

آداب طعام



ISLAMIC Manners of Eating



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

I Muhammad
LYAS ATTAR
Qadiri Razavi رحمۃ اللہ علیہ

آدابِ طعام

Ādāb-e-Ta'ām

ISLAMIC MANNERS OF EATING

A Chapter of Faizan-e-Sunnat

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

Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ



Translated into English by

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

Islamic Manners of Eating
An English translation of Ādāb-e-Ṭaʿām



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 آمَنَابَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ ط

Du'ā for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
 عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

(*Al-Mustaṭraf*, vol. 1, pp. 40)

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

Transliteration Chart

ء	A/a	ژ	Ř/ř	ل	L/l
ا	A/a	ز	Z/z	م	M/m
ب	B/b	ژ	X/x	ن	N/n
پ	P/p	س	S/s	و	V/v, W/w
ت	T/t	ش	Sh/sh		
ٹ	Ṭ/ṭ	ص	Ṣ/ṣ	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	Ẓ/ẓ	ّ	A/a
ح	Ḥ/ḥ	ع	‘	ُ	U/u
خ	Kh/kh	غ	Gh/gh	ِ	I/i
د	D/d	ف	F/f	و 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-Aḥl-e-Sunnat founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بر كائهم العالیه into various languages of the world, is pleased to present the book 'Ādāb-e-Ta'ām' in English under the title of 'Islamic Manners of Eating.'

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. For the convenience of the Islamic brothers and sisters who will be delivering Dars from this book, a brief chapter containing forty Aḥādīṣ regarding the excellence of Ṣalāt-'Alan-Nabī has also been added. 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 بر كائهم العالیه. 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 (Ṣawāb).

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11 Intentions for Reading this Book

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ ‘The intention of a Muslim is better than his deed.’ (Mu’jam Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)

Two Madanī pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions one makes, the greater reward he will attain.

Intentions

- 1-4. Every time I read this book, I will start by reciting Ḥamd¹, Ṣalāt², Ta’awwūz³ and Tasmiyyah⁴ (by reading the Arabic lines given at the top of this page you will be acting on all these four intentions).
5. I will read this book from beginning to end for the pleasure of Allah عَزَّوَجَلَّ.
- 6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍū⁶ and facing the Qiblah⁷.
8. I will behold the Quranic verses,
9. and the blessed Aḥādīṣ
10. (Whilst reading the book) Whenever I read the name of Allah, I will say عَزَّوَجَلَّ,
11. and whenever I read the blessed name of the Beloved and Blessed Prophet I will read صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

آدابِ طَعَامِ
Adab-e-Ta'am

CHAPTER 1

MANNERS OF EATING

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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CHAPTER 1

Manners of Eating

Although Satan will be using every trick of his trade to prevent you from reading this chapter, go through it from beginning to end. You would perhaps realize that you were unaware of the manners of eating.

Amazing angel

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Undoubtedly, Allah عَزَّوَجَلَّ has stationed an angel at my grave who has been granted the power of hearing the voice of every creature. Hence, whosoever, until the Day of Judgement, recites Ṣalāt upon me, he [i.e. the angel] presents that person’s name along with his father’s name to me. The angel says, ‘The so-and-so son of the so-and-so person has recited Ṣalāt upon you.’ (*Majma’-uz-Zawāid*, vol. 10, pp. 251, Ḥadīṣ 17291)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

مُبَشِّرِينَ أَلَّهُ عَزَّوَجَلَّ! How fortunate indeed is the person who recites Ṣalāt-‘Alan-Nabī as his name along with his father’s name is presented in the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I would like to draw your attention to a noteworthy and faith-refreshing word of wisdom regarding the foregoing Ḥadīṣ.

The angel stationed at the glorious grave of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has been granted such enormous hearing power that he can simultaneously hear the low voice of Ṣalāt-recitation of millions of Muslims around the globe and he has also been granted

‘Ilm-ul-Ghayb as he is aware of the name of the reciter and that of the reciter’s father. If this is the amazing state of the hearing faculty and the ‘Ilm-ul-Ghayb of the angel who is just a servant of the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; what will be the degree of the powers and ‘Ilm-ul-Ghayb of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself! Why would then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not recognize his devotees, listen to their pleas and help them, with the permission of Allah عَزَّوَجَلَّ!

Mayn qurbān is adāye dast gīrī per mayray Āqā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madad ko ā gaye jab bhī pukārā Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Let my life be sacrificed on this mode of assistance

When I invoked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’, he arrived for assistance

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Eating is worship

Dear Islamic brothers! Food is a great divine favour with many different flavours and tastes for us. It is an act of reward to eat Ḥalāl food with good intentions conforming to Shari’ah and Sunnah.

A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكِ has stated, ‘Eating is also a form of worship for a Muslim.’ The honourable Muftī has further stated, ‘Although Nikāḥ [marriage] is a Sunnah of the Prophets عَلَيْهِ السَّلَام, Sayyidunā Yaḥyā and Sayyidunā ‘Īsā عَلَيْهِمَا السَّلَام never got married. On the other hand, eating is such a Sunnah which has been practiced by every Prophet عَلَيْهِ السَّلَام from Sayyidunā Ādam Ṣafīyullāh عَلَيْهِ السَّلَام to Sayyidunā Muhammad-ur-Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If a person dies of hunger, as a result of a hunger strike, he will die a Ḥarām death.’ (*Tafsīr Na’imī, vol. 8, pp. 51*)

Our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘A grateful eater is like a patient fasting person.’ (*Jāmi’ Tirmizī, vol. 4, pp. 219, Ḥadīṣ 2494*)

Excellence of Ḥalāl morsel

There are many blessings for us in eating according to the Sunnah of Beloved and Blessed Prophet ﷺ. Shaykh Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has cited the following saying of a saint in the second volume of his world-famous book, *Ihyā-ul-'Ulūm*: ‘When a Muslim eats the first morsel of Ḥalāl food, he is absolved of the sins he committed in the past. [Furthermore,] the one who goes to a place of humiliation in search of Ḥalāl sustenance, his sins fall like the leaves that fall from a tree.’ (*Ihyā-ul-'Ulūm*, vol. 2, pp. 116)

How to make intention for eating?

It is a Sunnah to eat only when one is hungry. One should make the following intention before eating: ‘*I am eating in order to gain strength to worship Allah عَزَّوَجَلَّ.*’ Eating just to relish the taste is not something good. Shaykh Sayyidunā Ibrāhīm Bin Shaybān عَلَيْهِ رَحْمَةُ الْمَتَّان has stated, ‘I have not eaten anything for the mere satisfaction of my Nafs [i.e. carnal desires] for eighty years.’ (*Ihyā-ul-'Ulūm*, vol. 2, pp. 5) One should also make the intention of eating less than one’s appetite, as the intention of eating to gain strength for the worship of Allah عَزَّوَجَلَّ will be true only when one eats less than one’s appetite because gluttony causes a hindrance in worship. Furthermore, eating less food improves one’s health and such a person rarely needs to visit a doctor.

How much food should be consumed?

The Noble Prophet ﷺ has stated, ‘Man does not fill a container worse than his stomach. Merely a few morsels are sufficient for him 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)

Significance of intention

The very first Ḥadīṣ stated in *Bukhārī* is **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** (that is, *the reward of deeds depends upon intentions*). (*Ṣaḥīḥ Bukhārī*, vol. 1, pp. 5, Ḥadīṣ 1)

Remember the fact that reward is given only for the act carried out for the pleasure of Allah ﷺ. On the other hand, if an act is carried out for ostentation it will engender sin. If some act is performed without any intention, it will bring about neither reward nor sin, provided that the act is itself Mubāḥ (i.e. permissible). For example, if one makes no intention before consuming something Ḥalāl like ice cream, dessert or bread it will bring about neither reward nor sin. However, on the Day of Judgement, there will be accountability even for Mubāḥ acts as the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated, **حَلَالُهَا حِسَابٌ وَ حَرَامُهَا عَذَابٌ**, ‘There is accountability for its Ḥalāl and torment for its Ḥarām.’ (*Firdaus - bimā Šaur-ul-Khaṭṭāb*, vol. 5, pp. 283, Ḥadīš 8192)

Why was kohl used?

The Noble Prophet ﷺ has stated, ‘Without doubt, on the Day of Judgement, one will be questioned about every act even about the use of kohl in his eyes.’ (*Hilyat-ul-Auliya*, vol. 10, pp. 31, Ḥadīš 14404) Therefore, it is better and safer to make good intentions before carrying out any Mubāḥ act. A saint has stated that he would like to make a (good) intention before every act including eating, drinking, sleeping and even going to the lavatory. (*Ihyā-ul-‘Ulūm*, vol. 4, pp. 126)

The Noble Prophet ﷺ has stated, ‘A Muslim’s intention is better than his deeds.’ (*Mu’jam Kabīr*, vol. 6, pp. 185, Ḥadīš 5942) Intention implies the willingness of the heart towards an act. It is not necessary to utter the words of the intention. In fact, just verbal utterance without the willingness of the heart will not be valid and reward will not be given.

Here are 43 intentions that can be made at the time of consuming food. One should make as many of them as are conveniently possible for him. It should also be noted that the list of these examples is by no means exhaustive, and those who are familiar with the knowledge of intentions can make many other good intentions using the below-given list as a guide. The more intentions one makes, the more reward one will attain, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

4.3 Intentions of eating

I will

1. make Wuḍū before, and
2. after eating food (i.e. I will wash hands and mouth and rinse it).

I will consume food to gain strength to

3. worship,
4. recite the [Holy Quran],
5. serve my parents,
6. acquire religious knowledge,
7. travel with a Madanī Qāfilah in order to learn Sunnah,
8. partake in the area-visit to call people towards righteousness,
9. ponder over the matters of the Hereafter and
10. earn Ḥalāl sustenance to meet my needs.

(These intentions will be beneficial only when one consumes food less than his appetite. Conversely, excessive eating only engenders laziness in worship, inclination towards sin, stomach ailments and disorders).

[I will]

11. eat sitting on the floor.
12. use a dining-mat¹ according to Sunnah.
13. observe veil within veil² (with the kurta or the shawl).
14. sit according to Sunnah.

¹ A piece of cloth etc., spread on the ground, on which food, drinks etc. are served.

² Veil within veil is the translation of the Urdu term 'Parday mayn Pardah' 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.

15. recite **بِسْمِ اللّٰهِ**
16. and other Du'ās prior to consuming food.
17. eat with three fingers.
18. eat small morsels.
19. chew the food properly.
20. recite **يَا وَاجِدُ** before eating every morsel (or I will recite **بِسْمِ اللّٰهِ** and **يَا وَاجِدُ** prior to consuming every morsel and **الْحَمْدُ لِلّٰهِ** at the end).
21. pick up and eat the grains of food if fall on the dining-mat.
22. break every morsel of the bread above the container of curry (so that every bread crumb falls into the container).
23. lick the bones and spices etc. clean thoroughly.
24. eat less than appetite.
25. wipe the plate clean at the end with the intention of acting upon Sunnah.
26. lick the fingers clean three times.
27. (after cleaning the plate, I will) pour water into it and drink¹ the water to earn the reward of freeing a slave.
28. not get up unnecessarily unless the dining-mat has been removed (as it is also a Sunnah).
29. (after eating, I will) recite Masnūn Du'ās along with Ṣalāt-'Alan-Nabī once before and after the Du'ās.
30. pick my teeth.

¹ Pour some water into the plate so that you can easily remove the particles of food that have clung to the plate.

More intentions whilst eating with others

I will

31. not begin eating before an Islamic scholar or a saint, if they are present at the dining-mat,
32. seek the blessings of the company of the Muslims,
33. please others by offering them different items such as water, squash, pieces of meat etc. from the food. (Putting food into someone's plate without his consent is contrary to manners as he may not desire that thing at that time).
34. reap the reward of giving charity by smiling at others,
35. recite the Masnūn Du'ā on seeing someone smiling,

(The following Du'ā should be recited on seeing a smiling person:

Translation: 'May Allah **عَزَّوَجَلَّ** always keep you smiling.'

أَضْحَكَ اللَّهُ سِنَّكَ

(*Ṣaḥīḥ Bukhārī, vol. 4, pp. 403, Ḥadīṣ 3294*)

36. tell and persuade others to make the intentions of eating food,
37. tell others of the Sunnaḥs of eating,
38. (if I have the opportunity, I will) make others recite the Du'ās prior to eating,
39. and subsequent to eating,
40. leave the finer items of food such as pieces of meat etc. for others, avoiding greed. (The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'Whosoever gives others the things that he needs himself is forgiven by Allah **عَزَّوَجَلَّ**.') (*Iṭḥāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 779*)
41. gift others floss/toothpick [so that they may pick their teeth],

42. gift others a rubber band to wrap it around the little finger and the ring one so that they would practise eating with three fingers,
43. Recite **يَا وَاجِدُ** aloud before consuming every morsel so that others may also recall and recite it.

Wuḍū of eating protects against destitution

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا reports the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to have stated, ‘Making Wuḍū before and after eating protects against destitution and is one of the Sunnahs of the Prophets عَلَيْهِمُ السَّلَام.’ (*Mu’jam Awsaṭ*, vol. 5, pp. 231, Ḥadīṣ 7166)

Wuḍū of eating increases goodness in home

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Anyone who wishes that Allah عَزَّوَجَلَّ increases goodness in his home, should make Wuḍū when food is served as well as when it is removed.’ (*Sunan Ibn Mājah*, vol. 4, pp. 9, Ḥadīṣ 3260)

Excellence of doing Wuḍū of eating

The mother of believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘To make Wuḍū before eating is one good deed and to make Wuḍū after eating is (equivalent to) two good deeds.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 574, Ḥadīṣ 9682)

Dear Islamic brothers! One should not be lazy in washing his hands before and after eating. By Allah عَزَّوَجَلَّ! The actual significance of one good deed will be realized on the Day of Judgement when someone would be short of just one good deed and would ask his relatives for it but no one would give him even a single good deed.

