



پیشہ کا تقاضا ہے

H Excellence of HUNGER

Madani Guard
of the Stomach



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

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M Keep watching
Madani Channel

مکتبۃ الدینہ
Dawat-e-Islami

يَيْتُ كَا قُفْلِ مَدِينَةٍ

Payi kâ Qufl-e-Madīnah

EXCELLENCE OF HUNGER

A Chapter of Faizan-e-Sunnat

* Shaykh-e-Tariqat, Ameer-e-Ahl-e-Sunnat,
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Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Excellence of Hunger

An English translation of Payi kâ Qufl-e-Madinah



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

Du'ā for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah عَزَّوَجَلَّ! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustatraf, vol. 1, pp. 40)

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

Transliteration Chart

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

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ into various languages of the world, is pleased to present the book 'Payi kā Qufl-e-Madīnah' in English under the title of 'Excellence of Hunger.' Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute of an Islamic term. However, a glossary has been given at the end of the book, elaborating Islamic terms. Further, an index and a bibliography have also been given.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us of it in writing at the following postal or email address with the intention of earning reward (Šawāb).

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پَیٹ کا قُفْلِ مَدِیْنَه

Payt kâ Qufl-e-Madīnah

EXCELLENCE OF
HUNGER



أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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EXCELLENCE OF HUNGER

Satan will use every trick of his trade to keep you from reading this book, but you should counter his every deception and make an ardent effort to go through this chapter in its entirety. Perhaps you will be amazed to see its blessings.

Excellence of reciting Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Without doubt, your names along with your identity are presented before me, therefore, recite Ṣalāt (Durūd) upon me in eloquent words.’ (*Muṣannaf ‘Abdur Razzāq, vol. 2, pp. 214, Ḥadīṣ 3111*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What does ‘Madanī guard’ of stomach mean?

Madanī guard of the stomach is to refrain from consuming Ḥarām food and to eat even Ḥalāl food less than one’s appetite. The following health related saying of Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَائِي is considered the most appropriate principle for those who wish to apply a Madanī guard on their stomach. The Imām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘Whoever eats only when he is hungry and withdraws (his hand) from the food while still hungry, will never

be in need of a doctor. Therefore, food should only be consumed when one is absolutely hungry.’ (*Ihyā-ul-‘Ulūm, vol. 2, pp. 5*)

Yā Ilāhī عَزَّوَجَلَّ! Payi kā Qufl-e-Madīnāh kar ‘aṭā
Az paey Ghauš-o-Razā رَحْمَةُ اللهِ تَعَالَى kar bhūk kā gawhār ‘aṭā

O Almighty عَزَّوَجَلَّ, bless us with the Madanī guard for our stomach
For the sake of Ghauš and Razā رَحْمَةُ اللهِ تَعَالَى grant us the gem of hunger

Intentional hunger

Dear Islamic brothers! Although it is permissible to eat until one is full, countless religious and worldly benefits lie in applying a Madanī guard on the stomach. Abstaining from food in compulsion when it is not available is not something remarkable, but refraining from eating and staying hungry for the pleasure of Allah عَزَّوَجَلَّ when food is available in abundance, is indeed an extraordinary feat. It is stated that the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would intentionally remain hungry. (*Shu‘ab-ul-Īmān, vol. 5, pp. 26, Hadīth 5640*)

Lūi lay raḥmat, lagā Qufl-e-Madīnāh payi kā
Pāye gā Jannat, lagā Qufl-e-Madīnāh payi kā

Gain divine grace by applying Madanī guard on the stomach
Attain Paradise by applying Madanī guard on the stomach

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Neighbourhood of the Holy Prophet ﷺ in Paradise

Indeed, intentional hunger is a great Sunnah of our Beloved Prophet ﷺ and words cannot express the excellence of Sunnah. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘He who loves my Sunnah, loves me, and he who loves me will be with me in Paradise.’

(*Mishkāt-ul-Maṣābīh, pp. 30*)

In Sūrah Al-Aḥqāf, verse 20, Allah عَزَّوَجَلَّ says:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا
وَاسْتَمْتَعْتُمْ بِهَا ۖ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُونِ

You have exhausted your good things in your worldly life and fully enjoyed them, therefore, today you will be given the humiliating punishment.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Aḥqāf, verse 20)

Blessed hunger of the Holy Prophet ﷺ

Commenting on the foregoing verse, the spiritual successor of A'la Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ, Ṣadr-ul-Afāḍil Shaykh Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ الْمَوْلَانَايِ has stated in his renowned exegesis of the Holy Quran, *Khazāin-ul-'Irfān*: In this verse, Allah عَزَّوَجَلَّ has reprimanded the unbelievers for having worldly pleasures. Therefore, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions abstained from worldly pleasures.

In *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*, it is stated that until the apparent demise of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed family never ate bread made from barley for two consecutive days. It is also mentioned in a Ḥadīṣ that at times the whole month passed, but fire would not burn on the stove (for cooking food). The blessed household would merely survive on water and a few dates. Sayyidunā 'Umar Fārūq رَضِيَ اللهُ تَعَالَى عَنْهُ has said, 'O people! If I had wanted, I would have eaten better than you and worn better clothes than you, but I want to reserve my pleasures and comforts for my Hereafter.' (*Khazāin-ul-'Irfān*, pp. 907)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Hungry for many nights

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to remain hungry for many nights in succession. His blessed household often did not have anything to eat at night and whenever they would get something to eat, it was mostly bread made from barley. (*Jāmi’ Tirmizī, vol. 4, pp. 160, Ḥadiṣ 2367*)

Food of blessed family

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pawned his armour for barley. He has further stated that he presented some cooked and melted fat with some barley bread in the respected court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘My entire family has never had one ‘Ṣā’ (about two kilos and three quarters) of food in the morning and in the evening.’ Keep in mind that the family of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ consisted of nine different homes. (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 158, Ḥadiṣ 2508*)

Dear Islamic brothers! This is the remarkable condition of the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who was given the keys to the treasures of both the worlds. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ adopted poverty intentionally. Otherwise, by Allah عَزَّوَجَلَّ, whoever gets anything, gets it as the Ṣadaqaḥ of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his spiritual light reaches everything in the universe.

Spiritual insight

It is said that a saint once picked up a piece of bread to eat. When he looked at it with his spiritual insight, he realized that a ray of light emerged from it. When he focused on the direction of the light

going upwards, he saw that the light (Nūr) was actually linked to a ray of light of the Beloved Mustafa ﷺ. On looking closer, he discovered that the Nūr of the Holy Prophet ﷺ reached every worldly favour (Na'mat). (*Al-Abriz*, pp. 229)

Two stones tied to stomach

Sayyidunā Abū Ṭalḥah رضى الله تعالى عنه has narrated that some of the companions once complained to the Holy Prophet ﷺ about their hunger and showed him the stones they had tied to their stomachs. Seeing this, the Beloved and Blessed Prophet ﷺ raised his blessed clothing – revealing the two stones tied to his blessed stomach. Sayyidunā Imām Tirmizī رضى الله تعالى عنه has stated that stones were tied on the blessed stomach due to severe hunger and weakness. (*Shamāil-e-Tirmizī*, pp. 169, Ḥadīṣ 372)

*Āp bhūkay rahay aur payt pay patthar bāndhay
Ĥam ghulāmaun ko milay khuwān Madīnay wālay*

*The Prophet remains hungry with stones tied on his abdomen
Yet blesses the servants with delicious cuisines*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Attainment of respect

Sayyidunā Abū Bujayr رضى الله تعالى عنه has narrated that the Beloved and Blessed Prophet ﷺ once felt extreme hunger. He ﷺ took a stone, tied it to his blessed stomach and said, ‘Beware! There are many people who eat delicious food and have a lavish lifestyle in this world but, on the Day of Judgement, they will be hungry and naked. Beware! There are many people who strive to become honourable, yet they are gathering provisions of humiliation.

Beware! There are many people who are seen humiliating themselves but this is a means of respect for them.’ (*Al-Mawāhib-ul-Ladunniyyah*, vol. 2, pp. 123)

Affectionate sentiments

Dear Islamic brothers! May our lives be sacrificed on the glory and greatness of the Merciful Prophet ﷺ! He ﷺ had great passion for remaining hungry but we, on the other hand, the so-called devotees, are deprived of this Sunnah. If our meal is ever delayed or it is not to our liking, then we start to argue with our family-members. If only we would also adopt intentional hunger and, when feeling intense hunger, gain the honour of tying a stone around our stomach with the intention of acting upon the Sunnah. I wish, if only I were not a human but a stone of the blessed street of the Holy Prophet ﷺ. Alas! If only I were the stone lying in the path where he ﷺ would pass blessing me with kissing his sacred soles. I dare not have the desire to be the stone tied on his blessed stomach, but at least if only I were the stone lying next to the sacred one picked up by him, and as he would stretch his blessed hand to take that sacred stone, I would have the privilege of kissing his blessed hand!

Hunger of Prophet Mūsā عَلَيْهِ السَّلَام

When Sayyidunā Mūsā Kalīmullāh ﷺ arrived at the well of Madyan, he was so weak that the green colour of the vegetable he had last consumed was visible from outside his blessed stomach.

(*Shamāil-e-Rasūl*, pp. 121)

It is also narrated that he ﷺ did not eat anything during the forty days when he ﷺ had the privilege of speaking to Allah ﷻ. (*Ihyā-ul-'Ulūm*, vol. 3, pp. 91)

Hunger of Prophet Dāwūd عَلَيْهِ السَّلَام

Sayyidunā Qāḍī ‘Iyād رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘The clothing of Prophet Sayyidunā Dāwūd عَلَيْهِ السَّلَام was made from wool and his bedding from animal hair. He عَلَيْهِ السَّلَام used to eat barley-bread with salt.’ (*Shamāil-e-Rasūl*, pp. 121)

Hunger of Prophet ‘Īsā عَلَيْهِ السَّلَام

Sayyidunā ‘Īsā عَلَيْهِ السَّلَام never built a house for living. He عَلَيْهِ السَّلَام would rest wherever he felt sleepy. He عَلَيْهِ السَّلَام used to wear clothing made from animal hair and eat the leaves of trees. (*Shamāil-e-Rasūl*, pp. 121)

Hunger of Prophet Yaḥyā عَلَيْهِ السَّلَام

Sayyidunā Yaḥyā عَلَيْهِ السَّلَام would consume wet grass as his food. He عَلَيْهِ السَّلَام used to weep so much in the fear of Allah عَزَّوَجَلَّ that the tears had left marks on his blessed cheeks. (*Shamāil-e-Rasūl*, pp. 121)

Fāqa-e-Anbiyā kay ṣadaqay mayn

Laẓẓat-e-Nafs say bachā Yā Rab عَزَّوَجَلَّ!

O Allah عَزَّوَجَلَّ! For the sake of Prophet’s starvation
Save us from desire’s satisfaction

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyidatunā ‘Āishāh رَضِيَ اللهُ عَنْهَا would cry

Sayyidunā Masrūq رَضِيَ اللهُ تَعَالَى عَنْهُ has said that once he went to the house of the Noble mother of the believers, Sayyidatunā ‘Āishāh رَضِيَ اللهُ تَعَالَى عَنْهَا. She ordered that food be brought for him. She رَضِيَ اللهُ تَعَالَى عَنْهَا then said, ‘Whenever I eat food to my full stomach, I feel like crying.’ ‘Why?’

He asked. She رَضِيَ اللهُ تَعَالَى عَنْهَا replied, ‘I remember the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who left us in such a state that he never ate meat or bread twice a day to his full stomach.’ (*Jāmi’ Tirmidī, vol. 4, pp. 159, Ḥadīṣ 2363*)

*‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا rawṭī thūn Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī bhūk per
Īḥāye! Bhārtayn ḥayn ghiḏāyaīn ḥam shikam mayn ihūns kar*

*‘Āishah Ṣiddīqah cried remembering the hunger of the Prophet
But alas! We are stuffing ourselves with food and beverage*

True devotees should reflect

Dear Islamic brothers! Sayyidatunā ‘Āishah رَضِيَ اللهُ تَعَالَى عَنْهَا would cry if she ever ate food to her full stomach. Her condition showed her intense love for the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the contrary, we keep eating voraciously until our stomach is full, but our desire is not satisfied. Remember that whenever you read or hear about the righteous saints’ eating to a full stomach, it means that they filled only one third of the stomach. This is the difference between our full stomach and theirs.

Our Islamic sisters should also learn a lesson from the devotion of Sayyidatunā ‘Āishah رَضِيَ اللهُ تَعَالَى عَنْهَا. If our Islamic sisters join the Madanī environment, attend their local weekly Sunnah-Inspiring Ijtimā’, fill in the booklet of Madanī In’āmāt daily, practicing Fikr-e-Madīnah and submit it to their responsible Islamic sister each month, then إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ they will reap innumerable blessings. Listen to a faith-refreshing account of an Islamic sister of Dawat-e-Islami.

Story of an Islamic sister

An Islamic brother from Sanghar (Bāb-ul-Islam, Sindh, Pakistan) made the following statement under oath: My sister, daughter of

‘Abdul Ghaffār ‘Aṭṭārī, had cancer. Her condition deteriorated slowly. As per the advice of doctors, we arranged for her surgery. Because of the operation, her condition improved a little but after about a year, she became severely ill once again. She was admitted to Rajputana Hospital (Hyderabad, Sindh Pakistan). After a week, her condition became extremely serious. Suddenly, she began to recite the sacred Kalimaḥ (statement of faith) aloud and, from time to time, she would also say **الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ**. Her reciting of **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ** echoed in the entire room. It was a unique faith-refreshing scene. The visitors also began to recite the Kalimaḥ and Ṣalāt-‘Alan-Nabī with her instead of asking about her condition. The doctors and staff were amazed because they had normally seen the patients cry in agony but this pious patient was lost in the remembrance of Allah **عَزَّوَجَلَّ** instead of writhing in pain. She remained in the same condition for about 12 hours, and when the Aẓān of Maghrib Ṣalāḥ was about to be uttered, she passed away reciting the sacred Kalimaḥ.

May Allah **عَزَّوَجَلَّ** have mercy on her and forgive us without accountability for her sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ

لِلْحَمْدِ لِلَّهِ عَزَّوَجَلَّ! This Islamic sister attained tremendous blessings from the Madanī environment of Dawat-e-Islami. By Allah **عَزَّوَجَلَّ!** The one who leaves this world reciting the Kalimaḥ is indeed fortunate, as the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind **صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘He whose last words are **“لَا إِلَهَ إِلَّا اللَّهُ”** will enter Paradise.’ (*Sunan Abī Dāwūd, vol. 3, pp. 132, Ḥadīṣ 3116*)

Eating just once every two days

The hunger of our Holy Prophet ﷺ was intentional. The Beloved and Blessed Rasūl ﷺ has stated, ‘My Creator presented me with the option of turning the mountains around Makka-tul-Mukarramah into gold for me but I said, ‘O Allah عَزَّوَجَلَّ! I wish that I eat one day and remain hungry the next so that when I am hungry, I plead and remember You, and when I eat, I thank and glorify You.’ (Jāmi’ Tirmizī, vol. 4, pp. 55, Hadīth 2354)

Salām un per shikam bhār kar kabhī khānā na khātay thāy

Salām un per gham-e-Ummat mayn jo ānsū bahātay thāy

Salutations for him who did not eat to his satisfaction

Salutations for him who wept for his nation

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eating once a day

It is a Sunnah to eat once a day. Sayyidunā Abū Sa’id Khudrī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that when the Noble Prophet ﷺ would eat in the morning, he would not eat in the evening and when he ate in the evening, he would not eat in the morning.

(Kanz-ul-‘Ummāl, vol. 7, pp. 39, Hadīth 18173)

How is it to eat three times a day?

Dear Islamic brothers! It has become a routine to eat three times a day. Although this is not a sin, it is not a Sunnah either. This habit has developed due to the desire of eating and drinking. Keep in mind that the more one eats, the more accountable he will have to be on the Day of Judgement. To eat only once a day is the habitual Sunnah of our Beloved Prophet ﷺ. By the grace of

Allah ﷻ, acting upon this Sunnah, many pious saints رَحْمَةُ اللَّهِ تَعَالَى routinely ate just once a day. If one does not adopt this habit, he is not blameworthy. However, there is a matter of concern for such devotees of Rasūl who yearn to follow and propagate Sunnah. Regretfully, some people consume food four or five times a day. Such people often have stomach ailments. Sayyidatunā ‘Aishah Şiddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has narrated that the first Bid’ah (innovation in religion) which took place after the apparent demise of the most Honourable Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was that people started eating to a full stomach. When people fill their stomachs, their Nafs becomes rebellious towards worldly things. (Bear in mind that here Bid’ah refers to Bid’ah Mubāhah, i.e. permissible innovation).

(Qūt-ul-Qulūb, vol. 2, pp. 327)

Satanic deception: On the one hand it is described as a Sunnah to eat once a day, but on the other, Saḥarī and Ifṭārī which consist of two meals are also considered Sunnah. What is the answer to this?

Cure for satanic deception: There is no doubt that Saḥarī and Ifṭārī are both Sunnah. The literal meaning of Ifṭār is ‘to break fast.’ Therefore, if one swallows only a chickpea, his Ifṭār is valid. Stuffing oneself with food at Saḥarī and Ifṭārī is not a Sunnah. Instead, one can do Ifṭārī and Saḥarī with a mere date or with a few sips of water. If a person consumes one meal during the day such as a curry with bread and then drinks three cups of tea at different times during the same day or eats a single date three times, he would still be considered to have taken just a single meal that day. Similarly, if a person eats a few dates or drinks some water during Ifṭār and consumes a meal at Saḥarī, he would also be considered to have eaten only once that day. In this manner, one would be able to fulfil not only the Sunnah of eating once a day but also that of doing Saḥarī and Ifṭār. However, if a person eats many fruits and other things at Ifṭār, it

will be considered a complete meal. Now, if that person eats in Ṣaḥarī too, then he would be considered to have eaten twice that day. Nowadays, the Jamā'at of Ṣalāt-ul-Maghrib is often delayed in Masājid during the sacred month of Ramadan. Listen to the ascetic manner in which A'lā Ḥaḍrat, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would perform his Ṣaḥarī and Ifṭārī.

Eating once and fasting

The honourable Shaykh Muhammad Ḥusayn Sahib Mīraṭhī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'I once attended I'tikāf from the 20th of Ramadan. When A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ came to the Masjid, he said, 'I also wish to perform I'tikāf, but I cannot find time (due to my religious responsibilities).' At last, on the 26th of Ramadan, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also joined in I'tikāf.' Maulānā Muhammad Ḥusayn Mīraṭhī goes onto say, 'Although A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would break his fast with a few dates, he was not seen eating any meal. At Ṣaḥarī, a small bowl of Firnī (a sweet dish) and that of Chaṭnī (a sauce) would be served to him, and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would eat them. One day, I asked him, 'Your honour! What is the combination between Firnī and Chaṭnī?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'It is a Sunnah to begin and end the meal with salt; this is why the Chaṭnī is served.' (*Ḥayāt-e-A'lā Ḥaḍrat, vol. 1, pp. 41*)

اِسْتَبْحَنَ اللهُ عَزَّوَجَلَّ The reviver of Sunnah, Sayyidī A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to eat a salty sauce before and after the sweet dish to act upon Sunnah. To eat a little salt or a salty sauce before and after eating food protects against seventy diseases.

Yā Ilāhī! عَزَّوَجَلَّ! Mujh ko bhī kar bhūk kī na'mat 'aṭā

Az ṭufayl-e-Sayyidī-o-Murshidī Aḥmad Razā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

For the sake of my spiritual master, Imām Aḥmad Razā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Bless me with the favour of hunger, O Allah عَزَّوَجَلَّ!

Fasting with one meal

Sayyidunā Imām Muḥiyuddīn Abū Zakariyyā Yaḥyā Sharaf-un-Nawawī رَضِيَ اللهُ تَعَالَى عَنْهُ, who compiled the famous book of Ḥadīṣ entitled ‘*Riyāḍ-uṣ-Ṣāliḥīn*’, would fast continuously and eat only once a day, after Ṣalāt-ul-‘Ishā. He would perform Ṣaḥarī with only water and slept for only a few moments at night. (*Riyāḍ-uṣ-Ṣāliḥīn*, pp. 12)

Fast with enthusiasm

Dear Islamic brothers! If there is no obstacle in carrying out religious and important worldly activities, and parents are not displeased as well, then one should keep as many Nafl fasts as possible. Many of our pious saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to do so. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. Due to fasting, every moment of the day will be spent in worship, and one will be saved from excessive eating. In addition, it would also become easier to apply the Madanī guard on the stomach. To gain these benefits, one must ensure that he eats less during Ṣaḥarī and Iftārī. In order to develop enthusiasm and passion for Nafl fasts, listen to or read the chapter (about Nafl fasts) from ‘*Blessings of Ramadan*’ as acquiring the knowledge of the punishments of sins and that of the excellence of good deeds is very effective in refraining from sins and carrying out good deeds. Here is an excellence of fasting.

Gold equal to earth

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If a person keeps a Nafl fast, his reward will not be complete even if gold equal to the size of the earth is given to him. His (complete) reward will only be given on the Day of Judgement.’

(*Musnad Abī Ya’lā*, vol. 5, pp. 253)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A dining cloth made of gold

Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘On the Day of Judgement, dining cloths made of gold will be spread below the Divine ‘Arsh for those who used to fast in the world. These dining cloths will be embroidered with pearls and diamonds. There will be heavenly fruits, drinks and other types of delicious foods on them. The fasting Muslims will eat from these dining cloths, gaining immense pleasure, while others will be facing severe accountability.’

(*Al-budur-us-Sāfirah fil-Umūr-il-Ākhirah*, pp. 260)

Condemnation of those who eat three times a day

Once, someone asked Sayyidunā Saḥl Bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى about eating once a day. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى replied, ‘This is the food of the Ṣiddīqīn¹.’ He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى was further asked about eating twice a day. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى replied, ‘This is the food of the Mūminīn².’ Then he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى was asked about those who eat three times a day. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى replied, ‘The family of such a person should keep him with livestock (so that he could eat like animals the whole day).’ (*Risāla-tul-Qushayriyyah*, pp. 142)

Dear Islamic brothers! Sayyidunā Saḥl Bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى was one of the saints from the ranks of the Ṣiddīqīn. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى himself would not eat anything for twenty days, but did not object to eating twice a day for common Muslims because working throughout the day with a single meal is not possible for everyone. However, he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى extremely disliked the habit of eating three times a day.

¹ The highest level and category in sainthood.

² The believers, the Muslims.

*Mujh ko bhūk-o-piyās sehñay kī Khudā taufīq day
Gum Tayrī yā dawn mayn rehñay kī sadā taufīq day*

*Bless me with the strength to bear thirst and hunger
May I always remain engrossed in Your remembrance*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Survival on dates and water

Sayyidunā ‘Urwaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that once Sayyidatunā ‘Āishah رَضِيَ اللَّهُ تَعَالَى عَنْهَا told him, ‘O my nephew! We used to see one moon and then the next. In two months, we used to see three moons (and during all this time), fires would not burn (for cooking food) in the houses of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ Sayyidunā ‘Urwaḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ then asked, ‘O dear aunt! How did you manage in those days?’ She رَضِيَ اللَّهُ تَعَالَى عَنْهَا replied, ‘We would survive on two dark things, dates and water. Besides this, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had some Anṣār¹ neighbours who had specially allocated the milk of some of their she-camels or goats for the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whenever they sent milk to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would give the milk to us to drink.’ (*Ṣaḥīḥ Bukhārī, vol. 7, pp. 232, Hadīṣ 6459*)

Better than whole night’s worship

Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated that Sayyidunā Abū Sulaymān رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘To reduce one morsel from my dinner is dearer to me than spending the entire night in worship.’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ has further stated, ‘Hunger

¹ Anṣār were the companions in Madīnah who welcomed and helped the companions who migrated from Makkah.

is one of the treasures of Allah عَزَّوَجَلَّ and is given only to His chosen servants.’ (Iḥyā-ul-‘Ulūm, vol. 3, pp. 90)

*Du’ā ḥay kuch̄ na kuch̄ luqmay Khudā kay wāsiṭay ḥoṣūn
Rizā-e-Ḥaq kī khāfir lazzat-e-dunyā say munḥ moṣūn*

*May I leave at least some morsels for the pleasure of Allah!
May I stay away from carnal desires for the pleasure of Allah!*

Dear Islamic brothers! If only we would be blessed with the treasure of adopting intentional hunger by eating less and applying a Madanī guard on our stomach. سُبْحَانَ اللَّهِ عَزَّوَجَلَّ, for the saints, hunger is a treasure of divine mercy that is given only to the pious people. Those who acquire this treasure express gratitude as the following account shows.

Treasure of hunger and gratification for it

In his early life, Sayyidunā Ibrāhīm Bin Adḥam رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ was the king of Balkh, but he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ gave up kingship and adopted the life of poverty and simplicity. Once, he remained hungry for seven consecutive days as he did not have anything to eat. He offered 400 Rak’āt Nafl Ṣalāh each day as gratitude during those seven days. Weakened by extreme hunger, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ pleaded in the court of the Almighty, ‘O Allah عَزَّوَجَلَّ! If You bless me with a small amount of food so that I could gain the strength to worship You, I would be extremely grateful.’ In no time, a young man approached and invited Sayyidunā Ibrāhīm Bin Adḥam رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ to his house for a meal. He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ accompanied the young man to his house. When the young man looked closely at the great saint, he said spontaneously, ‘Your Eminence! I am your escaped slave, whatever I own actually belongs to you.’ The great saint replied, ‘I free you and grant you whatever you possess.’ Then, taking permission from the young man he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ departed. After this, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ expressed his

feelings in the court of Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ! I will never desire anyone but You. I asked You only for a piece of bread but You put a lot of world in front of me!’ (Tazkira-tul-Auliya, pp. 96)

Kaşrat-e-dawlat kī āfat say bachānā Yā Khudā عَزَّوَجَلَّ

Day mujhāy ‘ishq-e-Muhammad ﷺ kā khazānah Yā Khudā عَزَّوَجَلَّ

Save me from the nuisance of excessive wealth, O Allah عَزَّوَجَلَّ!

Bless me with the treasure of devotion to Muhammad ﷺ, O Allah عَزَّوَجَلَّ!

Perils of a doubtful morsel

It is extremely dangerous to devour whatever you get without considering its permissibility. Sayyidunā Ma’rūf Karkhī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘A doubtful morsel can, at times, spoil the condition of one’s heart to such a degree that the heart does not accept any guidance for the rest of one’s life. Sometimes, a doubtful morsel deprives the eater of performing Ṣalāt-ut-Taḥajjud for an entire year. Furthermore, sometimes looking at any impermissible thing deprives a person of reciting the Holy Quran for a very long time.’

