



Some attacks of SATAN

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

MUHAMMAD ILYAS
Attar Qadiri Razavi رحمۃ اللہ علیہ

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

Du'ā for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

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

شیطان کے بعض ہتھیار

Shayṭān kay ba'd Ĥaṭhyār

Some Attacks of Satan

(An Informative Letter)

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

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Transliteration Chart

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

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SOME ATTACKS OF SATAN

(An Informative Letter)

Although Satan will be using every trick of his trade to prevent you from reading this booklet aimed at exposing his enmity, do read it in its entirety responding to his trick.

Fulfilment of 100 needs

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who recites Ṣalāt upon me hundred times on the day and night of Friday, Allah عَزَّوَجَلَّ will fulfil his hundred needs out of which seventy will be of the Hereafter and thirty will be of the world. And Allah عَزَّوَجَلَّ will appoint an angel who will present that Ṣalāt [to me] in my grave as you are presented with gifts. Undoubtedly, my knowledge will remain the same after my Wiṣāl (apparent demise), as it is in my life.’ (*Jam’-ul-Jawāmi’ li-Suyūṭī, vol. 7, pp. 199, Ḥadīṣ 22355*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Stated below is the email of a depressed Islamic brother. I have intentionally omitted his name, those of other Islamic brothers and places. I have also presented some Madanī pearls with good intentions. Read the amended mail first:

‘I have been associated with the Madanī environment of Dawat-e-Islami for almost 21 years. During this period, I carried out different responsibilities assigned to me by the Madanī Markaz. At present, I am privileged with the responsibility of serving a KābīnaĤ in a foreign country. I experienced many ups and downs during these 21 years but remained steadfast in the Madanī environment of Dawat-e-Islami.

There was a time when even a poor Islamic brother used to be treated very well. If he faced a problem, he used to be comforted but now the responsible Islamic brothers of Dawat-e-Islami have compassion for the rich people only! I realized it when I went to Pakistan three months ago. The mother of a poor person (who was a responsible Islamic brother of Dawat-e-Islami) died. Therefore, I went to his house for FātiĤaĤ. During our conversation, he told me that a Rukn-e-Shūrā came to their city but did not come to his house for FātiĤaĤ. Another Rukn-e-Shūrā spent the whole month of Ramadan there, but he did not come for FātiĤaĤ too. The mother of another poor Islamic brother died and he also expressed similar views. At that time, I showed no trust to what they said, but I had to believe it when my mother passed away on Saturday, 9 MuĤarram, 1434 Ĥijrī,

dated, 1st December 2012. In an emergency, I had to go to Pakistan where I stayed for a week and then returned. Only five Islamic brothers of Dawat-e-Islami, a movement carrying out Madanī activities in 187 countries, phoned me and expressed condolences. The Īṣāl-e-Šawāb of the recitation of the Quran for 41 times was made from the office of a Rukn-e-Shūrā. Another Rukn-e-Shūrā phoned me and expressed condolences, but did not make any Īṣāl-e-Šawāb. One more responsible Islamic brother attended Fātiḥah. He said that he would make Īṣāl-e-Šawāb, but I am still waiting for it. I invited him and the city Nigrān to the ritual of the recitation of the Quran being held on Saturday but they did not come because I am a poor person!

The Īṣāl-e-Šawāb of the recitation of the Quran for 46 times was made by Dawat-e-Islami, whereas I managed to acquire the Īṣāl-e-Šawāb of the recitation of the Quran for 313 times through my individual effort. Besides this, the Īṣāl-e-Šawāb of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Kalimah in millions, that of Sūrah Yāsīn, Sūrah Al-Mulk, Sūrah Ar-Raḥmān and many other virtuous deeds was made by other brothers. Even many clean-shaven brothers made the Īṣāl-e-Šawāb of millions of Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the contrary, the wife of a rich person fell ill, so Amīr-e-Aḥl-e-Sunnat was made to phone and console him. This was even telecast on Madanī Channel. Perhaps this incident occurred three days after the demise of my mother.

Last year, the son of a wealthy Islamic brother died. A Rukn-e-Shūrā attended the funeral even changing his schedule. Amīr-e-Ahl-e-Sunnat **عَدَّ طَلَّهُ** and Nigrān-e-Shūrā were also made to phone him. A Rukn-e-Shūrā delivered a speech during the ritual of Īṣāl-e-Šawāb. I am an employee of a non-Muslim in a foreign country. Even he phoned me three times and expressed condolences. Besides this, the counsellor general of Pakistan with his staff, the regional president of a political party, local journalists, scholars and many others also expressed condolences to me. If only the Islamic brothers of my movement had also consoled and reassured me at this moment of trouble, giving a formidable impression to my relatives and neighbours. Anyway, I felt that if **I were a rich person, this would not happen.**

Dunyā tay jo kām na āway awkḥay sūkḥay waylay

Is bay-fayḍ sanghī kolon beḥtar yār akaylay

To be lonesome is better than the companion

Who is disloyal and leaves you in the lurch

وَالسَّلَام

Never get annoyed with me – Sag-e-Madīnah’s concern

This mail has taken me back to the days when I used to attend funerals, offer condolences and visit the sick to comfort them.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There would hardly be anyone in Dawat-e-Islami who would have visited the sick, attended the funeral and

participated in the burial more than I have done. I was extra-cautious about such matters because I feared that if I did not go to houses and hospitals to offer condolences and visit the sick due to my laziness, this might result in someone being annoyed with me and distancing himself from the Sunnah-Inspiring Madanī environment. I have only mentioned these deeds of mine with the intention of persuading other Islamic brothers.

In my opinion, a person does not get as much annoyed with the one not sharing his happiness as he gets annoyed with the one not sympathizing with him in times of trouble such as illness or demise. Here is another similar incident of our own Madanī environment in this regard.

I distanced myself from Dawat-e-Islami

The following is a summary of a recently-received letter from a poor Islamic brother. He has stated: I had been associated with the Madanī environment for many years, and would take part in some of its Madanī activities. I fell ill, and my illness prolonged to such an extent that I remained bed-ridden for 6 months.

Regretfully! No Islamic brother of Dawat-e-Islami from our city bothered to even phone me during these six months, let alone coming to my home to comfort me, a poor man. In fact, believe me! None of them even sent an SMS of reassurance to me.

Disheartened by this hurtful attitude, **I distanced myself from Dawat-e-Islami**. On the other hand, there was a kind-hearted

person who is not practically associated with Dawat-e-Islami. He showed compassion for me, even taking me to the doctors. I have developed a great liking for him and have got closer to him.

2 Dresses of Paradise

It is obvious from the foregoing incident that a depressed Islamic brother, if not comforted, may distance himself from the Madanī environment, though he should never leave the Madanī environment as it is like making a rod for his own back. On such an occasion, Satan also puts his evil thoughts in the heart, stepping up his efforts to ruin that Islamic brother's afterlife. This causes many people to leave the Madanī environment. Once a person has left the Madanī environment, he may get closer or be influenced by anyone or any group, indulging in bad deeds or even embracing wrong beliefs!

Anyway, it is a very wise and reward-earning act to comfort a grief-stricken person. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who offers sympathies to a grief-stricken person will be made to wear the dress of piety by Allah عَزَّوَجَلَّ. He عَزَّوَجَلَّ will shower mercy upon his soul among the souls [of others]. And the one who offers sympathies to a troubled person, Allah عَزَّوَجَلَّ will make him wear two such dresses from the dresses of Paradise that even the (whole) world cannot be their price.'

(Al-Mu'jam-ul-Awsat, vol. 6, pp. 429, Hadīth 9292)

What does condolence mean?

The word ‘condolence’ here means to advise the depressed person to observe patience. To offer condolence is Masnūn (i.e. Sunnah). (*Bahār-e-Sharī‘at*, vol. 1, pp. 852)

Displeased got pleased

At times, a person enjoys the fruits of offering condolence and comforting the depressed even in the world. The following incident took place when I was the Imām of Nūr Masjid, Paper Market, Karachi. There was an Islamic brother who was very close to me in the beginning, but after some time he started to remain apart from me, which I did not realize.

One day after Ṣalāt-ul-Fajr, I came to know about the demise of his father. I went to his house instantly; his father had not been given Ghusl¹ yet. I prayed for his father, recited Fātiḥah and returned. I also attended the funeral Ṣalāh, went to the graveyard and participated actively in his burial. This brought about great benefits. That Islamic brother himself revealed to me: ‘Someone had brainwashed me into having a grudge against you. Provoked by him, I began to avoid you to such an extent that I used to hide [somewhere] when I saw you coming. But the sympathies you have shown over the demise of my father have changed the state of my heart altogether. The person who had provoked me has not even attended the funeral of my late father.’