Protection from Satan

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Making Wuḍū before and after eating (i.e. washing the hands and the mouth) increases one’s sustenance and keeps Satan away.’ (*Kanz-ul-‘Ummāl*, vol. 10, pp. 106, Ḥadīṣ 40755)

Remedies for protection from illness

Dear Islamic brothers! The Wuḍū of eating is not the same as that of Ṣalāḥ. The Wuḍū for eating includes washing both the hands up to the wrists, washing the mouth and rinsing it. A renowned exegetist of the Quran, Ḥakīm-ul-Ummat Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, ‘In the Torah, there was the commandment of washing hands and mouth twice; once before and once after the eating but the Jews erased the former and preserved only the latter. The wisdom in washing hands and rinsing mouth before eating is that these parts of the body may get dirty as the daily activities and chores are done. Similarly, after the food is consumed, hands and mouth are sticky with food. Therefore, hands and mouth should be washed on both occasions. Rinsing the mouth after eating protects against pyorrhoea. Furthermore, a habitual user of Miswāk during Wuḍū remains safe from various teeth and stomach diseases. One should make it a habit to urinate immediately after eating as this protects against kidney and bladder diseases. It is a very tried and trusted remedy.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 32)

Mysterious death of truck driver

Dear Islamic brothers! Without doubt, dignity lies in Sunnaḥ. By virtue of acting upon Sunnaḥ, one attains not only great reward but also worldly benefits. Before eating, it is a Sunnaḥ to wash hands up to the wrists. One should wash and rinse the mouth as well. As different chores are carried out with hands that come into contact with many things, the hands are prone to dirt and various kinds of germs. By the blessings of acting upon the Sunnaḥ of washing hands prior to eating, our hands are cleaned from the germs etc. and thus we are protected against many diseases. Remember that one should not wipe hands dry after he has washed them for eating as the germs of the towel may come into contact with hands.

It is reported that a truck driver once ate food at a restaurant and died writhing in pain immediately afterwards. Many other people had also eaten at the same restaurant, but nothing happened to them. After the investigation, it turned out that a poisonous snake was crushed under the tyres of the truck, spreading the poison along the tyres. The truck driver had checked the tyres with bare hands and eaten food afterwards without washing his hands. As a result of eating the meal with unwashed hands with which poison had already come into contact, he died suddenly.

Allah عَزَّوَجَلَّ kī Raḥmat say Sunnat mayn sharāfat ḥay
Sarkār صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī Sunnat mayn ḥam sab kī ḥifāẓat ḥay

With the mercy of Allah عَزَّوَجَلَّ, in Sunnah lies dignity
With our commitment to it, in it there is safety

Eating in marketplace

Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘It is inappropriate to eat in the marketplace.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 184, Ḥadīṣ 3073)

Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘It is Makrūh to eat on the roadside or in the marketplace.’ (*Bahār-e-Sharī’at*, part 16, pp. 19)

Bread from marketplace

Shaykh Sayyidunā Imām Burhānuddīn Ibrāhīm Zarnūjī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘Sayyidunā Imām Muhammad Bin Faḍal عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى never ate market-food throughout the period of his Islamic education. Every Friday, his father would bring him food from his village. Once, when his father brought the food he noticed that the bread in his son’s room was from the marketplace. Annoyed, he even refused to talk to his son. His son apologetically responded that he had not brought the bread, but his friend had done so without his consent. Hearing this, his father rebuked him and said, ‘If you were pious, your friend would never dare to do this.’ (*Ta’līm-ul-Muta’allim*, pp. 67)

No blessing in food from marketplace

Dear Islamic brothers! Did you see how ascetic our saints رَحْمَةُ اللَّهِ تَعَالَى were! They brought up and educated their children so piously that they would not even let them eat food from restaurants and marketplaces. Shaykh Sayyidunā Imām Zarnūjī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘If possible, one should refrain from eating junk food and market-food as it takes one closer to filth and fraud, and distances one from the Zikr of Allah عَزَّوَجَلَّ. One of its reasons is that the poor and the destitute look desperately at the market-food but cannot afford to buy it. They are disheartened, which results in the removal of blessings from this food.’

(Ta’līm-ul-Muta’allim, pp. 88)

How is it to eat at restaurants?

Those who are in the habit of relishing restaurants’ delicious foods should learn some lesson from the foregoing parable. If eating at a marketplace is considered bad, then how inappropriate would it be to eat and drink in restaurants where music is being played and various other irreligious and sinful acts are being committed with shamelessness! Even if music is not being played at a restaurant, its atmosphere generally encourages sinful activities. It is a demeaning environment for the noble and the righteous. Therefore, one should avoid purchasing food from the marketplace unless he is in dire need of food and has no other alternative. Still, he should eat the food at a private place. However, the one who is helpless is excused. Remember that if movies or dramas are being watched or music is being played at a restaurant, one should refrain from going over there, as it is a sin to listen to music deliberately. The following narration should elaborate the point further.

It is Wājib to avoid listening to music

Shaykh Sayyidunā ‘Allāmah Shāmī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has narrated that dancing (in a wiggling manner), making fun of others, clapping, playing the sitar [a type of Indian guitar], the harp, the violin, the flute and blowing the bugle are all Makrūh Taḥrīmī, (i.e. almost Ḥarām) as these are the practices of the unbelievers. To listen to the sound of the flute and that of other such [musical] instruments is also Ḥarām. If one hears suddenly or unintentionally, he is excused. However, it is Wājib for him to make every possible effort to avoid listening to it. *(Rad-dul-Muḥtār, vol. 9, pp. 566)*

Inserting fingers into openings of ears

Dear Islamic brothers! Fortunate are those who listen to the Quran, Na’at and Sunnah-Inspiring speeches, and if the sound of songs or music ever reaches their ears, they make every possible effort not to listen to it and move away from that place inserting their fingers into the openings of their ears due to the fear of Allah عَزَّوَجَلَّ.

Sayyidunā Nāfi’ رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘(When I was young) I was going somewhere with Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا. On the way, we heard the sound of trumpet-blowing. Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ immediately put his fingers into his ears and moved to the other side of the road. Thereafter, he asked, ‘Nāfi’ رَضِيَ اللهُ تَعَالَى عَنْهُ! Can you still hear the sound [of the trumpet]?’ I replied, ‘No more.’ Then, taking his fingers out of the openings of his ears, he said, ‘Once, I was going somewhere along with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; he did exactly the same as I have done now.’ (*Sunan Abī Dāwūd, vol. 4, pp. 307, Ḥadīṣ 4924*)

Move away, if sound of music reaches ears

We have learnt from the foregoing narration that if the sound of music ever reaches our ears, we should immediately move away from where the sound is coming inserting fingers into the openings of our ears. If we remained over there sitting or standing, even though we have inserted fingers into the openings of our ears, or if we moved just slightly to a side, then we would not be able to avoid listening to the sound of music. It is Wājib to make every possible effort to avoid listening to music whether or not we insert fingers into our ears.

Woe! Nowadays, it has become extremely difficult to avoid music. Wherever one goes, whether it is vehicle or aeroplane, home or shop, restaurant or marketplace one hears the sound of songs and music. If a devotee of the Rasūl avoids this sin by inserting fingers into his ears, he is ridiculed.

*Wo daur āyā kay dīwāna-e-Nabī kay liye
Ĥar aik ḥāth mayn patthar dikhāyī daytā ḥay*

*Devotee of the Rasūl is disdained
Every hand has a stone aimed*

Dear Islamic brothers! By the blessings of the Madanī environment of Dawat-e-Islami, immeasurably astounding changes take place in one's life. Many individuals have been reported to have wished that if only they had joined the Madanī environment of Dawat-e-Islami long ago! Here is a glimpse of the blessing of Dawat-e-Islami's Madanī environment.

Blessing of giving Dars at home

An Islamic brother from Akola [a state of Maharashtra, India] has stated: 'Due to the company of those who have corrupt beliefs, my family was briskly falling into the abyss of sins and wrong beliefs. Once, while the entire family was watching TV, my 17-year-old brother, who had begun to attend Dawat-e-Islami's Ijtimā', entered the room with his back towards the television we were watching. Taking something from the wardrobe he left in the same manner as he had entered the room. Infuriated by his strange behaviour, I yelled out, 'What is wrong with you today; you are acting childishly?' Despite hearing my harsh words, he went into the other room silently without responding to me.

Explaining to me, my mother said that he had sworn not to watch television. In anger, I stopped talking to him. He started giving Dars from *Faizān-e-Sunnat* at home. Initially, I did not attend the Dars, but one day I also sat with the household to listen to what he delivers in the Dars. When I heard the Dars, I was impressed by it and began to attend it regularly. Gradually, the rust of my heart began to be removed, and I started attending the weekly Sunnah-Inspiring Ijtimā' of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I came to my senses, refrained from the company of those who have corrupt beliefs, and began to grow a beard. Further, I started listening to the audio-cassettes of Sunnah-Inspiring speeches released by Maktaba-tul-Madīnah in lieu of the misleading speeches I used to listen to fondly. There were televisions in all four rooms of our home; we threw them away with mutual consent.

*Burī suḥbataun say kinārah kashī kar
Aur achḥaun kay pās ā kay pā Madanī Māḥaul*

*Tumhāyn lutf ā jāye gā zindagī kā
Qarīb ā kay daykho zarā Madanī Māhāul*

*Abstain from bad company; seek company of the good,
Adopt the Madanī environment
You will enjoy your life, come closer and look,
the beauty of the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A means to protect Īmān

Dear Islamic brothers! *عَزَّوَجَلَّ* *اَللّٰهُمَّ* Giving Dars at home is an effective way of guarding one's Īmān and reforming one's character. Similarly, there is a Madanī activity of filling out the booklet of Madanī In'āmāt daily practicing Fikr-e-Madīnah, which is a powerful tool for the character-building of Islamic brothers and sisters. The twelfth question in the Madanī In'āmāt booklet is in regard to delivering or listening to two Dars a day, one of which should be delivered at home. All of you are requested to start giving Dars at your home.

*'Amal kā ho jazbah 'aṭā Yā Ilāhī عَزَّوَجَلَّ
Gunāhaun say mujh ko bachā Yā Ilāhī عَزَّوَجَلَّ
Sa'adat milay Dars-e-Faizān-e-Sunnat
Ki rozānah dau martabah Yā Ilāhī عَزَّوَجَلَّ*

*Grant us a passion to do good deeds, O my Allah عَزَّوَجَلَّ
Protect us from sins and bad deeds, O my Allah عَزَّوَجَلَّ
May we be fortunate to give Dars of Faizān-e-Sunnat
Twice a day O my Allah عَزَّوَجَلَّ*

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Light in grave

Listen to the excellence of delivering Dars and Sunnah-Inspiring speeches. ‘Allāmah Jalāluddīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated in ‘*Sharḥ-uṣ-Ṣudūr*’ that Allah عَزَّوَجَلَّ sent a revelation to Sayyidunā Mūsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, ‘Learn righteous things and teach them to others; I [Allah عَزَّوَجَلَّ] will brighten the graves of those who learn and teach good so that they would not have any fear.’ (*Hilyat-ul-Auliya, vol. 6, pp. 5, Ḥadīṣ 7622*)

Graves will be radiant

The foregoing narration highlights the reward of learning and teaching righteous things. Those who deliver as well as those who listen to Sunnah-Inspiring speeches and Dars will surely be blissful and successful and their graves will be radiant from the inside, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Furthermore, they will not have any fear, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Likewise, those who spread righteousness making individual effort, travel with Madanī Qāfilāh, inspire others to practice Fikr-e-Madīnah by filling their Madanī In’āmāt booklet, persuade others to attend Sunnah-Inspiring Ijtimā’, and those who listen to righteous things by attending Dars, Sunnah-Inspiring speeches etc., the graves of all these people will also be radiant for the sake of the Nūr of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

*Qabr mayn lehrā-ayn gey tā-ḥashr chasmay Nūr kay
Jalwah farmā hogī jab ṭal’at Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī*

*In the grave until Qiyāmah, rays of light will flow clear
When the blessed face of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will appear*

(*Ḥadāiq-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reforming one’s family is necessary

Dear Islamic brothers! It is imperative that we reform ourselves and our family. Allah عَزَّوَجَلَّ says in the Quran in Sūrah At-Taḥrīm, part 28, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O those who believe! Save yourselves and your families from the fire whose fuel is men and stones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah At-Taḥrīm, verse 6)

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, One of the ways of carrying out the above-mentioned commandment is to give Dars to the household. In addition, it would also be beneficial to read and make others read the various booklets published by Maktaba-tul-Madīnah. Similarly, listening to the audio-cassettes of speeches and Madanī Muḥākaraḥ [question and answer sessions] and watching VCDs and Madanī channel will also prove to be very effective in reforming oneself as well as one's family. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Many incidents have been reported about the reform of people by virtue of Sunnah-Inspiring speeches and booklets. Here is one such account.

Blessing of reading Maktaba-tul-Madīnah's booklet

An Islamic brother from Bahawalpur (Punjab) has reported: 'Due to the company of wicked friends at school, I had become addicted to movies. I would even travel to other cities like Lahore, Karachi and Okara just for watching movies. As a result of watching pornographic movies I would follow unveiled college girls. I would shave my beard every day. Even worse, I had the obsession to work in theatres, circuses and the circle of death¹. My family was extremely worried and concerned.

One day, my father spoke to a responsible Islamic brother of Dawat-e-Islami in our area and made me travel with a Madanī Qāfilaḥ in the company of the devotees of the Rasūl. On the last day, the Amīr of the Qāfilaḥ gave me a booklet entitled 'Black Scorpions' (published by Maktaba-tul-Madīnah). When I read the booklet, I trembled with fear. I immediately repented and made a firm intention to grow a fist-length beard on my face. Having returned, I attended the weekly Sunnah-Inspiring Ijtimā' and purchased the audio-cassette entitled 'Dhal jāye gī yeh Jawānī' [You will not Stay Young] from Maktaba-tul-Madīnah. When I came home and heard the speech, it changed my whole life.

¹ Circle of death is a deep well like structure in which a motorbike is ridden on the inside edge. It is extremely dangerous for the rider. [Translator's Note]

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I started offering Ṣalāh regularly and taking part in the Madanī activities of Dawat-e-Islami. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I am now making efforts as a responsible for Madanī Qāfilāh in my city.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessing in eating with others

The second caliph, Amīr-ul-Mūminīn Sayyidunā ‘Umar Fārūq A’ẓam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that Beloved Rasūl of Allah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Eat together. Do not eat separately, as blessing is with the group.’ (*Sunan Ibn Mājah, vol. 4, pp. 21, Ḥadīṣ 3287*)

A way of being satiated

Sayyidunā Waḥshī Bin Ḥarb عَلَيْهِ الرَّحْمَةُ الرَّبِّ has narrated via his grandfather that the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ once said to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! We eat, yet we are not satiated.’ The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, ‘You must be eating individually?’ They replied, ‘Yes.’ The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Eat sitting together and recite بِسْمِ اللَّهِ there will be blessing in your food.’ (*Sunan Abī Dāwūd, vol. 3, pp. 486, Ḥadīṣ 3764*)

Excellence of eating together

There are glad tidings for those who eat sitting together at a dining-mat. Sayyidunā Anas Bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated: ‘When Allah عَزَّوَجَلَّ sees a Muslim eat at a dining-mat sitting along with his wife and children, He عَزَّوَجَلَّ is pleased by this action the most because when they sit together to eat, Allah عَزَّوَجَلَّ sees them with mercy and forgives them before they separate.’ (*Tanbīh-ul-Ghāfilīn, pp. 343*)

Cure for stomach in eating together

A professor of pathology has discovered that when some people eat sitting together, their bacteria are mixed in the food. These bacteria destroy other pathogenic bacteria that can cause diseases. At times, healthy bacteria are mixed which help cure stomach diseases.