(Minhāj-ul-‘Ābidīn, pp. 157)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ṣalāh rejected for 40 days

Dear Islamic brothers! Those who do not have the privilege of concentration and satisfaction of the heart while reciting the Holy Quran and offering Ṣalāh, those who do not have touching emotions when listening to a Na’at or making Du’ā and those who do not succeed in offering Ṣalāt-ut-Taḥajjud despite making ardent efforts should certainly learn a lesson from the wise words of Sayyidunā Ma’rūf Karkhī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى. It is necessary to avoid Ḥarām sustenance,

or else, one will face nothing but horrific consequences. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever consumes a single morsel of Ḥarām food, his Ṣalāh will not be accepted for forty days and his Du‘ā will be rejected for forty days.’ (*Firdaus-ul-Akhhār, vol. 4, pp. 243, Ḥadīṣ 6263*)

Punishment for consuming a Ḥarām morsel

It is reported that when a person eats a Ḥarām morsel, every angel of the earth and the skies keeps cursing him until that Ḥarām morsel remains in his stomach. If he dies in the same state, Hell will be his abode. (*Mukāshafa-tul-Qulūb, pp. 10*)

Chest filled with Nūr

The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person decreases his consumption of food, his chest is filled with Nūr (spiritual light).’ (*Al-Jāmi’-uṣ-Ṣaghīr, pp. 35 Ḥadīṣ 469*)

Four pearls of wisdom

Sayyidunā Ibrāhīm Bin Adḥam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: ‘I remained in the company of some saints in a mountain of Lebanon; each of them gave me the following pieces of advice to convey to the people.

1. He who fills his stomach with food will not attain pleasure in worship.
2. He who sleeps a lot will not have blessing in his age.
3. He who desires only the pleasure of people, will be despairing of the pleasure of Allah عَزَّوَجَلَّ.
4. He who often backbites and speaks unnecessarily will not die as a Muslim.’

(*Minhāj-ul-‘Ābidīn, pp. 107*)

Fear of bad end

Dear Islamic brothers! It is a fact that gluttony increases the burden of the stomach and causes lethargy in the body parts, resulting in laziness. This also brings about a lack of concentration in worship. Many people experience this condition during the Tarāwih Ṣalāh in Ramadan. It is the age of the so-called food culture. People fondly stuff various foods into their bellies. Further, samosas, kebabs and pakoras also make their contribution to the deterioration of the stomach, and due to excessive use of cold drinks, milkshakes and sour things, the sounds of coughing, belching and throat-clearing echo in the Masājid these days. Furthermore, if any one coughs, others also follow suit and start to cough probably because of the psychological effect, resulting in the increase of the sounds of coughing in the Masjid.

The fourth point mentioned by Sayyidunā Ibrāhīm Bin Adhām رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ that the one often backbiting and talking unnecessarily will not die as a Muslim is also very alarming. Alas! These days, you can rarely find a Muslim who refrains from useless speech and backbiting. O Allah عَزَّوَجَلَّ! Please protect our faith!

أَمِينٌ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Musalmān ḥay ‘Aṭṭār Tayrī ‘atā say

Ḥō Īmān per khātimah Yā Ilāhī عَزَّوَجَلَّ

By the grace of Allah عَزَّوَجَلَّ, ‘Aṭṭār is Muslim

May he leave this world with faith, O Allah عَزَّوَجَلَّ

Cover of religion

A person once sought advice from Sayyidunā Ḥāmid Laffāf عَلَيْهِ وَرَحِمَهُ اللهُ التَّوَاب. He replied, ‘Make a cover for the protection of religion like the cover of the Holy Quran.’ When asked as to what the cover

of religion meant, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Refraining from useless speech, unnecessary company of people and excessive eating.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further said, ‘If you knew how the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his companions and the Muslims would be treated in Paradise (as special guests), you would never eat food to a full stomach in the transient life of this mortal world.’

(*Tazkira-tul-Wā’izīn*, pp. 234)

Sweetness of worship

Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘Eating food to a stomach full causes the sweetness of worship to be lost.’ Amīr-ul-Mūminīn Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Ever since I have become a Muslim, I have not eaten food to a full stomach so that I can be blessed with the sweetness of worship. Likewise, since I became a Muslim, I have not had a full drink in the desire of having the drink of the Vision of Almighty Allah عَزَّ وَجَلَّ.’ (*Minhāj-ul-‘Ābidīn*, pp. 193)

Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘Worship is quite an art which is learnt in solitude, and its tool is hunger.’ (*ibid*)

Who will be hungry on Day of Judgement?

Sayyidunā Abū Bujayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Many people eat delicious foods and lead a luxurious life in this world, but they will be hungry and naked on the Day of Judgement.’

(*Shu’ab-ul-Īmān*, vol. 2, pp. 170, *Hadīṣ* 1461)

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that once the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard someone belching, so he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Reduce your belch, because the one who fills

his stomach the most in the world will be the most hungry on the Day of Judgement.’ (*Jāmi’ Tirmidhī, vol. 4, pp. 217, Ḥadīṣ 2486*)

Sayyidunā Abū Ṭālib Al-Makkī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that the companion who belched on that day was Sayyidunā Abū Juḥayfah رَضِيَ اللهُ تَعَالَى عَنْهُ. This companion رَضِيَ اللهُ تَعَالَى عَنْهُ stated, ‘By Allah عَزَّوَجَلَّ, I have not eaten food to a full stomach ever since the day when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ admonished me and I hope Allah عَزَّوَجَلَّ will protect me (from filling my stomach with food) in the future as well.’ (*Qūt-ul-Qulūb, vol. 2, pp. 325*)

Saint with green skin

Sayyidunā Abū Ṭālib Al-Makkī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great scholar, a renowned teacher of Ḥadīṣ, a religious thinker, an eminent saint and an illustrious Imām of Taṣawwuf. Even Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has taken considerable help in Taṣawwuf from his book ‘Qūt-ul-Qulūb.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had risen to such a high degree of asceticism (Taqwā) that he gave up eating food altogether and would live off grass. His consumption of grass had caused his skin to become green.

Distribution of almonds and sugar at a funeral

In the last moments of his life, Sayyidunā Abū Ṭālib Al-Makkī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was requested to make a will. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Distribute almonds and sugar during my funeral procession if I pass away with faith.’ The person asked as to how he would know about it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Keep sitting beside me and give your hand into mine. If I pass away in the state of Īmān, I will press your hand firmly.’ Therefore, the person held the hand of Sayyidunā Abū Ṭālib Al-Makkī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. When he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was about to depart this life, he pressed that person’s hand with force and his soul left his

body. When his sacred bier¹ was lifted to be taken to the cemetery, almonds and sugar were distributed among the people. The great saint passed away on the 6th of Jumādal-Ākhirah 386 A.H. His shrine, situated in the Mālikiyyah graveyard of Baghdad city, is the focal point for visitors. (*Al-Muntaẓam fī Tārīkh-ul-Muluk-wal-Umam*, vol. 14, pp. 385)

Key to world

Sayyidunā Abū Sulaymān Dārānī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘The key to the world is to fill the stomach and (the key) to the Hereafter is to remain hungry.’ (*Nuzḥa-tul-Majālis*, vol. 1, pp. 177)

Whose stomach will be full on the Judgement Day?

Dear Islamic brothers! There is a lesson for those who keep devouring luscious foods without hunger. By Allah عَزَّوَجَلَّ! No one can bear the hunger of the Day of Judgement. Staying hungry in the world is an excellent deed to attain contentment on the Day of Resurrection. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Those who adopt hunger in this world will be satiated on the Day of Judgement.’ (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 9, pp. 17)

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Rasūl of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The hungry person who is patient with hunger and starvation (in this world) will not face the severity of accountability (on the Day of Judgement).’ (*Al-budur-us-Sāfirah fil-Umūr-il-Ākhirah*, pp. 212)

Blazing heat of Day of Judgement

Dear Islamic brothers! Consider the indescribable conditions of the Day of Judgement! Severe hardships await those who stuff themselves

¹ A frame on which a dead body is placed. [Translator’s Note]

for the satisfaction of their carnal desires. Alas! The scorching heat of the sun, the ground made of copper, and being barefoot whilst feeling the intensity of hunger and thirst! May Allah ﷺ protect us! The obedience to Nafs may lead to tragic consequences.

His Nafs took him to Hell

Two years after the death of his father, Sayyidunā Abul Ḥasan Rāzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a dream in which he saw his late father wearing clothing made of tar. When he asked his father the reason of wearing the clothing of the people of Hell, his father replied, ‘My beloved son! My Nafs took me to Hell. Save yourself from the deception of Nafs.’ (*Mukāshafa-tul-Qulūb*, pp. 20)

O Allah ﷺ! Save us from the mischief of Nafs! Grant us the ability to apply the Madanī guard to our stomach for Your pleasure! Bless us with the enthusiasm to have patience with hunger and thirst! Protect us from the hunger, thirst and extremely severe conditions of the Day of Judgement. Save us from the insufferable torment of Hell!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ten advantages of hunger

1. Purification of the heart.
2. Softness of the heart.
3. Realization of the starvation faced by the poor.
4. Remembrance of the hunger and thirst of the Hereafter.
5. Less inclination towards sins.
6. Less sleep.
7. Ease in worship.

8. Contentment with a little sustenance.
9. Good health.
10. The passion to give money etc. as Ṣadaqaḥ (charity).

(Iḥyā-ul-‘Ulūm, vol. 3, pp. 91-96)

Hujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي quotes some saints as saying, ‘Hunger is our best possession.’ This means that they have vastness, peace, worship, sweetness (in worship) and beneficial knowledge by having patience with remaining hungry for the pleasure of Allah عَزَّوَجَلَّ. *(Minḥāj-ul-‘Ābidīn, pp. 108)*

Banquet on the Day of Judgement

A renowned Tābi‘ī¹, Sayyidunā Ka’b-ul-Aḥbār رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘On the Day of Judgement, an announcer will call out, ‘O you who remained hungry and thirsty for the pleasure of Allah عَزَّوَجَلَّ! Rise.’ Hearing this, those who used to remain hungry will arrive at a dining cloth while others will be facing accountability.’ *(Nuḥḥa-tul-Majālis, vol. 1, pp. 178)*

Doors of Paradise and Hell

Hujjat-ul-Islam, Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated that the stomach and private parts are from the doors of Hell whose foundation is built on gluttony (i.e. eating food to a full stomach). On the other hand, humility and modesty are from the doors of Paradise whose foundation is built on hunger. The one who closes the door of Hell for oneself opens the door of Paradise, which is like the difference between the east and the west. Proximity to one

¹ A Muslim saint who saw and met even a single companion of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and who passed away as a Muslim. [Translator’s Note]

door means distance from the other. (In other words, the one who adopts humility by remaining hungry gets closer to Paradise and far from Hell, while the one who indulges in misusing his stomach and private parts gets closer to Hell and further away from Paradise).
(Ihyā-ul-‘Ulūm, vol. 3, pp. 92)

Physical fitness

Amīr-ul-Mūminīn, Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Refrain from filling your stomach while eating and drinking as it harms the body, causes disease and brings about laziness in worship. To adopt moderation in eating and drinking is necessary for you, as this improves physical fitness and saves oneself from needless expenses.’ *(Kanz-ul-‘Ummāl, vol. 15, pp. 183, Ḥadīṣ 41706)*

Six perils of filling the stomach

Sayyidunā Abū Sulaymān Dārānī رَضِيَ اللهُ تَعَالَى عَلَيْهِ has stated that there are six perils of filling the stomach:

1. Not being able to make Du’ā to Almighty Allah عَزَّوَجَلَّ.
2. Difficulty in benefiting from knowledge and wisdom.
3. No compassion for others (because those who fill their bellies assume that everyone is like them and hence do not have pity for the poor and needy).
4. Worship seems to be a burden.
5. One is surrounded by desires.
6. While others are going to the Masjid, the one who eats in excess is going to the toilet.

(Ihyā-ul-‘Ulūm, vol. 3, pp. 92)

Dry bread and salt

Shaykh Sayyidunā Muhammad Bin Wāsi[ؒ] used to eat only dry bread with salt and would say, ‘He who is content with this (little amount of food) in the world will never be destitute.’

(Mukāshafa-tul-Qulūb, pp. 122)

Excessive eating impairs wisdom

Ibn Najīh[ؒ] has narrated that Imām A’zam Abū Ḥanīfah[ؒ] said to him, ‘Whenever you have to carry out any important piece of work in the world, do not eat before performing it because food impairs wisdom.’ *(Manāqib-e-Abī Ḥanīfah, pp. 351)*

Reason for hardness of heart

Sayyidunā Sufyān Ṣaurī[ؒ] has stated, ‘There are two causes of the hardness of the heart. The first is to eat food to a stomach full and the second is to speak in excess.’

Seven morsels

Amīr-ul-Mūminīn, Sayyidunā ‘Umar Fārūq A’zam[ؒ] would not eat more than six or seven morsels. *(Ihyā-ul-‘Ulūm, vol. 3, pp. 97)*

Perils of filling stomach

Elaborating on the perils of eating food to a full stomach, Ḥujjat-ul-Islam, Imām Muhammad Ghazālī[ؒ] has stated, ‘The eyes of the person who fills his stomach are filled with sleep. Even if he performs Taḥajjud, he feels no sweetness in it. The bachelor who sleeps having filled his stomach, experiences nocturnal emission and it would be difficult for him to perform Ghusl at night with cold water. If he has delayed his Witr Ṣalāh until the time of Taḥajjud, then not only does he miss Taḥajjud but also Witr due to nocturnal

emission. These are some of the problems of filling the stomach.’

(Ihyā-ul-‘Ulūm, vol. 3, pp. 94)

Reason of nocturnal emission

Sayyidunā Abū Sulaymān Dārānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that nocturnal emission is troublesome. He mentioned this because one misses many acts of worship due to the untimely need of Ghusl. He has further stated that sleep is the root of all troubles and filling the stomach with food is one of its causes. Its cure, however, lies in remaining hungry.

(ibid)

Satan circulates in body like blood

A Mursal Ḥadīṣ states, ‘Without doubt, Satan circulates in man’s body like blood. Therefore, one should narrow (Satan’s) ways by hunger and thirst.’ *(Ithāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 12)*

Dear Islamic brothers! A Mursal Ḥadīṣ is the one a Tābi’ī narrates directly from the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ leaving the companion out. *(Nuzḥat-un-Nazr fī Tauḍīḥ Nakhba-tul-Fikr, pp. 63)*

Two rivers

The pious saints رَحْمَةُ اللهِ تَعَالَى عَلَيْهِمُ have stated, ‘To eat food to a full stomach is a stream in Nafs through which Satan makes his inroads. On the contrary, hunger is a stream of the soul through which angels pass.’

(Sab’a Sanābil, pp. 241)

Hungry for forty days

Dear Islamic brothers! The pious saints would narrow the path of Satan by bearing hunger and thirst. Sayyidunā Saḥl Bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to remain hungry for forty consecutive

days and then he would eat a little. (*Ihyā-ul-'Ulūm, vol. 3, pp. 98*) Merely one dirham was sufficient for the expenses of his supply of food for a year. (*Risāla-tul-Qushayriyyah, pp. 401*)

Six Madanī pearls

Listen to the following six pieces of advice given by Sayyidunā Saḥl Bin 'Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي:

1. On the Day of Judgement, no deed will be more beneficial than (the deed of) refraining from excessive eating because this is the Sunnah of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
2. The wise consider hunger as an extremely advantageous thing for religious and worldly matters.
3. I do not consider anything more harmful than excessive eating to those who desire absolution in the Hereafter.
4. Knowledge and wisdom have been placed in hunger while sin and ignorance have been placed in filling the stomach.
5. He who keeps his Nafs hungry is not disturbed by satanic deceptions (Wasāwis).
6. When a person undergoes hunger, sickness or tribulation the mercy of Allah عَزَّ وَجَلَّ turns towards him at that time.

(*Ihyā-ul-'Ulūm, vol. 3, pp. 91*)

The one who fills his stomach is disgraced

It is stated in *Qūt-ul-Qulūb*, 'Hunger is (like) a king and filling stomach is (like) a slave. The hungry person is respected while the one stuffing oneself is humiliated.' It has also been said that hunger brings about a great respect while filling the stomach causes an

intense humiliation. Some saints have stated, ‘Hunger is the key to the Hereafter and the door of asceticism, whereas filling the stomach is the key to the world and the door of indulgence in worldly pleasures.’ (*Qūt-ul-Qulūb*, vol. 2, pp. 332)

Why emphasis on remaining hungry?

Someone once asked Sayyidunā Bāyazīd Bisṭāmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ as to why he emphasized on remaining hungry. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘If Pharaoh (Fir’awn) were hungry he would never have claimed divinity. If Qārūn were hungry, he would never have rebelled (against the Almighty عَزَّوَجَلَّ).’ (In other words, their wealth led them to defiance and disobedience to their Creator). (*Kashf-ul-Mahjūb*, pp. 647)

Fearlessness from Hidden Plan of Allah عَزَّوَجَلَّ is grave sin

Dear Islamic brothers! Truly, good health and excessive wealth often lead to indulgence in sins. Therefore, those who possess good health or wealth or have authority should fear the Hidden Plan of Allah. Sayyidunā Ḥasan Baṣrī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘If a person possesses ample sustenance, obedient children, wealth, good health, status, respect, property or position in the government, but he does not fear the Divine Hidden Plan – such a person is heedless of the Hidden Plan of Allah.’ (*Tanbīh-ul-Mughṭarīn*, pp. 54)

Sayyidunā Imām Muhammad Bin Aḥmad Ṣāḥabī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has included fearlessness from the Hidden Plan of Allah in the list of major sins in his book ‘*Kitāb-ul-Kabāir*.’ Therefore, the poor, the sick and the troubled should also fear the Hidden Plan of Allah as it is possible that these troubles befall them as a test and incessant complaints, impatience and efforts to get rid of poverty through Ḥarām means lead them to ruin in the Hereafter. Furthermore, it is also Wājib for those who live comfortably to fear the Hidden Plan of

Allah lest this wealth and worldly comfort engender pride, decadence and transgression and, thus this body and wealth become the cause of them burning in the fire of Hell. In this regard, listen to a Quranic verse and a Ḥadīṣ and fear the Hidden Plan of Allah.

Respite from Allah عَزَّوَجَلَّ

Sayyidunā ‘Uqbāh Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If you see a person upon whom Allah عَزَّوَجَلَّ bestows (His favours), (but) the person persists in committing sins; (then) this is a mere respite (from Allah عَزَّوَجَلَّ). The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then recited the following verse:

فَلَمَّا نَسُوا مَا دُكِّرُوا بِهِ فَتَحْنَا عَلَيْهِمْ أَبْوَابَ كُلِّ شَيْءٍ
 حَتَّىٰ إِذَا فَرِحُوا بِمَا أُوتُوا أَخَذْنَاهُمْ بَغْتَةً فَإِذَا هُمْ مُبْلِسُونَ ﴿٤٤﴾

Then when they forgot the admonition made to them, We opened to them the gates of all things until when they became delighted at what they were given, then We seized them suddenly, now they were left in despair.’

[Kanz-ul-Īmān (Translation of Quran)] (Musnad Imām Aḥmad, vol. 6, pp. 122, Ḥadīṣ 17313) (Part 17, Sūrah Al-An‘ām, verse 44)

Regarding sin as a good act is Kufr

Commenting on the foregoing verse, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْنَان has stated, ‘(From this) we have learnt that the worst of punishments is the hardness of the heart, (because of which) the teachings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ do not have an effect on the person. We have also come to know that getting worldly pleasures, despite persistence in sins, is the wrath and punishment from Allah عَزَّوَجَلَّ as the person becomes heedless and indulges

fearlessly in sins due to his luxurious possessions. At times, the person is under the impression that sin is good - otherwise, he would not be receiving such bounties. Remember that such a notion is Kufr. (It is Farḍ to consider a sin as a sin and deliberately considering or declaring a sin as good is Kufr.) We have also come to know that the difficulties faced by the pious are a form of divine mercy whereby their (spiritual) status is raised to higher degrees.’

(Nūr-ul-‘Irfān, pp. 210)

Du‘ā of the Holy Prophet ﷺ

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often make the following Du‘ā:

يَا مُقَلِّبَ الْقُلُوبِ ثَبِّتْ قَلْبِي عَلَى دِينِكَ

O the One Who turns the hearts! Keep my heart steadfast in Your religion.

(Musnad Imām Aḥmad, vol. 4, pp. 515, Hadīth 13697)

Four from forty thousand

Sayyidunā ‘Abdullāh Ibn Mubārak رَضِيَ اللهُ تَعَالَى عَلَيْهِ has narrated that a wise man chose the following four pieces of advice from forty thousand.

1. Do not trust every woman in every matter.
2. Never rely on your wealth.
3. Do not overburden your stomach (by overeating).
4. Do not acquire such knowledge that does not benefit you, like (information, news etc.).

(Al-Munabbihāt lil-‘Asqālānī, pp. 47)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Seven intestines

The Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The believer eats in one intestine while the unbeliever and the hypocrite eat in seven intestines.’

(*Ṣaḥīḥ Bukhārī*, vol. 6, pp. 246, Ḥadīṣ 5394)

Meaning of seven intestines

Dear Islamic brothers! The foregoing Ḥadīṣ does not imply that a Muslim possesses only one intestine while an unbeliever possesses seven. Every person possesses seven intestines. What is meant by this Ḥadīṣ is that gluttony is the habit of the unbelievers.

Elaborating on this Ḥadīṣ, Ḥujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has stated, ‘A hypocrite eats seven times more than a Muslim. It may also mean that the desire of a hypocrite (to eat) is seven times more than that of a Muslim. Here, the word ‘intestine’ alludes to ‘desire or craving’ because it is the desire which urges a person to consume food. It does not mean that a hypocrite has more intestines than a Muslim.’ (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 89)

Difference between diet of Mūmin and that of hypocrite

Sayyidunā Ḥasan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘A Muslim is like a little sheep or goat, (as) merely a handful of dates and barley and a single gulp of water is sufficient (for it). As for the hypocrite, he is like a wild animal that chews incessantly and then swallows its food. Its stomach does not shrink for its neighbour and it does not sacrifice anything even for its own brother.’ (*Qūt-ul-Qulūb*, vol. 2, pp. 324)

Food of Imām Aḥmad Razā رَحْمَةُ اللهِ عَلَيْهِ

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الْعَمَّان used to consume very little food. Shaykh Sayyid Ayyūb ‘Alī Shāh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated, ‘The

food of A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ contained just a small bowl of goat meat gravy without chilli and one or two biscuits made from Sūjī (granulated wheat flour). This was not everyday, at times he did not use to eat even this little amount of food.' (*Hayāt-e-A'lā Ḥaḍrat, vol. 1, pp. 27*)

Seven Madanī pearls

The companion Sayyidunā 'Abdullāh Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that a wise person should prefer seven things to seven other things:

1. He should prefer poverty to wealth.
2. He should prefer (worldly) disgrace to (worldly) respect.
3. He should prefer humility to self-esteem.
4. He should prefer hunger to eating to a full stomach.
5. He should prefer sadness to happiness.
6. He should prefer the poor pious people to the rich people of the world.
7. He should prefer death to life.

(*Al-Munabbihāt lil-'Asqalānī, pp. 85*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ritual ablution (Wuḍū) after twelve days

Sayyidunā 'Abdul Wahhāb Sha'rānī قُدْسَ سِرُّهُ الرَّبَّانِي has stated, 'I have seen many Auliya of Allah عَزَّوَجَلَّ who remained resolute in adopting the virtue of hunger. Some of them went to the toilet just once a week as they would be shy from Allah عَزَّوَجَلَّ in repeatedly undressing themselves in the toilet. Shaykh Tājuddīn Žākir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had

reached such a state that he needed to make Wuḍū only once in twelve days (as it would not become invalid).’ (*Tanbīh-ul-Mughtarīn*, pp. 36)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Traveller of Madanī Qāfilāh

Dear Islamic brothers! Those who eat less applying the Madanī guard to their stomach, feel less thirst compared to those who eat in excess. Because of drinking less water, they do not have the need to sleep in excess and such people are more energetic after sleeping for only a few hours.

Once, during the early days of Dawat-e-Islami, our Madanī Qāfilāh travelled to Punjab from Bāb-ul-Madīnah (Karachi, Pakistan). In this Qāfilāh, there was an old person with a white beard who revealed to me (i.e. the author) during the journey that his Wuḍū had been valid for the past two days. He also revealed that his late Murshid used to remain in the state of Wuḍū for fifteen days. All this is the blessing of applying the Madanī guard to the stomach. By doing this, the need of sleeping and that of going to toilet decrease and one can get a lot of time for worshipping and carrying out religious Madanī activities.

Hungry for three days

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that once the Lady of Paradise, Sayyidatunā Fāṭima-tuz-Zahrā رَضِيَ اللَّهُ تَعَالَى عَنْهَا brought a piece of bread and served it to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked about the bread, she رَضِيَ اللَّهُ تَعَالَى عَنْهَا replied, ‘I had prepared some bread which I did not like to eat without you, therefore, I have brought this piece of bread here.’ The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has

said, ‘During the last three days, this is the first food which has entered the mouth of your father.’ (*Mu’jam Kabīr*, vol. 1, pp. 259, *Hadīṣ* 750)

الله أكبر! The one who possesses the keys to the riches of the universe in his blessed hands has no interest in worldly things. This was indeed the intentional hunger of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. As for his generosity, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would bestow a lot upon others.

Bowl of milk and seventy companions رَضِيَ اللهُ عَنْهُمْ

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘By Allah عَزَّ وَجَلَّ, who has no partner! I used to tie a stone to my stomach and place it on the floor owing to extreme hunger. One day, I sat on the pathway where people walk. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by me smilingly. Seeing me in this state, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately realized my condition. Then, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ!’ I replied, ‘Labbayk (I am present) Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Come with me.’ I followed him until we arrived at one of his blessed homes. Seeking permission, I entered the blessed house. Seeing a bowl of milk, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked his family members as to where it had come from. They replied that a companion had sent it as a gift for the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Looking at me, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ!’ I replied, ‘Labbayk Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ He then said, ‘Go and call the Aḥl-e-Şuffāh.’

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has further stated that the Aḥl-e-Şuffāh were the guests of Islam. They had no houses and wealth, nor did they take help from anyone. Whenever anything came as Şadaqāh (i.e. alms) to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to send it to the Aḥl-e-Şuffāh without taking

anything from it, and whenever the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ received any gift, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to send a portion of it to the Aĥl-e-Şuffaĥ and would eat from it. Sayyidunā Abū Ĥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ goes on to say that he felt rather distressed due to calling all the Aĥl-e-Şuffaĥ because just one bowl of milk could not be sufficient for all of them. He also felt that he was certainly more deserving of the milk because he would gain some strength by drinking it. He also knew that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would instruct him to feed the Aĥl-e-Şuffaĥ when they arrived, and it would be unlikely that he would get even a few sips of the milk. But he was also aware that it was mandatory to abide by the commandment of Allah عَزَّ وَجَلَّ and His Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He goes on to say, ‘I then went to the Aĥl-e-Şuffaĥ and called them. They came, sought permission, entered the blessed house and sat down.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘O Abū Ĥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ!’ I replied, ‘Labbayk Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Take the bowl of milk and make them drink.’ I then gave the bowl of milk to the first person and after drinking as much as he could he returned the bowl to me. I kept giving the bowl of milk to one after another until all of them drank milk. Then, taking the bowl of milk in his blessed hand, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked at me smilingly and said, ‘O Abū Ĥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ!’ I responded, ‘Labbayk Yā Rasūlallāh رَضِيَ اللهُ تَعَالَى عَنْهُ!’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Now only I and you are left.’ I said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! You have spoken the truth.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to me, ‘Sit down and drink.’ I sat down and began to drink the milk. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Drink.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept asking me to drink until I said, ‘I swear by the One who has sent you with the truth, I am not able to drink anymore.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered me to give him the bowl. I handed over the bowl to him. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then

glorified Allah ﷻ and drank the remaining milk reciting بِسْمِ اللّٰهِ.

