traveller of the path of Allah? He was none other than our beloved Murshid, Sayyidunā Ghauṣ-e-A’ẓam, Shaykh ‘Abdul Qādir Jilānī **مُحَمَّدٌ سَيِّدُ السُّوَرَانِي**. In the very beginning of the journey of this young traveller of the path of Allah, sixty robbers repented of their sins. All this is the blessing of fulfilling the promise he had made to his mother.

Just think for a while! How elevated rank one can attain by fulfilling the promise he has made to Allah **عَزَّوَجَلَّ**! By the blessings of his truthfulness, piety and sacrifices in the path of Allah, our Ghauṣ-e-A’ẓam **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ** became very famous and inspired millions of such people to tread the right path who had deviated from it. Today everyone acknowledges him as a great Walī and honours him from the bottom of his heart.*

Telling lies causes Allah’s displeasure

Dear children! A serious harm of telling lies is that it causes the displeasure of Allah **عَزَّوَجَلَّ**, as is stated in the Glorious Quran:

Curse of Allah (عَزَّوَجَلَّ) upon the liars.

لَعْنَتَ اللَّهِ عَلَى الْكٰذِبِيْنَ

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Āl-e-‘Imrān, verse 61)

¹ Bahjat-ul-Asrār, pp. 167

A person once related his incident to Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي: O Abū Sa'īd! I disobeyed Allah عَزَّوَجَلَّ, so He made me suffer a disease. I prayed for its cure, so He granted me the cure. I disobeyed Him again, so He made me suffer the disease again. I repented of my sins praying for the cure and was granted the cure by Allah عَزَّوَجَلَّ once again. I kept on committing sins in the same way and He kept on forgiving me. When I fell ill the fifth time, I asked forgiveness for my sins from Allah عَزَّوَجَلَّ and prayed for the cure but this time I heard a voice from a corner of my house from an unseen source, 'Your prayers and supplications are not acceptable. We tested you several times but found you a liar each time¹.'

Telling lies is a sign of hypocrisy

The Holy Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'There are three signs of a hypocrite:

1. He tells a lie when he speaks.
2. He does not fulfil his promise.
3. He is dishonest when entrusted with the task to look after someone's possessions.

Even if he offers Ṣalāh, keeps fasts and thinks that he is a Muslim².

Muftī Aḥmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated: 'Telling lies is the root of all sins³.'

True servant

There are three signs of a true servant: (1) To abide by the commandments of Shari'ah (2) To remain pleased with predestination, and distribution of favours as done by Allah عَزَّوَجَلَّ (3) To sacrifice the desire of Nafs for the pleasure of Allah عَزَّوَجَلَّ.

(Bayiyyat ko Waṣiyyat, pp. 37)

¹ 'Uyūn-ul-Ḥikāyāt, vol. 2, pp. 23 Mulakhkhaṣan

² Ṣaḥīḥ Muslim, pp. 50, Ḥadiṣ 59

³ Mirāt-ul-Manājīḥ, vol. 6, pp. 447

Punishment of name-calling

Allah ﷻ has said in the Holy Quran:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ﴿١﴾ الَّذِينَ هُمْ فِي صَلَاتِهِمْ خَاشِعُونَ ﴿٢﴾ وَالَّذِينَ هُمْ عَنِ اللَّغْوِ مُعْرِضُونَ ﴿٣﴾

Successful indeed are the believers. Those, who humbly cry in their prayers. And who do not incline towards indecent matters.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah Al-Mūminūn, verse 1-3)

Dear children! Did you notice that Allah ﷻ likes people who speak decently and dislikes those who use foul language! Unfortunately, name-calling and filthy talking have been quite common these days. Children, adults, men and women all seem to have been involved in this bad deed. Some people even start their talking with name-calling!

Alas! It seems that people's conscience does not prick them at all when they call each other names laughingly. Similarly, name-calling in anger is also very common. In short, people these days call each other names in anger and in joke.

Dear children! Name-calling is a bad habit. Will anyone of you dare to call anyone names in the presence of your parents, Murshid, teacher or any other respectable person? Certainly not! Just think for a while! Allah ﷻ, the most revered and respected, is watching us and listening to us all the time. He is closer to us than even our jugular vein. Why don't we realize it when calling anyone names and using filthy language!

Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي would speak less and would give the following advice to his friends: 'Ponder over what you are having written in your books of deeds which will be presented before Allah ﷻ. How objectionable is the person

who uses foul language. If you use improper words when writing to your friend, this will be considered your indecency. Now ponder what your attitude towards Allah عَزَّوَجَلَّ is.’

Dear children! When calling anyone names, we do not realise that angels are writing each and every word we speak. How painful it would be for angels to write name-calling and filthy words. Sayyidunā Imām Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: ‘It is extremely surprising that man uses filthy language, whereas he is accompanied by Kirāman Kātibīn. His tongue is their pen and his saliva is their ink¹.’