Food for one is sufficient for two

Sayyidunā Jābir رضي الله تعالى عنه has narrated the Holy Prophet صلى الله تعالى عليه وآله وسلم to have stated, ‘The food of one is sufficient for two. The food of two is sufficient for four and that of four is sufficient for eight.’ (*Ṣaḥīḥ Muslim, pp. 1140, Ḥadīṣ 2059*) The Holy Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘The food of two is sufficient for three and that of three is sufficient for four.’ (*Ṣaḥīḥ Bukhārī, vol. 6, pp. 346, Ḥadīṣ 5392*)

Lesson of contentment

Commenting on the foregoing Ḥadīṣ, a renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān عليه رحمة العتقان has stated, ‘If there are more people and less food, all of them should eat a little less than their appetite. In other words, three should be content with the food of two, and four should be content with the food of three. Although they may not be full, they will not have weakness, and will be able to perform worship properly. This Ḥadīṣ contains a noteworthy lesson of having contentment and being considerate towards others.’ (*Mirāt-ul-Manājīḥ, vol. 6, pp. 16*)

Reduction in stipend

Once, the first caliph of the Prophet Sayyidunā Ṣiddīq Akbar’s respectable wife رضي الله تعالى عنها expressed the desire of eating halvah [i.e. a type of sweet dish]. He said that they did not have enough money to buy halvah. She suggested that she would save a little money from their daily expenditures so that they would buy halvah. He gave his consent to this, therefore, she started saving money. After a few days, she gave the money to him for buying halvah. Instead of buying halvah, he deposited that money in the Bayt-ul-Māl [i.e. the state treasury] and said to the treasurer, ‘This money is in excess of our needs’. He then got his monthly stipend reduced in proportion to that deposited money. (*Al-Kāmil fī-t-Tārīkh, vol. 2, pp. 271*)

Dear Islamic brothers! By reading or listening to the above parable we should also learn some lesson of piety and contentment rather than just expressing accolades and praises. Particularly, government officers, the Imāms of Masājid, the teachers of religious schools, the Muslims who are associated with various religious departments and those in authority should all learn a lesson of contentment and self-respect, avoiding greed and thus making

their Hereafter better. If only we would be content with earning little income and long for the accumulation of the immortal treasure of good deeds, instead of arguing for increase in our salary, just on the provocation of our Nafs, comparing it with others' salaries saying such sentences as: 'my salary is less and his is so high.' Listen to one more parable about Sayyidunā Abū Bakr Ṣiddīq's رَضِيَ اللهُ تَعَالَى عَنْهُ piety and his disinterest in worldly wealth.

Caution regarding endowed things

Sayyidunā Imām Ḥasan Mujtabā رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that, at the time of his demise, Khalīfa-tur-Rasūl Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ called his daughter, Sayyidatunā 'Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا and said, 'Listen! The she-camel whose milk we drink, the bowl in which we eat, and the shawl I wear, have all been taken from the Bayt-ul-Māl [i.e. the state treasury]. We can only use these things as long as I hold the office of the caliphate [of the Muslims]. When I pass away, give all of these things to Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ.'

When Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ passed away, as per his will, all of these things were sent to Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ. [When Sayyidunā 'Umar Fārūq A'ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ came to know about it,] he رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'May Allah عَزَّوَجَلَّ shower mercy upon Abū Bakr (رَضِيَ اللهُ تَعَالَى عَنْهُ); he has set a tough example for his successors.'

(Tārīkh-ul-Khulafā, pp. 60)

Forgiveness for eater

One should recite بِسْمِ اللّٰهِ while initiating any righteous act as it is a Sunnah to do so. Similarly, it is also a Sunnah to recite بِسْمِ اللّٰهِ prior to eating and drinking something as this brings about many blessings. Hence Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A person is served with food and is forgiven before the food is removed. This is because he recites بِسْمِ اللّٰهِ when served with food and الْحَمْدُ لِلّٰهِ when the food is removed.' *(Al-Jāmi'-uṣ-Ṣaghīr, pp. 122, Hadīṣ 1974)*

It is not Sunnah to eat at dining table

Sayyidunā Anas رضي الله تعالى عنه has narrated a Ḥadīṣ mentioned in *Ṣaḥīḥ Bukhārī* that the Noble Prophet صلى الله تعالى عليه وآله وسلم would not eat at a dining-table; nor in small bowls. [Furthermore,] thin bread was not prepared for him. When Sayyidunā Qatādaḥ رضي الله تعالى عنه was asked as to what the Holy Prophet صلى الله تعالى عليه وآله وسلم and his companions رضي الله تعالى عنهم would eat food at; he رضي الله تعالى عنه replied that they would eat at a dining-mat. (*Ṣaḥīḥ Bukhārī*, vol. 3, pp. 532, Ḥadīṣ 5415)

Muftī Muhammad Amjad ‘Alī A’zamī عليه رَحْمَةُ الْقَوِي states

Dear Islamic brothers! Although it is not a sin to eat at a dining table, it is not a Sunnah to do so. Ṣadr-ush-Sharī’ah, Badr-uṭ-Ṭariqaḥ ‘Allāmaḥ Maulānā Muftī Amjad ‘Alī A’zamī عليه رَحْمَةُ الْقَوِي has stated in the 16th part of *Baḥār-e-Sharī’at*, ‘Meal is served to the rich at tables so that they would not have to bow while eating. This was a custom of the arrogant. Even today, some people follow the practice of the arrogant by eating at a table. Similarly, eating in small bowls is also a custom of the rich as different foods are served to them in small bowls or plates.’ (*Baḥār-e-Sharī’at*, part 16, pp. 12)

Which type of dining-mat is Sunnah?

A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Shaykh Muftī Aḥmad Yār Khān عليه رَحْمَةُ الْمَلَأَن has stated, ‘It is a Sunnah to bow a little in front of the food. The dining mat used by the Holy Prophet صلى الله تعالى عليه وآله وسلم was made of either cloth or leather or palm tree leaves. The dining-mat used to be spread on the floor and the Holy Prophet صلى الله تعالى عليه وآله وسلم would also sit on the floor for eating.’ (*Mirāt-ul-Manājīḥ*, vol. 6, pp. 13)

Dear Islamic brothers! Though it is not a sin to eat at a table, the Sunnah is to eat at a dining-mat laid on the floor. [Remember] dignity lies in following Sunnah. Unfortunately, these days, most of the Muslims seem to have drifted away from this Sunnah. The trend of eating at tables has grown even in religious families. Likewise, in weddings, people are seen eating food standing around the table even without using chairs! Alas, when will Sunnah be revived!

Sunnatayn ‘ām karayn Dīn kā ḥam kām karayn

Nayk ban jāyayn Musalmān Madīnay wālay

May we serve Islam and propagate Sunnah, O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

May we attain righteousness, O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ẓikr of Allah عَزَّوَجَلَّ on every morsel

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Allah عَزَّوَجَلَّ is pleased with His servant who glorifies Allah عَزَّوَجَلَّ after consuming a morsel of food and drinking water.’ (*Ṣaḥīḥ Muslim, pp. 1463, Ḥadīṣ 2734*)

Way of doing Ẓikr on every morsel

سُبْحَانَ اللهِ عَزَّوَجَلَّ! How easy way of attaining the pleasure of Allah عَزَّوَجَلَّ it is! By Allah عَزَّوَجَلَّ, no privilege is greater than the attainment of His pleasure. The one with whom Allah عَزَّوَجَلَّ is pleased, will be blessed with beholding Him and entering Paradise. Try to make it your habit to make the Ẓikr of Allah عَزَّوَجَلَّ before eating every morsel and drinking every sip and to recite الْحَمْدُ لِلَّهِ after eating the morsel and drinking the sip so that the mealtime is not spent in heedlessness.

If possible, make a habit to recite بِسْمِ اللّٰهِ and يَا وَاجِدُ, الْحَمْدُ لِلَّهِ between every two morsels. In this way, every morsel will begin with بِسْمِ اللّٰهِ and يَا وَاجِدُ and will end with the glorification of Allah عَزَّوَجَلَّ. [By doing this] اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ one will gain a great deal of reward. It is stated in Maktaba-tul-Madīnah’s published pocket-sized booklet entitled ‘40 Spiritual Cures¹’ that whoever recites يَا وَاجِدُ prior to eating every morsel, that food will become Nūr in his stomach, curing diseases اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Kar ulfat mayn apnī fanā Yā Ilāhī عَزَّوَجَلَّ

‘Aṭā karday Apnī Rizā Yā Ilāhī عَزَّوَجَلَّ

Grant us utter devotion in Your love O Allah عَزَّوَجَلَّ

Grant us Your pleasure, O Allah عَزَّوَجَلَّ

¹ Get this booklet from Maktaba-tul-Madīnah.

Dear Islamic brothers! Make a habit of travelling with Madanī Qāfilāhs of Dawat-e-Islami with Rasūl's devotees. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, You will gain practical learning of Sunnah pertaining to eating food. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Such a meal would be served some day which will delight you. So let me tell you, in my own way, a Madanī incident of Islamic brothers:

Hospitality of Madanī Qāfilāh by Dātā Ganj Bakhsh **رَحْمَةُ اللَّهِ عَلَيْهِ**

An Islamic brother has narrated, 'Our Madanī Qāfilāh was staying for three days in the Masjid adjacent to the shrine of Dātā Sahib **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** in the city of Markaz-ul-Auliya, Lahore. According to the schedule, we were busy learning Sunnah when a person arrived and met us very warmly. The person then said, '**الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! My fortune awoke last night. I had a dream in which I saw Dātā Ganj Bakhsh 'Alī Hājwayrī **رَحْمَةُ اللَّهِ الْقَوِيُّ عَلَيْهِ** who said to me, 'A Madanī Qāfilāh of Dawat-e-Islami is staying in my Masjid for three days, prepare food for them.' Therefore, I have prepared and brought food for the participants of the Madanī Qāfilāh. Please accept it.'

Kyā gharaz dar dar p̄hirūn mayn bh̄tk laynay kay liye

*Ĥay salāmat āstānā āp kā Dātā piyā **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ***

J̄hāuliyān bh̄ar bh̄ar kay lay j̄tay ĥayn mangtay rāt din

*Ĥo mayrī ummīd kā gulshan ĥarā Dātā piyā **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ***

Why should I restlessly run around?

*When I have your court sound, O Ganj Bakhsh **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ***

People fill their baskets aplenty, day and night

*May my desires also be fulfilled, O Ganj Bakhsh **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ***

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Saint **رَحْمَةُ اللَّهِ عَلَيْهِ** helped from within tomb

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! The saints help their visitors from within their blessed tombs. Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī **رَحْمَةُ اللَّهِ الْوَالِي عَلَيْهِ** has narrated that a Shāfi'ī shrine-caretaker from Makkah Mukarramah stated that there was a poor Egyptian person who had lately become the father of a baby. The destitute contacted a social worker who took

the newborn's father to several people for financial assistance, but no one helped. At last, they went to a shrine where the social worker beseeched, 'Yā Sayyidī! May Allah ﷺ bless you! In your apparent life, you would give a lot. Today we asked several people for the newborn, yet no one gave anything.' Thereafter, the social worker gave the newborn's father half a dinar¹ as debt and said, 'Whenever you are able to repay this debt, you may repay it.' After that, both of them went their separate ways.

That night the social worker saw the same saint in his dream. The saint said, 'I heard what you said to me but was not allowed to reply at that time. Go to my family and ask them to dig underneath the stove. They would find there 500 dinar in a bag. Give this entire amount to the newborn's father.'

Hence, the social worker went to the saint's family and told them the whole situation. The family dug underneath the stove where they found 500 dinar which they offered to the social worker. That social worker responded, 'What is the credibility of my dream? All this belongs to you.' They responded, 'When our pious predecessor is showing generosity even after leaving this world, why should we not do!' They then insistently handed over the entire amount to the social worker, who gave it to the newborn's father and told him of the entire incident. Taking just one dinar out of 500 ones (half for paying his debt and half for his expenditures) the poor man said, 'This is sufficient for me.' He then gave the rest of the money to the social worker and asked him to distribute it among the poor and the destitute. The narrator of this amazing parable remarked that he was unable to decide as to which one of them was more generous. (*Ihyā-ul-'Ulūm, vol. 3, pp. 309*)

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

*Khālī kabhī phayrā hī nahīm apnay gadā ko
Ay sāilon māngo to zarā hāth̄ bārhā kar
Khud apnay bhikārī kī bhārā kartay hayn jhāulī
Khud keh̄tay hayn Yā Rab ﷺ mayray mangtā kā bhālā kar*

¹ Currency used at that time. [Translator's Note]

*The saint has never returned the servant empty handed
O servant just ask with your hand stretched
They fill the baskets of the beseecher
and say 'Yā Allah عَزَّوَجَلَّ grant good to the seeker'*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Saints رَحْمَتُهُمُ اللَّهُ تَعَالَى benefit others even after demise

Dear Islamic brothers! The foregoing parable clearly highlights the belief of the Muslims of past to seek help from saints in hour of need. They were well-aware of the fact that it is Allah عَزَّوَجَلَّ who has empowered the saints to help and assist people. By the grace of Allah عَزَّوَجَلَّ, the saints رَحْمَتُهُمُ اللَّهُ تَعَالَى are alive in their graves; they listen, guide and help the visitors and are aware of the affairs of their families. This is why the saint of the foregoing shrine guided the social worker in his dream and helped the father of the newborn child.

‘Allāmah Ibn ‘Ābidīn Shāmī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘The saints are at different ranks (levels) in the court of Allah عَزَّوَجَلَّ and are able to help the visitors according to their gnosis and insight.’ (Rad-dul-Muhtār, vol. 1, pp. 604)

Ĥam ko sārāy Auliya رَحْمَتُهُمُ اللَّهُ تَعَالَى say piyār ḥay

Apnā bayṛā pār ḥay اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

We love all saints of Allah indeed

اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ We will succeed

Which food causes illness?