(*Ṣaḥīḥ Bukhārī, vol. 7, pp. 230, Ḥadīṣ 6452*)

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ! This is one of the great miracles of the Holy Prophet ﷺ that all the Aḥl-e-Ṣuffāḥ who were nearly seventy in number could not finish a small bowl of milk. Referring to this very incident, A'lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ has written the following couplet:

Kyūn janāb Bū Ḥurayrah رَحْمَةُ اللّٰهِ تَعَالَى عَنْهُ! Thā woḥ kaysā jā-m-e-shīr

Jis say sattar Ṣāḥibon kā dūdḥ say munḥ pḥīr gayā

O Bū Ḥurayrah رَحْمَةُ اللّٰهِ تَعَالَى عَنْهُ! How was the sweet beverage!

That filled the mouth of seventy companions with milk

Independence from people

Sayyidunā Abū Yaḥyā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَظِيمَا has stated that he once told Sayyidunā Abū ‘Abdullāḥ Muhammad Bin Wāsi’ عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ, ‘O Abū ‘Abdullāḥ عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ! Fortunate is the person who is content with just a little amount of grain and is indifferent to others.’ When he heard this, he said to me, ‘O Abū Yaḥyā عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ! Glad tidings are for the person who is hungry in the morning and evening and the Almighty عَزَّوَجَلَّ is pleased with him.’ (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 90*)

Ineffective advice

It is narrated that the advice of the one whose stomach is full has no effect (on others) and when he is given advice, his mind refuses to accept it. (*Nuzḥa-tul-Majālis, vol. 1, pp. 178*)

Smell at time of death

Amīr-ul-Mūminīn, Sayyidunā ‘Umar Fārūq A’ẓam عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالَى عَنْهُ has stated, ‘Refrain from filling your stomach as it is a burden in life and foul smell at the time of death.’ (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 90*)

When you eat a lot, you also have to earn a lot

Dear Islamic brothers! Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has spoken an outright truth. Really, not applying the Madanī guard to the stomach and eating excessively causes a heavy burden in life as the more one eats, the more he has to earn. He has to work hard to cook the food; then he has to carry its burden in the stomach. Excessive eating is detrimental to the digestive system. As a result, the one who eats excessively is burdened with excessive gas, constipation and many other problems including the burden of doctors’ fee and expenses for medication. As soon as the food goes down the throat, the taste disappears and the stomach has to bear the burden for a long time. This leads to one hardship after another. Abstaining from those few moments of pleasure, if only we would develop the mindset of saving ourselves from all these heavy burdens throughout our life, and from foul smell at the time of our death!

No pleasure in worship

It is narrated that if you are in the habit of filling your stomach with food then you should not hope for the pleasure of worship. How can you have light in your heart if you do not carry out worship? And if this worship is performed without (spiritual) pleasure, then how can Nūr (light) enter your heart? (*Minhāj-ul-‘Ābidīn*, pp. 107)

Unconsciousness due to hunger

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘I used to become unconscious and fall between the pulpit of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessed house of Sayyidatunā ‘Āishah رَضِيَ اللهُ تَعَالَى عَنْهَا due to severe hunger. Someone used to come and place his foot on my neck. He would regard me insane but I was completely sane; extreme hunger caused this state.’

(*Ṣaḥīḥ Bukhārī*, vol. 8, pp. 193, Ḥadīṣ 7324)

Dear Islamic brothers! Sayyidunā Abū Ḥurayrah رضي الله تعالى عنه had such an immense passion to acquire Islamic knowledge that he left everything and remained at the blessed feet of the Holy Prophet صلى الله تعالى عليه وآله وسلم. He used to live in the state of hunger and seek Islamic knowledge. He also had the honour of narrating the most number of Ḥadīṣ from the Holy Prophet صلى الله تعالى عليه وآله وسلم. On the other hand, the condition of today's students of Islamic knowledge seems to be quite different. It is quite unlikely that the seeker of Islamic knowledge would be able to attain spiritual blessings while continuing to gluttonize, desiring for fame and self-respect, having greed etc. While seeking Islamic knowledge, you must be sincere so that you can attain the mercy of Almighty Allah عز وجل. By the grace of Allah عز وجل, an excellent way of gaining religious knowledge with spiritual blessings is to travel with the Madanī Qāfilāhs of Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah. Here is a blessing of a Madanī Qāfilāh.

Mysterious pain

An Islamic brother from Punjab has stated, 'I came to Faizān-e-Madīnah, Karachi, the global Markaz of Dawat-e-Islami to participate in the 'Tarbiyyatī course.' During the course, on a Thursday at about 4 a.m., I felt pain at my left side. The pain was so severe that seven painkillers were injected into me, after which I felt a little relief. As usual, I attended the weekly Sunnah-Inspiring Ijtimā' on Thursday. On the same night, at about 10 p.m., I felt the pain again but it subsided due to the blessing of Du'ā made in the Ijtimā'. After about an hour, the pain recurred. The doctors injected me with three painkillers, I felt some relief.

My condition was such that as soon as I would consume anything, I would feel the same severe spasm of pain. Three or four injections

with drips would be administered everyday. I also had an ultrasound done, but the doctors could not diagnose the cause of the pain. While I was in the hospital, I heard that other Islamic brothers of the Tarbiyyatī course were preparing for a twelve day Sunnah-Inspiring Madanī Qāfilāh. The doctors advised me not to travel but I could not help joining the Madanī Qāfilāh. During the journey, I experienced a little pain while we were on our way to Dera Bugti, Baluchistan. During the Madanī Qāfilāh, we also attended the weekly Sunnah-Inspiring Ijtimā' held at Sui on Thursday, and then returned to Dera Bugti.

أَلْحَفِدُ لِلَّهِ عَزَّوَجَلَّ, by the blessing of joining the Madanī Qāfilāh, the pain disappeared as if there was no pain at all! أَلْحَفِدُ لِلَّهِ عَزَّوَجَلَّ, the pain has not recurred ever since. The greatest blessing I attained during the Madanī Qāfilāh was that I was blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream.'

Lūīnay raḥmatayn Qāfilay mayn chalo
Sikḥnay Sunnatayn Qāfilay mayn chalo
Dard-e-sar ḥo agar dukḥ raḥī ḥo kamar
Pāo gey ṣiḥḥatayn Qāfilay mayn chalo
Ḥay ṭalab dīd kī, dīd kī Eid kī
Kyā 'ajab woḥ dikḥayn Qāfilay mayn chalo

To gain mercy, travel with Madanī Qāfilāh
To learn Sunnah, travel with Madanī Qāfilāh
If you have headache or backache
You will recover, travel with Madanī Qāfilāh
If you have the desire of seeing the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Your desire could be fulfilled, travel with Madanī Qāfilāh

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

If only hunger could be purchased

Sayyidunā Yaḥyā Bin Mu'āz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'If hunger were sold in the marketplace, the seeker of the Hereafter would certainly purchase it.' (*Risāla-tul-Qushayriyyah*, pp. 141)

Food is being purchased everywhere

Glory be to Allah عَزَّوَجَلَّ! What can we say about the Madanī mindset of our great saints? Sayyidunā Yaḥyā Bin Mu'āz رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is talking about purchasing hunger, whereas the unwise are engaged in competing for food, as to who can eat the most! These days, the one who eats the most food is considered as the most courageous! Regretfully, today the marketplaces are full of consumers who purchase various kinds of food, which also happen to come along with various diseases.

This is the age of 'food culture.' There is a multitude of restaurants and hotels in every area. Pizzas, fries and burgers are being sold at virtually every corner. Dessert and ice cream shops are occupying virtually every shopping center and mall. Apart from the consumers who purchase food to fulfill their needs, there are many who buy food just to satisfy their Nafs (desire) – hoarding and devouring everything they get. They are not concerned about worldly perils of such unchecked activity nor do they care about the severity of accountability in the Hereafter. Everyone is intent only on eating, eating and more eating.

If only we would remember the hunger of our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the companions, the martyrs of Karbalā رَحِمَهُمُ اللَّهُ تَعَالَى عَنْهُمْ and the saints رَحِمَهُمُ اللَّهُ تَعَالَى! How unfortunate indeed! We are screaming out 'eat, eat, and eat' and these blessed souls are persuading us to adopt 'hunger.' Although we do not miss any

opportunity to eat, there must be something beneficial in eating less, due to which the Prophets عَلَيْهِمُ السَّلَام, the companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and the saints رَحِمَهُمُ اللَّهُ تَعَالَى are giving us the lesson of eating less.

To eat in excess is attribute of unbelievers

Dear Islamic brothers! Eating just to satisfy the desire of Nafs is not a dignified practice. Şadr-ush-Sharī'ah, Badr-ut-Ṭarīqah, Shaykh Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'In the Holy Quran, eating just for pleasure and joy has been described as the attribute of the unbelievers. Similarly, excessive eating has been mentioned as an attribute of the unbelievers in a Ḥadīṣ as well.'
(*Bahār-e-Sharī'at*, part 16, pp. 30)

Strength in hunger

Unlike common people, Sayyidunā Saḥl Bin 'Abdullāh رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ would remain strong in hunger and, he would become weak whenever he ate anything. (*Risāla-tul-Qushayriyyah*, pp. 142)

A Persian poet has said:

Agar laẓẓat-e-tark-e-laẓẓat badānī
Diḡar laẓẓat-e-Nafs, laẓẓat-e-nākhwānī

If you realize the pleasure of giving up pleasures
You will never consider the pleasure of Nafs as pleasure at all

Attainment of Taṣawwuf

Sayyidunā Junayd Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَاهِي has stated, 'We have not attained Taṣawwuf just by discussions and argumentation but by adopting hunger, aversion to the world and by abandoning the desires of our Nafs.' (*Sab'a Sanābil*, pp. 241)

I am worst person

Sayyidunā ‘Uṣmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that there are five signs of a pious person.

1. He remains in good company.
2. He protects his tongue and private parts.
3. He considers the pleasures of the world as a nuisance and religious blessings as a divine mercy.
4. He does not fill his stomach even with Ḥalāl food for fear of it containing a little Ḥarām.
5. Besides himself, he considers every Muslim forgiven in the Hereafter while he considers only himself as a sinner and fears punishment. *(Al-Munabbihāt, pp. 59)*

Pitiable condition due to hunger

Sayyidunā Faḍālāh Bin ‘Ubayd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that when the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to lead the Jamā’at of Ṣalāh, there were some companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ who used to fall during the Ṣalāh because of severe hunger. These companions were the Aḥl-e-Ṣuffāh. The Bedouins used to consider them as insane. When the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would finish the Ṣalāh, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to turn towards them and say, ‘If you knew what reward is in store for you in the court of Allah عَزَّ وَجَلَّ, you would wish that your hunger and poverty would prolong even more.’ *(Jāmi’ Tirmidhī, vol. 4, pp. 162, Ḥadīṣ 2375)*

Hungry for many days

Some of the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and saints رَحِمَهُمُ اللهُ تَعَالَى would not eat anything for many consecutive days. In this regard, Ḥujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated, ‘Sayyidunā

Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ would not eat anything for six days. Sayyidunā ‘Abdullāh Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ did not eat for seven days. The student of Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُ namely Abū Jawzaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ did not eat for seven days. Sayyidunā Ibrāhīm Bin Adḥam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and Sayyidunā Sufyān Ṣaurī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ remained hungry for three days. All these blessed saints رَحِمَهُمُ اللهُ تَعَالَى would gain help in walking on the path of the Hereafter by means of hunger.’ (*Ihyā-ul-‘Ulūm, vol. 3, pp. 98*)

Remaining hungry for one year

Dear Islamic brothers! Not everyone is strong enough to remain hungry for many days. This was one of the special qualities and marvels of these blessed people. In fact, they used to receive spiritual sustenance. By the bounty of Allah عَزَّوَجَلَّ, some of them remained hungry for forty days consecutively. Our own spiritual guide Ghauṣ-e-A’zam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, at times used to remain hungry for an entire year and his sustenance used to come directly from Almighty Allah عَزَّوَجَلَّ. In relation to this, A’lā Ḥaḍrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has written the following couplet.

Qasmayn day day kay khilātā hay pilātā hay tujḥay

Piyārā Allah عَزَّوَجَلَّ tayrā chāḥnāy wālā tayrā

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How long can a person live without eating and drinking?

Maintaining the daily routines of life normally despite remaining hungry and thirsty for a long time, is a special quality of the extraordinary servants of Almighty Allah عَزَّوَجَلَّ. These special servants of Allah عَزَّوَجَلَّ receive spiritual nourishment. Common people cannot

withstand such a prolonged period of hunger and thirst. Even if someone starts remaining hungry and thirsty like the saints, he will give up hope after a few days and will not have the courage to do so again.

According to medical research, a person can remain hungry for 18 days or if he is very strong, he can remain hungry for 25 days at the most. Likewise, a person can survive for 3 days without water, and 1 to 5 minutes without oxygen.

How much should common person eat?

If a common person who is accustomed to excessive eating succeeds in gradually applying the Madanī guard to the stomach, reducing his food intake to the extent of filling only one third of his stomach, it will be very appropriate and beneficial to him. **إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ**, By doing so, he will gain the blessings of hunger and will not become weak as well. His health will surprisingly improve and he will almost get rid of the expenses of doctors' fee and medicines. If one is not certain about this, then he is advised to experience this and see the results for himself.

Cure for sick heart

Sayyidunā ‘Abdullāh Anṭākī **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has stated that there are five remedies for a sick heart:

1. To remain in the company of the pious.
2. To recite the Holy Quran.
3. To eat less.
4. To perform Tahajjud regularly.
5. To beseech Allah **عَزَّوَجَلَّ** during the last part of the night.

The bird that lives thousand years

Dear Islamic brothers! Unfortunately, some people eat so much that even their stomach asks for a break. Laziness overpowers them. They can barely stand let alone walk. Such people can be compared to vultures. When a vulture descends to eat the carrion (i.e. the flesh of a dead animal), all other birds stay away because of fear. The vulture eats so excessively that it cannot even fly. In this state even a child can capture it. Therefore, (it can thus be inferred that) not applying the Madanī guard to the stomach is the habit of the carrion-eater; the vulture. It is said that a vulture normally remains alive for a thousand years and likes disgusting odour. It dislikes fragrance and if it ever smells fragrance, it dies. Sayyidunā Imām Ḥasan رضي الله تعالى عنه has stated that when the vulture speaks, it says, ‘O man! Live as long as you wish, one day death will seize you.’

(Hayāt-ul-Ḥaywān-ul-Kubrā, vol. 2, pp. 474)

Mosquito can kill camel

Dear Islamic brothers! The greed for relishing taste is severely detrimental. A mosquito yearns for human blood. It sits on the soft skin just above a blood vessel. With its proboscis, it pierces the skin and the blood vessel and thus sucks the blood. Sometimes, it drinks so much blood that it is unable to fly and sometimes its stomach even explodes, causing its death. Almighty Allah عَزَّوَجَلَّ has given such power to the mosquito that it can kill even a camel. It can kill every quadruped. The beast or bird that eats the animal killed by a mosquito’s sting also dies instantly. In ancient times, the kings of Iraq had developed a very excruciating and agonizing method of executing the death sentence. They used to bind the criminal naked and throw him by the drains, infested with mosquitoes, where he would die writhing in pain due to stings. (Namrūd was also killed by a mosquito). *(Hayāt-ul-Ḥaywān-ul-Kubrā, vol. 1, pp. 184)*

Fat mosquito

Sayyidunā Rabī' Bin Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'As long as a mosquito is hungry, it remains alive. When it eats and drinks, it becomes fat and when it becomes fat, it dies. The condition of man is also like that of a mosquito. When man enjoys luxuries and pleasures of the world, his heart dies.' (*Tanbīh-ul-Mughtarīn*, pp. 54)

Dear Islamic brothers! A mosquito dies and turns to dust as soon as it becomes fat. But alas, when a human becomes strong, at times he faces many problems in this world and, in case of the displeasure of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a result of committing sins, he faces severe punishment at the time of his death, in his grave, on the Day of Judgement and in the Hell.

Perils of large body

Sayyidunā Yahyā Mu'āz Rāzī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, 'The one who is in the habit of filling his stomach, his body becomes fat with flesh and the one who is obese with flesh becomes a victim of desires and the one who becomes a victim of desires, his sins increase and the one whose sins increase, his heart becomes hard and he becomes a victim to the calamities and attractions of the world.'

(*Al-Munabbihāt*, pp. 59)

Sins attack glutton

Dear Islamic brothers! It is certainly a matter of great concern that eating to the extent of filling the stomach opens the door of many sins. Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Excessive eating causes rebellion in body parts and creates the desire of committing immodest and violent deeds. When a person eats in excess he becomes arrogant, his eyes desire to see immodest things, his ears desire to hear evil things, his tongue wants to speak about

indecent things, his private part demands the satisfaction of lust and his feet are keen to move towards impermissible places. On the contrary, if a person is hungry, all of his body parts remain peaceful and they do not desire any evil.’ Abū Ja’far عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثِيرُ has stated, ‘When the stomach is hungry, all other body parts are at peace. They desire nothing, and when the stomach is full, other body parts become hungry and take the person to committing evil things.’

(*Minhāj-ul-‘Ābidīn*, pp. 92)

Excellence of lean body

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmāh, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The dearest to Allah عَزَّ وَجَلَّ amongst you is the person who eats less and has a lean body.’ (*Al-Jāmi’-us-Ṣaghīr*, pp. 20, *Ḥadīṣ* 221)

Average weight for man and woman

Excessive eating also causes the problems of obesity and potbelly. These days, many people are suffering from this sickness. There should be a proper balance between the height and weight of a person. The weight of a male who is about 5 and half feet (or 66 inches) tall should be around 150 pounds or 68 kg, while that of a female who is about 5 and a quarter feet (63 inches) tall should be around 130 pounds or 59 kg. Their weight should not exceed this. Everyone can calculate his/her weight and compare it to the above-mentioned criterion.

Weight of Sayyidunā Prophet Yūsuf عَلَيْهِ السَّلَام

A proper balance between the height and weight of a person is necessary. In ancient times, people used to be much taller; hence, their weight would also be much more. A renowned exegetist,

Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الرَّحْمَن has stated, ‘The governor of Egypt bought Sayyidunā Yūsuf عَلَيْهِ السَّلَام from an Egyptian market, paying gold, silver, musk, pearls and silk equivalent to the weight of Sayyidunā Yūsuf عَلَيْهِ السَّلَام. At that time, his weight was 400 ratals (one ratal is equivalent to half a kilogram) and his age was only twelve years! (*Nūr-ul-‘Irfān*, pp. 378) Sayyidunā Yūsuf عَلَيْهِ السَّلَام وَآلِهِ السَّلَامَة was very handsome and his body was well shaped. He was also tall in relation to his weight.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Causes of obesity

Bear in mind that taunting, laughing or hurting an obese person in any way without the justification of the Islamic law is a Ḥarām act which can lead to Hell. Further, it is not necessary that a potbelly is always caused by excessive eating, as many of those who eat excessively remain lean & thin. Studying, writing or doing official work for a long time while sitting, travelling by car or a bike instead of walking, eating food sitting in a cross-legged position, eating food sitting on chair with feet hanging, eating very hot food, often leaning the body weight towards the left side, for example, placing left hand on the floor while sitting or eating - can cause a potbelly and obesity. Further, those who do not apply the Madanī guard to their stomach and greedily devour pizzas, fried foods, cold drinks and ice cream should only blame themselves if they are overweight or have a potbelly.

Perhaps people consider cold drinks harmless. One should remember that there are about 7 spoons of sugar in every 250 ml of cold drink. As for ice-cream, it is like a sugar-bomb. An overweight person should not even look at cold drinks and ice creams as these items

are actually a sweet poison for him. There are three things which can increase a person's weight:

1. Superfine flour
2. Oil or fat
3. Sweet foods

The aforementioned items are found in virtually all of our foods. To a certain extent, these things are necessary for the human body. An excess of sugar and deficiency of sugar in blood both indicate illness. The amount of these three ingredients would automatically exceed the normal limit in the body of those who overeat, which can cause an increase in weight in addition to many diseases. Some people remain slim and thin despite excessive eating. It does not mean that eating in excess does not cause any harm to them. They may also suffer from stomach and heart ailments. Although excessive eating normally causes heart ailments, stress can also cause a heart attack and even heart failure. If a person avoids the above-mentioned three items from his young age, and if he stays alive until old age, he is expected to remain safe from many diseases and problems in his old age.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Definition of youth

According to dictionaries, a person remains young from maturity until 30 to 40 years. From 30 to 50 years is the period of middle age while old age starts after 50 years. It is better to take precaution in feeding even a new-born baby. When the child reaches puberty, he should be advised and encouraged to avoid harmful things and excessive eating. If a person eats whatever he desires despite reaching the age of 30 years, he will soon experience its harmful effects on his

health. As his age increases, diseases will attack him. If a person eats whatever comes into his hand despite reaching the age of 50 years, it is as if he is inviting diseases. It becomes difficult for such people to remain safe from sugar and cholesterol problems.

After 30 years, blood becomes infected with various sicknesses. Therefore, it is advisable to have different blood tests done every six months. If the test indicates any disease, one should have this test done every 1 ½ month besides taking the proper medication. It is a blunder to avoid the test for fear that if the test-report reveals any disease, it would cause stress. Keep in mind that ignoring a disease is not its cure. This carelessness can result in severe problems in the future. There are many people whose hearts suddenly fail. Paralysis has also become very common. May Allah ﷺ protect us from all type of diseases and save us from this trial!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dangers of pizza

Pizza and other oily fast foods sold in the marketplace quickly cause fatness and obesity. These items are very dangerous to health. In fast foods, inferior quality ingredients and, at times, very stale ingredients are used. In summer, these cooked stale foods develop fungus and germs, which gives rise to the danger of severe food poisoning or even death. In the United Arab Emirates where the quality of hotel food is considered to be very high, a critical article was published in the newspaper 'Khaleej Times' on 14th August 2004 which severely criticised fast food, especially pizza and other oily foods served in the hotels of the capital Abu Dhabi. According to the article, almost three or four such patients who have food poisoning as a result of eating pizza etc. are being admitted in most of the hospitals and clinics of Abu Dhabi every week. These patients have vomiting,

diarrhoea, indigestion, fever, weakness and extreme fatigue. One doctor reports that three such patients who ate pizza visited him last week. One of the patients had to be hospitalised for two days. There are also other doctors who had presented their reports in this specific article and all concluded that, 'Consuming pizzas and other market fast foods is tantamount to inviting diseases.'

Dear Islamic brothers! Use of fast foods, pizzas and other fried foods increases the cholesterol level in blood. High cholesterol levels harden and narrow blood vessels, increasing the risk of heart problems. If a patient is in the habit of smoking and has diabetes, there is a high risk of him suffering from stroke or a heart attack. If one wants to have a healthy body, it is very important to consume fresh and simple food and to maintain a proper body weight as this assists in reducing cholesterol levels and obesity.

Story of consumer of pizza

An Islamic brother has given the following statement: 'I was a very thin and slim person. Before joining Dawat-e-Islami I had some modern friends. We used to compete for eating the most food and, in most cases, I used to win the competition. Despite excessive eating, my body was still thin. Then, due to my friendship with a keen consumer of pizza, I got into the habit of eating pizza and drinking pepsi. When I ate pizza for the first time, my weight was around 60 kg. Initially, I would eat pizza just once a month or once every two months but I gradually became so fond of it that I started eating pizza even twice a week. I would also drink either pepsi or coca-cola and enjoyed eating mayonnaise. Slowly my weight began to increase and I was under the false impression that at last 'Now I am getting healthy.' Little did I realise that I was actually heading for my doom. I did not know that pizza was increasing cholesterol in my blood and slowly affecting my heart. My weight steadily increased till I was

about 95 kg. I became obese and my stomach expanded outwards like a drum. The cholesterol level increased in my blood, making me suffer from some diseases permanently.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Fortunately, by the blessings of the Sunnah-Inspiring Madanī environment of Dawat-e-Islami, I heard about the excellence of applying the Madanī guard to the stomach in an Ijtimā' and made up my mind to decrease my daily food intake. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of eating less, I lost almost 5 kg of weight within a few days, and I now feel active and trim. As I often have to go on journeys, travelling has also become easy for me due to this reduction in my weight. As the Madanī guard on the stomach improves the stomach and eradicates constipation etc., I have now been able to act upon the Madanī In'am of remaining in the state of Wuḍū all the time.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Barley bread is now prepared at my home. Please make Du'ā for me to attain steadfastness and for every Muslim to realize the importance of Madanī guard of the stomach.

As for pizza and other such foods, I am now of the opinion that getting someone into the habit of eating pizza or consuming drinks such as pepsicola or coca-cola is, in actual fact, enmity in the disguise of friendship.'

Cure for obesity

Developing the habit of eating less by means of the Madanī guard on the stomach for the pleasure of Allah عَزَّوَجَلَّ can protect you against obesity and many illnesses. How nice it would be if we could just give up excessive eating, following the advice of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before it comes to going to hospitals and avoiding excessive eating on the advice of doctors! In this regard, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Man does not fill any container worse than his stomach. A few morsels of food are sufficient to keep

his back straight. If he cannot do so, then he should keep one third of his stomach for food, one third for water and one third for air.’

(Sunan Ibn Mājah, vol. 4, pp. 48, Ḥadīṣ 3349)

Get your blood tested

Those who are overweight are advised to get a lipid profile test done, which is a group of blood tests carried out for the diagnosis of heart diseases. These tests also comprise a test to check cholesterol levels. If the stomach is empty from fourteen hours before this test, the result will be more accurate. Also get diabetes tested. How nice it would be if one fasts for the pleasure of Allah عَزَّوَجَلَّ and gets these tests done before sunset. Then, try to reduce weight as per your doctor’s advice. Those who are fit and healthy should also have this test done at least every six months so that one can avoid any illnesses before they appear.