¹ A method of giving bath to a dead person as defined by Sharī‘ah

Almost 35 years have passed since this incident took place. That Islamic brother has a deep affection for me even today. He is a very influential person, works for our movement (Dawat-e-Islami) and has a beard [on his face]. He is my Pīr brother but his family members are ‘Aṭṭārī. His younger brother has a Madanī get-up and is a responsible Islamic brother of Dawat-e-Islami. His elder brother also wears a turban.

Vast majority in Dawat-e-Islami is poor

To offer sympathies or condolences to a wealthy person or someone in authority is not contrary to Sharīʿah. To do so in a Sunnah-conforming manner with good intentions is indeed a means of earning reward for one’s afterlife. However, let it not be that your sympathies be confined to the rich people, officers and worldly personalities only, leaving the poor waiting desperately.

Truly, Dawat-e-Islami is closer to the poor than to the wealthy. The majority of those who have greatly contributed to the promotion of the Madanī activities of Dawat-e-Islami around the globe are poor. Who have become Waqf-e-Madīnah [devoted their whole lives], especially their young age to the cause of Dawat-e-Islami! Who are the travellers of the Sunnah-Inspiring Madanī Qāfilahs of 12 and 25 consecutive months! Who are the Imāms¹ and Muazzins² of hundreds of Masājid

¹ One who leads the congregational Ṣalāh in a Masjid.

² One who gives Azān (call to Ṣalāh).

run by Dawat-e-Islami! Who are the thousands of teachers of Jāmi'a-tul-Madīnah and Madāris-ul-Madīnah and other key responsibilities-fulfilling Nigrāns!

Believe me! The vast majority of them are either poor or middle-class, not the rich. **مَا شَاءَ اللَّهُ عَزَّوَجَلَّ**! Besides acting upon Sunnah, these devotees of Rasūl carry out Madanī activities wholeheartedly. Whether it is the 30-day I'tikāf in Ramadan, weekly Ijtimā' or Madanī Qāfilāh, majority of those performing these activities are these 'beggars of Madīnah'.

Indeed the rich also have a share in religion

I do not mean to say that the rich and the VIPs have made no contribution to the promotion of Islam. Without doubt, they also have a share in it. **مَا شَاءَ اللَّهُ عَزَّوَجَلَّ**! Some of our preachers and responsible brothers are from the upper-class; however, they are comparatively in a very small number. Only a few of them practically take part in religious activities. Most of them just give Zakāh and donations.

Without doubt, the 'call to righteousness' should also be given to the rich. **مَا شَاءَ اللَّهُ عَزَّوَجَلَّ** These people contribute to the construction of Masājid and Madāris and hence are a means of the promotion of Islam. Individual efforts should be made for the reform of these people so that the number of Ṣalāh-offering people among them would increase, and they would also travel with Sunnah-Inspiring Madanī Qāfilāhs. However, the poor

Islamic brothers must not be ignored. Let it not be that the poor long for your sympathies, condolences, participation in Īṣāl-e-Šawāb ritual and ‘call to righteousness’ through individual effort but you take no note of this.

On the contrary, if a wealthy person has died and you rush to offer condolences to his family members in a very humble and flattering manner, make heaps of Īṣāl-e-Šawāb for their pleasure and arrange for the key responsible persons of Dawat-e-Islami to phone them and offer condolences, this is not a good attitude. Similarly, if you inquire unnecessarily whether they (i.e. the family members of the deceased) have phoned so-and-so VIP or responsible person of Dawat-e-Islami or not, this is also not appropriate. I hope that the wealthy may also be realizing what I mean. They should also ponder over the way they participate in the funeral of the father of their gatekeeper as well as the way they attend the funeral of the father of any political leader or a social reformer or a businessman that they have a relation with! Who is unaware of people’s interest in attending the funeral of a worldly personality and their carelessness in attending the funeral of a poor person!

The number of attendees in the funeral of a poor person is usually small even if he is a Ṣalāh-offerer and a virtuous person. This should not happen. The rich people should also have a sympathetic attitude towards their servants and gatekeepers.

Excellence of poverty

Here are three sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ both for the poor as well as for the rich:

1. I looked in Paradise, so I saw more destitute people among the people of Paradise. (*Musnad Imām Aḥmad Bin Ḥanbal*, vol. 2, pp. 582, Ḥadīṣ 6622)
2. The poor people will enter Paradise 500 years earlier than the wealthy people. (*Jāmi' Tirmiḏī*, vol. 4, pp. 157, Ḥadīṣ 2358)
3. One who offers Ṣalāh properly, has a large family but less money [and other possessions] and does not backbite the Muslims, (so) he and I will be like these two (fingers), in Paradise. (The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ joined his index and middle finger together.) (*Jam'-ul-Jawāmi' lis-Suyūfī*, vol. 7, pp. 149, Ḥadīṣ 21835)

Madanī pearls for Ijtimā' Zikr-o-Na'at

It is my Madanī request to all the responsible Islamic brothers of Dawat-e-Islami that if any Islamic brother of your area has fallen ill or has got into any trouble (for example, if his child has fallen ill or he has lost his job or his money etc. has been stolen or robbed or his bike or mobile phone has been snatched at gunpoint or he has had an accident or has suffered a loss in his business or his house has collapsed or his property etc. has been burnt in the fire or any of his relatives has passed away etc.),

console that troubled Islamic brother with the intention of gaining reward, getting deserving of a great reward.

The Noble Prophet ﷺ has stated, ‘Verily, in the court of Allah ﷺ, the most liked deed after Farāiḍ is to please a Muslim.’ (*Al-Mu’jam-ul-Kabīr, vol. 11, pp. 51, Ḥadīṣ 11079*)

In case of demise, if possible, immediately reach the house etc. of the deceased. If possible, take part in the Ghusl, funeral Ṣalāḥ and burial of the deceased. Usually, a large number of people gather to console the rich and renowned people, but only a few people tend to console the poor. Without doubt, you can console and comfort the well-to-do with good intentions but you should not ignore the poor. Hold a short Ijtimā’ Ḍikr-o-Na’at (duration: 92 minutes at the most) not only at the home of the ‘VIP’ but also at the home of the poor Islamic brother whose relative has passed away. Hold the Ijtimā’ especially at the home of the grief-stricken Islamic brother who is your subordinate in Dawat-e-Islami. Persuade that Islamic brother to gather his relatives and other Islamic brothers for the Ijtimā’.

If all the attendees could hear the voice, do not unnecessarily use a sound system, fearing Allah ﷺ. Do try to persuade the heirs of the deceased to distribute as many booklets [published by Maktaba-tul-Madīnah] as they can. Also ensure that the heirs must not serve meals to the attendees of the Ijtimā’.

[**Shar'ī ruling:** To eat the meal served on Sawyam (the 3rd day of the demise) is not permissible for the people who are Ghanī (i.e. those who are not Faqīr as per Shar'ī definition of Faqīr)]. Only a Faqīr can eat it. It is better and safer for the Ghanī people not to eat 'the funeral meal' even after the 3rd day of the demise.

Observe the preset timing and duration of the Ijtimā'. Instead of announcing that the Ijtimā' would start after Ṣalāt-ul-'Ishā, announce the time according to the clock. For example, if the preset time is 9 p.m., start the Ijtimā' exactly at that time with the recitation of the Holy Quran, followed by a Na'at (duration 25 minutes) without waiting for people to come. A Sunnah-Inspiring speech (duration 40 minutes), Ḍikr of Allah عَزَّوَجَلَّ (duration 5 minutes), a heart-rending Du'ā (duration 12 minutes) and in the end Ṣalāt-o-Salām (three couplets only) with the concluding Du'ā (duration 3 minutes) should all be conducted within the stipulated duration.

Make sure that all the responsible Islamic brothers of the area, Muballighīn and other Islamic brothers including the members of Shūrā, if possible, attend this Ijtimā'. Try to persuade the Islamic brothers to travel with a Madanī Qāfilah after the Ijtimā', for the Īṣāl-e-Ṣawāb of the deceased.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reply from Sag-e-Madīnah

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

From:

Sag-e-Madīnah, Muhammad Ilyas Attar Qadiri Razavi عَفِيَ عَنْهُ

To:

Muballigh-e-Dawat-e-Islami, my dear Madanī son.....