Sayyidunā ‘Uqbaḥ Bin ‘Āmir رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The food on which Allah’s name is not mentioned causes illness and contains no blessings. The atonement (for not mentioning Allah’s name) is to recite بِسْمِ اللَّهِ and then eat something if the dining-mat has not yet been removed. If the dining-mat has been removed, then recite بِسْمِ اللَّهِ and lick the fingers clean.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 394, Ḥadīṣ 6327)

Food becomes Ḥalāl for Satan

Sayyidunā Ḥuẓayfah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The food on which بِسْمِ اللّٰهِ is not recited becomes Ḥalāl for Satan.’ (*Ṣaḥīḥ Muslim*, pp. 1116, *Ḥadīṣ 2017*) (In other words, Satan also joins in consuming such food).

Save food from Satan

The food before eating which بِسْمِ اللّٰهِ is not recited has no blessings. Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘We were once present in the blessed company of the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when food was served. At the beginning of the meal there was so much blessing that we had never seen such blessing before, but near the end, we observed no blessings. We asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, what is the reason behind this?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘All of us had recited بِسْمِ اللّٰهِ prior to eating, but then a person who had not recited بِسْمِ اللّٰهِ sat down to eat, and Satan also ate with him.’ (*Sharḥ-us-Sunnah*, vol. 6, pp. 62, *Ḥadīṣ 2818*)

Protection from Satan

Sayyidunā Salmān Fārsī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever wishes that Satan neither eats with him, nor takes siesta with him and nor spends night with him, should say Salām while entering his home and recite بِسْمِ اللّٰهِ prior to eating.’ (*Mu’jam Kabīr*, vol. 6, pp. 240, *Ḥadīṣ 6102*)

Solution to family discords

A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْتَن has stated, ‘When entering home, one should recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and place the right foot first into home. One should then say Salām to the household. If no one is present in home, one should say اَلْسَّلَامُ عَلَیْكَ اَیُّهَا النَّبِیُّ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُهُ.

Some saints have been seen reciting بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and Sūrah Al-Ikhlāṣ as they entered their homes at the beginning of the day. This brings about harmony in the household preventing quarrel and increases blessing in sustenance.’ (*Mirāt-ul-Manājih*, vol. 6, pp. 9)

What to do if one forgets to recite بِسْمِ اللّٰهِ?

The mother of believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person eats, he should mention the name of Allah عَزَّوَجَلَّ, i.e. recite بِسْمِ اللّٰهِ. If he forgets to recite بِسْمِ اللّٰهِ in the beginning, he should recite بِسْمِ اللّٰهِ أَوْلَهُ وَأَخِرَهُ.’ (*Sunan Abī Dāwūd*, vol. 3, pp. 487, Ḥadīṣ 3767)

Satan threw up!

Sayyidunā Umayyah Bin Makhshī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘A person was eating food without reciting بِسْمِ اللّٰهِ. When he was about to eat the last morsel, he recalled and recited بِسْمِ اللّٰهِ أَوْلَهُ وَأَخِرَهُ. (Seeing this) The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said with a smile, ‘Satan was also eating with this person. When he mentioned the name of Allah عَزَّوَجَلَّ, Satan spewed up what was in his stomach.’ (*Sunan Abī Dāwūd*, vol. 3, pp. 356, Ḥadīṣ 3768)

Nothing is hidden from Blessed Eyes of Mustafa ﷺ

Dear Islamic brothers! One should recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ whenever one eats food. If someone eats without reciting بِسْمِ اللّٰهِ, a Satan named ‘Qarīn’ joins him in the meal. It is evident from the Ḥadīṣ narrated by Sayyidunā Umayyah Bin Makhshī رَضِيَ اللهُ تَعَالَى عَنْهُ that the blessed eyes of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw everything, which is why he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled upon seeing Satan’s dismay.

A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلٰئِكَةِ has stated, ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is able enough to see even the hidden creatures. The Ḥadīṣ is very explicit in its meaning and does not require any elaboration or interpretation. As we do not eat the food in which a fly has fallen (and is still present

in it), similarly, Satan cannot digest the food before eating which the name of Allah عَزَّوَجَلَّ is mentioned. Though the food thrown up by Satan is of no use to us, Satan falls sick and has to remain hungry, and the lost blessing of our food is restored. Thus, there is one advantage for us and two disadvantages for Satan.

It is also possible that Satan may not even eat with us in the future for fear that perhaps we would recite بِسْمِ اللّٰهِ and he would have to again vomit the food he has eaten. The person mentioned in the Ḥadīṣ was probably eating alone. Had he been eating in the company of the Noble Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he would not have forgotten to recite بِسْمِ اللّٰهِ because the people present there used to recite بِسْمِ اللّٰهِ aloud and would instruct others to do the same.’ (*Mirāt-ul-Manājih, vol. 6, pp. 30*)

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There’s plenty of opportunity to learn and recite Du’ā in the Madanī environment of Dawat-e-Islami, especially in its Madanī Qāfilāḥ. Words cannot simply express the blessings of Dawat-e-Islami! Here is an amazing account.

Bedridden mother recovers

An Islamic brother from Bāb-ul-Madīnaḥ, Karachi has stated: My mother was so seriously ill that she was even unable to rise from bed. Even the doctors had disappointed us declaring that she would no longer recover. I had heard that the prayers of those travelling with the devotees of Rasūl in the Madanī Qāfilāḥ of Dawat-e-Islami are answered and illnesses are cured. Therefore, plucking up the courage, I decided to travel with Madanī Qāfilāḥ. I made my way to the Madanī Training Centre in the global Madanī Markaz Faizān-e-Madīnaḥ where I expressed my intention to travel in a Madanī Qāfilāḥ for 3 days. The Islamic brothers met me very warmly and made arrangements instantly.

In the company of the devotees of the Rasūl our Madanī Qāfilāḥ reached a village near Ṣaḥrā-e-Madīnaḥ of Bāb-ul-Islam Sindh, Pakistan. During the Qāfilāḥ, I informed the Islamic brothers of my ailing mother and her critical condition. They comforted me and made Du’ā for her recovery. Making individual effort, the Amīr of the Qāfilāḥ persuaded me to travel with another Madanī Qāfilāḥ for 30 days. I made my intention for that. During those 3 days, I prayed a lot for my mother, weeping and beseeching for her recovery.

On the third day, I had a dream in which I saw a saint who had a shining face. The saint comforted me saying, ‘Do not worry about your mother, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* she will get better.’ After I spent 3 days with the Madanī Qāfilaḥ, I returned home. As I knocked, the door opened; I was astonished to see that the mother of mine who was unable even to rise from bed had opened the door herself. I kissed her feet out of joy and told her of the dream. I then left with the devotees of the Rasūl in the Madanī Qāfilaḥ for 30 days after seeking permission from her.

Mā jo bīmār ḥo qarz kā bār ḥo ranj-o-gham mat karayn Qāfilay mayn chalo
Rab عَزَّوَجَلَّ kay dar per jhukayn iltijā-ayn karayn bāb-e-rahmat khulayn Qāfilay mayn chalo
Dil kī kālak dhulay marz-e-‘iṣyān ṭalay āo sab chal paṛayn Qāfilay mayn chalo

*For recovery of ill mother, for payment of debt from other, for relief from grief and dither,
 travel with the Qāfilaḥ
 Bow down before Allah عَزَّوَجَلَّ, entreat and beseech to be blessed with His grace,
 travel with the Qāfilaḥ
 May the filth of heart wash away, and decadent ways go away
 travel with the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see? By the blessings of making Du’ā during the Madanī Qāfilaḥ, the bed-ridden mother of an Islamic brother recovered from her chronic disease. Words cannot fully express the blessings of Du’ās. Sayyidunā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has reported the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to have stated:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّينِ، وَنُورُ السَّمَوَاتِ وَالْأَرْضِ

‘Du’ā is a weapon of a Muslim, a pillar of faith and a light from the heavens and the earth.’

(Musnad Abī Ya’lā, vol. 1, pp. 215, Ḥadīṣ 435)

Now let us briefly look at the Madanī pearls pertaining to Du’ās.

17 Madanī pearls of making Du'ā

(Almost all of these Madanī pearls are extracted from the book titled, 'Aḥsan-ul-Wi'ā-lī-Ādāb-id-Du'ā ma' Sharḥ Żayl-ul-Mudda'ā-lī-Aḥsan-ul-Wi'ā' published by Maktaba-tul-Madīnah)

1. It is Wājib to make Du'ā at least 20 times a day. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Those who offer Ṣalāḥ regularly perform this Wājib by reciting Sūrah Al-Fātiḥah as the following two verses of Sūrah Al-Fātiḥah are Du'ās.

- a. All glorification is to Allah **عَزَّوَجَلَّ**, the Creator of the worlds.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِينَ

- b. Make us walk on the straight path.

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

(Aḥsan-ul-Wi'ā, pp. 123-124)

2. Do not exceed the limit whilst making Du'ā. For example, do not ask for the status of the Noble Prophets **عَلَيْهِمُ السَّلَام** or for the ability to climb the skies [Heavens]. It is also forbidden to ask for every good and every excellence of the world and the Hereafter as 'all excellences' also include the ranks of the Noble Prophets **عَلَيْهِمُ السَّلَام** which are unattainable. (Aḥsan-ul-Wi'ā, pp. 80-81)
3. Whilst making Du'ā, do not ask for the thing that is impossible or almost impossible. For instance, making Du'ā to remain always healthy or protected from every trouble amounts to asking for the thing nearly impossible. Similarly, a tall person should not make Du'ā to become shorter, nor should a person with small eyes ask for the big ones as these matters have been (divinely) predetermined. (Aḥsan-ul-Wi'ā, pp. 81)
4. Do not make Du'ā for a sin as such a Du'ā is itself a sin. For example, making Du'ā to get others' wealth unlawfully is not permissible. (Aḥsan-ul-Wi'ā, pp. 82)
5. Do not make Du'ā to break ties. [In other words, do not make such Du'ā as so-and-so relatives end up in quarrel with each other]. (Aḥsan-ul-Wi'ā, pp. 82)

6. Do not ask Allah عَزَّوَجَلَّ for just inferior things as Allah عَزَّوَجَلَّ is omnipotent. Keep all your attention directed towards Allah عَزَّوَجَلَّ and ask Him for everything. (*Aḥsan-ul-Wi'ā*, pp. 84)
7. One should not make Du'ā for his death due to troubles and tribulations. Remember that it is impermissible to desire death to avoid worldly loss but permissible to avoid religious loss. (*Aḥsan-ul-Wi'ā*, pp. 85-87)
8. Without a Shar'ī (lawful) need, do not make Du'ā for the death and ruin of any one. However, if it is sure or likely that a certain unbeliever who is a danger to Islam will never embrace Islam or an oppressor will neither repent nor give up his oppression and his death and ruin would bring about ease and peace for people, it is permissible to curse such a person. (*Aḥsan-ul-Wi'ā*, pp. 86-89)
9. It is not permissible to make such a curse that so-and-so Muslim become an unbeliever as, according to some scholars, making such a curse is itself Kufr [unbelief]. However, the actual verdict is that if the curse is made considering Kufr good or Islam bad, it is undoubtedly Kufr, otherwise it is a grave sin as wishing a Muslim harm is a major sin, and wishing the loss of a Muslim's faith is the worst of all harms. (*Aḥsan-ul-Wi'ā*, pp. 90)
10. Neither curse a Muslim nor call him a 'cursed one' or a 'rejected one.' Further, do not curse any such non-Muslim by name whose death on Kufr is not certain. Similarly, it is also prohibited to curse mosquitoes, wind, animals and non-living things such as stones, iron etc. However, some animals like the scorpion etc. have been cursed in Ḥadīṣ. (*Aḥsan-ul-Wi'ā*, pp. 90)
11. Do not make such a curse against a Muslim as, 'May the wrath of Allah عَزَّوَجَلَّ be upon you! May you enter Hell!' as it has been prohibited in Ḥadīṣ. (*Aḥsan-ul-Wi'ā*, pp. 100)
12. Making Du'ā for the forgiveness of an unbeliever who has died in the state of Kufr is Ḥarām and Kufr. (*Aḥsan-ul-Wi'ā*, pp. 101)
13. It is not permissible to ask Allah عَزَّوَجَلَّ to forgive all sins of all Muslims as it is contrary to various Aḥādīṣ which declare that certain Muslims will enter Hell. (*Aḥsan-ul-Wi'ā*, pp. 106) However, it is permissible to ask that the entire Ummaḥ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ be forgiven or that all Muslims be forgiven. (*Aḥsan-ul-Wi'ā*, pp. 102)

14. One should not curse oneself, one's family, children, relatives, friends and wealth. If the Du'ā is accepted, he will have to regret. (*Aḥsan-ul-Wi'ā*, pp. 107)
15. One should not make Du'ā for that which he already has. For example, a male should not pray, 'Yā Allah عَزَّوَجَلَّ, make me a male' as it is nothing but mockery. However, it is permissible to make the Du'ā that leads to such benefits as the fulfilment of the commandment of Shari'ah, or that shows humility and servitude, or that inculcates devotion to Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, or that inspires inclination to Islam or Muslims, or that instils hatred towards unbelief or unbelievers, even if the attainment of what is being asked for, is certain. For example, recitation of Ṣalāt-'Alan-Nabī, making Du'ā of Wasīlah (for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) Du'ā for sticking to the righteous path, or for wrath on the enemies of Allah and His Prophet. (*Aḥsan-ul-Wi'ā*, pp. 108 & 109)
16. Avoid narrow-mindedness while making Du'ā. For example, do not make Du'ā in such manners: 'Yā Allah عَزَّوَجَلَّ, have mercy only on me' or 'Yā Allah عَزَّوَجَلَّ, have mercy only on me and so-and-so friend of mine.' (*Aḥsan-ul-Wi'ā*, pp. 109) It is better to include all Muslims in Du'ā. One of its benefits is that even if the seeker of Du'ā is not worthy of the thing he is asking for, he will attain it because of those pious Muslims who were also included in the Du'ā.
17. Ḥujjat-ul-Islam, Shaykh Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَإِي has stated, 'One should make Du'ā with absolute belief and certainty that it would be accepted.' (*Iḥyā-ul-'Ulūm*, vol. 4, pp. 770)

A Sunnah of sitting

One of the Sunnahs of sitting while eating is to keep the right knee erect, fold the left leg and sit on it. Another Sunnah of sitting is stated in a Ḥadīṣ. Therefore, Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'I once saw the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ eat dry dates. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was sitting on the floor in such a manner that both of his blessed knees were in upright position.' (*Ṣaḥīḥ Muslim*, pp. 1130, Ḥadīṣ 2044)

Benefits of keeping knees upright whilst eating

Dear Islamic brothers! Sitting on the floor with both knees upright and the behind [i.e. buttocks] touching the floor prevents over-eating, giving protection from many illnesses. Sitting with the right knee erect and the left leg folded prevents spleen problems. This also makes the thigh muscles stronger, whereas sitting cross-legged increases obesity and causes the belly to bulge. Sitting cross-legged also increases the risk of colitis. Once a person said, ‘I once saw an Englishman who was eating something sitting on the floor with both his knees upright and the behind touching the ground. I curiously asked him as to why he was sitting in that position. Indicating his bulged belly, he replied, ‘To flatten it.’