Remedy for obesity

Vegetables (other than the ones causing flatulence like the potato etc.) are very beneficial to the reduction of weight. They should be boiled in water only, or for a single person, prepared with one teaspoon of olive oil. There is no harm in adding chillies, spices and turmeric. Everyone should have one gram of turmeric daily as it will protect against cancer, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. One should consume at least one whole plate of vegetables everyday, prepared in the manner described above. If one wishes to eat bread or rice etc., then one should eat half of a flatbread or half a cup of rice boiled in water and a small piece of meat. If one wishes to eat a mango, he should eat only half a mango in a day. If one wishes to drink tea, he should drink the one prepared with skim milk without sugar, and if this is not possible, then he may add some artificial sweetener to his cup of tea with the advice of his doctor. If you do not have diabetes, add

honey in place of sugar. One should often consume salads and cucumbers etc.

The use of olive oil in every type of food would be very beneficial. (If you do not have olive oil, use a little amount of corn oil). Prior to eating, remove all clarified butter or oil that appears on the top of the food with a spoon in such a way that not a single drop remains in the plate. It is not permissible to throw away this oil or clarified butter without the permission of Shari'ah as it would lead to the sin of wasting. Reuse this clarified butter or oil. You should also refrain from eating rice, cow or goat-meat, every type of butter, egg-yolk, cake-pastries, chocolates, sweets, fried salty items, creamy items, sweet dishes, sweet delicacies, ice creams, cold drinks, pakoras, kebabs, and samosas. Avoid every fatty, oily and sweet food.

By refraining from these items, you would be able to reduce your weight and look fit and healthy, *إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Food-charts are also available at clinics which you may follow to maintain your weight. It is better to first discuss (your condition) with your doctor before you attempt to reduce your weight. If possible, try to consult only one doctor because he would become familiar with your bodily conditions and would be able to treat you properly. If you keep changing doctors then each would treat you according to his knowledge and experience and you would become a medical experiment for each one.

Four cures for constipation

In the 2nd volume of *Qūt-ul-Qulūb* (page 365), it is stated that if defecation (excretion of faeces) takes place within 6 hours of eating or it does not take place even after 24 hours, then this condition indicates an ill stomach. Arthritis (i.e. pain in joints) is caused by preventing the release of gas from the body. If the running water of

a canal is restricted, it would certainly damage the canal's banks. Similarly, if urine is not released, it would cause damage to the body. One should try to improve the digestive system or else it would be difficult to overcome obesity. Eat vegetables and fruits in abundance. Four cures for constipation are stated below:

1. Eat four or five ripe guavas with seeds, or
2. Eat a considerable amount of papaya. If Allah عَزَّوَجَلَّ wills, this will clean the stomach.
3. Every 4 days one should eat 3 or 4 spoons of psyllium husk or a spoon of digestive powder with water. If Allah عَزَّوَجَلَّ wills, this will clean the stomach. One should not consume psyllium husk or digestive powder every day as it then becomes ineffective.
4. If your doctor permits, take one tablet of Gramex (metronidazole) 400 mg in the morning and one in the evening for five consecutive days every 2 or 3 months. You will find it to be very effective medicine for constipation, indigestion and other stomach illnesses. Whenever you intend to take this tablet, it is necessary to take it for five consecutive days. You may also take this tablet on an empty stomach. However, the best cure for indigestion is to apply the Madanī guard to the stomach.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Medication for narcolepsy*

Add a spoon of honey to water (tepid water is more beneficial) and drink it on an empty stomach every morning regularly. If one is fasting, he should have this drink during Iftār. By doing this,

* Narcolepsy is a medical condition in which a person undergoes extreme fatigue and suddenly feels sleepy in the daytime.

إِنَّ شَاءَ اللَّهِ عَزَّوَجَلَّ, he would be protected from obesity and many other diseases, especially stomach illnesses. In order to make it more beneficial, squeeze a whole or half a lemon onto this drink. If a person feels sleepy while studying or attending an Ijtimā' etc., then the above mentioned medication would prove to be an effective cure for this problem.

Best cure for obesity

The best means to protect oneself from obesity is to follow the remedy prescribed by the Healer of all healers, the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who has stated, 'Hunger should be divided into three parts; one part (should be) for food, one for water and one for air.' If one adopts this manner of eating he will never suffer from obesity, gas, flatulence, indigestion and constipation.

Diseases caused by excessive eating

Dear Islamic brothers! Not applying the Madanī guard to the stomach and engaging in excessive eating often result in indigestion and constipation. A very famous proverb goes, 'Constipation is the mother of diseases.' According to doctors, most diseases are caused by an ill stomach. There are twelve types of diseases caused by an upset stomach:

1. Brain diseases.
2. Eye diseases.
3. Throat and tongue diseases.
4. Chest and lung diseases.
5. Paralysis of the face and other parts of the body.
6. Numbness in the lower part of the body.

7. Diabetes.
8. High blood pressure.
9. Brain haemorrhage.
10. Psychological diseases like insanity etc.
11. Liver and gall bladder diseases.
12. Depression.

Remedy to stay healthy

Sayyidunā Ibn Sālim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'If a person eats dry wheat bread in a proper manner, he will not suffer from any disease except death.' When asked as to what was meant by 'manner', he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, 'One should eat only when hungry and stop eating while still hungry.' (*Ihyā-ul-'Ulūm, vol. 3, pp. 95*)

Signs of hunger

It is a Sunnah not to eat if you are not hungry. Eating food without hunger at a fixed time or just due to the desire for food is not beneficial at all. Defining hunger, Hujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'The sign of hunger is that if one has a piece of bread in his hand, he should eagerly eat the bread without any accompaniment (gravy etc.). If the Nafs desires to eat only bread or desires gravy with bread, it indicates that one is only a little hungry.' (*Ihyā-ul-'Ulūm, vol. 3, pp. 97*)

Eating more than one's appetite

To eat more than one's appetite is Ḥarām. Here, 'more' refers to eating to such an extent that would cause indigestion or diarrhoea etc. (*Bahār-e-Sharī'at, vol. 16, pp. 30*)

Not everyone's appetite is same

Looking down on someone who eats excessively or forming an ill opinion about him is not permissible as eating to a full stomach is not a sin. Further, the amount of his (required) daily food intake may be more than others. As the sleep of a person may be different to another, i.e. one person becomes fresh and active by sleeping for only two hours, whereas another person may remain lazy and inactive even after sleeping for ten hours, similarly, one person may become full by eating just one piece of bread while another person may remain hungry even after eating four or five pieces of bread. Therefore, if a person who normally eats five pieces of bread reduces his meal to three pieces of bread, obviously, he will be eating less than his hunger and would be considered to have outdone the person whose stomach becomes full by eating only a single piece of bread.

One should look at his own deeds rather than looking at someone else, as this is certainly better for him in the world and the Hereafter. If we point one finger at someone, three fingers are automatically pointed at us. This indicates that we should reform ourselves instead of finding faults with others.

Hurting feelings of one who eats in excess is Ḥarām

Without the permission of Shari'ah, hurting the feelings of the one who eats in excess is a grave sin and a Ḥarām act that leads to Hell. Sometimes, a person eats excessively because of some compulsion; for instance, the patient suffering from the disease called 'Jū'ul Baqar' (i.e. cow's hunger) remains hungry even after eating a lot of food. Such a patient has to repeatedly eat even unwillingly as his hunger is not satisfied. Likewise, the one who suffers from stomach ulcers has to eat something repeatedly because his pain intensifies on an empty stomach. Anyway, if we see someone eat in excess, we must

still have a positive opinion about him because eating less is preferable, but having an ill opinion about a Muslim is Ḥarām.

To drink a lot of water

In extremely hot weather, if a person is very thirsty due to fasting and, at the time of Iftār, when cold water and sweet drinks are placed before him, leaving sweet drinks and drinking water in a small quantity so that even the thirst is not completely quenched for the pleasure of Allah عَزَّوَجَلَّ is a good deed and an attribute of the pious. However, it is not a sin if a person drinks enough water so that his thirst is quenched. At times, excessive water is drunk for the cure of some diseases like kidney stones.

Normally, it is extremely hard for Nafs to drink water after the thirst has been quenched. There is, however, a difference when it comes to Zamzam water. To look at this water with the intention of worship is equivalent to attaining the reward of one year's worship. Whoever drinks this blessed water and makes Du'ā, his Du'ā is accepted.

(Al-Maslak-ul-Mutaqassit Al-Ma'ruf Manāsik Al-Mullā 'Alī Qārī, pp. 495)

We should drink as much Zamzam water as possible with the intention of attaining reward. Şadr-ush-Sharī'aḥ, Badr-uṭ-Ṭarīqah, Shaykh Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'When you drink Zamzam, you should drink it in large amount (so that the stomach is full). It is stated in a Ḥadīṣ that the difference between us and the hypocrites is that the hypocrites do not fill their stomach with Zamzam.' *(Bahār-e-Sharī'at, vol. 6, pp. 47)*

(Al-Mustadrak lil-Ḥākim, vol. 1, pp. 646, Ḥadīṣ 1738)

Walk a little

After consulting a physiotherapist, everyone should do some light exercise every day according to his age. Doctors say that one should

walk at least 150 steps after having dinner. It is my Madanī suggestion to make a habit of reciting the Ṣalāt (Durūd) (صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ) at least 40 times while walking. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, you will have walked more than 150 steps by the time you complete the recitation of Ṣalāt 40 times.

Everyone should walk for at least an hour every day. Those who do not have a habit of walking should initially walk for about 12 minutes daily reciting the above-mentioned Ṣalāt 313 times. At the end, they should add وَعَلَى آلِهِ وَاصْحَابِهِ وَبَارَكَ وَسَلَّمَ one time. They would be able to cover a kilometre if they recite the Ṣalāt rather slowly. In this manner, they should develop the habit of walking five kilometres daily within thirty days. Islamic sisters should walk within their homes. Instead of sitting, they should also make it a habit to recite their Wazāif (i.e. invocations) while walking. Please act upon my suggestion and start walking or else, on the advice of your doctor, you may have to run carrying the burden of stress and depression.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Overburden

In the last verse of part 3, Almighty Allah عَزَّوَجَلَّ says:

لَا يُكَلِّفُ اللهُ نَفْسًا إِلَّا وُسْعَهَا ط

Allah عَزَّوَجَلَّ places not burden on any being but to the extent of his strength.

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Al-Baqarah, verse 286)

Dear Islamic brothers! There is absolutely no doubt that Allah عَزَّوَجَلَّ never overburdens anyone. Alas! How sad is the state of the greedy

person who eats in excess at meals just for the pleasure of his Nafs and devours many other things during the day and night, overburdening his stomach. Obviously, if the person who can carry just 40 kg weight is overburdened with 100 kg weight, he will collapse. In the same way, there is a limit to the functions of the stomach. If someone overeats without chewing food properly, then how will his stomach be able to digest it? As a result, the entire digestive system will be badly affected. The stomach will become ill and begin to cause diseases in other parts of the body. As our Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has rightly stated, ‘The stomach is like a pond in the body and the veins are the streams which proceed towards this pond. If the stomach is healthy, the veins return with health and if the stomach is ill, the veins return with disease.’

(Shu'ab-ul-Īmān, vol. 5, pp. 66, Hadīṣ 5796)

I eat very little

Some Islamic brothers who are either overweight or have stomach illnesses are heard saying that they eat very little. Some of them lie because of the hardness of their hearts while some say this due to their misconception. If we observe what they call ‘little eating’ we will come to know that their ‘little eating’ includes quite a lot of food. During breakfast, they eat eggs, bread, cereal, halvah and Pūrī and then during the day they consume a few cold drinks, ice creams, several cups of tea, biscuits, burgers, pieces of cake, few sweet delicacies etc. In this way, the real cause of their obesity and stomach problems is exposed. If someone’s stomach gets full by eating a little, he should also cut down on his food intake so that a little desire for hunger remains. In other words, an ant should cut down according to its weight and an elephant should cut down according to its weight.

Precautions of eating less

1. If your father or mother commands you to eat until the stomach is full, you should obey their command.
2. If you are an employee and eating less causes weakness and makes you less efficient at work, it is necessary to seek permission from your employer for eating less in this case.
3. Similarly, if eating less creates an obstacle in acquiring or imparting Islamic knowledge, you should eat according to your needs.
4. If you are eating with a guest and it seems that he may stop eating (in embarrassment) if you do, then you should continue to eat with him.
5. If your host insists that you eat more and there are no obstacles and you are still a little hungry, you may eat a little as making a Muslim happy is a good deed.

The Holy Prophet ﷺ has stated, 'He who makes happiness enter a Muslim household, Allah ﷻ does not like anything else for that person except Paradise.'

(*Ṭabarānī Ṣaḡhīr*, vol. 2, pp. 51)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eating less is preferable but lying is Ḥarām

If you are a guest somewhere and your host insists that you eat more, but you do not want to eat anymore despite having hunger, so be cautious before replying. You should say, for example, 'May Allah ﷻ bless you! May Allah ﷻ reward you! مَجْزَاكَ اللَّهُ خَيْرًا etc.'

Do not tell lies. Despite having hunger, some people tell lies on such occasions. Here are some examples of false statements, 'I have eaten a stomach full', 'My stomach is full', 'No, no, there is no place in my stomach', 'I am telling the truth', 'I am not hungry at all.' etc.

Bear in mind that lying is a major sin and a Ḥarām act that could lead to Hell. We should be extremely cautious while treading on the path of Taqwā (asceticism). We must not be deceived by our Nafs into committing Ḥarām deeds like ostentation, lying, having pride, disobedience to parents, belittling and having an ill opinion about Muslims just for fulfilling the Mustahab act of eating less. Remember that Nafs always induces everyone to do evil. The Holy Quran states:

إِنَّ النَّفْسَ لَأَمَّارَةٌ بِالسُّوءِ

Without doubt, Nafs strongly commands bad deeds.

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Yūsuf, verse 53)

We should make every possible effort to overcome our Nafs. Without doubt, there are glad tidings of Paradise for the person who overpowers his Nafs and succeeds in preventing it from evil desires. In this regard, the Holy Quran states:

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى

النَّفْسَ عَنِ الْهَوَىٰ ۗ فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَىٰ ۗ

And he who feared standing in front of his Creator and prevented his Nafs from desires, without doubt, for him is Paradise.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah An-Nāzi'āt, verse 40, 41)

What is Nafs?

If you have made up your mind to attain the blessings of hunger by applying the Madanī guard to your stomach for the pleasure of Allah ﷺ, then remember that you will be strongly opposed by your Nafs. Controlling the Nafs is not easy. In this regard, Sayyidunā Bāyazīd Bisṭāmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Nafs is such an attribute which is not satisfied (with anything) but evil.’ (In other words, Nafs is happy only with evil). Sayyidunā Sulaymān Dārānī هُدًى سِرُّهُ الرَّبَّانِي has stated, ‘Opposing the Nafs is the most virtuous deed.’

(Kashf-ul-Mahjūb, pp. 395-396)

Better than one year’s worship

Sayyidunā Sulaymān Dārānī هُدًى سِرُّهُ الرَّبَّانِي has stated, ‘Abandoning a desire from the desires of Nafs is more beneficial to the heart than fasting and remaining awake (in worship) for the entire year.’

(Jazb-ul-Qulūb, vol. 2, pp. 336)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Baby fox

Some saints have seen their Nafs in physical form. In this regard, Sayyidunā Muhammad ‘Alyān Naswī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated, ‘In the beginning, when I realised the harms of Nafs, I felt an intense hatred towards it. One day, an animal in the shape of a baby fox suddenly came out of my throat. Almighty Allah ﷺ made me identify it and I became aware that it was my own Nafs. I immediately chased after it and began to stamp on it with my feet. To my utter amazement, the more I struck, the bigger it got. I said, ‘O Nafs! Everything is destroyed by pains and wounds, yet you are growing to the contrary.’ It replied, ‘I am quite different to others. The

things which are harmful to others delight me and the things which delight others are harmful to me.’ (*Kashf-ul-Mahjūb*, pp. 407)

We live to eat

Dear Islamic brothers! Did you see how difficult it is to overpower Nafs? Despite difficulties, we should endeavour to control it. One of the ways of controlling Nafs is to do the opposite of what it desires. For example, if it demands you to eat delicious food or eat until you are full, you should not obey it. Only eat what you need. A great saint, Dātā Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Hunger is the food of the Ṣiddīqīn and a path of Sulūk for the Murīd (disciple). Previously, people used to eat to survive, yet you live to eat.’

(*Kashf-ul-Mahjūb*, pp. 605)

Patient became doctor

It is narrated that once Sayyidunā Shaykh Khuwājāh Maḥbūb-e-Ilāhī Nizāmuddīn Auliya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ fell seriously ill. His disciples told him that there was a pundit in the area who could cure people very quickly by reading some incantations. They asked for permission to take him to the pundit. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied that he would never go to an unbeliever for any treatment. His condition worsened and he fell unconscious. The disciples took him to the same pundit. When the pundit read some incantations and blew on the great Shaykh, he immediately regained consciousness and recovered from illness.

When he found himself well, he asked the pundit, ‘How did you attain this expertise?’ The pundit replied, ‘I have promised my teacher that I would always do the opposite of what my Nafs desires. Therefore, whenever I wish to drink cold water, I drink hot water. When I wish to eat rice, I eat bread. In this way, I have attained expertise by continuously opposing my Nafs.’

The great Shaykh then asked him, ‘Tell me, does your Nafs permit you to become a Muslim?’ He replied in the negative. The great Shaykh then said, ‘If it is prohibiting you from becoming a Muslim, then according to your principle, you should become a Muslim by opposing your Nafs.’

These effective words of the great Shaykh had such an intense impact on the heart of the pundit that he said spontaneously, ‘I repent of my unbelief and become a Muslim.’ He then recited the Kalimah and became a Muslim.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, the pundit cured Khuwājāh Nizāmuddīn Auliya رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ physically and the Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ cured him spiritually in return. He cured the body of the great Shaykh and the great Shaykh cured his soul. He cured the external bodily illness of the great Shaykh, and the great Shaykh cured his inner illness of Kufr (unbelief).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Cancer of gums

In addition to decreasing the intake of food, those who are habitual consumers of tea and Pān (betel) should also reduce their consumption of the aforementioned items. Let it not be that you reduce the intake of food, but your Nafs begins to deceive you into consuming tea and Pān in excess. Tea is harmful to the kidneys. It is safer to give up the habit of eating Pān, lime and scented aniseed and betel nut. Those who constantly chomp on these items are prone to cancer of throat, gums and mouth. Due to the excessive use of Pān, the mouth becomes red and, if the gums begin to bleed or fill with pus, then this causes the blood and pus to go into the stomach unnoticed.

Perhaps, these people will only realise this danger when, Allah عَزَّوَجَلَّ forbids, they suffer from any lethal disease.

Danger of fake Katthā*

It is highly likely that Katthā is not produced in Pakistan. The greedy people who do not care about the detrimental consequences of misdeeds in the world and Hereafter add the colour used in leather-dyeing to sand and sell it as Katthā. As a result, Pān eaters in Pakistan become victims and suffer from various diseases.

Taste on tongue and throat only

The taste of food lasts just for a few seconds whether it is a simple barley bread or a buttered one. As soon as the morsel goes down the throat, the taste of that morsel ends. When a person eats in excess, he feels the taste of food only for a few seconds on his tongue but he may have to face its long lasting religious and worldly harms. If somebody ponders calmly, he will realize that facing prolonged accountability in the Hereafter and embracing chronic and lethal diseases just for a few minutes of pleasure is not a wise act. Therefore, it is safer and better to eat less by applying the Madanī guard to the stomach. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ has said, ‘Fulfilment of a desire for a few moments’ pleasure causes prolonged grief.’

Reality of delicious food

Ponder for a moment. If the delicious aromatic morsel which makes the mouth water and is eaten with joy and pleasure, suddenly comes out of the stomach due to vomit, will anybody like to even look at it? This is the reality of that delicious morsel. This point can further be elaborated with the help of the following parable.

* A thick brown liquid used in Pān.

Thought-provoking story

Once a public toilet was being cleaned and the human faeces was scattered in some part of that area. People were quickly walking past it placing handkerchiefs on their noses. All of a sudden, the faeces spoke; ‘O you who are running away! Do you not recognise who I am? I am the one for which you worked so hard. You prepared me with extreme care and consumed me with immense relish. You also hid me in your bellies. How regretful that your little company has turned me into this disgusting state. Why are you running away from me? I am your delicious Biryānī; I am your oily bread; I am your tasty Qaurmah...’

Facts making us realize our reality

Dear Islamic brothers! There are grave lessons to be learnt from the aforementioned parable. The more delicious the food is, the worse its consequences are. The more flavoursome and oily food man eats, the more smelly and disgusting his waste is. To the contrary, the waste of the animals that merely eat grass is far less filthy than that of a human being. Perhaps, on reading or listening to this text, some people may become infuriated or feel disgusted. I would say to them that their anger is useless. Their anger also has a lesson for them.

Calmly ponder on the fact that in spite of being sinners, we brag and show off without even thinking about our reality. We are so despicable that even the most delicious foods turn into a disgusting and foul smelling waste owing to remaining in our stomach for a short while. Even we resent the mentioning of it.

Seeing someone walk arrogantly, Sayyidunā Ṭāūs رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said to him, ‘This should not be the gait (the manner of walking) of the person whose stomach is full of filth.’ Sayyidunā Muṭarrif رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once saw Muḥallab, the commander of the army of Ḥajjāj Bin Yūsuf.

Muḥallab, dressed in clothes made of silk, was walking arrogantly. Seeing him, Sayyidunā Muṭarrif رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ objected. Muḥallab looked at him and asked, ‘Do you not know who I am?’ The great saint replied, ‘I know you very well. In the beginning, you were an unclean droplet (semen) and at the end you will be a rotten corpse and everyone knows that you are walking carrying filth in your belly.’ When Muḥallab heard these frank and blunt sentences, he became embarrassed and immediately stopped walking arrogantly. Sayyidunā Muṣ’ab Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘It is astonishing that man indulges in vanity whereas he has twice come out of the place of urine.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Do you want to eat less?

If you would like to remain steadfast in applying the Madanī guard to your stomach, i.e. eating less, then act upon my Madanī suggestions which will prove to be very beneficial, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. Make up your mind according to the advice given by Hujjat-ul-Islam, Imām Muhammad Ghazālī عَلَيْهِ رَحِمَهُ اللهُ الْوَالِي. Therefore, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘Eating food to a full stomach is one of the causes of severity in accountability in the Hereafter and torment at the time of death.’ He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has further stated, ‘Eating in abundance causes the rewards to decrease in the Hereafter. Hence the pleasure will decrease in the Hereafter equal to the pleasure you attain in the world.’

(Minḥāj-ul-‘Ābidīn, pp. 94)

Food and drink of people of Hell

Dear Islamic brothers! Ignoring such horrific matters for a few moments of pleasures of the tongue is not a wise act. It is safer to

apply the Madanī guard to stomach by reducing the intake of food. If one desires eating delicious cuisine, having cold drinks and thus stuffing himself, he should recall the terrible food and drink of the people of Hell, which has been prepared for the unbelievers.

Describing the food of the dwellers of Hell, Almighty Allah عَزَّوَجَلَّ says in part 25, Sūrah Ad-Dukhān, verse 43 to 46:

إِنَّ شَجَرَةَ الزَّقُّومِ ﴿٤٣﴾ طَعَامُ الْآثِمِينَ ﴿٤٤﴾
كَالْمُهْلِ يَغْلِي فِي الْبُطُونِ ﴿٤٥﴾ كَغَلْيِ الْحَمِيمِ ﴿٤٦﴾

Verily, the tree of Zaqqum (cactus) is the food of the sinners. Like molten copper, it boils in the bellies. Like the boiling of scalding water.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūrah Ad-Dukhān, verses 43 to 46)

Pertaining to the drink of the people of Hell, Almighty Allah عَزَّوَجَلَّ says in part 26, Sūrah Muhammad, verse 15:

وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

And they will be made to drink boiling water so that it would cut their intestines into pieces.

[Kanz-ul-Īmān (Translation of Quran)] (Sūrah Muhammad, verse 15)

Bowl of poison

Mughīš Bin Samī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that when someone will be brought into Hell, he will be told to wait until he is given a gift. He will then be given a bowl of snake poison. When he brings it close to his face, the flesh and bones of his face will cut into pieces and fall. (*Al-budur-us-Sāfirah fil-Umūr-il-Ākhiraḥ*, pp. 442)

Severe accountability for luxuries

If there is a consensus amongst all the members of the family, then reduce the quantity of spices and oil used in the food by half. There is a possibility that the food will become less tasty – when the flavour is less appealing, one will be less inclined to eat. In this manner, it would become easier to apply the Madanī guard to the stomach and eat less. On the Day of Judgement, there will be no accountability for the simple piece of bread which was consumed to satisfy hunger.

Remember! The more delicious food one will eat, the more severe its accountability will be on the Day of Judgement. For example, accountability of a simple dish like Kḥichrī¹ would be relatively easier than that of a tasty food like Biryānī². Further, the thing which a person likes more will be considered a big bounty for him. For example, if a person likes Kḥichrī more than Biryānī, then Kḥichrī will be considered a bigger bounty for him – thus (in this case) the accountability of Kḥichrī will be more severe as compared to Biryānī. Likewise, the accountability of cold water in comparison to the ordinary one (not cold), and that of delicious food in comparison with simple one, will be more severe. Similarly, the accountability of hot food will be severe compared to the cold one. As cold food becomes tasteless and our Nafs also does not like it, its accountability will not be severe. We will be asked about every bounty on the Day of Judgement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ A very simple food made of rice, lentils, salt and some oil.

² A sub-continental cuisine made with rice, oil, meat or chicken and spices.

Three questions about every favour

Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated that three questions would be asked about everything:

1. How did you attain it?
2. Where did you spend it?
3. With what intention did you spend it?

(Minhāj-ul-‘Ābidīn, pp. 100)

In the last verse of Sūrah At-Takāshur, Allah عَزَّوَجَلَّ says:

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿١٠٠﴾

Then, undoubtedly, you will surely be asked about the favours that day.

[Kanz-ul-Īmān (Translation of Quran)]

Dear Islamic brothers! By Allah عَزَّوَجَلَّ, fortunate are those who follow Sunnah despite facing poverty and adverse conditions compared to those who are lost in their wealth and have worldly authority. In the Hereafter, successful is he who is obedient to Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in spite of facing destitution, sickness and calamities. Listen to an admonitory narration and learn some lesson.

Dive in Hell

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘On the Day of Judgement, an unbeliever who possessed untold bounties in the world will be brought. It will be ordered to submerge him into fire. Therefore, he will be dipped into fire and will then be asked, ‘O so and so! Were you ever endowed with bounties?’ He will reply, ‘No, I was never endowed with any

bounty.’ After this, the Muslim who faced the most difficulties and trying circumstances in the world will be brought. It will be ordered to submerge him into Paradise. Therefore, he will be submerged into Paradise and will then be asked, ‘Did you ever face any trouble and hardship?’ He will reply, ‘No, I never faced any trouble and hardship.’ (*Sunan Ibn Mājah, vol. 4, pp. 530, Hadīth 4321*)

The foregoing narration makes it clear that Hell is so terrifying that a mere dip in Hell will make the person forget all the attraction, luxuries and the comforts of the world and he would think that he spent his worldly life in difficulties and troubles. On the other hand, a mere immersion in Paradise is so pleasant and delightful that the person will forget all his troubles and grief of the world and he would think that he never faced any predicament.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

How to develop habit of eating less?