Dear children! Seek refuge from the wrath of Allah عَزَّوَجَلَّ and refrain from all those deeds that cause His displeasure. Always talk about good things, as the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Certainly, sometimes a person inattentively speaks a word that Allah عَزَّوَجَلَّ likes. Allah عَزَّوَجَلَّ raises his ranks because of this. And certainly, sometimes a person inattentively speaks a word that Allah عَزَّوَجَلَّ dislikes, and the person continues to fall in Hell because of this².’

Dear children! We should keep our tongue in control, avoiding name-calling and filthy talking so that we may attain absolution in our afterlife. Sayyidunā ‘Uqbaḥ Bin ‘Āmir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that he once humbly asked the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as to what absolution is. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘Keep your tongue in control, your home should be sufficient for you (i.e. do not go out of your home unnecessarily) and cry over your mistakes³.’

¹ Tanbīḥ-ul-Mughtarīn, pp. 190

² Mishkāt-ul-Maṣābīḥ, vol. 2, pp. 189, Ḥadīṣ 4813

³ Sunan-ut-Tirmizī, vol. 4, pp. 182, Ḥadīṣ 2414

Dear children! Let's now learn some Shar'ī rulings regarding name-calling.

Question 1: Does Allah عَزَّوَجَلَّ dislike the person who calls anyone names?

Answer: Yes. Allah عَزَّوَجَلَّ dislikes the person who calls anyone names and sees him as His enemy.

Question 2: What has the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated about the person who calls anyone names?

Answer: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Paradise is Ḥarām for the person who uses filthy language (i.e. name-calling and dirty words)¹.'

Question 3: How did our pious predecessors use to treat the person calling them names?

Answer: If anyone called our pious predecessors names, they would not get angry but rather they would make Du'ā for him and treat him kindly.

Dear children! Unfortunately, we seem to have deviated from the path our pious predecessors trod. These days, if anyone speaks ill of us, we turn furious, using rude language and sometimes even ending up quarrelling. If only, for the sake of our pious predecessors, we would become well-mannered, giving up the habit of being angry for any personal reason and adopting kindness. It is rightly said:

Ĥay falāḥ-o-kāmrānī narmī-o-āsānī mayn

Ĥar banā kām bigař jātā ḥay nādānī mayn

*It's true that success lies in kindness
Ease turns into hardship because of harshness*

¹ Mawsū'ah Al-Imām Ibn Abid Dunyā, vol. 7, pp. 204, Ḥadīš 325

Question 4: What is the Shar'ī ruling of name-calling?

Answer: Name-calling is impermissible and a sin.

Question 5: How is it to call anyone names during a quarrel or fight?

Answer: To call anyone names during a quarrel or fight is a sign of hypocrisy.

Question 6: When quarrelling, some children curse each other, what is the ruling about it?

Answer: Quarrelling and fighting are very evil deeds. As for cursing a Muslim, it is impermissible and a sin to do so. It is stated in a Ḥadīṣ: To curse a Muslim is like killing him¹.

Question 7: Does the heart become hard because of name-calling and filthy talking?

Answer: Yes. Name-calling and filthy talking harden the heart and cause laziness to the body. It also brings deprivation in sustenance.

Question 8: Some people speak ill of the era, what is the ruling for it?

Answer: To speak ill of the era is like speaking ill of Allah ﷻ. Therefore, one should not speak ill of the era.

Blessings of acting upon knowledge

The Holy Prophet ﷺ has stated: مَنْ عَمِلَ بِمَا عَلِمَ وَرَزَقَهُ اللَّهُ عِلْمًا مَا لَمْ يَعْلَمْ

One who acts upon his knowledge will be given such knowledge by Allah ﷻ that he did not have before. (*Hilya-tul-Auliya*, vol. 10, pp. 13, Raqm 1455;

Aḥmad Bin Abil Ḥawārī, vol. 10, pp. 13, Ḥadīṣ 14320)

¹ Al-Mu'jam-ul-Kabīr, vol. 2, pp. 73, Ḥadīṣ 1330

Na'at

Qismat Mayrī Chamkāiye

*Qismat mayrī chamkāiye, chamkāiye Āqā
Mujh ko bhī dar-e-pāk pay bulwāiye Āqā
Sīnay mayn ho Ka'bah to basay dil mayn Madīnah
Ānkhaun mayn mayrī ap samā jāiye Āqā
Baytāb hūn baychaīn hūn dīdār kī khāṭir
Taṛpāyaīn na ab khuwāb mayn ā jāiye Āqā
Har samt say āfāt-o-baliyyāt nay ghayrā
Majbūr kī imdād ko ab āiye Āqā
Sakrāt kā 'ālam hay Shaḥā dam hay labaun per
Tashrīf sirhānay mayray ab lāiye Āqā
Waḥshat hay andḥayrā hay mayrī qabr kay ander
Ā kar zarā roshan isay farmāiye Āqā
Mujrim ko liye jātay hayn ab sū-ay Jahānnam
Lillāh! Shafā'at mayrī farmāiye Āqā
'Aṭṭār per ho baḥr-e-Razā itnī 'ināyat
Wīrāna-e-dil ā kay basā jāiye Āqā*