Eating and veil within veil

While eating according to Sunnah, Islamic brothers and sisters should cover the area from the knees to the toes properly with a shawl. If the kurta [shirt] is long enough, then one can use it to cover this area. Not observing veil within veil, sometimes, makes it extremely difficult for other sitting people with you to guard their gaze. Even when alone, one should observe veil within veil as one should adopt modesty for Allah عَزَّوَجَلَّ the most. If you have the intention of adopting modesty for Allah عَزَّوَجَلَّ you will earn great reward, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

While sitting with others, by observing veil within veil, one can make the intention of assisting them in guarding their gaze. One should strive to make righteous intentions. The more good intentions one makes, the more reward he will attain. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Intention of a Muslim is better than his deeds.’

(Mu'jam Kabīr, vol. 6, pp. 185, Ḥadīṣ 5942)

To eat at table

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘If someone eats food with his shoes on just for the reason that he is sitting on bare floor, he will be missing a preferred Sunnah. It was better for him to take off his shoes. On the other hand, it is a practice of the non-Muslims to serve food on a table and eat while sitting on a chair with shoes on.

Therefore, one should refrain from this action as the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ that is ‘Whoever imitates a community, is from amongst them.’ (Sunan Abī Dāwūd, vol. 4, pp. 62, Hadīth 4031)

Causes of broken marriage

Dear Islamic brothers! Tragically, it has now become a part of our life to imitate the non-Muslims in many ways. Marriage is indeed a very graceful Sunnah but many Sunnahs and even Farāid are brutally cast aside during a marriage ceremony these days. Marriage ceremonies now contain indecent activities such as playing music and movies, dancing and drum-beating. مَعَآذَ اللّٰهِ عَزَّوَجَلَّ, Is there any Hārām act that is not committed in weddings today! Even before the wedding, the fiancé makes his fiancée wear a ring with his own hand. They go for outings and excursions together. Many other sinful acts are committed openly. Men are called to make videos of women. The food is served on tables. Some people don’t even use chairs; they just stand around the table, buffet style, take what they want from it and then eat walking around. All this is contrary to Sunnah.

Just ponder! Does marriage really bring joy and happiness today? More often than not, couples complain of their discords and troubled relationships at home. Perhaps this is the worldly punishment of committing non-Islamic acts on the occasion of marriage. How severe will be the punishment of the Hereafter, if Allah عَزَّوَجَلَّ is displeased? May Allah عَزَّوَجَلَّ protect us from adopting non-Islamic fashions and customs and make us an embodiment of Sunnah.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Join the company of the Madanī environment of Dawat-e-Islami. إِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ, You will reap many blessings. A preacher of Dawat-e-Islami has narrated the event that inspired him to join Dawat-e-Islami.

How I joined Dawat-e-Islami!

An Islamic brother from Mandangarh, Ratnagiri district in the state of Maharashtra [India] has stated, ‘In 2002, I joined a local gang of thugs due to bad company. I would abuse and even beat people. I would deliberately quarrel and scuffle with others. If there was any new fashion, I was the first to adopt it. I would change my clothes several times a day and jeans were the only pants I would wear. I used to hang around with loafers. Going home very late at night and sleeping during the day, was a daily routine of mine. My father had already passed away; whenever my mother tried to advise me, I would answer her back.

Luckily, I once met a bearded and turbaned Islamic brother of Dawat-e-Islami who gifted me a booklet titled ‘*King of Jinns*’ published by Maktaba-tul-Madīnah. I read the booklet and was very impressed by it.

In the month of Ramadan, I had the opportunity to attend a Masjid where I happened to see a calm and collected young man dressed in white clothes with a green turban on his head. I learnt that he was a Mu’takif¹ in the Masjid. When he started Dars from the book ‘*Faizān-e-Sunnat*’, I also sat down to listen. After he delivered Dars, he explained to me the blessings of the righteous Madanī environment of Dawat-e-Islami, making individual effort. His dress was very simple even with some patches on it. The food that came for him from his house was also very simple.

Highly impressed by his simplicity, I developed a liking for him and began to visit him regularly. He was going to get married after Eid-ul-Fiṭr. Though very poor, he did not give any impression of his difficulty, nor asked anyone for financial assistance. His contentment and self-respect further inspired me. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, My admiration for Dawat-e-Islami greatly increased and I travelled with an 8-day Madanī Qāfilaḥ with the devotees of Rasūl.

By the blessing of travelling with the Madanī Qāfilaḥ, a Madanī transformation took place in my life. I sincerely repented of my past sins and joined Dawat-e-Islami. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, I am presently serving Dawat-e-Islami as a local Nigrān in my area.

¹ The one staying in a Masjid with the intention of I’tikāf. [Translator’s Note]

*Sādgī chāḥīye, ‘ājizī chāḥīye, āp ko gar chalayn, Qāfilay mayn chalo
 Khūb khuddāriyān, aur khush akhlāqiyān, āiye sīkh layn Qāfilay mayn chalo
 Āshiqān-e-Rasūl, lāye Sunnat kay pḥūl, āo laynay chalayn, Qāfilay mayn chalo*

*To adopt simplicity and modesty, travel with Qāfilah
 To learn self-respect and good character, travel with Qāfilah
 To attain pearls of Sunnah offered by devotees of the Rasūl, travel with Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! To wear trendy clothes and beautiful turbans is not necessary for Islamic preaching. One can excellently preach Islamic teachings even in patched clothes and a simple turban.

Excellence of simple dress

If those who are fashion fanatic and wear clothes of the latest attractive style in imitation of the non-Muslims adopt simplicity, they will be successful in the worldly life and in the afterlife. Hence, read the excellence of wearing simple dress. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Despite having the means to wear good clothing, if a person avoids them due to humility, Allah عَزَّوَجَلَّ will make him wear the attire of Karāmah [heavenly dress].’

(Sunan Abī Dāwūd, vol. 4, pp. 326, Ḥadīṣ 4778)

Beware! The fashionable!

Dear Islamic brothers! Rejoice! The foregoing Ḥadīṣ clearly shows that the one wearing simple clothes for the pleasure of Allah عَزَّوَجَلَّ despite having the means to wear elegant ones will be granted a heavenly attire. And, obviously, the one wearing heavenly attire will definitely enter the Heaven. Those who wear attractive, elegant and dazzling dresses to impress others or to show off their wealth just for the satisfaction of their carnal desires, should read the following narration and learn a lesson from it.

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one wearing attire of fame in the world will be made to wear the dress of disgrace by Allah عَزَّوَجَلَّ on the Day of Judgement.’ (*Sunan Ibn Mājah*, vol. 4, pp. 163, Ḥadīṣ 3606)

What is ‘attire of fame?’

Commenting on the foregoing Ḥadīṣ, a renowned scholar of Islam, an exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَانِ has stated, ‘Attire (of fame) implies such a dress which gives the impression that the one wearing it is a rich or a pious person. In other words, the dress a person wears with the intention of being treated with respect will be considered attire of fame for him.’ The compiler of the book ‘*Mirqāt*’ has further stated, ‘To wear funny dress which makes people laugh is also considered attire of fame.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 109)

Dear Islamic brothers! Undoubtedly, this is a very tough test. It is imperative that we carefully consider our clothing and avoid ostentation. Those who use simple clothing, turbans and shawls to impress others with their simplicity are also ostentatious, and deserve Hell. Thus, we should beg Allah عَزَّوَجَلَّ for sincerity.

*Mayrā ḥar ‘amal bas Tayray wāsiṭay ḥo; kar Ikhlāṣ aysā, ‘aṭā Yā Ilāhī عَزَّوَجَلَّ
Riyā kāriyaun say, siyāh kāriyaun say; bachā Yā Ilāhī, bachā Yā Ilāhī عَزَّوَجَلَّ*

*May my every deed be for You; grant me such sincerity, Yā Allah عَزَّوَجَلَّ!
Save me from ostentation and iniquity, Yā Allah عَزَّوَجَلَّ!*

A matter of concern for the fashionable

Those who only wear fashionably designed clothes and consider it beneath their dignity to wear slightly old or patched clothes should repeatedly read the following narration and get some lesson.

Sayyidunā Abū Umāmah Iyās Bin Ša’labaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Do you not listen? Do you not listen? It is from (one’s) Īmān that (one’s) cloth gets old. Undoubtedly, it is from (one’s) Īmān that (one’s) cloth gets old.’ (*Sunan Abī Dāwūd*, vol. 4, pp. 102, Ḥadīṣ 4161)

Commenting on the foregoing Ḥadīṣ, Sayyidunā Shāh ‘Abdul Ḥaq Muḥaddīṣ Dīhlvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘To refrain from adornment is one of the manners of the Muslims.’ (*Ashi’at-ul-Lam’āt, vol. 3, pp. 585*)

Excellence of patched up clothes

Sayyidunā ‘Amr Bin Qays رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that someone once asked Sayyidunā Alī Murtaḍā رَضِيَ اللَّهُ تَعَالَى عَنْهُ, ‘Why do you patch your kameez (a type of long, loose and full-sleeved shirt)?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘(I do so) because it keeps the heart soft and a Muslim adopts it (i.e. the heart of a Muslim should be soft).’ (*Hilyat-ul-Auliya, vol. 1, pp. 124, Hadīṣ 254*)

How is it to eat whilst standing?

Sayyidunā Anas Bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited eating and drinking whilst one is standing. (*Majma’-uz-Zawāid, vol. 5, pp. 23, Hadīṣ 7921*)

Medical harms of eating whilst standing

A famous Italian dietician has stated, ‘Eating while standing causes spleen and heart diseases. It also engenders psychological disorders. Sometimes, it causes such high level of insanity that the affected person fails to recognize even his close relatives.’

Eat and drink with right hand

It is a Sunnah to eat and drink with the right hand. Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whenever anyone eats, he should eat with his right hand and whenever he drinks, he should drink with his right hand.’ (*Ṣaḥīḥ Muslim, pp. 1117, Hadīṣ 2174*)

Satan’s practice

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘No one should eat or drink with his left hand as eating and drinking with the left hand is a practice of Satan.’ (*Ṣaḥīḥ Muslim, pp. 1117, Hadīṣ 2174*)

Give and take with right hand

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘All of you should eat and drink with the right hand; and take and give with the right hand because Satan eats, drinks, gives and takes with the left hand.’ (*Sunan Ibn Mājah, vol. 4, pp. 12, Ḥadīṣ 3266*)

Use of left hand in everything!

Dear Islamic brothers! Unfortunately, today we are so engrossed in worldly affairs that we do not pay attention to the Sunnah of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Remember! It is clearly stated in a Ḥadīṣ that Satan floats with blood in the arteries of man. (*Ṣaḥīḥ Muslim, pp. 1197, Ḥadīṣ 2174*)

It is obvious that Satan will not let us follow Sunnah. It is often observed that though people eat with the right hand, they peck a few grains with the left one. Another common observation is that since the right hand is stained with food because of eating with it, people drink water with the left hand! When tea is served to people in a cup with its saucer, some people tend to hold the cup in the right hand but sip the tea from the saucer which is in the left hand! It is also commonplace to pass items during a meal with the left hand.

When someone serves water to others, he holds the jug with his right hand and offers the glass of water to others with his left hand! It is stated on page 374 of the book ‘*Ḥayāt-e-Muḥaddiṣ-e-A’zam*’, the grand Muḥaddiṣ of Pakistan, Maulānā Muhammad Sardār Aḥmad Qādirī Chishtī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has said, ‘One should make a habit of giving and taking things with his right hand. This habit should be so deeply embedded that one’s right hand spontaneously stretches out to receive one’s book of deeds when given to him on the Day of Judgement. This will indeed lead to absolution.’

Dear Islamic brothers! Ponder how strongly the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked eating and drinking with the left hand.

Right hand never raised

Sayyidunā Salamaḥ Bin Akwa' رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: 'A person was eating food with his left hand in the presence of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ advised him, 'Eat with your right hand.' He replied, 'I cannot eat with my right hand.' (The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, with divinely bestowed knowledge of Ghayb, understood that the person had refused merely because of pride and arrogance). Therefore, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, لَا اسْتَطَعْتُ, that is, may you never have the strength to do so (i.e. may you never be able to lift your right hand). As he had refused to eat with his right hand because of arrogance, he could not lift his right hand again towards his mouth since then.' (*Ṣaḥīḥ Muslim, pp. 1118, Ḥadīṣ 2021*)

Face disfigured

Dear Islamic brothers! The greatness of the blessed tongue of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is that whatever he says, comes to pass! Indeed the status of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is very high. Here is an incident that shows the status of one of his devotees.

It is reported that a woman used to peep at the famous companion, Sayyidunā Sa'd Bin Abī Waqqās رَضِيَ اللهُ تَعَالَى عَنْهُ. He asked her several times not to do so, but she did not give up her indecent habit. One day when she peeped at him again, he uttered these words in wrath, شَاءَ وَجْهُكَ (May your face be disfigured). Immediately, her face turned back, replacing the back of her neck with her face. (*Jāmi' Karāmāt-e-Auliya, vol. 1, pp. 112*)

*Mahfūz Shāhā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ rakhnā sadā bay-adabaun say
Aur mujh say bhī sarzad na koī bay-adabī ho*

*O Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Protect me from blasphemers
May I also not commit blasphemy ever!*

The immediate effect of the words of Sayyidunā Sa'd Bin Abī Waqqās رَضِيَ اللهُ تَعَالَى عَنْهُ was indeed the fruit of the blessed Du'ā the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made for him. It is stated in *Jāmi' Tirmizī* and other books of Aḥādīṣ that the Noble

Prophet ﷺ once made Du'ā, **اللَّهُمَّ اسْتَجِبْ لِسَعْدِي إِذَا دَعَاكَ** (O Allah ﷻ! Whenever Sa'd makes Du'ā to You, accept it). (*Jāmi' Tirmizī, vol. 5, pp. 418, Ḥadīṣ 3772*)

The honourable Muḥaddiṣīn رَحْمَةُ اللَّهِ تَعَالَى have stated, 'Whenever Sayyidunā Sa'd Bin Abī Waqqās رَضِيَ اللَّهُ تَعَالَى عَنْهُ made Du'ā, it was accepted.' (*Jāmi' Karāmāt-e-Auliya, vol. 1, pp. 113*)

Dear Islamic brothers! Indeed the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ have very high prestige. Even those who are their devotees, the Auliya رَحْمَةُ اللَّهِ تَعَالَى, hold very high ranks.