If the person who is accustomed to excessive eating suddenly starts eating less and applies the Madanī guard to his stomach, he may well become weak and, resultantly, give up hope. What one should do is to reduce the amount of food gradually. For example, if a person who eats 12 breads a day wants to reduce his intake by half, he should break 12 breads into 60 pieces and reduce one piece every day. He will be eating 59 pieces the first day, 58 the next and so on. If he persistently continuous to do so, he will succeed in reducing his intake from 12 breads to six within a month without experiencing any weakness, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. If someone eats only rice, he can also reduce his food in the same way by diminishing one spoon daily.

Be wary, you should not be deceived by your Nafs when you go to any wedding feast etc. or any delicious food is placed before you. On such occasions, your Nafs will try its best to make you eat in excess suggesting that you can continue eating less the next day. If you yield to your Nafs' demands, it will be difficult for you to remain steadfast. No matter how delicious and tempting the food placed before you is, if you stick to your regimen, you will be successful. However, if you ate a little more on an occasion after you have become steadfast in eating less, then occasionally eating a little more would not prove to be an obstacle in returning to your habit of eating less, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Specify portion of your food

One should specify his share of food prior to eating such as half a bread, a quarter plate of rice, seven pieces of squash, one or two small pieces of meat, a small piece of potato and three (table) spoons of gravy. After eating the specified amount of food, one should no longer eat anything no matter how hungry he is. If possible, take your specified amount of food in a separate plate before eating; this is probably the most efficient way of applying the Madanī guard to the stomach. If you have taken more food into your plate due to the desire of your Nafs, put the extra amount of food back in the dish.

Once you have taken your fixed amount of food, then do not take more food no matter how strong your desire is, otherwise, Nafs will demand you to eat more things. Nafs, for instance, will say, '*take one more piece of meat or potato; have one more spoon of rice etc.*' Be cautious on special occasions as well. If the one who has not yet become habitual of applying the Madanī guard to his stomach keeps taking a little amount of food from the dish repeatedly, as is the custom these days, then his Nafs may deceive him into excessive eating by making him forget his specified amount of food.

If many people are eating together in the same platter, and the environment is also appropriate, such as the environment of Dawat-e-Islami's Madanī Qāfilaḥ or that of Jāmi'a-tul-Madīnaḥ - then the Islamic brother or the student of Jāmi'a-tul-Madīnaḥ desiring to apply the Madanī guard to stomach should take his specified amount of food from the platter in his own clay-plate according to Madanī In'āmāt, but should still eat sitting with others. If others resent it, then he should eat with them in their platter. Therefore, the most appropriate method is to specify the number of morsels. For example, if someone is habitual of eating 12 morsels, he can easily eat his specified 12 morsels while sitting with others counting the number of morsels inwardly.

You can mix your food prior to eating

If there are various varieties of food like bread, gravy, rice, samosas etc., it is also possible to take a little quantity of each item and mix all of them together prior to eating. In this way, the flavour of the food may decrease, which will somewhat help in overcoming Nafs but one should be cautious in mixing food in a public gathering. However, if the gathering has been hosted by an Islamic brother of the Madanī environment and it is obvious that mixing the food will not cause resentment in the heart of the host and there is no fear of ostentation as well, then there is no harm in mixing the food. It is better that an Islamic brother ask the host to allow all the guests to eat as they like. If the host grants permission, the guests can eat in any way they prefer. Someone once told me (the author) that he saw a person who took a small portion of various types of food and mixed all of them prior to eating. People expressed surprise at this; he replied that all the food would eventually mix in his stomach, so he had mixed the food beforehand.

Method of eating less in presence of others

One of the ways of avoiding the insistence of the host and ostentation in the presence of others is to eat small morsels with three fingers chewing them properly. Always try to act upon these Sunnahs. In wedding feasts etc., people often eat quickly; they are normally so engrossed in eating that nobody will probably notice you. Even then, if you feel that perhaps you will finish earlier than others, you should suck the bones. In this way, you will hopefully finish with others. If somebody eats less in the presence of others because of ostentation so that people consider him as a pious person, it is a *Ḥarām* act that may lead him to Hell. It is extremely important to refrain from ostentation. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ does not accept the deed in which there is ostentation equal to (the amount of) even a particle.’ (*Attarghib Wattarhīb, vol. 1, pp. 87*)

There is no harm in revealing a good deed with the righteous intention of inspiring others (to do the same) such as expressing gratitude for a divine bounty. Similarly, if religious leaders, teachers and Shuyūkh reveal their deed in the presence of their followers, students and disciples respectively with the same intention, it is also permissible. However, one should carefully ponder whether the objective is to inspire others and express gratitude or not. If the intention of impressing others with piety exists even in the depths of the heart, it is an act of ostentation that may lead to Hell.

Sincerity is key to acceptance

Eating food to a full stomach throughout life is not a sin, but a single act of ostentation in the whole life is a sin, which can lead to Hell. If a person eats less in the presence of others, giving the impression as if he has applied the Madanī guard to his stomach, but when he reaches his home he devours various types of foods like a hungry

lion - such a person is an outright show-off (ostentatious) and is worthy of Hell. Without doubt, wise is he who eats in the company of others in such a way that nobody notices his less eating and maintains the Madanī guard to his stomach at his home and other places. Every deed should be performed just for the pleasure of Allah ﷺ as sincerity is the key to acceptance.

Trial for those that eat less

Dear Islamic brothers! It is possible that one will face many trials as a result of applying the Madanī guard to the stomach, i.e. making a habit of eating less. In the beginning, you may become weak and peevish. Some ‘well-wishers’ may well try to talk you out of it, whereas others may frighten you of the impending weakness; thus psychologically stressing you out. Moreover, hunger and desire for food may further increase because of quick digestion of food due to improvement in the digestive system by the blessing of eating less. Further, the aroma of the food being cooked anywhere will make your mouth water and you may yield to excessive eating. Likewise, you may face a tough trial, especially in the month of Ramadan at the time of Ifṭār due to extreme hunger and thirst, when you will be seeing different types of delicious aromatic foods prepared at your home. Similarly, you will find it very difficult to resist the desire of eating on the occasion of Eid-ul-Aḍḥā when roasted and aromatic meat will be placed before you. But, despite all these trials and tests, you should never lose your courage and determination. Always remember the following Ḥadīṣ of the Beloved and Blessed Prophet ﷺ, ‘The best worship is the one in which there is more hardship.’ (*Kashf-ul-Khifā, vol. 1, pp. 175*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eat less for forty days consecutively

It is also possible that you will succeed in applying the Madanī guard to your stomach for a few days, but you may begin to eat excessively again. You should not give up hope if it happens. You should continue to persevere with the Madanī guard on your stomach. If your habit of less-eating ever breaks, resume it with new spirit. For example, make the intention of applying the Madanī guard to your stomach for seven days in relation to the seven letters of **بِسْمِ اللّٰهِ**. In the same manner, apply the Madanī guard to the stomach for twelve days in relation to 12th Rabī’-ul-Awwal, 15 days in relation to the month of Sha’bān and thirty days in Ramadan.

Make an effort to eat less for forty consecutive days. **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**, by doing this, you would be blessed with attaining steadfastness in this deed, as Sayyidunā Wahb Bin Munabbēh **رَضِيَ اللّٰهُ تَعَالَى عَنْهُ** has stated, ‘If a person makes a habit of doing something for forty days, Allah **عَزَّوَجَلَّ** makes that habit a part of his nature.’

(*Risāla-tul-Qushayriyyah*, pp. 243)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

Steadfastness in less-eating

At times, offer two Rak’āt Nafil Ṣalāh with the intention of Ṣalāt-ul-Ḥājāt and make Du’ā to attain steadfastness in applying the Madanī guard to the stomach and to get rid of the greed for food. Study this chapter of ‘*Faizān-e-Sunnat*’, ‘*Excellence of Hunger*’ every month or when you have the desire of eating in excess. Also go through the third volume of *Ihyā-ul-Ulūm* which deals with the troubles of filling the stomach with food. It would be very beneficial. It should also be kept in mind that applying the Madanī guard to the stomach will

seem difficult only for the few initial days, especially when food is present on the dining-mat. When the dining-mat is removed, desire for food will also vanish. Once you have persistently applied the Madanī guard to your stomach and have experienced its benefits, you will not like to eat in excess. (Remember) After difficulty, there is ease. Allah عَزَّوَجَلَّ says in Sūrah̄ Alam Nashrah̄, verses 5 and 6:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

So, without doubt, there is ease with hardship. Without doubt, there is ease with hardship.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah̄ Alam Nashrah̄, verse 5, 6)

Bitter advice

Those who have a Madanī mindset will make sincere efforts to apply the Madanī guard to their stomach, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. If they are determined, they will come up with appropriate and practicable ways to succeed. As for those who suffer from the disease of ‘Jū’ul Kalb¹’ or have greed for food, even dozens of books and numerous speeches are insufficient for them. Advice in the form of this written material would skim over their heads; they would turn a deaf ear to it and would not bother to ponder with a calm mind. Further, there is a great possibility that they might even criticize the very idea of applying the Madanī guard of the stomach. For such people, a saint has rightly said, ‘When the person whose stomach is full is advised, his mind refuses to accept.’ (*Nuzḥa-tul-Majālis, vol. 1, pp. 178*)

¹ An Arabic expression used for those who are always hungry and look for things to chomp on. Its literal meaning is ‘hungry as a dog’.

Such a person is paving the way for Satan and Nafs to tempt him with new tastes and flavours. Such people purchase books of various recipes to learn how to prepare delicious and extravagant cuisine. They repeatedly munch on food and then have to use the lavatory. They become fat and overweight. Such people also waste a lot of money in doctors' fees and medicine whereas they themselves possess the cure for their illnesses. If they apply the Madanī guard to their stomach they could get rid of illnesses, medications and doctors' fees. However, the unwise people who 'live to eat' instead of 'eating to live' will never be able to live a healthy life.

O Allah **عَزَّوَجَلَّ**! For the sake of the blessed stones tied to the blessed stomach of Your Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** due to extreme hunger, bless us with the gifts of less-eating, less-sleeping and less-speaking. For the sake of the hunger of the companions **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** and the Auliya **رَضِيَ اللهُ تَعَالَى عَنْهُمْ**, bless all of us with graceful hunger and Madanī guard for our stomach.

*Ilāhī **عَزَّوَجَلَّ**! Payi kā Qafl-e-Madīnah kar 'atā hām ko
Karam say istiḡāmat kā khazīnah kar 'atā hām ko*

*Enable us to apply Madanī guard to our stomach, O Allah **عَزَّوَجَلَّ**!
Bless us with the treasure of steadfastness, O Allah **عَزَّوَجَلَّ***

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
ثُوبُوا إِلَى اللهِ اسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

52 حِكَايَاتِيں

52 Hikāyatayn

52
PARABLES



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

52 PARABLES

1. Feast at home of Sayyidunā Jābir رَضِيَ اللَّهُ عَنْهُ

Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ, one of the renowned companions, has narrated: During the battle of Khandaq, while we were digging the trench, a big boulder was unearthed. The companions approached the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and told him that they had encountered a very hard boulder. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, I am coming (into the trench). The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then rose. He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had stones bound to his blessed stomach. We also had not eaten anything for three days. The Noble Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then took a pickaxe and struck the boulder, breaking it into pieces and turning it into a heap of sand. I said, ‘O the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please give me permission to go home.’

On arriving home, I said to my wife that I could no longer bear to see the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this starving condition. Do you have anything to eat? She replied that there was some barley and a small goat. I slaughtered the little goat, kneaded the barley (into dough) and started cooking the food. When the food and breads were about to be prepared, I approached the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, ‘O the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I have a little food; please come along with a few companions.’ He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘How much food is there?’

I told him the quantity of food. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'The food is delicious and sufficient.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'Tell (her) neither to open the pot nor to remove the bread from the oven until I arrive.' The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ to accompany him. I went to my house and told my wife, 'May you be blessed, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is coming to our home with the Muḥājirīn, the Anṣār and some other people.' She asked whether the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked about the quantity of food, I replied, 'yes.'

After a short while, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived and ordered the companions to enter the house without causing a crowd. Then, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself began to break the bread with his own blessed hands and place meat on it. Whenever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took any bread or meat, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately closed the oven and the pot and distributed the food among the companions. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to take meat from the pot and bread from the oven till every companion ate to full stomach, but the food still remained. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to me, 'Eat and give people (this food) as a gift because people are hungry.' (*Ṣaḥīḥ Bukhārī, vol. 5, pp. 55, Ḥadīṣ 4101*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The foregoing parable clearly indicates that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ adopted intentional hunger. On one hand, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tied stones to his blessed stomach due to hunger and, on the other hand, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fed a large number of companions with just a little amount of food.

There are thousands of Madanī pearls in this Prophetic miracle¹. One of these pearls is that our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is not helpless. By the grace of Allah عَزَّوَجَلَّ, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses the treasures of both worlds and has the authority to distribute them.

The aforementioned Madanī parable also highlights the spirit and passion of the companions for spreading the ‘call to righteousness’ despite facing severe hardships and starvation even by binding stones on their blessed stomachs. We, on the other hand, are not prepared to bear even a little difficulty in the path of Allah عَزَّوَجَلَّ despite having all conveniences and comforts. Without doubt, no Prophet will come now. It is now the duty of the Muslims to invite others towards righteousness. By Allah عَزَّوَجَلَّ! Today the condition of the Muslims has been very miserable. When a true devotee of Islam sees the empty Masājid, his heart sheds tears of blood. Here is an admonitory parable in this respect.

2. Madanī Qāfilah inhabited Masjid

An Islamic brother has stated our Madanī Qāfilah travelled from Bāb-ul-Madīnah (Karachi) to Punjab for twelve days in order to learn and spread Sunnah. When we arrived in the town of Sohawa, we discovered that the Masjid where we were to stay was closed. After obtaining the key and opening the Masjid, we noticed that everything was full of dust. It looked as if the Masjid had been closed for a very long time.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! We all cleaned the Masjid and then visited the town calling the folks towards righteousness and pleading them to come to the Masjid. Regretfully, no one came to the Masjid because of the lack of our sincerity. We, however, did not give up hope. With our trust in Allah عَزَّوَجَلَّ, we entered a nearby playground where we

¹ Prophetic miracle means Mu’jizah.

anxiously gave an invitation to the youngsters who were busy playing. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! Their hearts softened and some of them accompanied us to the Masjid on the spot. They offered Ṣalāh and listened to the Sunnah-Inspiring speech. At our request, they also made the intention of coming to the Masjid regularly. Looking at this faith-refreshing scene, an approximately 70-year-old man said, 'I used to advise people to come to the Masjid but they turned a deaf ear. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! Today people have once again started attending the Masjid regularly and offering Ṣalāh due to the blessing of the Madani Qāfilāh.'

3. Eighty companions رَضِيَ اللَّهُ عَنْهُمْ and a little food

Sayyidunā Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that Sayyidunā Abū Ṭalḥah رَضِيَ اللَّهُ تَعَالَى عَنْهَا once came home and told Sayyidatunā Umm-e-Sulaym رَضِيَ اللَّهُ تَعَالَى عَنْهَا, 'I have heard the low voice of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, which indicates his extreme hunger. Do you have anything to eat?' She replied that she had a few pieces of barley bread. She wrapped them in a part of her scarf and placed it under my (Sayyidunā Anas') clothing and covered me with the other part of the scarf. Then, she sent me to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When I reached the Masjid, I saw that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting with a large group of people. I also stood over there. Seeing me, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked (revealing the knowledge of Ghayb), 'Did Abū Ṭalḥah رَضِيَ اللَّهُ تَعَالَى عَنْهُ send you?' I replied, 'Yes, Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' 'For food?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ further asked. I replied, 'Yes! O Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then asked his companions to accompany him and I began to walk ahead of them till I reached the house and informed Sayyidunā Abū Ṭalḥah رَضِيَ اللَّهُ تَعَالَى عَنْهُ of the situation. Sayyidunā Abū Ṭalḥah رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'O Umm-e-Sulaym رَضِيَ اللَّهُ تَعَالَى عَنْهَا! The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is coming along with

many people. We do not have enough food to serve all of them.’ She replied, ‘Allah ﷺ and His Prophet ﷺ know better.’

Sayyidunā Abū Ṭalḥah رَضِيَ اللهُ تَعَالَى عَنْهُ went and took the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to his house. The Holy Prophet ﷺ said, ‘O Umm-e-Sulaym (رَضِيَ اللهُ تَعَالَى عَنْهَا)! Bring whatever you have.’ She presented the same pieces of bread. On the instruction of the Holy Prophet ﷺ, the breads were broken up. Sayyidatunā Umm-e-Sulaym رَضِيَ اللهُ تَعَالَى عَنْهَا poured some clarified butter on breads which was used as gravy. The Holy Prophet ﷺ then read what Allah ﷻ willed and blew on them. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Let ten of them enter.’ Therefore, ten entered, ate the bread till their stomach became full and then left. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered again, ‘Call another ten.’ Another ten came, ate and left. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept calling companions in the group of ten until all of them ate and their hunger was satisfied. There were about seventy or eighty companions. (*Ṣaḥīḥ Muslim, vol. 2, pp. 178, Ḥadīṣ 2040*)

According to another narration, ten would enter and ten would exit until none of them remained hungry, and all of them ate till they were full. When the Beloved and Blessed Prophet ﷺ finally gathered the food, the amount of food was the same as was in the beginning. Another narration says, ten companions ate food at a time until all the eighty companions ate. After this, the Holy Prophet ﷺ and the household consumed food but it still remained. In another narration, it is also stated that the remaining food was given to the neighbours. (*Ṣaḥīḥ Muslim, vol. 2, pp. 178, Ḥadīṣ 2040*)

May Allah ﷻ have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! This was indeed the miracle of the Holy Prophet ﷺ that no reduction took place in the apparent small amount of food despite 80 companions' eating it. How great is the status of the Holy Prophet ﷺ that he remains hungry himself but makes his devotees eat innumerable foods. There is a faith-refreshing Ḥadīṣ. Therefore, he ﷺ said, 'Allah عَزَّوَجَلَّ bestows and I distribute.' (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 30, Ḥadīṣ 71*)

4. Gigantic fish

Sayyidunā Abū 'Abdullāh Jābir Bin 'Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: The Holy Prophet ﷺ once sent us to do Jihad against the Quraysh. There were a total of 300 Muslim Mujāhidīn whose commander was Sayyidunā Abū 'Ubaydah Bin Jarrah رَضِيَ اللهُ تَعَالَى عَنْهُ. We were given a small sack of dates as our provisions for the journey. Sayyidunā Abū 'Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ used to give each one of us a single date every day.

When he was asked as to how they used to survive on merely a single date every day, he replied that they used to suck the date as a little child does and drink water thereafter. This was sufficient for the entire day and night. He goes onto say, we would make the tree leaves (which the camels eat) fall with our spears, soak them in water and then eat the leaves.

While passing through the seashore, we saw a huge thing from afar like a sand dune. When we approached it, we discovered that it was a dead fish. Sayyidunā Abū 'Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'This is dead (and we cannot eat it)' but then he added, 'No, we have been sent by the Holy Prophet ﷺ and are travelling in the path of Allah عَزَّوَجَلَّ. You people are also suffering from severe hunger; therefore, you may eat this.' We survived on that fish for a month,

we were three hundred and all of us became energetic and active. We would carve large amounts of fat from its eye cavity. We also cut buffalo-sized pieces of flesh from the fish. The eye cavity of the fish was so large that Sayyidunā Abū ‘Ubaydah رَضِيَ اللهُ تَعَالَى عَنْهُ made thirteen of us sit within this cavity (and we all sat in it). We took one of its ribs and made it stand like a bow, then put the saddle on a large camel’s back; the rib of the fish was so huge that the camel passed beneath the rib without touching it. We also took some dry meat with us as provisions for the journey (ahead).

When we arrived in the Holy city of Madīnah and came in the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we mentioned this incident. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘That was sustenance Allah عَزَّوَجَلَّ created for you. Do you have some of that meat? If you have, give to me for eating.’ We sent the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the meat which he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ consumed. *(Ṣaḥīḥ Muslim, vol. 2, pp. 147, Ḥadīṣ 1935)*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Amin-ul-Ummah

Dear Islamic brothers! May our lives be sacrificed on the spirit and enthusiasm of the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ! The resources were so scarce that they had to survive on leaves of trees and a single date a day! Despite facing such tough circumstances, they would fight the enemies of Islam and sacrifice their lives in the path of Allah عَزَّوَجَلَّ.

The campaign mentioned in the foregoing parable is called ‘Sayf-ul-Baḥr’ or ‘Jaysh-ul-‘Usraḥ.’ Sayyidunā Abū ‘Ubaydaḥ Bin Jarraḥ رَضِيَ اللهُ تَعَالَى عَنْهُ, one of the ten great companions called ‘Asharāḥ-e-Mubashsharāḥ’, was the commander of the Muslim army. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him the great title of ‘Amīn-ul-Ummaḥ’ (the trustworthy for the Ummaḥ).

He embraced Islam in the early Islamic period as a result of the individual effort made by Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ was extremely brave, courageous, tall and his blessed face was thin. During the battle of Uḥud, when two metal-spikes got embedded in the blessed cheek of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū ‘Ubaydaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ pulled them out from the blessed face of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with his own teeth. Due to this, two of his own front teeth broke. (*Al-Uṣābah fī Tamīz-iṣ-Ṣaḥābah*, vol. 3, pp. 476)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Finding the huge fish on the occasion of ‘Jaysh-ul-‘Usraḥ’, the companions’ eating it for a month and then bringing its flesh to Madīnaḥ on camels without any change in its taste were all indeed saintly miracles of Sayyidunā Abū ‘Ubaydaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ and other companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

Allah عَزَّوَجَلَّ showers His mercy upon those who tread on His path. He عَزَّوَجَلَّ bestows greatness upon them even in times of trouble. Paying homage to the sacrifices of the companions, every Muslim should always be ready to serve Islam.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! All the Islamic brothers and sisters of Dawat-e-Islami have a Madanī ambition, that is, ‘I must strive to reform myself and the people of the entire world اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ.’ In order to accomplish this Madanī ambition, numerous Madanī Qāfilaḥs of Dawat-e-Islami travel from town to town and city to city. Every Muslim should travel with these Madanī Qāfilaḥs and reap the blessings. (In this regard) you have just listened to how amazingly those glorious individuals, treading on the path of Allah عَزَّوَجَلَّ, were blessed with divine help in the form of a gigantic fish. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, even today, those who sincerely endeavour to take the step on the path of Allah عَزَّوَجَلَّ, with the intention of serving Islam, are blessed and graced by the Almighty عَزَّوَجَلَّ. Here is a blessing of Dawat-e-Islami’s Madanī Qāfilaḥ.

6. Heart patient was cured

A person from Bāb-ul-Madīnaḥ, Karachi, had a heart disease. Doctors told him that the two arteries of his heart were blocked and suggested angiography to him as the cure. This poor person became extremely worried, as he was unable to afford the expenses of the surgery. Meanwhile, making individual effort, an Islamic brother persuaded him to travel with a Sunnah-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami and make Du’ā. Therefore, he travelled with a 3-days Madanī Qāfilaḥ.

On his return from the Madanī Qāfilaḥ, he felt much better. When he had his tests done, the reports showed no heart disease at all. The doctor asked him astonishingly, ‘Two of your heart’s arteries were blocked, but now they have opened; how did it happen!’ He replied that he had been cured from the lethal heart disease due to the blessing of travelling with Dawat-e-Islami’s Madanī Qāfilaḥ.

Lūīnay raḥmatayn Qāfilay mayn chalo
Sīkhñay Sunnatayn Qāfilay mayn chalo
Dil mayn gar dard ḥo ḍar say rukh zard ḥo
Pāo gey rāḥatayn Qāfilay mayn chalo

To gain mercy, travel with Madanī Qāfilaḥ
To learn Sunnaḥ, travel with Madanī Qāfilaḥ
If you have heart problem and are frightened of it
You will be cured, travel with Madanī Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Prophet Yaḥyā عَلَيْهِ السَّلَام and Satan

It is narrated that Prophet Yaḥyā عَلَيْهِ السَّلَام once saw Satan with many traps (for people) and asked him about them. He replied that those were the traps of sensual desires by which he entraps people. Sayyidunā Yaḥyā عَلَيْهِ السَّلَام asked him, ‘Do you have any trap for me?’ Satan replied, ‘No, however, one night you ate food till you were full, so I made it difficult for you to offer your Ṣalāḥ that night.’ Upon hearing this, Sayyidunā Yaḥyā عَلَيْهِ السَّلَام said, ‘By Allah عَزَّوَجَلَّ! I will never eat food to a full stomach in the future.’ Satan responded, ‘I will also no longer tell anyone such useful things.’

(*Minḥāj-ul-‘Ābidīn*, pp. 93)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Pleasure in worship

Dear Islamic brothers! Commenting on the foregoing parable, Hujjat-ul-Islam, Sayyidunā Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has

stated: This is the state of such a noble individual عَلَى نَبِيئَةٍ وَعَلَيْهِ السَّلَامُ who ate food to a full stomach just once in his whole life. What will be the condition of the person remaining hungry just once in his entire life? Can such a person hope to have pleasure in his worship? Eating to a full stomach causes a reduction in worship because when a person eats to a full stomach his body becomes heavy, he feels sleepy and his body parts become lazy. He cannot carry out any work despite making efforts. He lies on the ground all the time like a dead body. It is rightly said that when you become a glutton, then consider yourself like the person in chains. Sayyidunā Abū Sulaymān Dārānī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘I feel the most pleasure in worship when my back touches my stomach due to hunger.’

(Minhāj-ul-‘Ābidīn, pp. 93)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

8. He spewed milk

Once, a slave of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ presented some milk to him. He رَضِيَ اللهُ تَعَالَى عَنْهُ drank the milk. His slave asked, ‘Previously, whenever I presented anything to you, you used to ask about it, but you did not ask about this milk.’ Upon hearing this, he رَضِيَ اللهُ تَعَالَى عَنْهُ asked his slave as to where he had brought the milk from. The slave replied that during the (pre-Islamic) era of ignorance, he had treated a sick person by reciting some incantations and the milk was given to him as the payment of reciting those incantations. Listening to this, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ immediately placed his fingers into his throat and spewed out whatever milk he had swallowed. After doing this, he رَضِيَ اللهُ تَعَالَى عَنْهُ prayed to the Almighty

with extreme humility, ‘O Allah **عَزَّوَجَلَّ**! I have done whatever I could do; forgive some of the milk left in the veins.’ (*Minhāj-ul-‘Ābidīn*, pp. 97)

May Allah **عَزَّوَجَلَّ** have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How pious and virtuous Sayyidunā Abū Bakr Ṣiddīq **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** was! The unbelievers often used to recite blasphemous incantations to exorcise patients. This practice dates back to the pre Islamic era of ignorance. As the slave had read incantations during the days of ignorance, Sayyidunā Abū Bakr Ṣiddīq **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** spewed out the milk he had swallowed for fear that the slave may have spoken words of Kufr (blasphemy).