Holy Islamic Months

1. Muḥarram-ul-Ḥarām

Muḥarram-ul-Ḥarām is the first month of the Islamic calendar and has many sacred links with it. The 10th day of this month is referred to as ‘day of ‘Āshūrāḥ’. This is the day when the grandson of Rasūl Sayyidunā Imām Ḥusayn رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred. He along with his companions was martyred on 10 Muḥarram-ul-Ḥarām in 61 A.H. in the plains of Karbala. Devotees of Rasūl hold Ijtimā’-e-Ẓikr-o-Na’at and arrange for Niyāz, etc. throughout the world for the Īṣāl-e-Šawāb of Sayyidunā Imām Ḥusayn رَضِيَ اللهُ تَعَالَى عَنْهُ.

2. Šafar-ul-Muẓaffar

On 25th Šafar-ul-Muẓaffar, devotees of Rasūl solemnize the ‘Urs of A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ with reverence throughout the world. Furthermore, the ‘Urs of Sayyidunā Mujaddid Alf Šānī مُحَمَّدٌ سَيِّدُهُ الْمُؤْتَرَانِي is solemnized on 28th Šafar-ul-Muẓaffar.

3. Rabī’-ul-Awwal (Rabī’-un-Nūr)

اَللّٰهُمَّ لِيْلَهُ عَدُوٌّ جَلِيْلٌ! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came into the world on the 12th of Rabī’-un-Nūr. Devotees of Rasūl throughout the world take part in the Madanī procession on this day and attend the Milād Ijtimā’ at 12th night, welcoming the Šubḥ-e-Baḥāran at the time of Šubḥ-e-Šādiq with tearful eyes.

4. Rabī’-uṣ-Šānī (Rabī’-ul-Ghauš)

This sacred month has a link with his Excellency Ghauš-e-A’zam Sayyidunā ‘Abdul Qādir Jilānī رَضِيَ اللهُ تَعَالَى عَنْهُ. At the 11th night of this month, devotees of Rasūl arrange for Niyāz and Īṣāl-e-Šawāb for Sayyidunā Ghauš-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. The blessed shrine of Sayyidunā Ghauš-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ is situated in Baghdad, Iraq.

5. Jumādal Aūlā

Devotees of Rasūl reverently solemnize the ‘Urs of Sayyidunā Shāh Rukn ‘Ālam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمُ and that of the beloved son of A’lā Ḥaḍrat Sayyidunā Ḥamid Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْحَيَّان on 7 and 17 Jumādal Aūlā respectively.

6. Jumādal Ukhrā

The greatest devotee of Rasūl, Amīr-ul-Mūminīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed away on 22nd Jumādal Ukhrā. Devotees of Rasūl make a lot of Iṣāl-e-Ṣawāb in his commemoration.

7. Rajab-ul-Murajjab

At the 27th night of Rajab-ul-Murajjab, our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ visited the skies and beheld his Rab عَزَّوَجَلَّ with his own eyes. This is a very sacred night and is called ‘Shab-e-Mi’rāj (the Night of Ascension)’.

8. Sha’bān-ul-Mu’azzam

The Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated regarding the month of Sha’bān-ul-Mu’azzam, ‘Sha’bān is my month.’ The 15th night of this holy month is called Shab-e-Barā-at. At this night, Allah عَزَّوَجَلَّ reveals a specific attribute, forgives those who repent and have mercy on those who seek mercy. Therefore, we should refrain from fireworks and other Ḥarām acts at this night and try to please Allah عَزَّوَجَلَّ by worshipping Him in abundance.

9. Ramadan-ul-Mubārak

Ramadan is called the month of Allah عَزَّوَجَلَّ. Muslims keep fasts in this month. It is a great bounty of Allah عَزَّوَجَلَّ that He عَزَّوَجَلَّ has granted us a tremendous gift in the form of Ramadan, whose every moment is full of mercy. The reward of good

deeds is multiplied many times in this month. The reward of a Nafil act is equivalent to that of a Farḍ one, while the reward of a Farḍ act is multiplied 70 times. In this month, even the sleep of a fasting person is considered an act of worship.

10. Shawwal-ul-Mukarram

On 1st Shawwal-ul-Mukarram, devotees of Rasūl celebrate Eid throughout the world. This is a very blessed day. We should therefore spend this day worshipping Allah ﷻ instead of wasting it in heedless activities.

11. Żul-Qa'da-til-Ḥarām

On 20th Żul-Qa'da-til-Ḥarām, devotees of Rasūl fervently solemnize the 'Urs of Sayyidunā 'Abdullāh Shāh Ghāzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Bāb-ul-Madīnaḥ, Karachi. On 29th day of this month, the rites of the 'Urs of the father of A'lā Ḥaḍrat Sayyidunā Maulānā Naqī 'Alī Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ are performed throughout the world.

12. Żul-Ḥijja-til-Ḥarām

On 10th Żul-Ḥijja-til-Ḥarām, Eid-ul-Aḍḥā is celebrated with a religious fervour and enthusiasm. Devotees of Rasūl also perform Qurbānī [slaughter of animals] on this occasion. Moreover, Hajj, an important Islamic obligation, is also performed in the same month.