‘Attārī سَلَّمَهَ الْبَايَرِي

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

Ānkhayn ro ro kay sujānay wālay

Jānay wālay nahīn ānay wālay

Listen! O the weeping person

The departed one will never return

(Hadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nigrān-e-Shūrā, Abū Ḥāmid ‘Imrān ‘Attārī سَلَّمَهَ الْبَايَرِي forwarded your email to me in which you have mentioned that your mother has lately passed away. Please show patience and remain courageous. Also give the same advice to your family members. May Allah عَزَّوَجَلَّ shower His mercies upon your deceased

mother, forgive her without accountability, bless you and other family members with patience and grant great reward for it.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Alas! I am the biggest sinner and have no virtues! I have heaps of sins. If only the Forgiver of sins, Allah عَزَّوَجَلَّ forgives me, a sinner, showering His mercies and bounties upon me and replacing my sins with virtues. If only this desire of mine be fulfilled! Relying on the mercy of Allah عَزَّوَجَلَّ and presenting to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the reward of all my good deeds granted by Allah عَزَّوَجَلَّ according to His mercy, I have presented the same reward to your deceased mother.

Writing at times reflects attitude of the writer

Usually, a person likes the one who praises him and dislikes the one who draws his attention towards his mistakes. Reflecting the mentality of such people, someone has rightly said:

Nā-ṣiḥā! Mat kar naṣiḥat dil mayrā gḥabrāye ḥay

Us ko dushman jāntā hūn jo mujḥay samjḥāye ḥay

O preacher! Do not preach to me

I consider the preacher my enemy

I pray to Allah عَزَّوَجَلَّ that He forgive us without accountability for the sake of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and bless us with an advice-accepting heart.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Madanī son! In your email, I have detected ‘Some attacks of Satan’. May Allah **عَزَّوَجَلَّ** save us from all the attacks of Satan **آمِينَ**. Sayyidunā Fārūq A’zam **رَضِيَ اللهُ تَعَالَى عَنْهُ** has said, ‘One who makes me aware of my faults is dear to me.’ (*Aṭ-Ṭabqāt-ul-Kubrā li-Ibn Sa’d*, vol. 3, pp. 222)

Keeping in mind the foregoing saying, calmly ponder over the Madanī pearls I have presented. Please! Do not be annoyed with me. I beseech you drawing your attention towards the following saying of A’lā Ḥaḍrat **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ**. He has said: ‘The fair-minded people are thankful to the one who guides them to the right path.’ [*Malfūzāt A’lā Ḥaḍrat*, (4 parts), pp. 220] Making profound apologies in advance, I dare to mention with extreme humility that the writing of a person sometimes reflects his heart’s feelings. Reading your mail, I felt the need to offer some suggestions for edification. If my suggestions representing my feelings are wrong, I implore you to forgive me.

It would be folly to consider oneself VIP

One not considering oneself important does not feel sad if ignored by others. My naive Madanī son! At times, those who are ignored also have a very great rank. If only we had also been like them! Sayyidunā Imām Ḥasan **رَضِيَ اللهُ تَعَالَى عَنْهُ** has narrated that Sayyidunā ‘Alī **كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ** has stated, ‘There are glad tidings for the obscure servants of Allah **عَزَّوَجَلَّ**! These are the servants who know people but people do not know them. Allah **عَزَّوَجَلَّ** has shown the identity of these people to (Sayyidunā)

Riḍwān عَلَيْهِ السَّلَام (the angel of Paradise). These very people are the shining examples of Ḥidāyah [guidance] and Allah عَزَّوَجَلَّ has revealed all the dark evils to them. Allah عَزَّوَجَلَّ will make them enter (Paradise) with His mercy. They neither desire fame nor do they oppress (anyone); and nor do they indulge in ostentation.’
(*Allah Wālon kī Bātayn, vol. 1, pp. 162 – Hilya-tul-Auliya, vol. 1, pp. 118*)

Desire for respect in return for religious services

My dear Madanī son! It is not appropriate at all for a person to have such a mentality that he be appreciated, encouraged and given certain privileges in return for his religious services (or for any Madanī work of Dawat-e-Islami he has performed conforming to Shari’ah. In fact, the desire for encouragement seems to be a demand for praise because a person is usually praised when encouraged). Similarly, when afflicted with some trouble, such a person expects that a large number of people including the VIPs should offer sympathies and reassurances to him (because he has rendered great religious services!)

Remember! Rendering religious services is a great act of worship and demanding something of a person in exchange for worship is not allowed. One who considers his religious services important with his Nafs demanding praise or fame etc. on this ground should go through the definition of ostentation. It is stated on page 66 of the book ‘*Call to Righteousness*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: ‘To perform worship with any other intention

except the pleasure of Allah **عَزَّوَجَلَّ** [is ostentation].’ In other words, ostentation is to perform worship with the intention of informing people about worship so that the ostentatious person could get money from people or be praised or considered pious or treated with respect by them. (*Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 1, pp. 86*)

Torment of committing Riyā [ostentation]

The Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Without doubt, there is a valley in Hell from which Hell seeks refuge four hundred times daily. Allah **عَزَّوَجَلَّ** has prepared this valley for those ostentatious people from the Ummah of Muhammad who are the Ḥāfiẓ of Quran, give charity for [something or someone] other than Allah **عَزَّوَجَلَّ**, perform the Hajj of the house of Allah **عَزَّوَجَلَّ** and travel in divine path.’ (*Al-Mu’jam-ul-Kabīr, vol. 12, pp. 136, Ḥadīṣ 12803*)

Bachā lay riyā say bachā Yā Ilāhī

Tū ikhlāṣ kar day ‘aṡā Yā Ilāhī

Protect me from ostentation, O Almighty!

Bless me with sincerity, O Almighty!

أَمِيْنٌ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

(For detailed information, read the 166-page book ‘*Riyā Kārī*’, a publication of Maktaba-tul-Madīnah.)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Devastation of SELF-SATISFACTION

Definition of self-satisfaction

Dear Madanī son! At times a person is able to perform a good deed but is unable to defend himself from satanic attack, considering the deed his personal achievement. He does not realize that he has performed the (deed) simply because Allah عَزَّوَجَلَّ has enabled him to do so. It is necessary for everyone to learn the definition of self-satisfaction, an attack of Satan, and try to refrain from its detriment.

The definition of self-satisfaction is as follows: To associate one's possession or ability (such as knowledge or deed or wealth) with one's personal achievement, feeling no fear of it being lost. That is, the self-satisfied person forgets to associate the favour with the real Bestower (i.e. Allah عَزَّوَجَلَّ).

(In other words, he considers the favour such as health, beauty, wealth, intelligence, good voice, high status etc., to be his personal achievement and forgets that all these things are actually given by Allah عَزَّوَجَلَّ.) (*Ihyā-ul-'Ulūm, vol. 3, pp. 454*)

Important explanation of self-satisfaction

Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, "There are two categories of people who consider their knowledge, good

deeds and wealth to be their personal achievements: Under the first category is the person who fears that his favour may be changed or lost. Such a person is not a self-satisfied one. Under the second category is the person who does not fear the loss of his favour but is happy and satisfied with the fact that it is Allah عَزَّوَجَلَّ Who has granted him the favour, and he has not achieved it merely through his personal efforts. Such a person is not also a self-satisfied one.

In addition to the foregoing two categories, there is another category that leads to self-satisfaction. This category includes the person who does not fear the loss of his favour or any reduction in it but rather he is delighted to have attained it, considering it a great honour for him. The reason why this self-satisfied person gets delighted is that he considers the favour to be his personal achievement, not a divine bestowment.’ (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 454*)

Self-satisfaction with religious services

At times, a person apparently performs good deeds, but fails to gain any benefit from them. Unable to resist the attack of Satan, such a person brags about his deeds saying such sentences as ‘*I perform many good deeds; I do a lot of religious work; I have done this and that, etc.*’ This person forgets that it is Allah عَزَّوَجَلَّ Who has enabled him to perform these deeds. Such braggarts should have fear, as Allah عَزَّوَجَلَّ has said in verse 104 of Sūrah Al-Kahf, part 16:

وَهُمْ يَحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا ﴿١٠٤﴾

And they are under the impression that they are doing good deeds.