9. Roasted meat

Once, Sayyidunā Abū Ḥurayrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** passed by some people who were eating roasted meat. Seeing him, they offered him to join them but he **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** refused saying that the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** left the world in such a state that he never ate even barley bread to his full stomach. (*Ṣaḥīḥ Bukhārī*, vol. 6, pp. 252, Ḥadīṣ 5414)

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

Roasted thigh

Dear Islamic brothers! On one hand, Sayyidunā Abū Ḥurayrah **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** refused to eat the roasted meat because the memories of the hunger of the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** brought about grief

in him. On the other, there are the so-called devotees like us who pound upon the roasted meat, when placed before us, like a starving lion forgetting all love and grief and devour it so voraciously that we even miss the Jamā'at of Ṣalāh.

Alas! The above misdeed is often committed in dinner feasts. Even on the occasions of the Niyāz of Auliya, which is a Nafl act, many people miss their Jamā'at just because of greed for food. It is my Madanī appeal that whenever you organize any gathering, please ensure that the time of any Ṣalāh does not fall during the ceremony. If the time of Ṣalāh happens to fall, the host and guests should all immediately proceed to the Masjid forgoing all activity. If you do not have a valid exemption justified by the Sharī'aḥ, it is Wājib (compulsory) to join the first Jamā'at in the Masjid. Even if you offer Ṣalāh with Jamā'at at home, you will still be considered a sinner for missing the Wājib Jamā'at. According to some Islamic jurists, the person who does not come to the Masjid before the Iqāmaḥ, is a sinner.

Fear of losing faith at time of death

It is not allowed at all to miss the first Jamā'at of Farḍ Ṣalāh held in Masjid on account of attending Ifṭār-dinner, ceremonies, Niyāz (meal served to send reward to Auliya) and Na'at-reciting etc. In case of holding the Jamā'at of Tarāwīḥ at home or in a hall or a bungalow, it is Wājib to offer the Farḍ-Rak'at (of 'Ishā Ṣalāh) with the primary Jamā'at in the Masjid first if there is a Masjid in the vicinity. Those not offering Farḍ Ṣalāh with the primary Jamā'at held in Masjid without a valid exemption, despite having capability, should fear.

Sayyidunā 'Abdullāh Bin Mas'ūd رضى الله تعالى عنه has said, 'The one liking to meet Allah عَزَّوَجَلَّ as a Muslim tomorrow (the Judgement Day) should regularly offer these five Ṣalāh with Jamā'at at the place where

Azān is uttered, for Allah ﷻ has rendered Sunan-e-Ĥudā (Sunnah of guidance) as Mashrū' for your Prophet ﷺ and Ṣalāh with Jamā'at is also one of the Sunan-e-Ĥudā. If you offered Ṣalāh at your homes like the one who stays behind and offers in his house, you would leave the Sunnah of your Holy Prophet ﷺ and if you left the Sunnah of your Holy Prophet ﷺ, you would go astray. (*Ṣaḥīḥ Muslim, vol. 1, pp. 232, Ḥadīṣ 257*)

The foregoing Ḥadīṣ implies that the one who offers Ṣalāh with Jamā'at will die with faith, whereas the one who misses the first Jamā'at of Masjid without the permission of Shari'ah is in the danger of losing his faith at the time of death. Those not offering Ṣalāh with complete Jamā'at because of sheer laziness should pay attention to the following saying of A'lā Ḥaḍrat Imām-e-Aḥl-e-Sunnat Maulānā Ash-Shāh Imām Aḥmad Razā Khān رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said that it is stated in *Al-Baḥr-ur-Rāiq* with the reference of *Quniyyaḥ* that if someone kept waiting for Iqāmaḥ to enter the Masjid having heard Azān, he would be a sinner. (*Fatāwā Razawīyyah (Jadīd), vol. 7, pp. 102*), (*Al-Baḥr-ur-Rāiq, vol. 1, pp. 604*)

On the same page it is also mentioned that if a person hears Azān and waits at his house for the Iqāmaḥ, such a person's testimony is unacceptable. (*Al-Baḥr-ur-Rāiq, vol. 1, pp. 451*)

Dear Islamic brothers! According to some jurists, the testimony of those who do not arrive in the Masjid until the time of Iqāmaḥ is not acceptable, in addition to him being a sinner. So what would be the condition of those who offer their Ṣalāh without Jamā'at or with Jamā'at at home without a valid reason or do not offer their Ṣalāh at all!

O Allah **عَزَّوَجَلَّ**! Bless us with offering the daily five Ṣalāh with Jamā'at with the first Takbīr (i.e. Takbīr-e-Aūlā) in the first row of the Masjid!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayn pānchon namāzayn paṛhūn bā-Jamā'at

Ĥo taufīq aysī 'aṭā Yā Ilāhī عَزَّوَجَلَّ

*May I offer five Ṣalāh with Jamā'at, O Almighty!
Please, bestow upon me this ability!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. Thought-provoking sermon

Sayyidunā Khālīd Bin 'Umayr 'Adawī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the governor of Basra, Sayyidunā 'Utbaḥ Bin Ghazwān رَضِيَ اللَّهُ تَعَالَى عَنْهُ once delivered a sermon. After glorifying Almighty Allah **عَزَّوَجَلَّ**, he said: Without doubt, the world has declared its end and it is departing with utmost speed. At the moment, only as much part of the world remains as the small amount (of food) is left at the bottom of the pot and the owner of the pot is benefiting from it. You are about to be transferred from this mortal world to an eternal abode. Therefore, take the best of things from the world and depart towards that abode (of Hereafter). We have been told that a stone will be thrown into Hell from its corner that will continue to fall for seventy years, but it will not reach the bottom (despite the seventy year travel). By Allah **عَزَّوَجَلَّ**! This Hell will certainly be filled. Are you surprised at this? We have also been told that the distance between the two doors of Paradise is of forty years and it will be filled because of the crowd. I was one of the seven people who were with the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Except the leaves of trees, we had nothing to eat and our lip corners had sores (because of eating the leaves). Once I found a piece of

cloth which I tore in half sharing the other half with Sa'd Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ. We both used it as Taḥband (i.e. a piece of cloth used to cover the lower part of the body). (In those days, we suffered such intense hardships and poverty) and today, every one of us is the ruler of a city. I take refuge of Allah عَزَّوَجَلَّ from considering myself dignified but being regarded as despicable by Allah عَزَّوَجَلَّ. (*Ṣaḥīḥ Muslim, vol. 2, pp. 408, Ḥadīṣ 2967*)

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

Dear Islamic brothers! Did you see that the companions endured starvation in order to promote the 'call to righteousness', (at times) relying only on leaves! They endured extreme hardships but (still managed to) nurture the tree of Islam. In those times, there were severe difficulties as mentioned in the following narration.

11. The first to shoot an arrow in path of Allah

A companion from amongst the 'Asharāḥ-e-Mubashsharāḥ¹ Sayyidunā Sa'd Bin Abī Waqqās رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, 'I am the first Arab who shot an arrow in the path of Allah عَزَّوَجَلَّ. We used to fight in battles in the company of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and we had nothing to eat except for the leaves of acacia tree. Our faeces would be like the excrement of the sheep, which has no sign whatsoever of any sticky substances.'

(*Ṣaḥīḥ Bukhārī, vol. 7, pp. 231, Ḥadīṣ 6453*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

¹ The 10 companions who were given the glad tidings from the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ of entering the Heaven.

Dear Islamic brothers! Even after having conveniences, the spirit of these companions did not even relent, let alone end. Rather, they became more fearful lest they consider themselves dignified whereas Allah ﷻ is displeased with them. May Almighty Allah ﷻ grant us the fervour to spread the ‘call to righteousness’ for the sake of the companions’ spirit of making sacrifices for Islam. Āmīn!

Every Islamic brother should make up his mind that ‘I must strive to reform myself and the people of the entire world.’ In order to pay homage to the great sacrifices made by companions in the path of Allah ﷻ, all of us should travel with the Madanī Qāfilahs of Dawat-e-Islami to attain religious and worldly benefits. Here is an account of the blessings of a Madanī Qāfilah.

12. Warts on hand

The following is a report from one of the Islamic brothers from Tando Adam (Sindh, Pakistan). He has said, ‘I was very worried for about two years due to warts on my arm. I spent a lot of money on medication and even had an operation performed, but no medicine proved to be effective. Instead, the warts increased in number. I feared that these warts would turn into cancer and my arm would be amputated on that account. May Almighty Allah ﷻ keep Dawat-e-Islami’s provincial Majlis of Baluchistan happy! They held an Ijtimā’ at provincial level in Quetta for two days (27th and 28th of Jumād al Aūlā 1425 A.H.).

Luckily, I also attended this two day Sunnah-Inspiring Ijtimā’. Innumerable Madanī Qāfilah of Dawat-e-Islami travel throughout the world to spread Sunnah. I had already heard that the prayers of the travellers of Madanī Qāfilah are answered. So, plucking up the courage, I also travelled with Dawat-e-Islami’s Sunnah-Inspiring Madanī Qāfilah for 12 days from Quetta. I prayed to Allah ﷻ with

intense humility with the Wasīlah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. This sinner was blessed and all the warts of my hand disappeared, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. The most amazing thing is that the warts removed by the operation had left their marks on my arm but even the marks of the warts healed during the twelve days Madanī Qāfilah disappeared.’

Lūnāy raḥmatayn Qāfilay mayn chalo

Stkhānāy Sunnatayn Qāfilay mayn chalo

*To gain mercy, travel with Madanī Qāfilah
To learn Sunnah, travel with Madanī Qāfilah*

Dear Islamic brothers! The (spiritual) king of Baghdad, Ghaus-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ endeavoured for many years to get rid of the traps of Satan and Nafs. He spent 25 years consecutively in the jungles of Iraq worshipping alone for attaining the pleasure of Allah عَزَّوَجَلَّ.

13. Ghusl for forty times in one night

It is stated in *Bahjat-ul-Asrār* that Shaykh ‘Abdul Qādir Jīlānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ’, I spent many years in the jungles of Karkh. I used to survive on tree leaves and herbs. Every year, a person used to come and give me a wool gown to wear. In order to get rid of the love of the world, I endured many hardships. I remained anonymous; people would consider me as dumb and insane due to my silence. I used to walk on thorns, enter dangerous caves and horrific valleys without any fear. The world used to appear to me in a beautiful form, but I never turned my attention towards it, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. My Nafs used to plead to me that it would obey whatever I liked and sometimes it used to argue with me. Allah عَزَّوَجَلَّ gave me victory over it. For a long time, I stayed on the plains of Madyan and kept battling against my Nafs. For one year, I consumed the things lying on the ground and did not drink water. For the other year, I drank only water and did not eat anything. Then for one

year, I neither ate nor drank anything. I would encounter extreme hardships. One night, I was tested in extreme cold weather. I would repeatedly fall asleep and Ghushl became obligatory for me due to nocturnal emission. I would immediately go to the river and make Ghushl over there. On that night alone, I had to make Ghushl forty times (in icy cold water). (*Bahjat-ul-Asrār*, pp. 164-165)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

14. Picking bits of food from floor and eating them

The king of Baghdad, Shaykh ‘Abdul Qādir Jilānī رحمه الله تعالى عليه has stated: I would intend to pick up the fallen things, leaves and grass to eat, but I would leave them making self-sacrifice for others who would also be in search of those things. I would remain hungry. When I became extremely weak and was close to death, I found something lying on the floor near the flower market and picked it up. I sat at a corner to eat it. Suddenly, I saw a non-Arab youngster who had fresh bread and roasted meat, he sat and began to eat. When I saw him eat, my desire for food intensified. When he would take the morsel in his hand to eat, I would spontaneously open my mouth so that he may put the morsel into my mouth. However, I rebuked my Nafs and asked it to be patient as Allah ﷺ is with me. I clarified to my Nafs that I would never ask the young man for anything to eat.

All of a sudden, turning towards me, the youngster said, ‘Brother! Please come and join me in this meal.’ I refused but he insisted. My Nafs also insisted that I eat but I kept advising it to have patience. However, I ate a little due to the insistence of the young man. He then asked me, ‘Where are you from?’ I told him that I was from

Jilān. He replied that he was also from Jilān. He asked me if I knew (Shaykh) ‘Abdul Qādir (رَضِيَ اللهُ تَعَالَى عَنْهُ), the grandson of the famous ascetic Walī of Allah عَزَّوَجَلَّ, Sayyid ‘Abdullāh Sawma’ī رَضِيَ اللهُ تَعَالَى عَنْهُ. I replied that I was the same person. Listening to this, he became a little anxious and said, ‘When I was leaving for Baghdad, your mother gave me eight gold coins to give to you. Having reached Baghdad, I kept looking for you but no one gave me your whereabouts until all my money was spent. I have been hungry for three days. When I became helpless due to extreme hunger, I bought some bread and this roasted meat with some of your money.’ He then said, ‘Your honour! Please eat this food without hesitation because you are its owner. Previously, you were my guest, now I am your guest.’ Giving me the remaining money he said, ‘I seek your forgiveness, I bought this food in the state of helplessness due to extreme hunger.’ (Shaykh said) I became very happy when I heard this. I then gave him the remaining food and money; he accepted and left.

(Tabqāt-e-Hanābilāh, vol. 3, pp. 250)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! To give one’s own money to someone else despite facing extreme hunger and helplessness is a very ascetic deed. This is certainly the unique quality of Auliya. Countless accolades to the hunger and self-sacrifice of Shaykh ‘Abdul Qādir Jilānī رَضِيَ اللهُ تَعَالَى عَنْهُ! If only we would also develop the same passion of self-sacrifice within ourselves. Alas! We are not generous enough to give the remaining food to others even after eating fully and satisfying our appetite; instead, we store the remaining food in the fridge. If only we would develop the mindset of attaining the huge reward of self-sacrifice.

15. After difficulty, there is ease

Quoting Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، ‘Allāmah Imām Sha’rānī قُدْسِ سِرُّهُ الدَّقَائِي writes in the book *Ṭabqāt-ul-Kubrā*, ‘At the beginning, I faced many hardships; when these hardships reached their peak, I lay on the ground and kept reciting verses 5 and 6 of Sūrah Alam Nashrah which are as follows:

فَإِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٥﴾ إِنَّ مَعَ الْعُسْرِ يُسْرًا ﴿٦﴾

So, without doubt, there is ease with hardship. Without doubt, there is ease with hardship.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Alam Nashrah, verse 5, 6)

By the blessing of these verses of the Holy Quran, all those difficulties were removed.’

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! Surely, one has to make sacrifices to achieve something. Our own Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also made many sacrifices and struggled hard in order to attain the closeness of Allah عَزَّوَجَلَّ and pleasure of His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, overcome his Nafs and Satan, remain safe from sins and distant from the love of the world, promote the ‘call to righteousness’ and gain many rewards by preaching and thus bringing countless unbelievers into the fold of Islam. Although we cannot bear as many hardships as our Ghaus-e-A’zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did, we can at least make a little effort without giving up hope.

O those who have utmost devotion to Shaykh ‘Abdul Qādir Jilānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ! He spent twenty-five years in the jungles of Iraq enduring

extreme hunger and thirst to gain the pleasure of Allah ﷺ. If only we also travel with the Madanī Qāfilāhs of Dawat-e-Islami to propagate Islamic teachings and Sunnah of the Holy Prophet ﷺ throughout the world!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

16. Eating only ten raisins a day

Abū Aḥmad Ṣaghīr عَلَيْهِ رَحْمَةُ اللهِ الْكَبِيرِ has narrated: Sayyidunā Abū ‘Abdullāh Bin Khafif عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى instructed me to bring only ten raisins for him at the time of Iftār. One evening, having sympathy for him, I gave him fifteen raisins. Looking at me, he asked, ‘Who asked you to bring fifteen raisins?’ He then ate only ten and left the other five. (*Risāla-tul-Qushayriyyah*, pp. 143)

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

Amazing benefits of raisins

Dear Islamic brothers! Did you see? Sayyidunā Abū ‘Abdullāh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى used to eat only ten raisins a day. Countless accolades on the manner in which the saints used to subdue their Nafs! His choice of eating large raisins was fabulous. The Noble Rasūl ﷺ has stated, ‘Eat this (large raisin) because it is a good food. It strengthens the blood vessels and muscles, alleviates weakness and anger, removes phlegm, makes the face attractive and the mouth fragrant.’ (*Kashf-ul-Khifā*, vol. 2, pp. 431, Ḥadīṣ 284)

In the Ḥadīṣ narrated by Sayyidunā ‘Alī كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ, it is also mentioned that the raisin reduces weakness, improves temperament, makes the breath fragrant and eases grief.

(*Kanz-ul-‘Ummāl*, vol. 10, pp. 18, Ḥadīṣ 28261)

To drink raisin soaked water is Sunnah

Raisins used to be soaked in water for the Beloved and Blessed Prophet ﷺ. Thereafter, he ﷺ would drink the water during the next two days and sometimes till the evening of the third. After this, the servants would either drink the remaining water or pour it somewhere (because it would go bad). (*Sunan Abī Dāwūd, vol. 3, pp. 337, Ḥadīṣ 3713*)

Raisin is a food as well as a medicine. One can eat it with or without its skin. A famous Muḥaddiṣ, Sayyidunā Imām Zuḥrī رحمه الله تعالى عليه has stated, ‘He who desires to memorise Ḥadīṣ should consume (an appropriate quantity of) raisins.’ One can also consume raisins with its seed.

Imām Zuḥrī رحمه الله تعالى عليه has stated that the seeds of large raisins are beneficial to stomach. Soak large raisins in water for a few hours, remove the skin, and eat the pulp. The pulp of the raisin is an effective remedy for lung problems and chronic cough. It relieves the pain of the kidney and bladder. It gives strength to the spleen and liver. It softens and strengthens the stomach and assists in the digestion of food.

Cure for cough

Take 40 small raisins (or one can take up to 80, if there is no side effect) and three almonds, recite Ṣalāt-‘Alan-Nabī 11 times and blow on them and then eat them daily. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, this will greatly assist in mitigating one’s cough. It will prove to be an effective medicine for phlegm. The amount of small raisins can be increased, if necessary, but give children lesser amounts. Continue to take this medicine until the cough is cured.

Red raisins

Sayyidunā ‘Alī كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has stated that the person who eats 21 red raisins daily will be safe from all those ailments which he is afraid of. (*Abū Nu’aym*)

17. Desire to eat egg plant

Sayyidunā Abū Naṣr Tamār رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated: أَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ. Once Sayyidunā Bishr Ḥāfi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ came to my house at night. I thanked the Almighty عَزَّ وَجَلَّ for the arrival of such a great saint in my house. I then said to him, ‘Yā Sayyidī (O my master), we bought some meat by selling the yarn that my daughter made from the cotton that came from Khorasan city. It would be a great honour, if you would kindly join us for Iḥṭār.’ He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, ‘If I intended to eat anywhere, I would eat at your house إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ.’ He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ then continued, ‘I have the desire to eat eggplant from many years, but I have not been able to.’ I (the narrator) said, ‘Yā Sayyidī! What a pleasant coincidence that we have cooked meat with eggplant purchased with Ḥalāl income.’ He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, ‘I will eat eggplant only when its love is removed from my heart.’ (*Risāla-tul-Qushayriyyah*, pp. 143)

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see how strictly our pious saints would refrain from following the desires of their Nafs? Sayyidunā Bishr Ḥāfi رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ did not consume eggplant for many years opposing his Nafs. What marvellous Madanī mindset these people had! If their Nafs demanded them to eat, they would not eat; if it

insisted them not to eat, they would. In short, they would always go against the desires of their Nafs.

18. Eat and drink

It is reported that the Nafs of Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي desired to eat Bāqilā (vegetables such as peas and beans) but he did not consume it for many years, defying his Nafs. After his demise, someone saw him in a dream and asked how Allah عَزَّوَجَلَّ treated him. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘Giving me the glad-tidings of forgiveness, Allah عَزَّوَجَلَّ said, ‘O you who did not eat and drink anything in the world, now eat and drink a lot!’ (*Risāla-tul-Qushayriyyah*, pp. 406)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

19. Purpose of eating

Sayyidunā Abū Sa’id Khazzār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّارِ has narrated, ‘It was my routine to eat every three days. Once while travelling through a jungle, I became extremely hungry and weak. Thus, I sat at a side. Suddenly, a voice from Ghayb echoed, ‘Abū Sa’id! Are you desirous of eating food to please your Nafs or do you wish to diminish your weakness without food?’ I replied, ‘O Allah عَزَّوَجَلَّ! I only desire strength.’ He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said that he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ immediately became so energetic and active that he travelled for 12 Manzils without eating and drinking anything.’ (*Kashf-ul-Mahjūb*, pp. 453)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see that the Auliya of Allah ﷺ do not eat for pleasure? Instead, they eat to gain strength so that they could perform worship. They are blessed with spiritual strength without eating and drinking by the special mercy of Allah ﷺ. Sayyidunā Abū Sa'īd Khazzār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا travelled for 12 Manzils without eating and drinking (by the spiritual strength bestowed upon him by Allah ﷺ!) The distance covered in one day is called a Manzil, which implied that he travelled for 12 days without eating and drinking anything.

20. Hiding to avoid eating

Sayyidunā Abū Sa'īd Khazzār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا has stated: Once I was travelling with a caravan in the state of extreme hunger. During the journey, a garden of date-palms appeared. My Nafs desired to eat dates but I refused to fulfil its desire. The caravan stayed and camped by the same garden but I went to the jungle where I hid into sand so that my Nafs would not repeatedly demand me to eat dates. After a little while, one of my travelling companions came to where I was hiding. He took me to the camp. I asked him as to how he got to know that I was there. He replied that he heard a voice from Ghayb saying, 'One of my friends is hiding in the sand, go and bring him with you.' (*Taḏkira-tul-Auliya, vol. 2, pp. 36*)

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ ﷺ! Dawat-e-Islami, a global & non-political movement of Quran and Sunnah, is effectively spreading the message of Sunnah throughout the world. Every Muslim should join this movement for

the betterment of his world and the Hereafter and make up his mind that, 'I must strive to reform myself and the people of the entire world **إِنَّ يَشَاءَ اللَّهُ عَزَّوَجَلَّ**.'

21. Blessing of a saint's company

Sayyidunā Ibrāhīm Khawāṣ **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was once travelling in a jungle; a person approached him and said, 'I wish to accompany you.' When he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** looked at the person with spiritual insight, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** felt a sense of resentment towards him. After a little while, the person disclosed, 'I am a non-Muslim monk and I have come from Rome to join your company.' The reason for the resentment was now obvious – it was the Kufr of the monk. He **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** told the monk, 'I do not have anything to eat and drink, you may get into trouble.' The monk replied, 'Yā Sayyidī! You are renowned throughout the world for your Taqwā (asceticism), but you are still worried about food and drink!'

Surprised at this reply, Sayyidunā Ibrāhīm Khawāṣ **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** permitted the monk to accompany him on his journey. They travelled for seven days without eating and drinking anything. The monk, hungry and thirsty, pleaded, 'Yā Sayyidī! I can no longer bear, please arrange for some food and drink.' Sayyidunā Ibrāhīm Khawāṣ **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** prostrated and pleaded, 'O Allah **عَزَّوَجَلَّ**! This unbeliever has pinned his hopes on me. My honour is in Your Power. Do not disgrace me in the eyes of this unbeliever.' As soon as he raised his head from prostration, he saw that there was a tray containing two pieces of bread and two glasses of water. They ate the food, drank water and resumed their journey.

After travelling for another seven days without food, they stopped somewhere. The monk prostrated and made Du'ā. Suddenly, a tray appeared on which there were four pieces of bread and four glasses

of water. Sayyidunā Ibrāhīm Khawāṣ̣ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ became astonished and intended not to eat that food as it was apparently sent for an unbeliever. The monk said: Yā Sayyidi! Please eat and listen to two glad tidings. The first is that I embrace Islam, he then recited the Kalimah. Secondly, you hold a very high status in the court of Allah عَزَّوَجَلَّ. When I was in prostration, I made the following Du'ā, 'O Allah عَزَّوَجَلَّ! If Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Your true Prophet, bestow upon me two pieces of bread and two glasses of water and if Sayyidunā Ibrāhīm Khawāṣ̣ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ is Your friend, please bestow two more pieces of bread and two glasses of water.' Having finished the Du'ā, when I arose from the prostration, I found this tray of food and drink here. Listening to this, Sayyidunā Ibrāhīm Khawāṣ̣ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ ate the food. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ the new Muslim also gained a high status among the Auliya. (*Kashf-ul-Mahjūb*, pp. 433 to 435)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Auliya (often) bear hunger for many days. They are blessed with divine help and food is sent for them from Ghayb. By the mercy of Allah عَزَّوَجَلَّ and the blessing of the company of Sayyidunā Ibrāhīm Khawāṣ̣ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ even an unbeliever not only embraced Islam but also attained sainthood. Everyone should endeavour to join the company of the pious and refrain from evil company. A Ḥadīṣ states, 'A good companion is the one whose sight reminds you of Allah عَزَّوَجَلَّ, whose speech increases your (good) deed and whose deed reminds you of the Hereafter.'

(*Al-Jāmi' -uṣ-Ṣaḡhīr*, vol. 2, pp. 247, Ḥadīṣ 4063)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

22. Good company, faithful death

Man is influenced by the company that surrounds him. If a sesame seed is placed in the petals of a rose, it acquires the rosy colour and fragrance. Similarly, by the blessings of the Madanī environment of Dawat-e-Islami and the company of the devotees of Rasūl, even a worthless stone turns into a precious sparkling diamond by the mercy of Allah ﷺ and His Noble Prophet ﷺ and departs from this world in such a glorious way that others develop a desire to emulate and aspire for a similar death instead of remaining alive. Hence, a person from Tando Allah Yar (Sindh, Pakistan) joined Dawat-e-Islami and began to offer Ṣalāh five times a day with the blessing of the company of devotees of Rasūl. In Ramadan, he attended the 10-day Sunnah Inspiring I'tikāf organized by Dawat-e-Islami and memorized some Quranic Sūrah's, Du'ās and Sunnah's. He also made the intention of growing a fist-length beard, wearing a green turban, attending the weekly Sunnah-Inspiring Ijtimā' and travelling with Madanī Qāfilah's. In short, a Madanī transformation took place in his life. He sincerely repented of his past sins and strived to live according to Sunnah.

One day, unfortunately his clothes caught fire, burning almost eighty percent of his body. Even in this critical condition, he was constantly reciting Ṣalāt- 'Alan-Nabī and making Ṣikr instead of complaining. He was also reciting the Du'ās and Sūrah's he had memorised during the I'tikāf in the company of the devotees of Rasūl. He kept reciting Du'ās and Quranic Sūrah's for almost 48 hours and, at dawn, during the Azān of Fajr Ṣalāh, he passed away reciting the Kalimah
لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

23. Bad company, bad death

Dear Islamic brothers! I presume that the deceased has succeeded. Now listen to a parable of a horrific and frightening doom that highlights the consequences of the prevalent wicked company, non-Islamic environment in homes, watching and listening to movies and songs through T.V, internet, mobiles etc.