Dawat-e-Islami

Founder of Dawat-e-Islami: Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

In the sinful era of the 15th century, most of the Muslims have drowned into the sea of sins, drifting away from Islamic teachings. Masājid are empty but the places where sins are committed are crowded. In such crucial circumstances, Allah عَزَّوَجَلَّ chose a perfect Walī of Him for the reform of the miserable Ummah of His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This pious and great man is globally known as Amīr-e-Aḥl-e-Sunnat.

Some aspects of the life of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

Question 1: What is the name of Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ؟

Answer: Amīr-e-Ahl-e-Sunnat's first name is Muhammad and his well-known name is Ilyas. His Kunyah is Abū Bilāl and pseudonym is 'Aṭṭār. His full name is Abū Bilāl Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

Question 2: When, where and on which day was Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ born?

Answer: Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was born on a Wednesday on 26th Ramadan-ul-Mubārak 1369 A.H. (12 July, 1950) a little while before the time of Ṣalāt-ul-Maghrib in Bāb-ul-Madīnah (Karachi), a famous city of Pakistan.

Question 3: What is the name of the father of Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ؟

Answer: The name of the father of Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ is Ḥājī ‘Abdur Raḥmān Qādirī عَلَیْهِ رَحْمَةُ اللّٰهِ الْقَوِی who was a very pious person.

Question 4: What is the name of the mother of Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ؟

Answer: The name of the mother of Amīr-e-Aḥl-e-Sunnat is Amīnāḥ رَحْمَةُ اللّٰهِ تَعَالٰی عَلَیْهَا who was a very pious lady.

Question 5: Which glorious Madanī movement was founded by Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ for the sole aim of reforming the Muslim Ummah?

Answer: Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ has founded ‘Dawat-e-Islami – a global & non-political movement of the Quran and Sunnah’ and has devoted his entire life to its development.

Question 6: Which Madanī aim has Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ set out to us?

Answer: Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat دامت برکاتہم العالیہ has set out to us the Madanī aim, ‘I must strive to reform myself and the people of the entire world, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.’

Manqabat ‘Aṭṭār

Sunnat ko p̄haylāyā ḥay Amīr-e-Aḥl-e-Sunnat nay

Bid’at ko mitāyā ḥay Amīr-e-Aḥl-e-Sunnat nay

*Ḥazāraun gumrāḥaun ko wa’z-o-taḥrīr say apnī
Rāḥ-e-Jannat dikhāyā ḥay Amīr-e-Aḥl-e-Sunnat nay*

Karā kar baḥut say Kuffār-o-Fujjār say taubaḥ

Jahānnam say bachāyā ḥay Amīr-e-Aḥl-e-Sunnat nay

*Ḥazāraun ‘āshiqān-e-London-o-Paris ko dīwānaḥ
Madīnay kā banāyā ḥay Amīr-e-Aḥl-e-Sunnat nay*

Lākḥaun fashionable cheḥron ko dārḥī aur saron ko bhī

‘Imāmaḥ say sajāyā ḥay Amīr-e-Aḥl-e-Sunnat nay

*Woḥ Fayzān-e-Madīnaḥ rāt din taqsīm kartā ḥay
Jisay markaz banāyā ḥay Amīr-e-Aḥl-e-Sunnat nay*

Baḥut maḥnat lagan say apnay piyāray Dīn kā dankā

Dunyā mayn bajāyā ḥay Amīr-e-Aḥl-e-Sunnat nay

*Ilāḥī p̄hūltā p̄hāltā raḥay roz-e-Maḥshar tak yeḥ
Gulistān jo lagāyā ḥay Amīr-e-Aḥl-e-Sunnat nay*

Is nākāraḥ ‘Āez ko khulūṣ apnay kī sham’a kā

Parwānaḥ banāyā ḥay Amīr-e-Aḥl-e-Sunnat nay

Invocations

1. **يَا قَادِرُ** Whoever makes a habit of reciting **يَا قَادِرُ** whilst washing every part of the body during Wuḍū; his enemy will not be able to abduct him, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
2. **يَا مُبِيْتٌ** Whoever recites **يَا مُبِيْتٌ** 7 times every day and makes Dam [i.e. blows] on himself, will remain protected from magic, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
3. **يَا مَا جِدُ** Whoever recites **يَا مَا جِدُ** 10 times, makes Dam onto a beverage etc. and then drinks it, will not become ill, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
4. **يَا وَاجِدُ** Whoever recites **يَا وَاجِدُ** at the time of eating every morsel, the food will become Nūr (light) for him in his stomach and it will remove disease, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



Ṣalāt Razawiyyah

صَلَّى اللهُ عَلَى النَّبِيِّ الْأُمِّيِّ وَإِلَيْهِ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ صَلَوةٌ وَسَلَامًا عَلَيْكَ يَا رَسُولَ اللهِ

To recite this Ṣalāt-‘Alan-Nabī 100 times after every Ṣalāh especially after Ṣalāt-ul-Jumu‘ah, whilst facing the direction of Madīna-tul-Munawwarah, is a means of acquiring countless blessings and virtues¹.