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūrah Al-Kahf, verse 104)

Commenting on the foregoing verse, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: 'This shows that the person who performs good deeds bearing hardships but is not benefitted by his deeds is more unfortunate than even a sinner. He remains under the impression that he is a righteous a person. We seek refuge of Allah عَزَّوَجَلَّ from this state.' (*Nūr-ul-'Irfān*, pp. 485)

Blowing one's own trumpet

Bragging about one's deeds and blowing one's own trumpet is a bad habit. Allah عَزَّوَجَلَّ has said in the 32nd verse of Sūrah An-Najm in part 27:

هُوَ أَعْلَمُ بِكُمْ إِذَا أَنْشَأَكُمْ مِنَ الْأَرْضِ وَإِذْ أَنْتُمْ أَجِنَّةٌ فِي بُطُونِ أُمَّهَاتِكُمْ ۗ فَلَا تُزَكُّوْا أَنْفُسَكُمْ ۗ هُوَ أَعْلَمُ بِمَنِ اتَّقَى ﴿٣٢﴾

He knows you very well – since He has created you from earth, and when you were fetuses in your mothers' wombs; therefore do not, on your own, claim yourselves to be clean; He well knows who are the pious. [Kanz-ul-Īmān (Translation of Quran)]

Commenting on the foregoing verse, a renowned exegetist of Ḥadīṣ and Quran Muftī Aḥmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ الْمَوْلَى الْقَوِي has stated: 'This verse was revealed about the people who were proud of their good deeds and would brag about their Ṣalāḥs, fasts and other acts of worship. The mere fact that Allah عَزَّوَجَلَّ knows everything, is sufficient. Why should a person boast about his piety and cleanliness! The pleasant thing is when the servant says 'I am a sinner' but Allah عَزَّوَجَلَّ says 'he is pious'. Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ had this great rank.' (Nūr-ul-'Irfān, pp. 841, 842)

Commenting on the foregoing verse, Hujjat-ul-Islam, Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ الْمَوْلَى الْوَالِي has stated, 'Sayyidunā Ibn Jurayj رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'After performing a good deed, one should not say, 'I have performed (this) deed.' (Iḥyā-ul-'Ulūm, vol. 3, pp. 452)

5 Sayings of saints condemning self-satisfaction

1. The mother of the believers, Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا was once asked, 'When does a person become a sinner?' She replied, 'A person becomes a sinner when he considers himself to be righteous.' (Iḥyā-ul-'Ulūm, vol. 3, pp. 452)
2. A famous Tābi'i saint, Sayyidunā Zayd Bin Aslam عَلَيْهِ رَحْمَةُ الْمَوْلَى الْأَكْرَم has stated, 'Do not say that you are a

righteous person because this is self-satisfaction.’ (*Ihyā-ul-‘Ulūm, vol. 3, pp. 452*)

3. Sayyidunā Muṭarrif رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said, ‘For me to sleep the whole night and then to regret, in the morning, to have missed the worship of the night is better than to perform worship the whole night and then indulge in self-satisfaction in the morning, i.e. to consider myself to be a pious person.’ (*Ihyā-ul-‘Ulūm, vol. 3, pp. 452*)
4. Sayyidunā Bishr Bin Manṣūr عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفْصُورِ was a great worshipper. He was so pious that if a person saw him, the person would be inspired to remember Allah عَزَّوَجَلَّ and the afterlife. One day, Sayyidunā Bishr Bin Manṣūr عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفْصُورِ offered Ṣalāh. A person was standing behind him and observing him. After Sayyidunā Bishr Bin Manṣūr عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفْصُورِ performed Salām, finishing the Ṣalāh, he noticed the person. (Overcome with divine fear, he humbly said trying to refrain from self-satisfaction) ‘You should not be amazed to see me offer Ṣalāh because Satan had also worshipped Allah عَزَّوَجَلَّ with the angels for a long period of time. But how he was doomed is evident and obvious to everyone.’ (*Ihyā-ul-‘Ulūm, vol. 3, pp. 453*)
5. Ḥujjat-ul-Islam, Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘The ability to perform good deeds is one of the

favours and bestowments of Allah عَزَّوَجَلَّ but it is self-satisfaction that leads an unwise person to praising himself and boasting about his piety. When he brags about his own opinions, deeds and wisdom, he remains deprived of gaining benefits, consulting others and asking them for help. Thus he becomes a self-opinionated and a self-confident person. (That is, he considers himself to be a wise person and avoids consulting others.)' (*Ihyā-ul-'Ulūm, vol. 3, pp. 822*)

Imām Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has further stated, 'The worshippers, the scholars, the beautiful ones and the wealthy have all no right to brag about their worships, knowledge, beauty and wealth respectively because all these things are the bounties of Allah عَزَّوَجَلَّ.' [*Ihyā-ul-'Ulūm, vol. 3, pp. 836*]

In other words, intelligence, medical expertise, a pleasant voice, oratorical skills etc. have all been given by Allah عَزَّوَجَلَّ. Nothing should be credited to one's own personal achievement. Whatever a person has and how much he has is actually a bestowment from Allah عَزَّوَجَلَّ.

Cure for self-satisfaction

Ḥujjat-ul-Islam, Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated, '(Despite being extremely pious, ascetic, truthful and sincere)

the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ when overcome by divine fear would express the wish that if only they had been dust, splinters and birds (so that they wouldn't have the fear of bad end and punishment in the grave and in the afterlife). If this was the fear of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ then how can a wise person brag about or be proud of his deeds, and be fearless as regards his Nafs! It is, therefore, a cure for self-satisfaction to keep the humility and divine fear of the blessed companions in mind. This eradicates the root causes of self-satisfaction. When the person (who keeps the divine fear of the blessed companions in his mind) is overwhelmed by this feeling (i.e. the way the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ would have fear of Allah عَزَّوَجَلَّ), then the fear of the loss of his favour makes him refrain from bragging (and self-importance).

Moreover, when he observes that the unbelievers and the transgressors were deprived of faith and obedience respectively without them making any mistake, he fears for himself realizing the fact that Allah عَزَّوَجَلَّ is Şamad (i.e. Carefree) who can deprive anyone of anything even if the deprived person had not committed any offence, and can bestow anything to anyone even without any means. All this depends upon the will of Allah عَزَّوَجَلَّ.

The Almighty who is Şamad can even take back the favour He has given to a person. Allah عَزَّوَجَلَّ forbid, many Muslims became Murtad (i.e. those who have corrupt beliefs) and many pious

and obedient people became transgressors, ending up with a bad end. These thoughts put an end to self-satisfaction.'

(*Ihyā-ul-‘Ulūm, vol. 3, pp. 458*)

Hubb-e-jāh-o-khud pasandī kī miṭā day ‘ādatayn

Yā Ilāhī! Bagh-e-Jannat kī ‘aṭā kar rāḥatayn

Free me from desire for fame and self-satisfaction

O Almighty! Bless me with comforts in Heaven

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

SINCERITY

Dear Madanī son! Remember! It is also a dangerous and disastrous attack of Satan that he causes a person to have the wishful thinking that he is a virtuous person and has made a lot of religious services. Fighting this attack of Satan, develop the mindset that *I have so far done no religious work nor have I performed any good deeds. I am nothing, and I am the worst person.* Moreover, if you get the opportunity to perform a good deed, which is a divinely-bestowed ability, you should endeavour to adorn it with the ornament of sincerity. May Allah عَزَّوَجَلَّ make you His sincere servant by the Wasīlāh of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and make me, the biggest sinner, His sincere servant for your sake! آمِينَ

The Prophet of Raḥmaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One who performs (good) deeds merely for Allah عَزَّوَجَلَّ for forty days, Allah عَزَّوَجَلَّ makes the springs of wisdom appear on his tongue from his heart.’ (*Attarghīb Wattarḥīb, vol. 1, pp. 24, Ḥadīṣ 13*)

Five definitions of sincerity

1. To perform the good deed only for the pleasure of Allah عَزَّوَجَلَّ. It should not be aimed at fulfilling the desire of Nafs or earning the pleasure of people.
2. ‘Allāmah ‘Abdul Ghani Nābulusi Ḥanafī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: Sincerity is to perform the deed with the mere intention of gaining the closeness of Allah عَزَّوَجَلَّ without aiming for any worldly benefit. (*Al-Ḥadīqa-tun-Nadiyyah, vol. 2, pp. 642*)
3. Sayyidunā Ḥuḏayfah Mar’ashī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: Sincerity is to perform the deed in the same manner whether performed in public or in private. (*Al-Majmū’ lin-Nawawī, vol. 1, pp. 17*)
4. Sayyidunā Muḥāsibī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: Sincerity is to prevent the creation from being involved in the matter related to the Creator عَزَّوَجَلَّ. (*Iḥyā-ul-‘Ulūm, vol. 5, pp. 110*)
5. Sayyidunā Saḥl Bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: Sincerity is to perform every act solely for the

pleasure of Allah **عَزَّوَجَلَّ** without any involvement of one's Nafs, desire or worldly benefit in it. (*Al-Majmū' lin-Nawavī, vol. 1, pp. 17*)



Meaning of sincerity

Sincerity is the essence of worship. Şadr-ush-Sharī'ah, Badr-ut-Ṭarīqah 'Allāmah Maulānā Muftī Muhammad Amjad 'Alī A'zamī **عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي** has stated, 'It is vital to perform the deed with sincerity, i.e. with the intention of earning the pleasure of Allah **عَزَّوَجَلَّ**. It is unanimously Ḥarām to perform the deed ostentatiously. Ostentation [called Riyā in Arabic] is even referred to as minor polytheism in a Ḥadīṣ. It is sincerity that brings about reward.