The same doctors who treated the fortunate young deceased person remarked, ‘Surprisingly, a few days ago a young burnt girl was also brought for treatment in the same ward where the fortunate Islamic brother of Dawat-e-Islami passed away reciting Kalimah. At the time of her death, Allah عَزَّوَجَلَّ forbid, the girl said, ‘Let me listen to a song, let me listen to a song, let me watch scenes of dancing, let me watch scenes of dancing.’ The unfortunate girl died repeating the same words again and again.’ If she was a Muslim, may Almighty Allah عَزَّوَجَلَّ forgive her!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

تُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهُ

Dear Islamic brothers! There is no doubt that everyone will die one day. Would that we also pass away reciting the Kalimah and Şalât-‘Alan-Nabî and beholding the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Dawat-e-Islami, a global & non-political movement for the preaching of Quran and Sunnah, is spreading the message of Sunnah throughout the world. For the betterment in the world and the Hereafter, every one should join the Madanî environment of Dawat-e-Islami and make up his mind that ‘I must strive to reform myself and the people of the entire world إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

24. Hungry lion

Sayyidunā Dātā Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ once asked Sayyidunā Shaykh Aḥmad Ḥammādī Sarkhasī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ the reason of his repentance. He replied, ‘Once I went on a journey from Sarkhas with my camels. During the journey, while I was passing through a jungle, a hungry lion attacked a camel of mine and injured it severely. The camel fell on to the ground, the lion climbed up a high cliff and began to roar. Listening to its roar, many animals gathered. The lion came down from the cliff and tore the injured camel into pieces but did not eat itself and went back on the cliff again. The gathered animals ate the meat and left. Then, the lion approached the remaining carcass to eat, but a lame fox appeared at a distance. The lion immediately left the carcass and went back on the cliff so that the fox could eat. After the fox ate and went, the lion approached and ate a little of the remaining carcass. (Sayyidunā Shaykh Aḥmad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said) I was watching from a distance what the lion did. Suddenly, the lion turned its face towards me and said clearly, ‘Aḥmad! To sacrifice a morsel is the attribute of dogs, the men walking on the path of truth sacrifice even their lives.’ Impressed by this strange event, I repented of my sins, distanced myself from the world and devoted myself to the remembrance of my Creator عَزَّوَجَلَّ.’

(Kashf-ul-Mahjūb, pp. 383)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Trust of chicken

Dear Islamic brothers! Did you see how the hungry lion set an excellent example of bearing hunger by sacrificing its own prey for other animals and gave profound advice that a morsel’s sacrifice is the attribute of dogs, man should sacrifice his life. Yet sadly, the lazy

Muslims like us are not expected to sacrifice even one morsel, they seem prepared to snatch food from other's mouth despite stuffing themselves. At times, people fight and even kill each other just for a morsel of food. Despite having a lot of food, some people cause violence just for a piece of bread. It is said that there are only three such creatures that store food; human beings, ants and rats. Apart from these three, no one else stores food. You may have observed the trust of the chicken. After drinking water, it turns the bowl of water upside down by placing its foot at the corner of the bowl. It believes that Allah عَزَّوَجَلَّ who has given water now will give water next time as well.

The pious men of Allah عَزَّوَجَلَّ possess matchless trust. Trust has also been defined in the following words: 'To have trust in only what Allah عَزَّوَجَلَّ gives and become indifferent to what people have.' Those having perfect trust in Allah عَزَّوَجَلَّ possess high status in the court of Allah عَزَّوَجَلَّ. (*Risāla-tul-Qushayriyyah*, pp. 169)

25. Trusting young man

Sayyidunā Ibrāhīm Khawāṣ̄ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: Once, on my way to Syria, I came across a pious young man who requested me to let him stay in my company. I told him that I remain hungry. He said that he would also manage to remain hungry, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ. Four consecutive days passed without eating. Thereafter, someone sent us some food which I presented to him for eating. Seeing this, he said that he had sworn not to eat anything that came through someone. Pleased with his reply, I said that he had indeed revealed a very great point. When he heard this, he responded, 'O Ibrāhīm رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ! Do not falsely praise me because Allah عَزَّوَجَلَّ is fully aware of your trust in Him and your condition.' He further said, 'The least level of trust in Allah عَزَّوَجَلَّ is that your heart should not think

of anyone except Allah عَزَّوَجَلَّ in spite of suffering from prolonged starvation.’ (*Risāla-tul-Qushayriyyah*, pp. 168)

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

O Allah عَزَّوَجَلَّ! Save us from the mischief of our Nafs and Satan, and bless us with the gift of hunger and make us Your patient and thankful servants. Amīn!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

26. Sustenance searches

Sayyidunā Abū Ya’qūb Aqṭa’ Baṣrī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated: Once I remained hungry for ten days in Makkah. Weakened by hunger, I went towards the jungle in search of something to eat. On the way, I found an old turnip. I heard as if a voice was saying, ‘You remained hungry for ten days and this is what is left for you, an old turnip?’ I immediately left it back on the ground and returned to the Masjid-ul-Ḥarām. Meanwhile, a non-Arab approached me and gave me a box saying, ‘This box is yours.’ I asked him astonishingly as to how the box became mine. He replied, ‘We had been travelling by sea for the last ten days; suddenly a huge storm occurred during the voyage, endangering our boat to drown. All of us made the intentions that if Allah عَزَّوَجَلَّ saves us from the storm, we will give Ṣadaqaḥ (alms). I also made the intention of giving this box to the person I would first see in Masjid-ul-Ḥarām, and you are the person I have met first.’

(Sayyidunā Abū Ya'qūb رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ goes onto say) When I opened the box, there were some pieces of cake, peeled almonds and sweets in it. I said to myself inwardly, 'My sustenance was coming to me for ten days and I went towards the jungle in its search.' Then, taking a little from the box for myself and returning the rest to the person, I said, 'I have accepted this (gift), now please take the remaining food and give it to your children as a gift from me.'

(Risāla-tul-Qushayriyyah, pp. 169-170)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! How firm is the trust of the pious in Allah عَزَّوَجَلَّ! Despite remaining hungry for ten days, when he finally got something to eat, he took a little and returned the remainder instead of storing it for the next time. After eating a little food, they did not have any concern or worry about the next meal. They firmly believed that Allah عَزَّوَجَلَّ would provide sustenance to them for as long as they are alive. This fact has clearly been mentioned in the Holy Quran (Sūrah Ĥūd, verse 6).

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

And there is none walking on earth, but the sustenance of that is on Allah's bounty.

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

Dear Islamic brothers! It is also noteworthy that Allah عَزَّوَجَلَّ has certainly taken up the responsibility for providing sustenance to everyone but He عَزَّوَجَلَّ has not taken up the responsibility for forgiving everyone. Therefore, how unwise is the Muslim who strives day and night for his sustenance (which has already been promised), but does not make any effort for his forgiveness!

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The mindset of asking for forgiveness and success in the Hereafter is developed in the Sunnah-Inspiring Madanī Qāfilaḥs of Dawat-e-Islami.

27. An enthusiastic preacher

It is reported that once a 12-day Sunnah-Inspiring Madanī Qāfilaḥ arrived at Jhelum, Punjab Pakistan. One of the devotees of Rasūl persuaded a young man living in the house opposite the Masjid in which the Madanī Qāfilaḥ stayed to travel with the Madanī Qāfilaḥ. The young man expressed his willingness to join them just for two days and thus he stayed with the Madanī Qāfilaḥ and learnt Sunnah. Due to the blessings of spending two days with the Madanī Qāfilaḥ, he persuaded his entire family to offer Ṣalāḥ regularly. As he was an influential member of his family, almost everyone started offering Ṣalāḥ. He also went to the house of his uncle and invited him towards righteousness. He also encouraged his family to throw the T.V. away from the house due to its evils. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ. The T.V. was thrown out with mutual consent of his family. The next day, while ironing his clothes, he got an electric shock, which resulted in his sudden demise. His family members remarked that they clearly heard him recite the Kalimah لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ at the time of his death.

28. Eggs and bread

Sayyidunā Abū Turāb Nakhshabī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: Once, my Nafs desired to eat eggs with bread during a journey. I reached a village where a person suddenly grabbed hold of me and started saying loudly, ‘This person is also one of the thieves.’ A crowd gathered around me and hit me seventy lashes assuming that I was an accomplice of the thieves. Then, a person from among the crowd recognised me and shouted, ‘This person cannot be a thief, he is Abū

Turāb Nakhshabī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. ' Seeing this, people apologized to me and one of them took me to his house where he served me with eggs and bread. I said to my Nafs, 'After receiving seventy lashes, your desire has been fulfilled, now eat eggs and bread.'

(Risāla-tul-Qushayriyyah, pp. 144)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

29. White cup

Dear Islamic brothers! The Auliya of Allah عَزَّوَجَلَّ have their own unique ways. They are saved from subservience to their Nafs. The aforementioned saint Sayyidunā Abū Turāb رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was indeed a saint who possesses saintly miracle¹. Once while he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was on his way to Madīnah, a disciple complained of thirst in a very desolate and barren area during the journey. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately struck the ground with his foot and a spring gushed forth with sweet water. Seeing this saintly miracle, another disciple expressed his desire to drink water with a cup. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ again struck the ground with his hand and a white cup appeared. Shaykh Abul 'Abbās رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, the narrator of this amazing incident, has stated that this miraculous cup remained in their possession during the entire journey till they reached Makkah.

(Taḥkīra-tul-Auliya, vol. 1, pp. 264)

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

¹ Saintly miracle means Karāmah.

Satanic deception: Why was this saint given such a major punishment on desiring to eat eggs and bread, whereas it is not a sin to eat them?

Cure for Satanic deception: Actually, in this manner, the Auliya of Allah ﷺ are not only trained and tested, but their status is also enhanced. Common Muslims are also sometimes tested with tribulations and sicknesses despite apparently not doing anything wrong. In this manner, their sins are erased and their spiritual status is raised. The great Prophets ﷺ were also tested. Who can forget the grave test that befell the martyrs of Karbalā? The Holy Prophet ﷺ himself also faced trials and tribulations.

Trials equivalent to status

Sayyidunā Sa'd رضي الله تعالى عنه has narrated that the Beloved and Blessed Prophet ﷺ was once asked about the people who are afflicted with the most difficult trials and tests. The Holy Prophet ﷺ replied, 'The first among them are the Prophets, then those who have high status after them, then those who have high status after them.' In other words, a person faces trial and tribulation according to the level of his Īmān (faith). If he is steadfast in religion, he faces severe trial and tribulation. If he is weak in religion, he is treated with ease. This process continues until he walks on earth (in such a state) that all of his sins are forgiven.

(Jāmi' Tirmizī, vol. 4, pp. 170, Ḥadīṣ 2406)

Anyway, all this depends upon the will of Allah ﷺ. The pious remain pleased with Allah's will and if difficulties ever befall them, they gain reward by having patience. Listen to another faith-refreshing parable with regard to remaining happy at the time of troubles and illnesses.

30. Happiness in fever

One day, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Allah عَزَّوَجَلَّ erases the sins of a Muslim due to the trouble which befalls his body.’ Hearing this, Sayyidunā Ubay Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ made the following Du’ā, ‘O Allah عَزَّوَجَلَّ! Until my death, I ask You for such fever which does not prevent me from offering Ṣalāh, fasting, Hajj, ‘Umrah and fighting in Your cause.’ His Du’ā was accepted. The narrator stated that Sayyidunā Ubay Bin Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ had fever all the time until he passed away. Even in this feverish state, he used to come to the Masjid, fast, perform Hajj and ‘Umrah and take part in battles.

(Kanz-ul-‘Ummāl, vol. 3, pp. 299, Ḥadīṣ 8633)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of fever

Dear Islamic brothers! How can the excellence of fever be expressed in words! Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that once while talking about fever in the presence of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, someone spoke ill of it. The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do not speak ill of fever because it cleanses the Muslim of sins as fire removes rust from iron.’ *(Sunan Ibn Mājah, vol. 4, pp. 104, Ḥadīṣ 3469)*

31. Fine of eating lentils

Sayyidunā Ibrāhīm Bin Shaybān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has narrated: I have not spent any night for rest under a roof for forty years. I had a strong desire to eat lentils to my full stomach. Once, in Syria, someone gave me a plate of cooked lentils which I ate. Having eaten it, I passed by

a shop where I saw some bottles hanging on a rack. Assuming that the bottles contained vinegar, I looked at them closely. Someone told me that there was wine in the bottles. Pointing towards some jars, he further said that there was wine in those jars as well. Infuriated, I brought out the wine jars from the shop and began to overturn them on the street. The shop owner thought that I was an officer of the government, thus he was afraid. He stood and watched silently. When he got to know about me, he took me to the governor of Egypt and Syria, Ibn-e-Ṭulūn. I was hit 200 lashes and was jailed for a long time. Luckily, my respected teacher and spiritual guide, Sayyidunā Abū ‘Abdullāh Maghribī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ arrived in the town. He asked me, ‘What crime did you commit?’ I replied that I had eaten a plate of lentils and, as a fine, I was hit 200 lashes in addition to imprisonment. Hearing this, my respected teacher replied, ‘You were punished only slightly.’ I also told him about the incident of wine-jars. He interceded and got me released. (*Risāla-tul-Qushayriyyah*, pp. 153)

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The Auliya of Allah ﷺ always refrain from following their Nafs. If they ever fulfil the demand of their Nafs, they face severe hardships, and in this way, their spiritual status is enhanced. These are private matters between them and their Creator.

32. Fish bone

Sayyidunā Abul Khayr ‘Asqalānī مُحَمَّدٌ سَيِّدُهُ الرَّبَّانِي had the desire to eat fish from many years. Finally, he managed to have fish with Ḥalāl means. As soon as he stretched out his hand to begin eating, a piece of fish bone pricked his finger. The wound went severely septic and his hand

had to be amputated. He then beseeched in the court of Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ! This is the state of the person who desired to consume a Ḥalāl thing and stretched out his hand towards it. What will be the condition of the person who desires a Ḥarām thing and stretches out his hand towards it?’ (*Risāla-tul-Qushayriyyah*, pp. 142)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! The Madanī mindset of the saints is extraordinary. Even after going through pain and trials, they still manage to pick the positives and adopt humility in the court of their Creator. It is our positive opinion that the pricking of fish bone was a means of further increasing (the spiritual) rank of Sayyidunā Abul Khayr ‘Asqalānī قُدَيْسِ سَيِّدَةِ الرَّبَّانِي. Sometimes, the bone pricks people in the throat while eating fish. If this happens, one should have patience because when a Muslim experiences difficulty, either his sins are removed or his spiritual status is enhanced.

Reward of thorn-pricking

Sayyidunā Abū Sa’id Khudrī and Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا have narrated that the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘No sadness, difficulty, anxiety, pain, injury, sorrow or even the pricking of a thorn reaches a Muslim, but Allah عَزَّوَجَلَّ erases the sin of that Muslim (due to these difficulties).’ (*Ṣaḥīḥ Bukhārī*, vol. 7, pp. 3, *Hadīṣ 5641-5642*)

Wisdom of difficulties

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If a high status is predestined for a person in the knowledge of Allah عَزَّوَجَلَّ, but the person is unable to acquire that status by his deeds, so Allah عَزَّوَجَلَّ makes that person suffer financial, physical or family difficulty.

He عَزَّوَجَلَّ then blesses that person with patience and makes him reach that high status which was predestined for him in the divine knowledge.’ (Sunan Abī Dāwūd, pp. 123, Ḥadīṣ 3090)

Woh ‘ishq-e-ḥaqīqī kī lazzāt nahīn pā saktā

Jo ranj-o-muṣibat say dauchār nahīn hōtā

*He cannot taste the true love and devotion
Who does not face adversity and harsh condition*

33. Carrot and honey

Our saints رَحْمَةُ اللهِ تَعَالَى used to oppose their Nafs strongly. Sayyidunā Sarī Saqaṭī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘My Nafs has been urging me that I eat a single carrot dipped in honey (if not more) for the past 30 or 40 years, but I have not fulfilled its desire, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.’ (Risāla-tul-Qushayriyyah, pp. 153)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

34. He spat out fig

Sayyidunā Ja’far Bin Naṣīr عَلَيْهِ رَحْمَةُ اللهِ الْقَدِير has narrated: Once Sayyidunā Shaykh Junayd Baghdādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي gave me a dinar to purchase some figs. I brought some figs from the market. At the time of Ifṭār, he placed a fig in his mouth but then immediately spat it out. He then began to weep and instructed that the figs be taken away. When he was asked as to why he did so, he replied, ‘A voice came from my conscience, ‘Are you not ashamed of fulfilling the desire you had already forgone for the pleasure of Allah عَزَّوَجَلَّ.’

(Risāla-tul-Qushayriyyah, pp. 154)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

A wise man has rightly said, ‘One should not give his rein of control to his desire because it will lead him to darkness.’ (*ibid*, pp. 154)

35. Confectioner fed them

Shaykh-ul-Muḥaqqiqīn, Khātim-ul-Muḥaddiṣīn, Shaykh ‘Abdul Ḥaḳ Muḥaddiṣ Diḥlvi عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has narrated, ‘My spiritual master and guide, Shaykh ‘Abdul Waḥḥāb Muttaqī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي once stayed in a Masjid along with one of his friends for worship during the period of famine. They had already decided not to speak to each other. They also decided neither to ask anyone for food nor eat anything with their own hands. Twenty days passed without eating. On the twenty first day, a confectioner entered the Masjid and placed some food in between both of them and left. As they had already decided not to eat anything with their own hands, they did not eat at all. On the twenty-second day, the confectioner did the same and left. Again, both the saints did not even touch the food. On the twenty-third day, the confectioner brought food and fed them with his own hands.’ (*Al-Akḥbār-ul-Akhyār ma’ Maktūbāt*, pp. 278)

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

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّدٍ

36. Leftover bones

Dear Islamic brothers! Sayyidunā Shaykh ‘Abdul Waḥḥāb Muttaqī Qādirī Shāzli عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَلِي was a great saint. He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى would often remain hungry. Once, while discussing the wisdom of hunger, asceticism and avoidance of asking anyone for anything, he stated, ‘There was a time when I used to pick up the left over bones thrown from the shops of butchers and the dry stalk of barley which people

threw away on the farms. I would wash and boil them in a cauldron and survive on a bowl of this soup. When people came to know of this state of mine, they started bringing different types of (delicious) foods for me. In order to avoid such gifts, I decided to leave that place and never stayed anywhere for more than three days.’ (*Al-Akhbār-ul-Akhyār ma’ Maktūbāt*, pp. 277)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

37. Fear before eating

Sayyidunā Wahb Bin Ward رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to eat only one flatbread after remaining hungry for two or three consecutive days. Before eating, he used to supplicate to Almighty Allah ﷺ in the following manner, ‘O Allah ﷺ! You are aware that I am not strong enough to worship You without eating; I am fearful of weakness and grief. O Allah ﷺ! If there is something unlawful or Ḥarām in this bread, do not punish me if it enters my stomach unknowingly.’ After making this Du’ā, he would soak the bread in water and then eat it. (*Minhāj-ul-‘Ābidīn*, pp. 98)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

We should weep after eating

Dear Islamic brothers! We should be alarmed that we eat virtually anything that comes to our hand without considering (its permissibility). We should fear the accountability of the Hereafter.

Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated in *Ihyā-ul-'Ulūm*, 'The one who weeps after eating and the one who plays and enjoys after eating cannot be equal.' (*Ihyā-ul-'Ulūm*, vol. 2, pp. 8)

He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further stated, 'One should repent and express sadness in case of eating doubtful food so that his tears and sadness can put off the fire of Hell which he might face due to eating the doubtful food.' The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated, 'The meat nurtured with Ḥarām, fire (of Hell) is more entitled to it.' (*Shu'ab-ul-Īmān*, vol. 5, pp. 56, Ḥadīṣ 5761)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

38. Piece of dry bread

Sayyidunā Junayd Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated: Sayyidunā Ḥārīṣ Bin Asad Muḥāsibī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى walked past my house. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى appeared to be hungry so I requested, 'My dear uncle, please come and eat something.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى came to our house but there was nothing for eating except some wedding food, which our neighbours had sent. I offered the same food to him. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى took a morsel, placed it into his mouth and kept moving it in his mouth without swallowing. Instead of eating the morsel, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى went to the porch and spat it out. Then, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى left. When I came across him after some days, I asked him about the food I gave him. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, 'I was certainly hungry and wanted to eat the food you offered so that I could please you, but there is a promise between me and Allah عَزَّ وَجَلَّ that no doubtful food would go down my throat and it is the reason why I could not swallow it.' I told him that the food had come from my neighbour's house on a wedding occasion. I then asked him to come to my house so that I could serve him again. When he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى entered, I served a piece of dry

bread which he consumed. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then said, ‘You should present this type of food to the mystic saints.’ (*Risāla-tul-Qushayriyyah*, pp. 429-430)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

39. His vein would pulsate

Dear Islamic brothers! Did you see that our saints would never consume any doubtful food despite experiencing extreme hunger? Allah عَزَّوَجَلَّ had especial mercy on Sayyidunā Ḥārīš Muḥāsibī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, as Sayyidunā Abū ‘Alī Daqāq عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated that whenever Sayyidunā Ḥārīš Muḥāsibī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ used to stretch out his hand towards any doubtful food, a vein in his finger would start to pulsate. He would immediately refrain from eating that food. (*ibid*, pp. 429)

Similarly, many other saints are also reported to have the saintly miracle of becoming aware of doubtful and Ḥarām food in advance.

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

40. Worshipper and pomegranate

It is reported that a worshipper used to live on a mountain. In the vicinity was a pomegranate tree on which three pomegranates grew every day. He would eat them and continue his worship. Allah عَزَّوَجَلَّ willed to test the worshipper. One day, the pomegranates did not grow but the worshipper remained patient. The same thing happened the next two days. Worried and weakened by hunger, he descended

down from the mountain. A house of a non-Muslim lied beside the mountain. The worshipper approached the non-Muslim and begged him for some food. The non-Muslim gave him 4 pieces of bread. (As the worshipper left), the dog of the non-Muslim began to bark at him. The worshipper gave one piece to the dog. After eating it, the dog pursued and barked again. He gave another piece of bread but the dog was still barking. Eventually, he gave all four pieces of bread but the dog did not become silent. Enraged, he said to the dog, 'O despicable and greedy dog! You have no shame, I have begged your master for food which I have given to you but you still do not leave me.' The dog replied, 'I am not more shameless than you! Allah عَزَّوَجَلَّ bestowed upon you a nice sustenance for many years without any struggle, when He عَزَّوَجَلَّ tested you a little you became so worried that you went to His enemy's house to beg.'

(Aḥsan-ul-Wi'ā, pp. 144)

Dear Islamic brothers! We have learnt from the foregoing parable that if Allah عَزَّوَجَلَّ, who bestows upon us innumerable bounties, ever tests us, we should be patient instead of complaining. The following parable would further clarify this point.

41. Maḥmūd, Ayāz and slice of cucumber

It is reported that once a person gifted a cucumber to Sultan Maḥmūd Ghaznawī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, a renowned devotee of Rasūl. The sultan accepted the gift and gave the person a reward. He then cut off a slice and handed it to his beloved slave Ayāz who consumed the slice relishing its taste. Then, Sultan Maḥmūd cut another slice, this time for himself. As soon as he put it into his own mouth, he spat it out instantly, as it was too bitter. Astonished at Ayāz, he asked, 'Ayāz! How did you eat such a bitter thing? Even your facial expression did not reveal any sign of displeasure.' Ayāz replied, 'Respected Sultan! There is no doubt that the piece of cucumber was extremely bitter.'

When I placed it in my mouth, my wisdom asked me to spit it out but my love told me, ‘O Ayāz, beware! This is the same hand which gives you sweet things to eat every day. If it gives you something bitter to eat only one day, it does not matter. To spit it out is contrary to the etiquette of love. Therefore, following the command of love, I consumed the bitter slice of cucumber.’ (*Rahbar-e-Zindagī*, pp. 167)

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

Dear Islamic brothers! Being a Muslim, we all should have the same frame of mind. If Allah ﷺ, who has bestowed upon us countless favours, ever tests us with troubles and trials, we should accept them happily. The great is not the one who is loyal only when his object of devotion shows affection for him, but the one who is loyal even when he is ignored by the one he has affection for.

*Woh ‘ishq-e-haqiqī kī lazzāt nahīm pā saktā
Jo ranj-o-mušibat say dauchār nahīm hotā*

*He cannot taste the true love and devotion
Who does not face adversity and harsh condition*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

42. Non-Muslim monk embraces Islam

Making individual effort, a saint once presented Islam to a non-Muslim monk. After a lengthy debate and argument, the monk replied, ‘It was a miracle of Sayyidunā Prophet ‘Īsā عَلَيْهِ السَّلَام that he would not eat anything for forty consecutive days. This act can only be performed by a Prophet and a Ṣiddiq.’ The saint رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ replied, ‘If I remain hungry for fifty consecutive days, would you embrace Islam giving up your religion and realize that Islam is the true

religion and that you are following falsehood?’ The non-Muslim replied ‘Yes.’ Therefore, the saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stayed with him for fifty consecutive days without consuming anything. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then stayed hungry for another ten days. Having seen this saintly miracle, the monk embraced Islam forthwith. (*Ihyā-ul-‘Ulūm, vol. 3, pp. 98*)

Dear Islamic brothers! No one should misunderstand this parable. It must not be assumed that the saint surpassed Sayyidunā Prophet ‘Īsā عَلَى رُبِّيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ in status. It is a fundamental Islamic belief that no saint can ever surpass the status of a Prophet عَلَيْهِ السَّلَامُ. The one believing that a saint is greater than a Holy Prophet عَلَيْهِ السَّلَامُ immediately becomes a Kāfir (unbeliever). The monk was under the impression that after Sayyidunā Prophet ‘Īsā عَلَى رُبِّيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, no devotee of Prophet Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَالْآلِهِ وَسَلَّمَ could stay hungry for forty days. The saint cleared the misconception of the monk by showing the saintly miracle of staying hungry for 40 days, making it clear that staying hungry for 40 days is not the unique attribute of Sayyidunā Prophet ‘Īsā عَلَيْهِ السَّلَامُ, and the devotees of the Holy Prophet can remain alive despite staying hungry for 60 days.

43. Rice and fish

It is reported that a saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ from Basra refrained from eating fish, rice and bread for 20 years despite the strong desire of his Nafs. After his death, someone saw him in a dream and asked as to how Allah عَزَّوَجَلَّ treated him. He replied, ‘Words cannot express the bounties Allah عَزَّوَجَلَّ has bestowed upon me. First, I was given fish, rice and bread and was told to eat as much as I wished.’