Ṣabāḥī becomes blind

An eminent Muḥaddiṣ and a great scholar Sayyidunā 'Abdullāh Bin Waḥb عَلَيْهِ الرَّحْمَةُ الرَّبِّ knew one hundred thousand Aḥādīṣ by heart. When 'Ubbād Bin Muhammad, the then Egyptian ruler, decided to appoint him as the Qāḍī (i.e. the judge), he رَحِمَهُ اللَّهُ تَعَالَى hid himself to keep from taking up the judicial position. A person named Ṣabāḥī who was jealous of the great Shaykh went to the ruler and lied to him, 'Abdullāh Bin Waḥb once told me that he wanted to become the Qāḍī, but he has now purposely hidden himself just to disobey you.' Enraged by listening to this, the ruler had the house of Sayyidunā 'Abdullāh Bin Waḥb عَلَيْهِ الرَّحْمَةُ الرَّبِّ demolished. When Sayyidunā 'Abdullāh Bin Waḥb عَلَيْهِ الرَّحْمَةُ الرَّبِّ came to know of this, he cursed Ṣabāḥī in wrath, 'Yā Allah عَزَّوَجَلَّ! Make Ṣabāḥī blind.' As a result, Ṣabāḥī lost his eyesight on the eighth day of the incident.

Sayyidunā 'Abdullāh Bin Waḥb عَلَيْهِ الرَّحْمَةُ الرَّبِّ always feared Allah عَزَّوَجَلَّ. One day, while listening to the descriptions of the Day of Judgement, he رَحِمَهُ اللَّهُ تَعَالَى was overcome with fear and passed out. After he regained consciousness, he رَحِمَهُ اللَّهُ تَعَالَى lived only for a few more days during which he did not converse with anyone. He passed away in 197 A.H. (*Taḥkīra-tul-Ḥuffāz, vol.1, pp. 223*)

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

Auliya رَحْمَةُ اللَّهِ تَعَالَى kā jo koī ḥo bay-adab

Nāzil us per ḥotā ḥay qāḥar-o-ghazab

Whoever disrespects the friends of Allah عَزَّوَجَلَّ

Upon him rains the wrath of Allah عَزَّوَجَلَّ

Yā Rab عَزَّوَجَلَّ of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Bless us with true respect and reverence for Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, for his noble companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and for Your dignified saints رَحِمَهُمُ اللهُ تَعَالَى. Yā Allah عَزَّوَجَلَّ! Guard us from the evil of blasphemers and protect us from blasphemy and disrespect for Your beloved ones. Make us the true and sincere devotees of Your Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Yā Rab عَزَّوَجَلَّ mayn Tayray khauf say rautā rahūn hār dam
Dīwānah̄ Shahānshāh̄-e-Madīnah̄ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā banā day*

*May I stay weeping with Your fear, O Allah عَزَّوَجَلَّ
Make me a devotee of Your Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ O Allah عَزَّوَجَلَّ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Post-demise individual effort from saint رَحْمَةُ اللهِ عَلَيْهِ

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the saints of Islam are highly regarded in the Madanī environment of Dawat-e-Islami. Truly, by the grace of Allah عَزَّوَجَلَّ, Dawat-e-Islami is flourishing by virtue of the blessings of saints رَحِمَهُمُ اللهُ تَعَالَى.

An Islamic brother has narrated the following faith-refreshing incident about a deceased saint رَحِمَهُمُ اللهُ تَعَالَى عَلَيْهِ who persuaded an Islamic brother to travel with a Madanī Qāfilaḥ, making individual effort from within his blessed grave. Here is a summary of the incident:

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, A Madanī Qāfilaḥ of devotees of the Rasūl travelled from Chakwal (Punjab, Pakistan) to Muzaffarabad and surrounding villages to promote the message of Sunnah. During the journey, they stayed for a while in a town called ‘Anwār Sharīf’ where four other Islamic brothers also joined the Madanī Qāfilaḥ for three days. Amongst them was an Islamic brother who was a descendant of a saint رَحِمَهُمُ اللهُ تَعَالَى عَلَيْهِ whose shrine is situated in ‘Anwār Sharīf.’

Spreading the call to righteousness, the Madanī Qāfilāh reached a town called ‘Garhi Dupatta.’ After the brothers from Anwār Sharīf had spent three days with the Madanī Qāfilāh, the descendant of that saint remarked, ‘I will not return [to Anwār Sharīf], because last night I had a dream in which I saw my ancestor (the saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ) who told me in dream, ‘Son! Do not return home, travel ahead with the Madanī Qāfilāh.’

This gave a tremendous boost to the travellers of the Madanī Qāfilāh. Everyone’s morale was raised, and all four Islamic brothers from Anwār Sharīf travelled further with the Madanī Qāfilāh.

Daytay ḥayn fayz-e-‘ām, Auliya kirām رَحْمَةُ اللهِ تَعَالَى

Lūtnay sab chalayn, Qāfilay mayn chalo

Auliya رَحْمَةُ اللهِ تَعَالَى kā karam, tum per ḥo lā-jazam

Mil kar sab chal paṛayn, Qāfilay mayn chalo

Saints رَحْمَةُ اللهِ تَعَالَى shower blessings indiscriminately;

Let’s reap their grace and travel with Qāfilāh

Their kindness, we will surely get

Let’s all travel together with Qāfilāh

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A mare gifted in dream

Dear Islamic brothers! One should not be astonished by the deceased saint’s guiding his descendant in dream. By the bestowment of Allah عَزَّوَجَلَّ, the pious people رَحْمَةُ اللهِ تَعَالَى are capable enough to do many things.

Khuwājāh Amīr Khurd Kirmānī قُدِّسَ سِرُّهُ الرَّبَّانِي has stated that Sayyidunā Maḥbūb Ilāhī Nizāmuddīn Auliya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated, ‘Before moving to Gyaspur [India], I used to walk 3 kilometres to a Masjid in Kaylu Khari to offer Ṣalāt-ul-Jumu’ah. Once, while I was walking to the Masjid in the state of fast, gusts of hot air were blowing. Dizzy, I sat down near a shop, and thought that if I had some means of transportation, it would be easier. I then recited a couplet of great Shaykh Sa’dī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى.

مَا قَدَمُوا أَرْسَرَ كُنَيْمٌ دَرَّ طَلَبِ دَوْسْتَانِ رَاهُ بَجَائِ بُرْدُهُرْ كِهْ بَأَقْدَامُ رَفْتُ

To meet our friends, we walk on our heads instead of feet as those walking on their feet on this path do not advance.

Then I repented of wishing an easier means of travel. After three days, caliph Malik Yār Parān brought me a mare and said, ‘During the last three nights, I dreamt that my Shaykh instructed me to give the mare to so-and-so person; therefore, please accept this gift.’ I replied, ‘Your Shaykh may certainly have ordered you but I cannot accept this gift unless my Shaykh asks me to do so.’ The very same night, I had a dream in which I saw my Shaykh Sayyidunā Bābā Farīduddīn Ganj Shakar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ who told me, ‘Accept the mare to gratify caliph Malik Yār Parān.’ The next day when caliph Malik brought the mare, I accepted it, considering it as a divine gift.’ (*Siyar-ul-Auliya*, pp. 246)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Eat only from your side

If there is only one type of food in the plate, it is a Sunnah to eat from one’s own side. Sayyidunā ‘Umar Bin Abī Salamah¹ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘In my childhood, I was brought up in the blessed house of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. While eating, I would stretch my hand all over the plate. The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would instruct me, ‘Recite بِسْمِ اللّٰهِ and eat with your right hand from the portion of the plate nearest to you.’ (*Ṣaḥīḥ Bukhārī*, vol. 3, pp. 521, *Ḥadīṣ 5376*)

Don’t eat from centre of plate

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated,

¹ ‘Umar Bin Abī Salamah was the son of Sayyidatunā Umm-e-Salamah رَضِيَ اللهُ تَعَالَى عَنْهَا. He was born from her former husband before she got married with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

‘Indeed blessing descends at the centre of the plate, therefore, eat from the sides (of the plate) and not from the middle.’ (*Jāmi’ Tirmidhī, vol. 3, pp. 316, Ḥadīṣ 1812*)

Avoid eating from centre of plate

Dear Islamic brothers! All of us should ponder as to whether or not we practise this Sunnah. It is commonly noticed that even most of those appearing to be practising Muslims do not act upon this Sunnah! Virtually everyone begins eating from the centre of the plate. It seems as if Satan holds our hand and takes it to the centre of the plate to deprive us of this great blessing. Undoubtedly, Satan leaves no stone unturned to deprive the Muslims of blessings.

Elaborating on the foregoing Ḥadīṣ Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكِ has stated, ‘The mercy of Allah عَزَّوَجَلَّ descends at the centre of the plate. To eat from the centre of the plate is a sign of greed and a greedy person is deprived of Allah’s mercy. Furthermore, this Ḥadīṣ also illustrates that the mercy of Allah عَزَّوَجَلَّ descends when Muslims are eating, especially with the intention of abiding by Sunnah.’ (*Mirāt-ul-Manājih, vol. 6, pp. 33-34*)

Do not embarrass others

Sayyidunā ‘Abdullāh Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the dining-mat is laid, each one of you should eat from your own side [when eating in the same platter etc.] and do not eat from the sides of others. Avoid eating from the centre of the plate [because blessings descend over there]. No one should get up unless the dining-mat has been removed. (And) No one should stop eating unless others have also stopped, even if he has been satiated. He should also continue to eat with others because if he stops eating, it will cause embarrassment to others who will (also follow suit and) stop eating even though they may need to eat more.’ (*Shu’ab-ul-Īmān, vol. 5, pp. 83, Ḥadīṣ 5864*)

Explanation of descending of blessings in centre

Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكِ has stated, ‘Eat from the side of the plate near you [when eating together in the same plate]. Don’t eat from the centre because blessing descends in the centre of the plate and spreads towards the edges. If you eat from the

centre the blessings may perhaps stop descending. In short, the place of the descending of blessings is different from that of reaping them.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 63)

Five Sunnaḥs pertaining to eating

Dear Islamic brothers! Five Sunnaḥs of consuming food were described in the above Ḥadiḥ:

1. To eat from the portion of the plate that is in front of you.
2. Not to eat from the side of the other, when eating with others.
3. Not to eat from the centre of the plate.
4. The dining-mat should be removed before the eating people get up. (Sadly, nowadays, the trend is quite the opposite; people get up first and then the dining-mat is removed).
5. If others are eating with you, do not stop eating until everyone has finished.

Regretfully, today, we hardly find anyone acting upon these Sunnaḥ. In order to learn various Sunnaḥ and remove hesitation in acting upon them, especially in the presence of others, one should travel with Dawat-e-Islami’s Sunnaḥ-Inspiring Madanī Qāfilaḥ and practise Sunnaḥ there. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, By the blessings of travelling with Madanī Qāfilaḥs, it will become very easy to act upon Sunnaḥ.

Defence against nightmares

Words cannot express the blessings of Madanī Qāfilaḥ! Here is a summarized account of an Islamic brother who often used to have nightmares. He said, ‘I travelled with a 30-day Sunnaḥ-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami with Rasūl’s devotees. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, by the blessing of this Madanī Qāfilaḥ, I no longer have nightmares. Instead, I now dream of the adorable city of Madīnaḥ. Sometimes, I dream of offering Ṣalāḥ or reciting the Holy Quran.’

Dear Islamic brothers! At bedtime, recite *يَا مُتَكَبِّرُ* 21 times with Ṣalāt-‘Alan-Nabī once before and after it. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will not have nightmares.

If a platter contains different types of food such as pilaf, sweet rice, pickle etc., it is allowed to eat from different sides of the platter in this case.

A platter of different dates

Sayyidunā ‘Ikrāsh رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Šarīd¹ was once served to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. We started eating with him. I was stretching my hand all over the plate. Seeing this, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O ‘Ikrāsh رَضِيَ اللهُ تَعَالَى عَنْهُ! Eat from one side because there is only one type of food in this plate.’ Afterward we were served with a platter of different varieties of fresh dates. The blessed hand of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stretched towards different varieties of dates and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O ‘Ikrāsh رَضِيَ اللهُ تَعَالَى عَنْهُ! Eat from wherever you wish because these [dates] are of different varieties.’ (*Sunan Ibn Mājah, vol. 4, pp. 15, Ḥadīṣ 3274*)

Eating with five fingers is a practice of the uncivilized

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once indicated his thumb and the index finger and said, ‘Do not eat with these two fingers but eat with three fingers (i.e. the index finger, the middle one and the thumb) as this is Sunnah. Avoid eating with five fingers as this is a practice of the uncivilized.’ (*Kanz-ul-‘Ummāl, vol. 5, pp. 115, Ḥadīṣ 40872*)

Satan’s manner of eating

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Eating with one finger is a practice of Satan, eating with two fingers is a practice of the arrogant and eating with three fingers is a practice of the Holy Prophets عَلَيْهِمُ السَّلَام.’ (*Al-Jāmi’-uṣ-Ṣaghīr, pp. 184, Ḥadīṣ 3074*)

However, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would occasionally eat with four fingers as well. (*Al-Jāmi’-uṣ-Ṣaghīr, pp. 250, Ḥadīṣ 6942*)

¹ Šarīd is a dish made with pieces of bread mixed with stew and gravy sauce. It can also be prepared with vegetables instead of meat.

Proper manner of eating with three fingers

Dear Islamic brothers! Eating with three fingers would allow small morsels which would be chewed easily. Well-chewed morsels will properly get mixed with the digestive enzymes in saliva, helping their digestion. Sayyidunā Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ الْبَارِي has stated, ‘Eating with five fingers is a sign of the greedy.’ (*Mirqāt-ul-Mafāṭih*, vol. 8, pp. 9) It is not difficult to eat bread with three fingers. You just have to pay a little heed, and you would be able to do so easily. However, eating rice with three fingers may be somewhat difficult, but not for those who have a Madanī mindset and a devotion to Sunnah. Surely there is grace in acting on every Sunnah. One should avoid eating with five fingers in the greed of eating big morsels.