(In Pakistan and India, when facing towards the direction of the Ka’bah, the face is also directed towards Madīna-tul-Munawwarah.)

¹ Al-Wazīfa-tul-Karīmah, pp. 40

Manqabat Ghauš-e-A'zam

*Yā Ghauš! Bulāo mujhay Baghdad bulāo
Baghdad bulā kar mujhay jalwaḥ bhī dikhāo
Dunyā kī maḥabbat say mayrī jān churāo
Dīwānaḥ mujhay Shāḥ-e-Madīnaḥ kā banāo
Chamkā do sitāraḥ mayrī taqdīr kā Murshid
Madfan ko Madīnay mayn jagaḥ mujḥ ko dilāo
Nayyā mayrī manjdḥār mayn Sarkār pḥansī ḥay
Imdād ko āo mayrī imdād ko āo
Ḥaun baḥr-e-‘Alī mushkilayn āsān ḥamārī
‘Āfāt-o-baliyyāt say Yā Ghauš! Bachāo
Yā Pīr! Mayn ‘iṣyān kay samundar mayn ḥūn ghalṭān
Lillāḥ! Gunāḥaun kī tabāḥī say bachāo
Achḥon kay kharīdār to ḥar jā pay ḥayn Murshid
Badkār kaḥān jāyen jo tum bhī na nibḥāo
Aḥkā-m-e-Sharī’at raḥayn malḥūz ḥamayshaḥ
Murshid mujhay Sunnat kā bhī pāband banāo
‘Aṭṭār ko ḥar aik nay dḥutkār diyā ḥay
Yā Ghauš! Isay dāman-e-raḥmat mayn chūpāo*

Yā Rab-e-Muhammad Mayrī Taqdīr Jagā Day*

*Yā Rab-e-Muhammad! Mayrī taqdīr jagā day
Şahrā-e-Madīnaḥ mujḥay ānkḥaun say dikhā day*

*Pīchā mayrā duniyā kī maḥabbat say chūṛā day
Yā Rab! Mujḥay dīwānaḥ Madīnay kā banā day*

*Rotā ḥuwā jis dam mayn dar-e-yār pay poḥanchū"
Us waqt mujḥay jalwaḥ-e-Maḥbūb dikhā day*

*Dil 'ishq-e-Muhammad mayn taṛaptā raḥay ḥar dam
Sīnay ko Madīnaḥ mayray Allah banā day*

*Beḥtī raḥay ḥar waqt jo Sarkār kay gham mayn
Rotī ḥūī woḥ ānkḥ mujḥay mayray Khudā day*

*Īmān pay day maut Madīnay kī galī mayn
Madfan mayrā Maḥbūb kay qadmon mayn banā day*

* Wasāil-e-Bakhshish, pp. 58

*Ĥo baĥr-e-Ziyā naẓar-e-karam sū-ay gunāĥgār
Jannat mayn pařawsī mujĥay Āqā kā banā day*

*Daytā ĥūn tujĥay wāsitaĥ mayn piyāray Nabī kā
Ummat ko Khudāyā rāĥ-e-Sunnat pay chalā day*

*‘Ařĥār say Maĥbūb kī Sunnat kī lay khidmat
Ďankā yeĥ tayray Ďīn kā dunyā mayn bajā day*

*Allah milay Hajj kī isī sāl sa’adat
‘Ařĥār ko pĥir rawza-e-Maĥbūb dikĥā day*

Ṣalāt-o-Salām*

Tājdār-e-Ḥaram ay Shaḥanshāḥ-e-Dīn

Tum pay ḥar dam karoṛon Durūd-o-Salām

Ḥo nigāḥ-e-karam mujḥ pay Sultan-e-Dīn

Tum pay ḥar dam karoṛon Durūd-o-Salām

Dūr reḥ kar na dam tūt jāye kaḥīn

Kāsh Ṭaybaḥ mayn ay mayray Māḥ-e-Mubīn

Dafn ḥonay ko mil jāye daw-gaz zamīn

Tum pay ḥar dam karoṛon Durūd-o-Salām

Koī ḥusn-e-‘amal pās mayray naḥīn

Pḥans na jāūn qiyāmat mayn Maulā kaḥīn

Ay Shaḥī’-e-Umam! Lāj rakḥnā tumḥīn

Tum pay ḥar dam karoṛon Durūd-o-Salām

Dauno ‘ālam mayn koī tum sā naḥīn

Sab ḥasīno say baḥḥ kar tum ḥo ḥasīn

Qāsīm rizq Rabb-ul-‘Ulā ḥo tumḥīn

Tum pay ḥar dam karoṛon Durūd-o-Salām

* Wasāil-e-Bakhshish, pp. 586-587

Fikr-e-Ummat mayn rāton ko rotay raḥay
‘Āṣiyaun kay gunāḥaun ko dḥotay raḥay

Tum pay qurbān jāūn mayray Maḥ-Jabīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