It is also possible that the deed becomes invalid but its reward may still be given provided the deed is performed with sincerity. For example, if a person has unknowingly made Wuḍū with unclean water and has offered Ṣalāh, though the Ṣalāh will not be valid because a precondition, i.e. cleanliness, for the validity of Ṣalāh was not met, he will still be given reward because he had offered the Ṣalāh with a truthful intention and sincerity. However, if he became aware later on that he had made Wuḍū with unclean water (and his Ṣalāh was not valid), he would be required to repeat the Ṣalāh. (*Baḥār-e-Sharī'at, part 3, pp. 636*)

To dislike the praise of one's deed is sincerity

Those who desire being praised, encouraged and given gifts because they have acquired a great deal of religious knowledge, achieved higher positions in religious examinations, rendered a lot of religious services, authored many books, performed so-and-so virtuous deeds, travelled with Dawat-e-Islami's Madanī Qāfilaḥs for a long time should all learn some lesson from the following parable and endeavour to counter the attack of Satan.

The companions of Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ asked him, 'Whose deed is sincere?' Sayyidunā 'Īsā عَلَيْهِ السَّلَامُ replied, 'The deed of only that person will be considered sincere who performs his deed solely for the pleasure of Allah عَزَّوَجَلَّ and dislikes being praised by people for that deed.' (*Ihyā-ul-'Ulūm*, vol. 5, pp. 110)

Five sayings of saints about sincerity

1. Sayyidunā Ya'qūb Makfūf رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, 'A sincere person hides his virtuous deeds as he hides his sins.' (*Ihyā-ul-'Ulūm*, vol. 5, pp. 105)
2. Sayyidunā Sarī Saqaṭī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, 'If you offer 2 Rak'āt Ṣalāḥ with sincerity in seclusion, this is better for you than even writing 70 or 700 authentically referenced Aḥādīṣ.' (*ibid*, 106) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For a man to offer Nafḥ Ṣalāḥ at such a place where he would not be seen by people is equivalent to 25 Ṣalāḥ

offered in the presence of people.’ (*Jam’-ul-Jawāmi’, vol. 5, pp. 83, Ḥadīṣ 13620*)

3. A saint has stated, ‘Sincerity even for a moment is the means of eternal salvation but sincerity is very rarely found.’ (*Iḥyā-ul-‘Ulūm, vol. 5, pp. 106*)
4. Sayyidunā Khawāṣ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘The person drinking the beverage of statehood (i.e. authority and ascendancy over others) remains deprived of performing worship with sincerity.’ (*ibid, pp. 110*)
5. Sayyidunā Fuḍayl رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘To leave a deed for the sake of the people is ostentation and to perform the deed to impress people is minor polytheism.’ (*ibid, pp. 110*)

Three bestowments and three deprivations

Some saints have stated, ‘When Allah عَزَّوَجَلَّ dislikes a person, He عَزَّوَجَلَّ bestows three things upon him but deprives him of three other things:

1. Allah عَزَّوَجَلَّ blesses him with the company of the pious, but deprives him of taking any advice from them.
2. Allah عَزَّوَجَلَّ enables him to perform virtuous deeds but deprives him of sincerity.
3. Allah عَزَّوَجَلَّ bestows wisdom upon him but deprives him of truthfulness in it. (*ibid, pp. 106*)

30 Years Ṣalāḥ repeated

A saint has stated, ‘I repeated thirty years’ of my Ṣalāḥ. Why I did so deserves some consideration. I would always offer Ṣalāḥ in the first row of the Masjid with Jamā’at. I maintained this routine for thirty years. One day I was late due to some reason, missing the first row and finding a place in the second one. I felt ashamed by the thought that what opinion people would have of me today. As this thought came into my mind, I was able to realize that I would feel pleased when seen by people in the first row. This was the cause of the happiness of my heart.’ (Otherwise, I would not get ashamed by the thought that what people would think of me today. It is as if I had been offering Ṣalāḥ in the first row for thirty years due to ostentation.)

Neither reward nor punishment

It is stated in a lengthy narration that a saint had passed away. One day, a person had a dream and saw the saint who told the dreaming person, ‘I once gave some charity in the presence of people who looked at me. I liked being looked at by people [on that occasion]. After my demise I was neither given any reward nor was I punished for that charity.’ When Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was informed of this incident, he remarked that the deceased saint may have given charity with Ḥalāl money, which is why he was not punished. This is indeed a great favour to him. (*Ihyā-ul-‘Ulūm, vol. 5, pp. 105*)

Attack of Satan on preacher

Hujjat-ul-Islam Sayyidunā Imām Abū Hāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘(Some preachers and speakers) feel delighted when people listen to them attentively and take their advices. Such a preacher claims that he is happy because Allah عَزَّوَجَلَّ has made it easy for him to promote religion. If a contemporary of his delivers speeches better than him, attracting people, he resents it, getting dejected. If (he were a sincere preacher) and was delivering speeches for the promotion of religion (merely with the intention of gaining the pleasure of Allah عَزَّوَجَلَّ) he would be grateful to Allah عَزَّوَجَلَّ for entrusting someone else with this great task. On such an occasion, Satan puts such evil thoughts in his heart that you are dejected not because people have started listening to the speeches of someone else instead of you, but because you have now been deprived of reward. If people had taken advices from you, you would have gained reward. Hence, it is right for you to get dejected because of being deprived of reward.

In fact, this poor and naive preacher is unaware that it is a more virtuous and reward-earning act to delegate the task of preaching to someone who is more capable of it rather than preaching people singly.’ (*Ihyā-ul-‘Ulūm, vol. 5, pp. 109 Mulakhkhaṣan*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Two Rak'āt of 'Ālim better than a year's worship of an ignorant person

Hujjat-ul-Islam Sayyidunā Imām Abū Hāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ الْمَوْلَى has stated, 'Hypocrisy of the heart, deception of Satan and evils of Nafs are extremely concealed things. This is why it is said that two Rak'āt of Ṣalāh offered by an 'Ālim are better than a year's worship performed by an ignorant person.' Here 'Ālim' refers to such a scholarly and knowledgeable person who is aware of the inconspicuously acute issues related to deeds and is able enough to cleanse his deeds of those acute issues. As for an ignorant person, he is only concerned about the apparent worship and is deceived by the very same thing. (*ibid*, pp. 112)

Servant of Ka'bah for 60 years

Sayyidunā 'Abdul 'Azīz Bin Abī Rawwād عَلَيْهِ رَحْمَةُ الْمَوْلَى has said, 'I have been the servant of this house (i.e. the Holy Ka'bah) for 60 years and have performed 60 Hajj. When I carried out the accountability of my Nafs regarding the deeds I performed for Allah عَزَّوَجَلَّ (by assessing my deeds and searching sincerity in them), I found the share of Satan in my deeds to be bigger than that of Allah عَزَّوَجَلَّ! If only I would not be questioned about my deeds. If I fail to gain any profit I should not also suffer any loss.' (*ibid*, pp. 115) Lack of sincerity, self-satisfaction, ostentation etc. are the shares of Satan while perfect sincerity in deeds is the share of Allah عَزَّوَجَلَّ.

Identification of bad suspicion-containing text

Dear Madanī son! Ponder over the following sentences of your mail and try to discern the attack of Satan: *‘The responsible Islamic brothers of Dawat-e-Islami now have compassion for the rich people only. If I were rich, this would not happen.’* Furthermore, the couplet given at the end of the mail is irrelevant and is full of taunts and insults of Islamic brothers. You have also complained in your mail that so-and-so responsible Islamic brothers did not offer condolences, so-and-so did not make Īṣāl-e-Šawāb and so-and-so did not attend the ritual of Īṣāl-e-Šawāb despite being invited etc. I was ignored because I am a poor person.