In order to make a habit of eating with three fingers, at mealtimes, one may bend the ring finger and the little one and wrap a rubber band around them or whilst eating, one may take a small piece of bread in his palm and hold it with the ring finger and the little one. If one is sincere, these tips will help one get into the habit of eating with three fingers إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. Once this becomes a routine, one will no longer be in the need of using these techniques. If rice grains are well separated and it is impossible to eat rice with three fingers, one may use four or five fingers. However, make sure that neither the palm nor the base of the fingers is stained with food.

Eating with spoon

It is contrary to Sunnah to eat with a knife, fork or spoon. Our pious saints رَحْمَةُ اللَّهِ تَعَالَى used to refrain from using a spoon because the Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat with three fingers. Sayyidunā Ibrāhīm Bājūrī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated, ‘Once food was served to the Abbasid caliph, Māmūn-ur-Rashīd with a spoon. The Qāḍī-ul-Qudā [chief justice], Sayyidunā Imām Abū Yūsuf رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ who was also present over there said, ‘Allah عَزَّوَجَلَّ has stated in Sūrah Banī Isrāil,

وَلَقَدْ كَرَّمْنَا بَنِي آدَمَ

And no doubt, We honoured the descendants of Ādam.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāil, verse 70)

O caliph! In the exegesis of this verse, your grandfather Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنهما has stated, ‘We have made fingers for them with which they eat.’ Listening to this, Māmūn-ur-Rashīd refrained from using a spoon and ate with his fingers.’
(*Mawāhib-ul-Ladunniyyah*, pp. 114)

When can one eat with spoon?

Dear Islamic brothers! One can use a spoon when food cannot be eaten with fingers or cannot be drunk (e.g. food like yoghurt). Similarly, if one’s hand is injured or is dirty and water is not available to wash it, there is no harm in eating with a spoon. Further, it is also permissible to use a knife to cut large pieces of cooked meat etc.

Medical benefits of eating with hand

Dear Islamic brothers! Medical practitioners have agreed that when a person eats with his fingers, certain digestive enzymes are secreted by his fingers and get mixed with food. This inhibits the deficiency of insulin, and is also beneficial to the diabetic patients. By licking the fingers clean after eating, digestive enzymes are properly consumed and swallowed into the stomach, which is very beneficial to the eyes, the brain and the stomach. This is a great cure for various diseases of the stomach, the brain and the heart.

Appendicitis was cured

Dear Islamic brothers! In order to get used to acting upon the Sunnahs of eating, accustom yourself to travelling with the Madanī Qāfilāh. أَلْحَقِدْ لِلَّهِ عَزَّوَجَلَّ, by the blessing of Madanī Qāfilāh, many wicked individuals have adopted a pious and righteous life-style. An Islamic brother from Mathura, India has stated:

‘I was a fashionable youngster and would often watch movies. Fortunately, I once listened to a Sunnah-Inspiring speech titled ‘*The Perils of Television*’ released by Maktaba-tul-Madīnah. The speech transformed my life, inspiring me to join the Madanī environment of Dawat-e-Islami. I suffered from appendicitis, and the doctors had advised me to have an operation for its treatment. I was terrified. Meanwhile, as a result of the individual effort of a preacher of Dawat-e-Islami, I travelled with a 3-day Sunnah-Inspiring Madanī Qāfilāh with devotees of the Rasūl, for the first time in my life.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, By the blessings of the Madanī Qāfilaḥ, my disease was cured without any operation. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Highly inspired by this, I now travel with a 3-day Madanī Qāfilaḥ every month. Furthermore, I hand in my Madanī In’āmāt booklet every month and wake up the Muslims for Ṣalāt-ul-Fajr every morning acting upon the Madanī In’ām of Ṣadā-e-Madīnah.’

*Bay-‘amal, bā-‘amal bantay ḥayn sar basar
Tū bhī ay bhāi kar Qāfilay mayn safar
Achhī ŷuḥbat say iḥandā ḥo tayrā jigar
Kāsh kar lay agar Qāfilay mayn safar*

*Impious becomes pious in the Madanī Qāfilaḥ
O my brother! Travel in the Madanī Qāfilaḥ
Pious company may bring joy your way,
If only you will travel in the Madanī Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Surgery in consciousness

Dear Islamic brothers! Did you see the blessings of travelling with the Madanī Qāfilaḥ? Remember that sickness or trouble usually brings about mercy for a Muslim. You have just heard that the Islamic brother who had appendicitis was cured by the blessing of travelling with a Madanī Qāfilaḥ and, impressed by this amazing blessing, he joined the Madanī environment. Furthermore, the fact that he became steadfast in the Madanī environment, is indeed another great blessing for him.

If you ever face problems and troubles, endure them with patience and earn great reward. The manner in which our saints رَحْمَةُ اللَّهِ تَعَالَى would manifest patience on facing troubles in the enthusiasm of reaping reward is indeed marvellous and highly inspiring. Here is an account showing the spirit of our saints رَحْمَةُ اللَّهِ تَعَالَى.

‘Allāmaḥ Maulānā Muftī Sharīf-ul-Ḥaq Amjadī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ has narrated the following account in *Nuzḥa-tul-Qārī Sharḥ Ṣaḥīḥ-ul-Bukhārī*, volume 2, page 213 to 215: ‘Sayyidunā ‘Urwaḥ رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ was a son of the famous Anṣārī companion, Sayyidunā

Zubayr Bin ‘Awām رضي الله تعالى عنه and Sayyidatunā Asmā Bint-e-Abū Bakr رضي الله تعالى عنهما. He رضي الله تعالى عنه was a nephew of Sayyidatunā ‘Āishah Ṣiddīqah رضي الله تعالى عنها and a blood brother of Sayyidunā ‘Abdullāh Bin Zubayr رضي الله تعالى عنهما. He رضي الله تعالى عنه was also one of the seven renowned scholars of Madīnah. He رضي الله تعالى عنه was a pious, upright and righteous saint who used to worship devotedly, especially at nights. He رضي الله تعالى عنه would read a quarter of the Holy Quran every day and would recite a quarter every night in Ṣalāt-ut-Taḥajjud. The caliph Walīd Bin ‘Abdul Malik used to say that if anyone wished to see a Heaven dweller, they should see Sayyidunā ‘Urwaḥ رضي الله تعالى عنه.

Once, he [Sayyidunā ‘Urwaḥ] رضي الله تعالى عنه travelled several miles to meet Walīd Bin ‘Abdul Malik. During this journey he رضي الله تعالى عنه suffered from a severe infection that rotted his foot. Walīd suggested him to have his foot amputated but he رضي الله تعالى عنه declined. The disease spread to his shin. Walīd, out of concern, told Sayyidunā ‘Urwaḥ رضي الله تعالى عنه that if his leg was not amputated, the disease would spread to his entire body. The great saint رضي الله تعالى عنه finally agreed. The surgeon arrived and asked him to drink some alcohol so that he would not feel any pain during the amputation. He رضي الله تعالى عنه replied, ‘I do not want relief by the thing declared Ḥarām by Allah عَزَّوَجَلَّ.’ The surgeon then recommended that Sayyidunā ‘Urwaḥ رضي الله تعالى عنه take some medicine that would put him to sleep. He رضي الله تعالى عنه replied, ‘I wish to experience the pain while my leg is being amputated so that I would get an opportunity of having patience and gaining reward.’ He رضي الله تعالى عنه was then asked if a few individuals could hold him down but he رضي الله تعالى عنه replied that there was no need for this.

Therefore, the flesh of his foot was first cut with a knife and then his bone was cut with a saw. Amazingly, he رضي الله تعالى عنه did not utter even a single word of complaint. All the while, he رضي الله تعالى عنه continued to do the Ṣikr of Allah’s blessed names. When the open wound was cauterized with a heated iron and olive oil, he رضي الله تعالى عنه fainted due to extreme pain. After he regained consciousness, he رضي الله تعالى عنه wiped perspiration from his face. Then, picking up the severed leg and looking at it, he رضي الله تعالى عنه said, ‘By Allah عَزَّوَجَلَّ Who had enabled me to walk by you! I never walked by you towards any sin.’ Despite being present in the same hall, the caliph who was busy with conversation remained unaware that the operation was going on. He only became aware of it when the smell of the cauterization process spread after the operation.’

Martyrdom of son

Another test for Sayyidunā ‘Urwaḥ رضي الله تعالى عنه on this journey was that his beloved son Sayyidunā Muhammad Bin ‘Urwaḥ رضي الله تعالى عنهما was martyred by some animal of the royal stable of the caliph. When he رضي الله تعالى عنه returned to Madīnah, he رضي الله تعالى عنه recited the following part of the 62nd verse of Al-Kaḥf:

لَقَدْ لَقِينَا مِنْ سَفَرِنَا هَذَا نَصَبًا ﴿٦٢﴾

We have no doubt faced great hardship in this Journey.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Al-Kaḥf, verse 62)

Generosity of Sayyidunā ‘Urwaḥ رضي الله عنه

Sayyidunā ‘Urwaḥ رضي الله تعالى عنه was very generous. When the fruits harvesting season approached, he would allow people to eat and take fruits with them from his orchard. Whenever he رضي الله تعالى عنه went to his orchard, he would often recite the following part of the 39th verse of Sūrah Al-Kaḥf:

وَلَوْلَا إِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ ۗ

And why it was not so that when you entered your garden then you would have said, as Allah عز وجل wills, we have no power but the help from Allah عز وجل.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Al-Kaḥf, verse 39)

To eat while resting [one’s back] against a support is not Sunnah

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has stated, ‘I do not eat while resting [my back] against a support.’

(Kanz-ul-‘Ummāl, vol. 15, pp. 102, Ḥadīṣ 40704)

Do not eat while resting against a support

Sayyidunā Abū Dardā رضي الله تعالى عنه has narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم has stated, ‘You should not eat while resting against a support.’ (*Majma'-uz-Zawāid, vol. 5, pp. 22, Ḥadīṣ 7918*)

Four postures of ‘resting against a support’

There are four sitting postures of resting against a support:

1. To sit bending rightwards or leftwards.
2. To sit cross-legged.
3. To sit on the floor resting one hand on it.
4. To sit resting one’s back against a support like a wall (or a chair etc.).

It is not recommended to sit in these postures during mealtimes. A good sitting posture at mealtimes is to sit either with the legs folded like sitting in Ṣalāḥ or with both knees raised upwards. These two postures are also medically beneficial to the body. It is inappropriate to eat while standing. (*Mirāt-ul-Manājīh, vol. 6, pp. 12*)

Medical harms of resting against a support whilst eating

Dear Islamic brothers! It is a Sunnah not to rest one’s back against a support whilst eating. There are also three medical harms in missing this Sunnah.

1. One will not be able to chew the food properly and, because of this, the required quantity of saliva which helps digest starch will not properly get mixed with the food, affecting one’s digestive system.
2. As a result of resting one’s back against a support while eating in a sitting posture, the stomach expands allowing excessive food to go into the stomach and thus causing indigestion.
3. Resting one’s back against a support while eating in a sitting posture also harms liver and intestines.

Hujjat-ul-Islam, Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ الْمَلِئِكَةِ الرَّائِي has stated that it is also harmful to the stomach to drink water while resting against a support. (*Ihyā-ul-‘Ulūm, vol. 2, pp. 5*)

Treat bread with respect

It is Sunnah to pick up and eat a piece of bread that has fallen on the ground. Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once entered his blessed home and saw a fallen piece of bread. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ picked it up, cleaned and ate it. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘O ‘Āishah (رَضِيَ اللهُ تَعَالَى عَنْهَا)! Respect that which is good because when this (i.e. the bread) has run away from a nation, then it has never returned.’ (*Sunan Ibn Mājah, vol. 4, pp. 50, Ḥadīṣ 3353*)

Repent of wasting food

Dear Islamic brothers! Today, virtually everyone seems to be complaining of deprivation and lack of blessing in sustenance. Perhaps, disrespect and waste of food may be one of its reasons. Today, you would hardly find a Muslim who does not waste food. Everywhere, whether it is a wedding feast or a Niyāz-meal of a saint, you will see people waste food. Regretfully, a lot of food is also carelessly dropped on the dining-mat during meals. After the food has been consumed, remnants of food and meat still remain on the bones and spices, which are then carelessly thrown away. After eating once, most people do not even think of reusing the food left in plates, bowls and pots and it eventually ends up in the garbage.

Dear Islamic brothers! One should repent of Isrāf he has committed till now and make a firm intention never to waste even a single speck of food and a single drop of soup. By Allah عَزَّوَجَلَّ! On the Day of Judgement, one will surely be held accountable for every speck of food he wasted in the world. Without doubt, no one has the power to bear accountability on the Day of Judgement. Repent sincerely. Recite Ṣalāt-‘Alan-Nabī and plead, ‘O Allah عَزَّوَجَلَّ! I repent of Isrāf which I have committed till today as well as of all my minor and major sins. With Your grant and assistance I will strive to refrain from all sins in the future. Yā Allah عَزَّوَجَلَّ! Forgive me without holding me accountable.’

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ṣadaqaḥ Piyāray صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī ḥayā kā kay na lay mujḥ say ḥisāb
Bakhsh bay-pūchāy lajāye ko lajānā kyā ḥay

For the sake of Your beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, do not put me on accountability
Forgive me without questioning; I am already grieved and guilty

(Ḥadāiq-e-Bakhshish)

In Sūrah Al-A'rāf, verse 31, Allah عَزَّوَجَلَّ says,

كُلُوا وَاشْرَبُوا وَلَا تُسْرِفُوا ۗ إِنَّهُ لَا يُحِبُّ الْمُسْرِفِينَ ﴿٣١﴾

And eat and drink and do not exceed the limit. Undoubtedly, those exceeding the limit are not liked by Him.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-A'rāf, verse 31)

What does Isrāf mean?

A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَائِكَةِ has stated on page 390 of the 8th volume of *Tafsīr-e-Na'imī* that there are several exegeses of Isrāf [i.e. waste] some of which include:

1. To consider Ḥalāl things as Ḥarām.
2. To use Ḥarām things.
3. To eat, drink or wear more than one's requirements.
4. To eat, drink and wear whatever one desires.
5. To eat and drink repeatedly during the day and night, engendering illness and damaging the stomach.
6. To eat and drink things harmful to the body.
7. To keep obsessing about clothes and food as to what one will wear or eat next time.
(Rūḥ-ul-Bayān, vol. 3, pp. 154)
8. To eat to be heedless.