Pḥūl raḥmat kay ḥer dam lutātay raḥay
Yān gharībon kī bigṛī banātay raḥay

Ḥawz-e-Kawšar pay na bhūl jānā kaḥīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

Zulm Kuffār kay ḥans kay seḥtay raḥay
Pḥir bhī ḥar ān ḥaq bāt keḥtay raḥay

Kitnī maḥnat say kī tum nay tablīgh-e-Dīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

Maut kay waqt kar do nigāḥ-e-karam
Kāsh! Is shān say yeḥ nikal jāye dam

Sang-e-dar per tumḥāray ḥo mayrī jabīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

Ab Madīnay mayn ḥam ko bulā lī-jīye
Aur sīnaḥ Madīnaḥ banā dī-jīye

Az-paye Ghauš-e-A’zam Imām-e-Mubīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

'Ishq say tayray ma'mūr sīnaḥ raḥay
Lab pay ḥar dam Madīnaḥ Madīnaḥ raḥay

Bas mayn dīwānaḥ ban jāūn Sultan-e-Dīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

Dūr ḥo jāyain duniyā kay ranj-o-alam
Ḥo 'aṭā apnā gham dī-jiye chashm-e-nam

Māl-o-dawlat kī koī tamannaḥ naḥīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

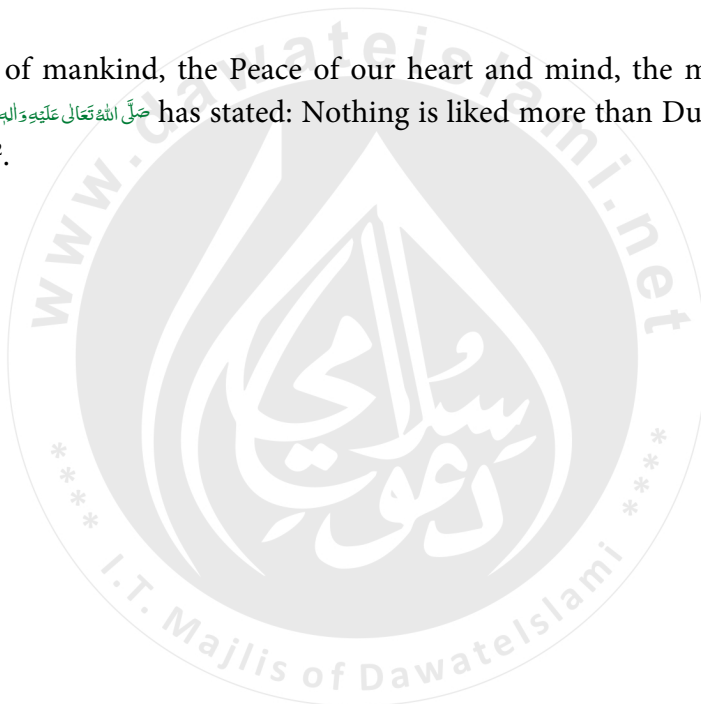
Ab bulā lo Madīnay mayn 'Aṭṭār ko
Apnay qadmon mayn rakḥ lo gunāḥgār ko

Koī is kay siwā ārzū ḥī naḥīn
Tum pay ḥar dam karoḥon Durūd-o-Salām

Madanī pearls of making Du'ā

Dear children! To make Du'ā is a great privilege. At many places, the Holy Quran and blessed Aḥādīš have encouraged us to make Du'ā. It is stated in a Ḥadīš: Should I not tell you the thing that would protect you from enemy and would increase your sustenance! Keep making Du'ā to Allah عَزَّوَجَلَّ day and night as Du'ā is a weapon of a Muslim¹.

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Nothing is liked more than Du'ā in the court of Allah عَزَّوَجَلَّ².



¹ Musnad Abi Ya'lā, vol. 2, pp. 201, Ḥadīš 1806

² Sunan-ut-Tirmizī, Kitāb-ud-Da'wāt, vol. 5, pp. 243, Ḥadīš 3381

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Transliteration Chart

Arabic/Urdu Letter	Latin Equivalent	Example	Transliteration
ء	A/a	أَمِير	Amīr
ا	A/a	اَللّٰهُ	Allāh
ب	B/b	بَيْتُ اللّٰهِ	Baytullāh
پ	P/p	پَنج تَن پَاک	Panj Tan Pāk
ت	T/t	تَسْبِيح	Tasbīh
ٹ	Ṭ/ṭ	تَمَاتَر	Ṭamāṭar
ث	Š/š	ثَمَر	Šamar
ج	J/j	جَنَّت	Jannat
چ	Ch/ch	چَادَر	Chādar
ح	Ḥ/ḥ	حَدِيث	Ḥadiš
خ	Kh/kh	خَالِق	Khāliq
د	D/d	دَا تَا	Dātā
ڈ	Ḍ/ḍ	دُنْكَا	Ḍankā
ذ	Ḍ/ḍ	ذَخِيْرَه	Ḍakhīrah
ر	R/r	رَا زِق	Rāziq
ڑ	Ř/ř	پَهَاڑ	Paḥāř
ز	Z/z	زَمْزَم	Zamzam
ژ	X/x	زَالَه	Xālāh
س	S/s	سَبْز	Sabz
ش	Sh/sh	شَعْبَان	Sha'bān