Such types of complaints would disgrace and degrade those Muslims. In addition, the words *‘because I am a poor person’* are a clear indication of bad suspicion implying that if I were a rich person they would certainly come to my house. Furthermore, though you have not directly mentioned the names of those Islamic brothers, you have given hints which can disclose their identity to many responsible Islamic brothers.

Devastation of bad suspicion

You have not clarified in your mail that your complaints are aimed at reforming so-and-so Islamic brother. Instead, you have just given vent to your anger, obviously indicating that your complaints are based on bad suspicions, a dangerous and destructive attack of Satan. Bad suspicion ruins the peace of

whole families. Sometimes, it incites the religious work-doing people to oppose each other, causing the flood of backbiting, tale-telling, false blaming, hurting feelings and other sins. Besides ruining the peace of the worldly life, bad suspicion leads to the ruin of the afterlife, fulfilling the desire of Satan. Stated here are some suggestions regarding bad suspicion, a dangerous attack of Satan. Allah عَزَّوَجَلَّ has said in verse 12 of Sūrah Al-Ḥujurat in 26 part:

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

O people who believe! Avoid excessive assumptions; verily some assumption becomes a sin.

[Kanz-ul-Īmān (Translation of Quran)]

Describing the wisdom of the prohibition of excessive assumptions ‘Allāmah ‘Abdullāh Bin ‘Umar Shirāzī Bayḍāwī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in ‘*Tafsīr Bayḍāwī*’: So that every Muslim would get cautious about every assumption and would ponder whether it is a good or a bad assumption. (*Tafsīr Bayḍāwī*, vol. 5, pp. 218)

Describing the reason of declaring some of the assumptions to be sins in the foregoing verse, Imām Fakhrudīn Rāzī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated, ‘What someone has done appears to be wrong, but in fact it is not so. It is possible that he has done it forgetfully or the observer has had some misunderstanding.’ (*Tafsīr Kabīr*, vol. 10, pp. 110)

Bad suspicion is Ḥarām

Two sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Refrain from a bad suspicion. Certainly a bad suspicion is the greatest lie. (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 446, Ḥadīṣ 5143*)
2. The blood, wealth and bad suspicion about a Muslim are Ḥarām. (*Shu'ab-ul-Īmān, vol. 5, pp. 297, Ḥadīṣ 6706*)

Definition of bad suspicion

The definition of bad suspicion is as follows: To have a firm belief without any proof that so-and-so person is bad. (*Derived from Fayḍ-ul-Qadīr, vol. 3, pp. 122, Taḥt-al-Ḥadīṣ 2901, etc.*) Bad suspicion also causes inner diseases like grudge and jealousy.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ 'A good assumption is from good worship.' (*Sunan Abū Dāwūd, vol. 4, pp. 387, Ḥadīṣ 4993*)

Reason of bad suspicion to be Ḥarām

Ḥijjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ الْمَوْلَانِي has stated: Only Allah عَزَّوَجَلَّ knows the secrets of the heart. Therefore, it is not permissible for you to have a bad suspicion about anyone unless you have seen his evil deed so obviously that it leaves you with no option for a good assumption. At that time, you

will have to believe what you have seen. On the contrary, if you have neither seen his evil deed with your eyes nor have you heard it with your ears but still you have a bad suspicion about him in your heart, then you must realize that it is Satan who has put this thought in your heart. You should reject this satanic thought because this is the worst transgression.

Imām Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has further stated: Even if someone's mouth smells of alcohol, it is still not permissible to impose Shar'ī sentence because it is possible that he may have taken the gulp of alcohol but have spat it out without drinking it or anyone else may have forced him into drinking alcohol. On the basis of these possibilities, it is not permissible to give credibility to one's assumptions and have a bad suspicion (without a Shar'ī proof) about a Muslim (being a drinker).
(Ihyā-ul-'Ulūm, vol. 3, pp. 186)

Bad suspicion is a dangerous and destructive evil that can lead to Hell. It is Farḍ to know its essential rulings as well as its cure.

7 CURES FOR BAD SUSPICION

1. See good qualities of Muslims

Always see the good qualities of Muslims instead of finding faults with them. The one who has good assumptions about Muslims feels great happiness in his heart, whereas the one habitual of having bad suspicion about them under satanic influence feels extreme sadness in his heart.

2. Reject bad suspicion

Whenever a bad suspicion about a Muslim occurs to you, reject it and try to form a positive and good opinion about what he has done. For instance, if you have the bad suspicion of ostentation about a Muslim who is weeping during a Na'at or a speech, you should immediately form the positive opinion of sincerity about him.

Sayyidunā Makḥūl Dimashqī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ once said, 'When you see someone weep, you also weep with him. Don't have the bad suspicion that he is weeping ostentatiously. Once I had a bad suspicion about a crying Muslim, so I could not cry for one year as a punishment.' (*Tanbīh-ul-Mughtarīn*, pp. 107)

Khudā bad-gumānī kī 'ādat miṭā day
Mujḥay ḥusn-e-ẓan kā Tū 'ādī banā day

Almighty! Free me from the evil of bad suspicion
And bless me with the attribute of good assumption

3. A pious person considers others also pious

Keep reforming your character endeavouring to become pious because a pious person considers others pious, whereas an impious person regards others impious. Here is an Arabic saying: إِذَا سَاءَ فِعْلُ الْمَرْءِ سَاءَتْ ظُنُونُهُ 'If the deeds of a person are bad, his thoughts also become bad'. (*Fayḍ-ul-Qadīr*, vol. 3, pp. 157)

A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, reviver of religion, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الْمَلَّانِ has stated, 'A bad suspicion arises from a wicked heart.' (*Fatāwā Razawīyyah*, vol. 22, pp. 400)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Bad company leads to bad suspicion

Refrain from the company of bad people and adopt the company of righteous ones. Besides reaping many other blessings, you will be able to avoid bad suspicion. Sayyidunā Bishr Bin Ḥārīṣ عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated:

صُحْبَةُ الْأَشْرَارِ تُورِثُ سُوءَ الظَّنِّ بِالْأَحْيَارِ

*To keep the company of bad people causes bad suspicion
about the righteous.*

(*Risālah Qushayriyyah*, pp. 327)

Burī suḥbataun say bachā Yā Ilāhī

Tū naykaun kā sangī banā Yā Ilāhī

*Protect me against bad company, O Almighty!
Bless me with the company of the pious, O Almighty!*

5. Fear of divine retribution

Whenever a bad suspicion about a Muslim occurs to you, fear from the horrific consequences of bad suspicion and divine

retribution. Allah ﷻ has said in the 36th verse of Sūraḥ Banī Isrāīl in part 15:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ إِنَّ السَّمْعَ
وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَٰئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

And go not after that thing of which you know not. No doubt, the ear and the eye and the heart are all to be questioned of.

[Kanz-ul-Īmān (Translation of Quran)]

My dear Madanī son! If a bad suspicion about a person occurs to you, feel fear in your heart contemplating the fact that you cannot bear even the slightest punishment of Hell, let alone the severest punishment. Alas! How horrific even the slightest punishment is!

Stated in Ṣaḥīḥ Bukhārī is a Ḥadīṣ narrated by Sayyidunā Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One from among the dwellers of Hell to whom the slightest punishment will be given will be made to wear the shoes of fire, causing his brain to boil.’ (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 262, Ḥadīṣ 6561*)

Jaḥannam say mujḥ ko bachā Yā Ilāhī

Mujḥay nayk bandaḥ banā Yā Ilāhī

*Protect me from Hell, O Almighty!
Make me a pious servant, O Almighty!*

6. Make Du'ā to avoid bad suspicion

Whenever a bad suspicion about a person occurs to you, make Du'ā in the court of Allah عَزَّوَجَلَّ in these words: O Rab of Mustafa (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! I am a weak servant of Yours and want to protect my heart from bad suspicion to remain safe from ruin in the world and in the Hereafter. O Allah عَزَّوَجَلَّ! Protect me from the dangerous satanic attack of 'bad suspicion'. O my Beloved Allah عَزَّوَجَلَّ! Bless me with weeping eyes, a trembling body and a heart full of Your fear.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

7. Make Du'ā for the person you have had a bad suspicion about

Whenever a bad suspicion about an Islamic brother occurs to you, make Du'ā for him and treat him with greater respect. Hujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated, 'When you have a bad suspicion about a Muslim in your heart, you should be considerate towards him (i.e. treat him with greater respect) and make Du'ā for him. In this way you will infuriate Satan and be able to drive him away. Because of this, Satan will be reluctant of putting evil thoughts into your heart for fear that you would become considerate towards your brother and make Du'ā for him again. (*Ihyā-ul-'Ulūm*, vol. 3, pp. 187)

(Most of the material regarding bad suspicion is extracted from Maktaba-tul-Madīnah's published booklet '*Bad-Gumānī*' containing 56 pages. It is very beneficial to read this booklet in its entirety.)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

One who makes mistakes in writing is in high risk of making mistakes in speaking

A person usually writes a letter etc. with great care. He then edits and improves it in an effort to make it free from errors. Now try to realize! If he cannot avoid improper and sinful words even in a carefully written letter because of being entrapped by Satan, how careless and prone to mistakes he would be during conversations!