(*Ihyā-ul-‘Ulūm, vol. 3, pp. 103*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! Did you see how great the status of those who do not follow their Nafs is? Congratulations to those fortunate people who succeed in bearing hunger, avoiding worldly joys and thus opposing their Nafs just for the pleasure of Allah ﷻ! After death, they will be blessed with superb bounties in Paradise. Allah ﷻ says in Sūrah Al-Hāqqah, verse 24:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا أَسْلَفْتُمْ فِي الْأَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

Eat and drink with relish, recompense for that you sent forth in the days gone by.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Hāqqah, verse 24)

44. Beneficial to one's heart

Sayyidunā Shaykh Abū Sulaymān Dārānī رَضِيَ اللهُ عَنْهُ has said, ‘To refrain from any desire of Nafs is more beneficial to the heart than a year’s fasting and staying up at night (in worship).’

(Ihyā-ul-‘Ulūm, vol. 3, pp. 103)

May Allah ﷻ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

45. Valīmāh in Paradise

Hujjat-ul-Islam, Sayyidunā Imām Muhammad Ghazālī رَضِيَ اللهُ عَنْهُ has stated, ‘The saints walking on the path of the Hereafter would avoid the fulfilment of their desires because if a person eats different delicious things to satisfy his desires, his Nafs becomes arrogant and his heart becomes hard. Further, he becomes so interested in the delicious worldly things that the love of worldly joys permanently

stays in his heart and he forgets that he will have to stand before his Creator, Allah عَزَّوَجَلَّ. The world is like Paradise and death is like a prison for such a person. On the contrary, the one who treats his Nafs strictly and deprives it of worldly pleasures; the world becomes like a prison for him, he feels uncomfortable in the world and his Nafs likes to get free from the imprisonment of life by leaving the world through death.’ Referring to the same point, Sayyidunā Yaḥyā Mu’āz Rāzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘O the Şiddiqīn! In order to eat Valīmāḥ (wedding-feast) in Paradise, keep yourself hungry because the desire for food intensifies as much as the Nafs remains hungry.

In other words, when a person is extremely hungry, he really feels the joy of eating. This is the same thing experienced by every fasting person. Therefore, remain as hungry as possible in the world so that you can enjoy the delicious food of Paradise. (*ibid*, pp. 99)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

46. Dough that dried in sunlight

Sayyidunā ‘Utba-tul-Ghulām عَلَيْهِ رَحْمَةُ رَبِّ الْأَنْبَاءِ used to knead dough and let it dry in the sunlight. After this, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would eat it. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then used to say, ‘One should survive on a mere piece of bread and a little salt so that he could enjoy fried roasted meat and delicious food on the Day of Judgement.’ (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 100)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

47. He did not drink milk for forty years

Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقْلَاءُ did not drink milk for forty years despite the desire of his Nafs. Once, someone gave him dates as a gift which he immediately gave to his students and said, ‘You people eat, I have not even tasted dates for forty years.’ (*ibid*, pp. 101)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

48. Meat and bread

Sayyidunā ‘Utba-tul-Ghulām عَلَيْهِ رَحْمَةُ رَبِّ الْأَكْثَامِ refrained from eating meat for 7 years. One day, he purchased some bread and meat. After roasting the meat, he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ placed it on the bread. Meanwhile, an orphan came. He رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ gave the bread and meat to the orphan and began to weep reciting the eighth verse of Sūrah Ad-Daḥr:

وَيُطْعَمُونَ الطَّعَامَ عَلَى حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾

And they feed, for love of Him, the indigent, the orphan and the prisoner.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, Sūrah Ad-Daḥr, verse 8)

Since then, Sayyidunā ‘Utba-tul-Ghulām عَلَيْهِ رَحْمَةُ رَبِّ الْأَكْثَامِ did not even taste roasted meat and bread. (*ibid*, pp. 211)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

49. Frightening thunderstorm

Sayyidunā ‘Utba-tul-Ghulām عَلَيْهِ رَحْمَةُ رَبِّ الْكَرَامِ has stated: My Nafs had the desire of consuming dates from many years. One day, I purchased some dates for Iftār. Suddenly, a severe thunderstorm occurred, darkening the sky and frightening the people. Looking at this, I said to myself, ‘This is your fault because you have obeyed your Nafs purchasing these dates and people are facing this storm because of your sins.’ I then made the promise that I would not even taste these dates.’ (*ibid*, pp. 210)

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It was the humility of this great saint that he considered himself responsible for the horrific thunderstorm. In essence, troubles do not befall due to saints, instead, they are removed due to their blessings. May be an earthquake was about to occur and it may have changed into a mere thunderstorm because of his presence. It is stated that mercy descends at the time of the mentioning of the pious. (*Kashf-ul-Khifā*, vol. 2, pp. 91, Ḥadīṣ 1772)

When divine grace descends at the mentioning of the pious, then what will be the magnitude of divine grace on the place where they are physically present!

50. Green bowl

Sayyidunā Shafiq Bin Ibrāhīm رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: I once met Sayyidunā Ibrāhīm Bin Adḥam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in Makkah near the birth place of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He was

weeping while sitting on the roadside. I sat next to him and then asked, 'O Abū Ishāq رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ! (This was his Kunyah), why are you weeping?' At first, he did not tell me the reason, but when I insisted, he replied, 'O Shafiq! Please keep my secret.' I assured him that I would not disclose his secret, so he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, 'My Nafs had a strong desire for Sikbāj (meat with vinegar and fragrant spices) for thirty years but I kept preventing my Nafs from consuming it. Last night, I had a dream in which I saw a young man who had a green bowl of aromatic Sikbāj. Plucking up the courage, I moved away from him but he forwarded the bowl towards me and said, 'O Ibrāhīm, eat.' I replied, 'I will not eat because I have already left it for the pleasure of Allah عَزَّوَجَلَّ.' He said, 'It is Allah عَزَّوَجَلَّ who has granted you this gift, please eat.' I had no answer and began to weep. He insisted, 'May Allah عَزَّوَجَلَّ shower mercy upon you, (eat).' I then told him, 'We have been instructed not to put anything into our stomach until we are absolutely sure that the thing is Halāl.'

The young man said, 'Eat, may Allah عَزَّوَجَلَّ grant you peace! I was given this food and told 'O Khiḍr! Take this food to Ibrāhīm Bin Adḥam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ and feed him. Allah عَزَّوَجَلَّ had mercy on him for having persistent patience by preventing his Nafs from Sikbāj.' O Ibrāhīm رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, I have heard the angels say, 'If a person does not accept the thing offered to him, he will not be given that thing even when he asks for it.' I (Ibrāhīm Bin Adḥam رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ) said, 'If it is so, I am prepared for it due to my promise with Allah عَزَّوَجَلَّ.' (I will not eat it). I turned back to return. Meanwhile, giving him something, another young man said, 'O Khiḍr! Feed him with your own hand.' Therefore, Khiḍr began to feed me and then my eyes opened. When I woke up, the taste of the food was still in my mouth.

Sayyidunā Shafiq رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated, ‘Having heard about this dream, I kissed his hand with love and respect.’ (*Iḥyā-ul-‘Ulūm, vol. 3, pp. 100-101*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Leaving this world with Īmān!

Dear Islamic brothers! Did you see how Sayyidunā Ibrāhīm Bin Adḥam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to oppose his Nafs. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ refrained from eating Sibkāj for thirty years. By the grace of Allah عَزَّوَجَلَّ, Sayyidunā Khidr عَلَيْهِ السَّلَام came to feed him with his own hands. Sayyidunā Khidr عَلَيْهِ السَّلَام is a Holy Prophet who is still physically alive in the world.

Here is a Madanī pearl about the blessings of Sayyidunā Khidr عَلَيْهِ السَّلَام. In *Tafsīr Ṣāwī*, it is stated that whoever remembers the full name of Sayyidunā Khidr عَلَيْهِ السَّلَام عَلَى نَبِيِّنَا وَ عَلَيْهِ السَّلَام along with his father-name, title and Kunyah, he will leave this world in the state of Īmān. His full name along with father-name, title and Kunyah is ‘Abul ‘Abbās Balyā Bin Malkān Al-Khidr (أَبُو الْعَبَّاسِ بَلْيَا بِنَ مَلْكَانَ الْخِضْرُ).’

(*Tafsīr Ṣāwī, vol. 2, pp. 1207*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

51. He used to speak to his Nafs

The blessed son of Imām A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، Sayyidunā Ḥammād رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: I once went to the house of Sayyidunā Dāwūd Ṭāi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ، I heard a voice from inside the house, 'O Nafs! You desired carrot, I fed it to you. Now you desire for dates. By Allah عَزَّوَجَلَّ! I will never feed you dates.' Saying Salām when I entered, I saw him alone. (In other words, the great Shaykh was addressing his Nafs). (*ibid*, pp. 101)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

52. He vowed not to eat vegetable

Sayyidunā Mālik Bin Daygham عَلَيْهِ رَحْمَةُ اللهِ الْأَكْرَمِ has stated, 'Once I saw a vegetable while passing through a market in Basra. My Nafs demanded me to eat the vegetable that night. I swore not to eat that vegetable for forty nights.' (*ibid*, pp. 101)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

15 Ahadis about Excellence of Salat-‘Alan-Nabi ﷺ

1. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Ṣalāt one hundred times on me on Friday and the night of Friday, Allah عَزَّوَجَلَّ will fulfil one hundred of his needs.’
(Jāmi’-ul-Aḥādīṣ-lis-Suyūfī, vol. 3, pp. 75, Ḥadīṣ 7377)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

2. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Ṣalāt upon me in abundance in the world.’
(Firdaus-ul-Akḥbār, vol. 5, pp. 375, Ḥadīṣ 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Anyone who recites Ṣalāt upon me three times in the day and three times in the night due to love and devotion to me, Allah عَزَّوَجَلَّ will forgive the sins he committed during that day and that night.’
(Ṣaḥīḥ Muslim, vol. 2, pp. 328, Ḥadīṣ 23)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

4. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt abundantly upon me; without doubt, it is purification for you.’
(*Musnad Abī Ya’lā*, vol. 5, pp. 458, *Ḥadīṣ* 6383)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

5. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recited the Holy Quran, praised Allah عَزَّوَجَلَّ, recited Ṣalāt upon the Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and then asked forgiveness from Allah عَزَّوَجَلَّ, he has sought goodness from its source.’ (*Shu’ab-ul-Īmān*, vol. 2, pp. 373, *Ḥadīṣ* 2084)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

6. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘To recite Ṣalāt upon me is Nūr on the bridge of Ṣirāṭ. The one reciting Ṣalāt upon me eighty times on Friday, his eighty years’ sins will be forgiven.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 320, *Ḥadīṣ* 5191)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

7. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Ṣalāt 200 times upon me on Friday, his 200 years’ sins will be forgiven.’ (*Kanz-ul-‘Ummāl*, vol. 1, pp. 256, *Ḥadīṣ* 2238)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

8. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever 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.’ (*Kanz-ul-Ummāl, vol. 1, pp. 256, Ḥadīṣ 2239*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the day of Thursday comes, Allah عَزَّ وَجَلَّ sends His angels who have papers made of silver and pens made of gold. They write the names of those who recite Ṣalāt on me in abundance on the day of Thursday and the night of Friday.’ (*Kanz-ul-Ummāl, vol. 1, pp. 250, Ḥadīṣ 2174*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. The Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who writes Ṣalāt [with my name] in a book, angels will continue to seek forgiveness for him as long as my name remains in it.’ (*Mu’jam Awsaṭ, vol. 1, pp. 497, Ḥadīṣ 1835*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

11. The Noble Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the one who recites Ṣalāt upon me 100 times on Friday comes on the Judgement Day, he will be accompanied by such Nūr that will be sufficient for all the creation, if distributed.’ (*Hilyat-ul-Auliya, vol. 8, pp. 49, Ḥadīṣ 11341*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability will be the one amongst you who will have recited Ṣalāt upon me in abundance in the world.’ (*Firdaus-ul-Akhbār*, vol. 5, pp. 375, Ḥadīṣ 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

13. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me wherever you are, as it reaches me.’

(*Mu’jam Kabīr*, vol. 3, pp. 82, Ḥadīṣ 2829)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

14. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who recites Ṣalāt upon me ten times in the morning and ten times in the evening will be granted my intercession on the Day of Judgement.’ (*Majma’-uz-Zawāid lil-Ĥayshamī*, vol. 10, pp. 163, Ḥadīṣ 17022)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

15. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who forgot to recite Ṣalāt upon me, forgot the way to Jannah.’

(*Mu’jam Kabīr*, vol. 12, pp. 139, Ḥadīṣ 12819)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

22 Madanī Pearls of Giving Dars from Faizān-e-Sunnat

1. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever conveys an Islamic teaching to my Ummah so that a Sunnah would be established by it or corrupt beliefs would be removed by it, will enter Heaven.’ (*Hilyat-ul-Auliya, vol. 1, pp. 45, Hadīš 14466*)
2. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘May Allah عَزَّوَجَلَّ keep the one fresh who listens to my Hadīš, memorises it and conveys it to others.’ (*Jāmi’ Tirmizī, vol. 4, pp. 298, Hadīš 2665*)
3. One of the wisdoms of the sacred name of Sayyidunā Idrīs عَلَيْهِ السَّلَامُ is that he would abundantly teach divinely-bestowed scriptures to people. Therefore, he was known as Idrīs (i.e. the one who teaches lessons). (*Tafsīr Kabīr, vol. 7, pp. 550 – Tafsīr-ul-Ḥasanāt, pp. 148, vol. 4*)
4. Sayyidunā Ghauš-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated:

دَرَسْتُ الْعِلْمَ حَتَّى صِرْتُ قُطْبًا

‘I kept disseminating knowledge until I became a Quṭb.’

(Qaṣīdah-e-Ghaušīyah)

5. To give Dars from Faizān-e-Sunnat is one of the Madanī activities of Dawat-e-Islami. Spread Sunnahs and earn a huge reward by giving Dars at house, Masjid, shop, school, college and other busy places at a predetermined time.

6. Everyone should try to get the privilege of either giving or listening to at least two Dars daily from *Faizān-e-Sunnat*.
7. In Sūrah At-Taḥrīm, part 28, verse 6, Allah ﷻ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ
وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

*O those who believe, save yourselves and your family from the fire
whose fuel are men and stones.*

[Kanz-ul-Īmān (Translation of Quran)]

One of the ways of saving yourself and your family from Hell-fire is Dars from *Faizān-e-Sunnat*. Apart from giving Dars, persuade your family-members to listen to a Bayān or a Madanī Muḏākaraḥ daily through the cassettes released by Maktaba-tul-Madīnah.

8. The responsible Islamic brother should make arrangement for Dars at busy places at a predetermined time. For example, Dars should be given at 9:00 p.m. at a place, at 9:30 p.m. at another place and so on. Give more than one Dars at different places on holidays. (But make sure that public rights are not violated. For example, Muslims' way should not be blocked as it is a sin).
9. Give Dars after the Ṣalāḥ after which most people could attend Dars.
10. Offer the Ṣalāḥ, after which you have to give Dars, with Jamā'at with the first Takbīr in the first row of the Masjid where you will be giving Dars.

11. Give Dars at such a place (rather away from the arch) where others offering Ṣalāḥ or reciting the Quran should not be disturbed. Once a place has been chosen for Dars, there should be no unnecessary change of place.
12. The responsible Islamic brother of Żaylī Mushāwarat should assign two well-wishers (Islamic brothers) the responsibility of politely stopping those going out of the Masjid and requesting them to listen to Dars. The well-wishers should also make all the attendees of Dars (or Bayān) sit closer.
13. Give Dars whilst sitting in a folded-legs posture (as one sits in Qa'dāḥ during Ṣalāḥ) observing veil within veil¹. If there are a large number of listeners, there is no harm in giving the Dars standing and by using a mike, but others offering Ṣalāḥ or reciting the Quran should not be disturbed.
14. Your voice should not be very loud. Try to give Dars in moderate voice so that only the attendees listen, and other people offering their Ṣalāḥ are not disturbed.
15. Always give Dars slowly and calmly.
16. Study in advance whatever you will be reading out. Do this at least once so that you would not make any mistake during Dars.
17. Ensure the correct pronunciation of the words of *Faizān-e-Sunnat* so that it becomes your habit.
18. Get checked your pronunciation of Ḥamd, Ṣalāt, the Ṣalāt-‘Alan-Nabī read out at the commencement of Dars, the verse

¹ Veil within veil is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

of Ṣalāt-‘Alan-Nabī and the concluding verse etc. by some Sunnī scholar or Qārī. Likewise, do not recite Arabic Du’ās etc. individually unless you have had your pronunciation corrected with the help of a Sunnī scholar.

19. Besides *Faizān-e-Sunnat*, Dars may also be given from other Madanī booklets¹ published by Maktaba-tul-Madīnah.
20. Finish Dars including the concluding Du’a within seven minutes.
21. Every Muballigh should memorise the method of giving Dars, the post-Dars persuasion and the concluding Du’a.
22. Islamic sisters should amend the method of giving Dars as per their requirements.

Blessings of acting upon knowledge

The Beloved and Blessed Prophet ﷺ has stated: مَنْ عَمِلَ بِمَا عَلِمَ وَرَزَّهُ اللَّهُ عِلْمَ مَا لَمْ يَعْلَمْ One who acts upon his knowledge will be given such knowledge by Allah عَزَّوَجَلَّ 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 It is not allowed to give Dars from any book other than the booklets of Amīr-e-Ahl-e-Sunnat دانش تبرکات کلمه العالیه.

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

Method of Delivering Dars from Faizān-e-Sunnat

Say the following three times:

‘Please come closer.’

Then, observing veil within veil, sit in the position you sit in for Ṣalāh (in Tashahhūd) and recite the following:

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

Then recite the following Ṣalāt-‘Alan-Nabī, making the participants of the Dars repeat after you:

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

If you are in a Masjid, say the following words, with the participants repeating after you, making the intention of I’tikāf:

نَوَيْتُ سُنَّتَ الْأَعْتِكَافِ

Translation: I have made the intention of Sunnah I’tikāf.

Then say the following:

'Dear Islamic brothers! Come closer and, if possible, in respect of Dars, sit in the position you sit in for Ṣalāh (in Tashahhūd). If you get tired, then sit in any comfortable position. Lower your gaze and listen to the Dars from Faizān-e-Sunnat with full concentration for the pleasure of Allah ﷺ with the intention of acquiring Islamic knowledge because listening to it inattentively, looking around, playing on the floor with your finger or messing around with your clothes, body or hair could result in its blessings being lost¹.'

After saying this, read out an excellence of reciting Ṣalāt-ʿAlan-Nabī from *Faizān-e-Sunnat*. Then say the following so that the attendees would also recite Ṣalāt-ʿAlan-Nabī.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Read out what is written in the book only. Read only the translation of Quranic verses and Arabic text. Do not explain any Quranic verse or Ḥadīṣ on the basis of your opinion.

Make persuasion in the following words at the end of the Dars.

(Each Muballigh should memorize the following paragraph by heart and make persuasion accordingly at the end of Dars and Bayān without any alteration).

By the grace of Allah ﷺ, Sunnahs are abundantly learnt and taught in the Madanī environment of Dawat-e-Islami, a global and non-political movement for the preaching of Qurān and Sunnah.

¹ Also convey similar words of persuasion at the start of a Bayān, and have the participants make good intentions.

It is a Madanī request that you spend the whole night in the weekly Sunnah-Inspiring Ijtimā', taking place after Ṣalāt-ul-Maghrib every Thursday in your city, for the pleasure of Allah عَزَّوَجَلَّ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madanī Qāfilaḥs with the devotees of Rasūl, to fill out the Madanī In'āmāt booklet every day practicing Fikr-e-Madīnah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Every Islamic brother should develop the Madanī mindset that 'I must strive to reform myself and people of the entire world, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madanī In'āmāt and to strive to reform people of the entire world we must travel with Madanī Qāfilaḥs¹, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

*Allah عَزَّوَجَلَّ karam aysā karay tujh pay jahān mayn
Ay Dawat-e-Islami tayrī dhūm machī ho*

*May Allah عَزَّوَجَلَّ bless Dawat-e-Islami with such a grace
That it becomes glorious at each and every place!*

Finally, with the humility of the body and the heart, and with absolute certainty of Du'ā being accepted, make the following Du'ā conforming to the manners of raising hands without adding and leaving out anything:

¹ Here, Islamic sisters should say, 'We have to make our male (Maḥram) relatives travel with Madanī Qāfilaḥs.'

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

'Yā Allah عَزَّوَجَلَّ! For the sake of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forgive us, our parents, and the entire Ummah. Yā Allah عَزَّوَجَلَّ! Forgive the mistakes of Dars and all our sins, give us the passion to perform good deeds. Make us pious and obedient to our parents. Yā Allah عَزَّوَجَلَّ! Give us true love for You, and for Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Cure us from the disease of sins. Yā Allah عَزَّوَجَلَّ! Give us the ability to act upon the Madanī In'āmāt and travel with the Madanī Qāfilaḥs. Yā Allah عَزَّوَجَلَّ! Bless us with the enthusiasm of making individual effort to persuade others to carry out Madanī activities. Yā Allah عَزَّوَجَلَّ! Free Muslims from diseases, debt, unemployment, childlessness, wrongful court cases and all types of worries. Yā Allah عَزَّوَجَلَّ! May Islam dominate and the enemies of Islam be disgraced! Yā Allah عَزَّوَجَلَّ! Bless us with steadfastness in the Madanī environment of Dawat-e-Islami! Yā Allah عَزَّوَجَلَّ! Bless us with martyrdom under the green dome while being blessed with the vision of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, with burial in Jannat-ul-Baqī, and with closeness to Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus! Yā Allah عَزَّوَجَلَّ for the sake of the fragrant breeze of Madīnah, accept all our lawful Du'ās.'

Kehtay rehtay hayn Du'ā kay wāsiṭay banday Tayray

Kar day pūrī ārzū ḥar baykas-o-majbūr kī

*Yā Allah عَزَّوَجَلَّ! Your servants ask me to make supplications
Fulfil their Du'ās and relieve them of all complications*

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Next, recite the following verse as part of the Du'ā:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ
يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

(Part 22, Sūrah Al-Ahzāb, verse 56)

After all the attendees have recited Ṣalāt-‘Alan-Nabī, read out the following verse to finish Du'ā.

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾
وَسَلِّمْ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾ وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

(Part 23, Sūrah Aṣ-Ṣāfāt)

In order to achieve maximum benefit from Dars, sit down and warmly meet participants with the intention of gaining reward. Make some new Islamic brothers sit around you and, making individual effort with a smiling face, explain to them the blessings of acting upon Madanī In‘āmāt and travelling with Madanī Qāfilaḥs. (The wisdom in meeting participants whilst you are sitting is that at least a few Islamic brothers may sit with you, otherwise, the participants greeting you whilst standing usually go, leaving you deprived of the privilege of making individual effort).

Tumḥayn ay Muballigh yeḥ mayrī Du'ā ḥay

Kiye jāo ṭay tum taraqqī kā zīnah

*O Muballigh! For you, it is my prayer
May you keep ascending success-stair!*

Du'ā of 'Aṭṭār

Yā Allah عَزَّوَجَلَّ! Forgive me and all those regularly giving and listening to at least two Dars everyday from *Faizān-e-Sunnat* (one at home and the other at school, Masjid or a busy place etc.) and make us an embodiment of good character.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujhāy Dars-e-Faizān-e-Sunnat kī taufīq
Milay dīn mayn dau martabāh Yā Ilāhī عَزَّوَجَلَّ

Bless me with this ability
May I give two Dars daily, O Almighty عَزَّوَجَلَّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Five before five

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 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, Ḥadiṣ 7912)

Glossary

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

Du'a [دُعَا]: Supplication

Exegetist [مُفَسِّر]: An erudite scholar who gives a detailed explanation of scriptures.

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

Fikr-e-Madīnāh [فِكْر مَدِينَة]: Fikr-e-Madīnāh is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madanī In'āmāt booklet whilst reflecting upon virtuous and evil deeds.

Ghusl [غُسْل]: Ritual bath

Ḥalāl [حَلَال]: Lawful (by Shari'ah)

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

I'tikāf [إِعْتِكَاف]: Staying in Masjid etc. with sole intention of seeking Allah's pleasure by worshipping Him.

Iftār [إِفْطَار]: To eat/drink something to break the fast lawfully at sunset.

Ijtimā' [اجْتِمَاع]: Religious congregation

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

Iqāmah [إِقَامَة]: A set of fixed words uttered rather loudly just before the commencement of congregational Ṣalāh.

Jamā'at [جَمَاعَات]: Congregational Ṣalāh

Jāmi'a-tul-Madīnah [جَامِعَةُ الْمَدِينَةِ]: An institution for learning Islamic sciences run by Dawat-e-Islami.

Kanz-ul-Īmān [كَتْرُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ.

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

Makrūh [مَكْرُوْهُ]: Disliked

Makrūh Taḥrīmī [مَكْرُوْهُ تَحْرِیْمِي]: It is in comparison with Wājib. If it occurs in worship, the worship gets defective and the committer of Makrūh Taḥrīmī is considered a sinner. Although its gravity is lesser than that of Ḥarām, committing it a few times is a grave sin.

Makrūh Tanzīhī [مَكْرُوْهُ تَنْزِيْهِي]: It is in comparison with Sunan-e-Ghayr Muakkadaḥ. It is an act which Sharī'ah dislikes to be committed, although there is no punishment for the one who commits it.

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

Muballigh [مُبَلِّغ]: A preacher

Muftī [مُفْتِي]: An authorized scholar who is expert in Islamic jurisprudence to answer religious queries.

Muḥaddīṣ [مُحَدِّث]: A scholar of Ḥadīṣ.

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

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

Nafil [نَفْل]: Supererogatory act/worship

Nafs [نَفْس]: Centre of sensual desires in human body, psyche.

Ṣadaqaḥ [صَدَقَه]: Charity or alms

Ṣaḥarī [سَحْرِي]: Pre-dawn food taken for day-fast.

Ṣalāt/Ṣalāt-‘Alan-Nabī [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shar’i [شَرْعِي]: According to Shari’ah

Sharī’at/Shari’ah [شَرِيعَةٌ]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sunan-e-Ghayr Muakkadah [سُنَّتٌ غَيْرٌ مُؤَكَّدَةٌ]: An act which the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ neither practised continually nor emphasized to practice it but Shari’ah disliked its outright abandonment.

Sunnat-ul-Muakkadah [سُنَّةُ الْمُؤَكَّدَةِ]: An act which the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ practised continually but at times, also forsook it to show permissibility of its abandonment.

Sūrah [سُورَةٌ]: Chapter of the Holy Quran

Taḥajjud [تَهَجُّدٌ]: A supererogatory Ṣalāḥ offered at night after awakening, having offered Ṣalāt-ul-‘Ishā.

Tarāwīḥ [تَرَاوِيحٌ]: Tarāwīḥ Ṣalāḥ is offered in Ramadan after Ṣalāt-ul-‘Ishā with Jamā’at. It is Sunnah to complete the recitation of the whole Quran during this Ṣalāḥ.

Ummaḥ [أُمَّة]: Believers of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a whole.

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

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