Arabic/Urdu Letter	Latin Equivalent	Example	Transliteration
ص	Ṣ/ṣ	صَلَوَة	Ṣalāh
ض	Ḍ/ḍ	رَمَضان	Ramaḍān
ط	Ṭ/ṭ	طاهر	Ṭāhir
ظ	Ẓ/ẓ	ظَلَمَت	Ẓulmat
ع	‘	عادل	‘Ādil
غ	Gh/gh	غَرِيب	Gharīb
ف	F/f	فَيضان	Faizān
ق	Q/q	قافِلَه	Qāfilaḥ
ك	K/k	كعبه	Ka’baḥ
گ	G/g	گنبد	Gumbad
ل	L/l	مُسلمان	Musalmān
م	M/m	مَدِينَة	Madīnaḥ
ن	N/n	نَصِيحَت	Naṣīhat
و	V/v, W/w	وُضُو	Wuḍū
ه / ه / ة	Ḥ/ḥ	بِهائِي	Bḥāi
ي	Y/y	يَسِين	Yāsīn
َا	A/a	اَذْكار	Aẓkār
ِ	I/i	اِمَام	Imām
ُ	U/u	قُرآن	Qurān
ا مَدَّه	Ā/ā	سَيِّدُنَا	Sayyidunā
و مَدَّه	Ū/ū	سُورَة	Sūrah
ي مَدَّه	Ī/ī	اِسْلَامِي	Islāmī

Table of Contents

Du'ā for Reading the Book.....	iii
Contents at a Glance	iv
Al-Madīna-tul-'Ilmiyyah.....	v
Preface.....	vii

Fundamental Teachings of Islam (Part II)

'Amal kā ĥo Jaẓbah 'atā Yā Ilāhī.....	1
Na'at-e-Mustafa ﷺ.....	3
Aẓkār.....	4
Ṣalāh.....	4
Sūrah Fātiḥah.....	4
Sūrah Ikhḻāṣ.....	5
Tasbīḥ of Rukū'.....	5
Tasmī' (standing after Rukū').....	5
Taḥmīd.....	6
Tasbīḥ of Sajdah.....	6
Tashaḥḥud.....	6
Ṣalāt Ibrāhīmī.....	7
Du'ā-e-Māšūrah.....	7
Khurūj-e-Biṣun'ihī.....	8
Fourth Kalimah: Oneness of Allah ﷻ.....	8
Fifth Kalimah: Repentance.....	8
Sixth Kalimah: Refutation of unbelief.....	9

Du'ās..... 10

Du'ā to be recited to increase knowledge.....	10
Du'ā to be recited before drinking milk.....	10
Du'ā to be recited before entering the toilet.....	10
Du'ā to be recited after exiting from the toilet.....	11
Du'ā to be recited when looking in the mirror.....	11
Du'ā to be recited when applying kohl.....	11
Du'ā to be recited on seeing a smiling Muslim.....	11
Du'ā to be recited when applying oil and fragrance.....	12
Du'ā to be recited on entering Masjid.....	12
Du'ā to be recited while exiting from Masjid.....	12
Du'ā to be recited after sneezing.....	12
Du'ā to be recited in reply to the sneezing person.....	13
Du'ā to be recited while exiting from house.....	13
Du'ā to be recited while entering house.....	13

Īmān and Beliefs 14

Allah <small>عَزَّوَجَلَّ</small>	14
Our Beloved Prophet <small>ﷺ</small>	15
Pillars of Islam.....	16
The angels.....	19
The Prophets <small>عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام</small>	20
Mu'jizāt (miracles) of Prophets <small>عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام</small>	21
The revealed books.....	23
The Holy Quran.....	24
Manners of reciting the Holy Quran.....	25
The companions <small>رَضِيَ اللَّهُ عَنْهُمْ</small>	28

Auliya Kirām رَحْمَتُهُمُ اللهُ السَّلَامُ.....	30
Karāmāt-e-Şahābah-o-Auliya Kirām رِضْوَانُ اللهِ تَعَالَى عَلَيْهِمُ أَجْمَعِينَ.....	32
Acts of Worship	36
Wuḍū	36
Method of Wuḍū.....	36
All eight doors of Paradise open.....	38
Excellence of reciting Sūrah Qadr after Wuḍū.....	38
Eyesight never goes weak	38
Definition of ‘washing’.....	38
Azān	38
Preconditions of Şalāh.....	40
Farāiḍ of Şalāh	41
Method of Şalāh	42
Method of Şalāh.....	42
Na’at: Madanī Madīnay Wālay.....	46
Madanī Pearls	48
Madanī pearls of handshake	48
Madanī pearls of trimming nails	50
Madanī pearls of entering and leaving home.....	52
Madanī pearls of wearing shoes.....	53
Madanī pearls of wearing clothes.....	53
Madanī pearls of using kohl.....	54
Madanī pearls of applying oil to hair	54
Madanī pearls of combing hair.....	55