Fatwā of A'lā Ḥaḍrat about bad suspicion

Here is a question with its abridged answer, extracted from *Fatāwā Razawīyah*, regarding bad suspicion.

Question: Zayd is of the opinion that gatherings and ceremonies these days are usually held for ostentation and bragging. Therefore, he does not attend any gathering. What's the ruling for him?

Answer: It is a Sunnah to accept the invitation of [lawful] ceremonies----. To assume without an explicit proof that so-

and-so Muslim has held a ceremony with the intention of ostentation, self-importance and bragging is an absolutely Ḥarām act. To apply the thing found in some unspecified person to a particular Muslim is deemed bad suspicion that is Ḥarām unless the criteria [to apply the thing to a particular person] are explicit.

(Derived from Fatāwā Razawīyyāh, vol. 21, pp. 672, 673)

Madanī pearls to avoid resentment towards those not attending funeral and Īṣāl-e-Šawāb ritual

Bear in mind the following rulings:

1. It is a Farḍ-e-Kifāyah to offer the funeral Ṣalāh of a Muslim. If even some of those who were informed of the funeral, offer the funeral Ṣalāh, the Farḍ will be fulfilled, and others not attending it will not be sinners. Having bad suspicions about those not attending it is a sin, and speaking ill of them is not allowed at all.
2. To offer condolences is a Sunnah. To make Īṣāl-e-Šawāb or attend its ritual is Mustaḥab. If someone did not offer condolences or did not attend the ritual of Īṣāl-e-Šawāb despite being informed about it, he would not be deemed a sinner by Shari'ah. On the contrary, the one laying a false blame on him, having a bad suspicion about him or speaking ill of him, committing backbiting, is certainly a sinner and deserving of the punishment of Hellfire. If not to attend the ritual were a sin, even then it would be

necessary to cover up the sin of a Muslim. When, in fact, this is not a sin, how can it be allowed to taunt or speak ill of him.

Remember that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The respect, wealth and life of a Muslim are Ḥarām for the other Muslim. (*Jāmi' Tirmizi*, vol. 3, pp. 372, Ḥadīṣ 1934)

Two harms of not comforting the depressed

A considerate and well-mannered Islamic brother should comfort his acquaintances if any trouble befalls them. There are two obvious disadvantages of not comforting a depressed person: (1) One remains deprived of reward. (2) The depressed Islamic brother may have negative thoughts and distance himself from the Madanī environment.

Clarifications about relations with VIPs

In order to receive donations for the construction of Masājid, Madāris or Madanī Markaz Faizān-e-Madīnah or for other Madanī activities, it is an act of reward for a junior Islamic brother to arrange for a senior responsible Islamic brother to talk to a wealthy person on phone or meet him in person. The one making such an arrangement with good intentions is deserving of Paradise. It is extremely unfair to criticize or object to such a great virtuous Madanī work. To have the bad suspicion that these responsible Islamic brothers are flattering and sweet-talking

the rich, is a Ḥarām act leading to Hell. Even if someone has relations with a rich person with no such reason, there is still no harm in it provided Shariʿah has allowed it. However, the one having aimless friendship with a materialistic person or keeping his company is likely to suffer loss rather than gain any benefit. It is, therefore, appropriate especially for the Islamic scholars, the righteous and the preachers etc. to avoid it so that people would not indulge in the sins of bad suspicions.

Are condolences from VIPs a privilege for one's afterlife?

Sorry to say, you have mentioned in your mail that some VIPs also visited your home to offer condolences over the demise of your mother. This is usually possible for such a person who has relations with them. If he does not have personal relations with them, he at times uses some other influential person to convince the VIP to 'honour' the family members of the deceased with the 'privilege' of his visit. However, the visit of Madanī personalities, i.e. the scholars and the righteous is indeed a great privilege in the worldly life as well as in the afterlife.

As for the visit of the VIP or the officer, it can just bring fame to the bereaved family members. Can the official status of an officer bring any benefit to the deceased in his afterlife! Certainly not! Therefore, it is not appropriate to have the desire of the visit of such people on account of their official status. Similarly, rejoicing and boasting about their visit saying such a sentence

as ‘even so-and-so officer and leader came to my home to offer condolences’ have no good in it. Believe me! This mentality shows a strong possibility of the existence of desire for fame and respect.

Anyway, those having relations with worldly personalities or arranging for someone to talk to them on phone know their intentions; who are we to decide what their intention is! We should have a positive and good assumption about them because it is necessary to have a good assumption about what a Muslim has done.

A’lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat, reviver of religion, Maulānā Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘It is Wājib to have a good assumption about a Muslim as long as possible. A bad suspicion is no less Ḥarām than ostentation.’
(*Fatāwā Razawīyah*, vol. 5, pp. 324)

A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated: As long as possible, it is Wājib to have a good assumption about what a Muslim has done. (*ibid*, vol. 19, pp. 691)

Good assumption about those not keeping their promise

If someone did not attend the ritual of Iṣāl-e-Ṣawāb despite promising to do, we should still have a good assumption about him; he may have forgotten or got into some trouble etc. Even

if someone did not attend the ritual in spite of remembering his promise, it is still not allowed to have a bad suspicion about him because this is not a criterion to declare him to have broken his promise.

The definition of an unfulfilled promise is as follows: ‘To have such an intention, at the time of making the promise, that one would not do what he has said.’ Therefore, if he did not attend the ritual on the ground that his intention of attending it had changed later on, this will not be regarded as an unfulfilled promise. This shows that the possibility of having good assumption about the one who has not attended the ritual despite promising to do cannot be ruled out.

Keep your promise

One who has made a promise should make every possible effort to keep it so that people would not have a negative opinion about him and would not indulge in bad suspicions, false blames, backbiting and degrading him. All Islamic brothers should particularly attend rituals of Īṣāl-e-Šawāb, take part in funerals and offer condolences, reaping rewards. This will close the door of sins, maintain relations and develop affection.

On pages 98 and 99 of the 8th volume of *Fatāwā Razawiyyah* A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated a Ḥadīṣ: The greatest wisdom after having belief in Allah عَزَّوَجَلَّ is to love people. (*Shu’ab-ul-Īmān*, vol. 6, pp. 255, Ḥadīṣ 8061)

According to another Ṣaḥīḥ Ḥadīṣ, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘*بَيِّرُوا وَلَا تُنْفِرُوا* Promote affection and do not incite hatred.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 42, Ḥadīṣ 69)

Beware! Unnecessary clarifications may lead to sins

Dear Madanī son! Beware of satanic attack! On such an occasion, the accursed Satan provokes a person and incites him to oppose the advice-giving person. He puts evil thoughts in the heart of the person causing him to make pretences and such lame excuses as ‘*I did not have this intention; I did not mean that; I meant something else etc.*’ He also puts such an evil thought that if you did not do that, you will be insulted.

Regretfully! Sometimes a person resorts to baseless clarifications of his mistake because of being entrapped by Satan. However, following the voice of one’s conscience, one can make justified clarifications. Sometimes, it is extremely necessary to do so.

Repent as Divine mercy is immense

Dear Madanī son! Never get annoyed with me. Look! Besides taking medicines and having injections, a patient has to undergo even a surgery when necessary. As the patient is aware of its benefits, he not only pays the huge fee of the doctor but also expresses thanks to him without getting annoyed. I have dared to expose some satanic attacks, pointing out some of your ‘inner

diseases' with their Madanī cures. Hopefully, these Madanī pearls of mine will prove to be extremely beneficial for you as well as for many other Islamic brothers and sisters in the worldly life and in the afterlife, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Well, if your conscience pricks you and allows you to accept the suggestions I have offered regarding your mail, you should repent of all sinful sentences of your mail. Moreover, if your mail seems to have hurt the feelings of Islamic brothers, you should apologize to them as it is beneficial for your worldly life as well as for your afterlife.

Affection for every Islamic brother of Dawat-e-Islami

By the grace of Allah **عَزَّوَجَلَّ** and by the bestowal of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, the garden of Dawat-e-Islami is flourishing. As a father loves his every child and a gardener values every fruit of his garden, I also have affection for every Islamic brother of Dawat-e-Islami whether he makes a major or a small contribution to the Madanī workings.

No doubt, every father adores the money-earning son but he does not abandon even the work-shy son. I make Du'ā for every Islamic brother and sister of Dawat-e-Islami. They are all the fruits, flowers and buds of this Madanī garden of 'Aṭṭār and have brought spring to it. May Allah **عَزَّوَجَلَّ** keep my flowers smiling for the sake of the evergreen flowers of Madinah! Yā

Allah **عَزَّوَجَلَّ**! May they and their generations remain associated with the Madanī environment of Dawat-e-Islami and continue to reap blessings in the worldly life as well as in the afterlife. May all of them be forgiven without accountability! May all these prayers be answered for me also, a sinner.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madanī work-doing Islamic brother is dear to me

The active preachers and responsible Islamic brothers of Dawat-e-Islami are dearer to me than others. It breaks my heart to see someone oppose them. Whenever I hear of the differences among the Islamic brothers of any Ḥalqaḥ, ‘Alāqaḥ, city or country, I get dejected. What I fear on such an occasion is that Satan might be able to exploit their irresponsible attitude, depriving them of good deeds and distancing them from Sunnaḥ-Inspiring Madanī environment besides causing loss to the religious work. Therefore, it is my plea to all my Madanī sons and daughters to show tolerance and broad-mindedness. Never let the ambiance of disharmony be created.

If you are confronted with some issue as regards Dawat-e-Islami’s organizational system, try to resolve it as per the organizational procedure of Dawat-e-Islami. Let it never be that you disclose the issue to some Islamic brothers expecting little sympathy from them and causing serious differences among them. This

irresponsible attitude of yours can result in backbiting, tale-telling, bad suspicions and Fitnahs (discords), and Allah عَزَّوَجَلَّ forbid, can endanger the afterlife of yours and that of others.

Destruction in spreading discord (Fitnah)

It is stated on pages 455 and 456 of the book ‘*Backbiting – A Cancer of Society*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The unfortunate people who spread bad words, and bring forth discord (Fitnah) among Muslims, should fear because Allah عَزَّوَجَلَّ has stated in the 19th verse of Sūrah An-Nūr in the 18th part of the glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ^ط فِي الدُّنْيَا وَالْآخِرَةِ

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter.

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, Verse 19)



Some people are very quarrelsome and resort to backbiting, tale-telling, criticizing, hair-splitting, causing huge troubles about trivial things and hurting the Muslims for no reason at all. Such

people should have fear as Allah عَزَّوَجَلَّ has said in the 10th verse of Sūrah Al-Burūj in the 30th part of the glorious Quran:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ﴿١٠﴾

*Indeed those who troubled the Muslim men and Muslim women,
and then did not repent – for them is the punishment of Hell, and
for them is the punishment of fire.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Burūj, Verse 10)

Curse for the one who gives rise to discord

It is stated in a Ḥadīṣ: Discord (Fitnah) is sleeping, and the one who awakens it is certainly cursed by Allah عَزَّوَجَلَّ. (*Al-Jāmi'-uṣ-Ṣaghīr lis-Suyūfī, pp. 370, Ḥadīṣ 5975*)

*Agar mīzān pay payshī hō gayī to hāye! Barbādī!
Gunāḥaun kay siwā kyā mayray nāmay mayn bhālā niklay
Karam say us ghāṛī Sarkār pardaḥ āp rakḥ laynā
Sar-e-maḥshar mayray ‘aybaun kā jis dam tazkiraḥ niklay*

*If I am held accountable on the Day of Judgement,
ah destruction!
What could be in my book of deeds, but transgression!
Have mercy on me, O Beloved; put a veil over my sins
When the accountability of my sins begins*

Continuing to obey your senior responsible Islamic brothers, act upon Madanī In'āmāt and travel with Madanī Qāfilaḥs. Do your best to flourish Madanī working. May Allah ﷺ protect all of us!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnatayn 'ām karayn Dīn kā ḥam kām karayn

Nayk ḥo jāyaīn Musalmān Madīnay wālay

*May we serve religion and promote Sunnah
May we become pious, O Sultan of Madīnah*

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

18 Rabi'-ul-Awwal, 1434 A.H.

31st January, 2013

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

Coating of henna on body parts renders Wuḍū and Ghusl invalid

If there is a coating of henna on body parts, or the stickers used as make-up are stuck onto them, or nails are painted with nail polish, Wuḍū and Ghusl will not be valid in this state because the foregoing three things do not let water reach the skin, and are not used for any Shar’i need either. The ruling for this issue is that if a thing is stuck onto a part of the body, preventing water from reaching it, Wuḍū and Ghusl will not be valid in this case because flowing of water on the body parts, washed in Wuḍū, is Farḍ in Wuḍū and flowing of water on each and every hair of the body is Farḍ in Ghusl.

‘Allāmah Ibn Ḥumām عَلَيْهِ رَحْمَةُ اللَّهِ السَّلَامُ has stated, ‘If dry earth or something like it has stuck onto the nail of the Wuḍū-making person or even as much portion as the needle of the eye in any of the body parts washed in Wuḍū has remained unwashed, the Wuḍū will not be valid.’ (*Fath-ul-Qadīr*, vol. 1, pp. 13, *Quetta*)

It is stated in the book entitled *Muḥīṭ* that if a person makes Wuḍū or Ghusl whilst dry skin of fish or dry chewed bread is

stuck on to some part of his body, preventing water from reaching the body part underneath the skin of fish or the bread, Wuḍū and Ghusl will not be valid. There is the same ruling if dried mucus is accumulated in the nose. To wash the entire body during Ghusl is Wājib but these things, when hardened, prevent water from reaching the body part. (*Fatāwā ‘Ālamgīrī, vol. 1, pp. 5*) (*Ghunyaḥ, pp. 49 – Suḥaīl Academy, Lahore*)

It is stated in *Fatāwā ‘Ālamgīrī* that if even as much portion as the needle of the eye in any of the body parts washed in Wuḍū has remained unwashed, or dry or wet earth has stuck onto the nail of the person making Wuḍū or Ghusl, his Wuḍū and Ghusl will not be valid. It is further stated in *Fatāwā ‘Ālamgīrī* that if there is a dried coating of dye [i.e. a colour-changing substance] on a part of the body, Wuḍū and Ghusl will not be valid in this case. (*Fatāwā ‘Ālamgīrī, vol. 1, pp. 4*)

It is also stated in the same book: If a woman has applied fragrance to her head, preventing water from reaching the roots of her hair, it is Wājib to remove the fragrance so that water would reach the roots of hair. (*ibid, pp. 13*)

Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqaḥ, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: If a person makes Wuḍū whilst scales of fish are stuck on the body parts washed in Wuḍū, his Wuḍū will not be valid because water will not flow underneath them. (*Bahār-e-Sharī’at, vol. 1, part 2,*

pp. 292 – Karachi) As for the ruling that Islamic jurists have endorsed the validity of Wuḍū despite a coating of henna on hands etc., this endorsement actually refers to an extremely thin coating that is left after the henna-coated body part has been washed properly and that usually goes unnoticed. For example, after a person has kneaded the dough, a little amount of flour remains on the nail. Anyway, this endorsement of Islamic jurists does not mean that Wuḍū will remain unaffected even if a person has coated her hands, arms and feet with henna and has stuck stickers used as make-up onto her entire face! No jurist of Islam has given such permission. Wuḍū will not be valid in the foregoing case.

Obviously, the Ṣalāḥs offered with that invalid Wuḍū will also be invalid. If someone has offered the five daily Ṣalāḥ in this state, it is necessary for her to repeat the Farḍ and Witr Ṣalāḥs. If she does not know the number of Ṣalāḥs offered in this state, she must work out the number of all such Farḍ and Witr Ṣalāḥs on the basis of high probability.



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