Manners of going to toilet	55
Respect for Masjid	56
Respect for Murshid.....	57
12 Madanī pearls of Murshid's respect.....	57
Respect for parents	58
Respect for teachers.....	59
Good and Bad Deeds.....	61
Telling a lie	61
Punishment of lying.....	61
Other harms of lying.....	63
Blessings of truthfulness	67
Telling lies causes Allah's displeasure.....	68
Telling lies is a sign of hypocrisy	69
Punishment of name-calling.....	70
Na'at: Qismat Mayrī Chamkāiye.....	74
Holy Islamic Months.....	75
1. Muḥarram-ul-Ḥarām.....	75
2. Šafar-ul-Muzaḥḥar.....	75
3. Rabī'ul-Awwal (Rabī'un-Nūr)	75
4. Rabī'ul-Šānī (Rabī'ul-Ghauš)	75
5. Jumādal Aūlā.....	76
6. Jumādal Ukhṛā.....	76
7. Rajab-ul-Murajjab	76
8. Sha'bān-ul-Mu'azzam.....	76
9. Ramadan-ul-Mubārak	76

10. Shawwal-ul-Mukarram.....	77
11. Żul-Qa'da-til-Ĥarām.....	77
12. Żul-Ĥijja-til-Ĥarām.....	77
Dawat-e-Islami	78
Some aspects of the life of Amīr-e-Aĥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.....	78
Manqabat 'Atĥār.....	80
Invocations	81
Şalāt Razawīyyah.....	81
Manqabat Ghauš-e-A'zam.....	82
Yā Rab-e-Muhammad Mayri Taqdīr Jagā Day.....	83
Şalāt-o-Salām	85
Madanī pearls of making Du'ā.....	88
Bibliography	89
Transliteration Chart.....	91

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

Important Madani Pearls

From:

Maktaba-tul-Madīnah

A publishing department of Dawat-e-Islami

If one's parents or any one of them has passed away, he should not be negligent in this matter. He should visit their graves and make Iṣāl-e-Šawāb to them. Here are two sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this context:

1. Charity on behalf of one's parents

Whenever you want to donate Ṣadaqaḥ (i.e. charity), you should give it on behalf of your parents so that (its reward) will also be given to them, and your reward will not also be decreased. (*Shu'ab-ul-Īmān, vol. 6, pp. 204, Ḥadīṣ 7911*)

2. Cause of deprivation in sustenance

When a person gives up making Du'ā for his parents, his sustenance is cut off. (*Kanz-ul-'Ummāl, vol. 16, pp. 201, Ḥadīṣ 45548*)

Dear Islamic brothers! Have you realized how great the blessings of making Iṣāl-e-Šawāb are! It's a fact that man needs Iṣāl-e-Šawāb after he has passed away. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, "The state of a deceased person in his grave is like that of a drowning person; he waits anxiously for Du'ā from his father or mother or brother or some friend. When anyone's Du'ā reaches him, he finds it better than the world and everything in it. Allah عَزَّوَجَلَّ

bestows upon those buried in graves mountains-like huge reward gifted by their alive associates [such as relatives, friends etc.]. The gift of the alive to the dead is to make Du'ā of forgiveness for them.' (*Shu'ab-ul-Īmān, vol. 6, pp. 203, Ḥadīṣ 7905*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Maktaba-tul-Madīnaḥ, a publishing department of Dawat-e-Islami guides us in regard to this matter. Whenever Niyāz or any other sort of Islamic gathering is held at your home for making Īṣāl-e-Šawāb to your deceased relatives, buy reforming booklets of Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, founder of Dawat-e-Islami 'Allāmaḥ Maulānā Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ from Maktaba-tul-Madīnaḥ and distribute them in the gathering having included the names of your deceased relatives therein, reaping reward in abundance for yourself as well for your deceased relatives. If any Muslim reads the booklet distributed by you and a Madanī transformation takes place in his life, inspiring him to act upon the teachings of Quran and Sunnaḥ, this will be a means of perpetual reward for you. (You can also have the name of your deceased relatives and the address of your shop included on this page.)

Note: There is a specimen of the page of Īṣāl-e-Šawāb on the next page.

Contact Maktaba-tul-Madīnaḥ

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

Īṣāl-e-Šawāb

This copy of the book is donated for the Īṣāl-e-Šawāb of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and all male and female Muslims particularly including:



May Allah عَزَّوَجَلَّ forgive him, shower His mercies upon him and bless him with a great abode in Jannat-ul-Firdaus.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

In order to make Īṣāl-e-Šawāb, those Islamic brothers who wish to distribute the books, *Blessings of Sunnah*, *Laws of Šalāh*, and *Madanī Treasure of Blessings* etc. after having included the names of their deceased relatives therein, should contact Maktaba-tul-Madinah.

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