9. To eat with the intention of committing sins.
10. To accustom oneself to high quality foods and fancy dresses to such an extent that one is not able to eat or drink ordinary and simple things.
11. To assume that one has attained high quality food by his personal accomplishments only.

In short, the word ‘Isrāf’ has a number of exegeses. Sayyidunā ‘Umar Fārūq A’zam رضي الله تعالى عنه has stated, ‘One should avoid stuffing oneself as it causes illness in the body, damages the stomach and engenders indolence in Ṣalāh. Adopt moderation in eating and drinking as this is a cure for numerous diseases. Allah عز وجل dislikes an obese¹ person.’ (*Kashf-ul-Khifā*, vol. 1, pp. 221, *Hadīṣ* 760) It is also stated that the one letting his desire dominate his religion, will be annihilated. (*Rūḥ-ul-Ma’ānī*, vol. 4, pp. 163) (*Tafsīr Na’īmī*, vol. 8, pp. 390)

Excellence of slim body

Dear Islamic brothers! In addition to eating less, reduce the intake of super fine flour, sugar and fatty foods as per the advice of your doctor as this improves the digestive system, decreasing the body weight. By virtue of this, the bulged belly returns to its normal state and one looks more handsome². Allah عز وجل likes the slim Muslim who eats less. Sayyidunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنهما has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has stated, ‘The dearest to Allah عز وجل amongst you is the one who eats less and has a lean body.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, pp. 20, *Hadīṣ* 221)

Dear Islamic brothers! In order to keep up the spirit of performing righteous deeds, it is imperative that one joins a righteous Madanī environment with heart and soul. Although one may attain spirit to perform righteous deeds even without a Madanī environment, it is extremely difficult to attain steadfastness due to the lack of pious company. One should, therefore, make a habit of travelling with Madanī Qāfilāh along with the devotees of the Rasūl! أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Dawat-e-Islami is promoting the message of Sunnah throughout the

¹ To hurt a Muslim by laughing at him because of his obesity is a sin.

² To learn how to decrease body weight, read *Faizān-e-Sunnat*’s chapter ‘Excellence of Hunger’ from page 52 to 55.

world. Here is a faith-refreshing incident which will enlighten and brighten your heart and mind.

A non-Muslim embraces Islam

An Islamic brother from Tehsil Tanda district Ambyed, Karnagar, U.P. India has stated that he was previously a non-Muslim. Once someone gifted him Maktaba-tul-Madīnah's published booklet entitled 'The Respect of a Muslim.' Amazed by reading the booklet, he realized that Islam which he had always hated, gives the message of peace and harmony. The words of the booklet captured his heart, making him develop an intense liking for Islam.

One day, while he was travelling in a bus, a group of bearded and turbaned Islamic brothers boarded the same bus. He understood that they were Muslims. As he had already developed a liking for Islam, he began to look at them with admiration. One of the Islamic brothers from amongst them began reciting Na'at, attracting that non-Muslim.

Noticing his interest, an Islamic brother approached him and started conversation. The Islamic brother discerned that the person was a non Muslim and thus urged him to embrace Islam in a very courteous manner. Since he had already been impressed by Islam as a result of reading the booklet 'The Respect of a Muslim', the humble words of the brother further motivated him, and he embraced Islam. *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*, at the time of the writing of this account, four months have passed since he embraced Islam. He has started offering Ṣalāh regularly and has also made the intention of growing a beard. Furthermore, he has also joined the Madanī environment of Dawat-e-Islami and travels with the Madanī Qāfilāh.

Kāfiraun ko chalayn, Mushrikon ko chalayn, da'wat-e-Dīn dayn Qāfilay mayn chalo

Dīn phaylāiye, sab chalay āiye, mil kay sārāy chalayn, Qāfilay mayn chalo

*To call infidels and unbelievers to Islam, travel with Qāfilāh
To preach and promote Islamic teachings, travel with Qāfilāh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Don't forgo Sunnah in shyness

The beloved companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were indeed the true devotees of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Nothing, neither the lure of the fleeting things of this world nor any regard for any one, could prevent them from practising Sunnah.

Sayyidunā Ḥasan Baṣrī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Sayyidunā Ma'qil Bin Yasār رَضِيَ اللهُ تَعَالَى عَنْهُ (who was the chief of the Muslims of that area) was once eating food when a morsel fell from his hand on the ground. He رَضِيَ اللهُ تَعَالَى عَنْهُ picked it up, cleaned and then ate it. Seeing this, some uncivilized people who were present over there gave him a contemptuous look. Someone said to him, 'May Allah عَزَّوَجَلَّ bless our chief! O our leader! These uncivilized people are looking scornfully at you because you have eaten a fallen morsel despite the availability of food.' Listening to this, he رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'I cannot give up what I have learnt from the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ merely because of these 'Ajamīs [non-Arabs]. If a morsel of food ever fell down, we would ask each other to pick it up, clean and eat it, and not leave it for Satan [to consume].' (*Sunan Ibn Mājah, vol. 4, pp. 17, Hadīṣ 3278*)

Rūh-e-Īmān maghz-e-Quran jān-e-Dīn

Ĥast Ḥubb-e-Raḥmat-ul-lil-'Ālamīn صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Soul of faith, heart of Quran, strength of Dīn

Is the love of Raḥmat-ul-lil-'Ālamīn صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Make individual effort

Dear Islamic brothers! Did you see how intensely Sayyidunā Ma'qil Bin Yasār رَضِيَ اللهُ تَعَالَى عَنْهُ, an eminent companion, loved Sunnah! Paying no heed to the insulting and annoying behaviour of the 'Ajamīs, he رَضِيَ اللهُ تَعَالَى عَنْهُ continued to practice upon Sunnah unflinchingly.

Unfortunately, some unwise Muslims these days do not grow their beard assuming it to be a wise act in the modern era. In fact, a true wise act is to grow a beard, wear dress and turban according to Sunnah and carry out one's daily routines like eating, walking etc. conforming to Sunnah completely, no matter how unfavourable the environment is, and how severe the opposition of the opponents and corrupt beliefs possessing people is.

Furthermore, one should also strive to call people towards righteousness. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, our mutual efforts will produce fruitful results, the truth will prevail, Satan will be disgraced and the message of Sunnah will spread everywhere. Those who love the fleeting things of this worldly life will become sincere devotees of the Rasūl. The Nūr of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will enlighten every household.

Khāk sūraj say andhayron kā izālah hōgā
Āp صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ āyāin to mayray ghār mayn ujālā hōgā
Hōgā sayrāb sar-e-Kawšar-o-Tasnīm wohī
Jis kay hāthāun mayn Madīnay kā piyālā hōgā

Will the sun make the darkness disappear?
My household will enlighten when you صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ appear
Only he will quench his thirst at the fountain of Kawšar
Who will, to the cup of Madīnah in his hands, adhere

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Here is an incident showing the blessing of making individual effort.

A non-Muslim embraces Islam

A ninety-two day Madanī Qāfilāh of Rasūl's devotees reached Colombo from the global Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnah, Bāb-ul-Madīnah, Karachi [Pakistan]. The day when the Madanī Qāfilāh was to leave for the district of Aero for thirty days, an Islamic brother brought a young non-Muslim to the Amīr of the Qāfilāh. Describing some aspects of the great character of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Amīr of the Madanī Qāfilāh invited the young man to embrace Islam. The young man asked some questions which were answered and he embraced Islam by virtue of individual effort, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Protection of offspring from unwisdom

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who picks up the bits of food that have fallen on the dining-mat and eats them, will live a life of affluence and his offspring and the offspring of his offspring will be protected from unwisdom.’ (*Kanz-ul-‘Ummāl*, vol. 15, pp. 111, Ḥadīṣ 40815)

A remedy for destitution

An eminent scholar of Ḥadīṣ, Sayyidunā Ḥudbaḥ Bin Khālid عَلَيْهِ رَحْمَةُ اللهِ التَّاجِد was once invited by the caliph of Baghdad, Māmūn-ur-Rashīd. After eating, the great scholar began to pick up and eat the bits of food that had fallen down. Astonished, the caliph asked, ‘O Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ! Are you not full yet?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘I am certainly full but I have heard a Ḥadīṣ from Sayyidunā Hammād Bin Salamaḥ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, ‘Whoever picks up and eats fallen grains of food from the dining-mat, will be free from the fear of poverty.’ I (the Shaykh) am merely practicing upon this Ḥadīṣ.’

Highly impressed, the caliph gestured to a servant who brought a thousand dinars [gold coins] wrapped up in a handkerchief and gave it to Sayyidunā Ḥudbaḥ Bin Khālid عَلَيْهِ رَحْمَةُ اللهِ التَّاجِد as a gift. The eminent scholar said, ‘أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The blessing of the Ḥadīṣ has taken place right away.’ (*Šamarāt-ul-Awrāq*, vol. 1, pp. 8)

Don’t forgo any Sunnaḥ due to shyness

Dear Islamic brothers! It is evident from the above parable that our pious saints رَحْمَةُ اللهِ تَعَالَى would never forgo a Sunnaḥ under any circumstance. They had no hesitation in acting upon Sunnaḥ in the presence of the rich and even the king. This parable contains ample lesson for those Islamic brothers who forgo the Sunnaḥ of eating, drinking and that of turban and beard merely out of shyness with people.

Undoubtedly, acting upon Sunnaḥ will lead to success in the world as well as in the Hereafter. At times, the blessings of acting upon Sunnaḥ take place instantly in the world, as described in the above parable that Sayyidunā Ḥudbaḥ Bin Khālid عَلَيْهِ رَحْمَةُ اللهِ التَّاجِد immediately received a thousand dinars and became affluent.

*Jo apnay dil kay guldastay mayn Sunnat ko sajātay ḥayn
Woḥ bayshak raḥmatayn dauno jahān mayn Ḥaq عَزَّوَجَلَّ say pātay ḥayn*

*Sunnah in their hearts, who keep
Blessings from Allah عَزَّوَجَلَّ in both worlds, they reap*

Dear Islamic brothers! As there are causes of blessing in sustenance, there are also causes of deprivation in it. If we avoid them we will have a lot of blessing, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Here are 44 causes of deprivation in sustenance.

44 Causes of deprivation

1. To eat without washing hands.
2. To eat without covering the head.
3. To eat in the dark.
4. To eat and drink sitting at the doorstep.
5. To eat near the deceased.
6. To eat without bathing after sexual intercourse or nocturnal emission.
7. To delay eating after the food has been served.
8. To eat on a bed without laying a dining-mat.
9. To eat on a bed whilst you are sitting by the headboard and the food is served towards the direction where you put your feet, (when you sleep on this bed).
10. To bite off the bread instead of breaking it with the hands (those who eat burgers should also take care).
11. To use broken clay or porcelain plates, cups etc. (It is Makrūḥ to drink water, tea etc. from the side of a cup that is broken. Do not use the plates, cups etc. that are cracked as many harmful germs and bacteria may be embedded in the cracks and may cause diseases).
12. Not to clean used plates, pots etc.

13. To wash hands in the container used for eating.
14. To swallow food-particles stuck in the teeth after removing them by dental floss or toothpick etc.
15. To leave the plates, glasses etc. used for eating uncovered. One should recite **بِسْمِ اللّٰهِ** and cover them because if left uncovered, calamities descend into the food and drink and spoil them, causing illness.
16. To throw bread at such places where it would be treated with disrespect and get trampled by people's feet. *(Edited from Sunnī Bahāshī Zaywar, pp. 595-601)*

The following are the causes that Sayyidunā Burhānuddīn Zarnūjī **رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ** has mentioned.

17. To sleep in excess. (This can also cause ignorance).
18. To sleep naked.
19. To urinate shamelessly. (Those that urinate in public on roadsides should pay heed).
20. To be lazy in picking up fallen crumbs or bits of food from the dining-mat.
21. To burn the peel of onion or garlic.
22. To sweep home with clothes.
23. To sweep at night.
24. To leave trash (garbage) inside home.
25. To walk ahead of the Mashāikh (scholars and saints).
26. To call parents by their names.
27. To clean hands with mud or sand.
28. To stand leaning on a side of the door.
29. To make Wuḍū in the lavatory.
30. To sew clothes etc. whilst having them on (wearing them).

31. To wipe one's face with the dress one is wearing.
32. To leave spiders' webs in home.
33. To be lazy in offering Ṣalāh.
34. To exit the Masjid early after offering Ṣalāt-ul-Fajr.
35. To go to the market very early in the morning.
36. To come back from the marketplace late.
37. To curse children. (Some women often curse their children. Then they also complain about the lack of blessings in sustenance).
38. To commit sins, specifically lies.
39. To put out an oil lamp by blowing.
40. To use a broken comb.
41. Not to make Du'a for parents.
42. To wrap the turban around the head whilst sitting.
43. To put on pants or pyjamas whilst standing.
44. To avoid performing good deeds. (*Ta'līm-ul-Muta'allim Tarīq-ut-Ta'allum, pp. 73-76*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Excellence of eating fallen pieces of bread

Dear Islamic brothers! The mercy of Allah ﷺ is infinite indeed. At times, an act seems to be very minor, but its virtue is very great. Sayyidunā 'Abdullāh Bin Umm-e-Ḥarām رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Treat bread with respect as it is from amongst the blessings of the heavens and earth. Whoever eats a fallen piece of bread from the dining-mat will be forgiven.' (*Al-Jāmi'-uṣ-Ṣaghīr, pp. 88, Ḥadīṣ 1426*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ, Dear Islamic brothers! If only we have no hesitation in eating the fallen grains of bread, and get entitled to this great virtue of forgiveness.

عَزَّوَجَلَّ *Tālib-e-maghfirat hūn Yā Allah*

عَزَّوَجَلَّ *Yā Rab صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Bakhsh day bahr-e-Mustafa*

عَزَّوَجَلَّ *I seek forgiveness for I have erred, Yā Allah*

عَزَّوَجَلَّ *Pardon me for the sake of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Yā Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Parable about piece of bread

One day Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا saw a fallen piece of bread. He رَضِيَ اللهُ تَعَالَى عَنْهُ instructed his slave to pick it up, clean and keep it. At the time of Ifṭār, he رَضِيَ اللهُ تَعَالَى عَنْهُ asked his slave for that piece of bread. The slave told him that he had already eaten it. Hearing this, he رَضِيَ اللهُ تَعَالَى عَنْهُ said to the slave, ‘Go! I set you free because I once heard the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘Whoever eats a fallen piece of bread, Allah عَزَّوَجَلَّ forgives that person before it reaches his stomach.’ So how can I keep the person in servitude who has become entitled to forgiveness?’ (*Tanbīh-ul-Ghāfilīn*, pp. 348, Ḥadīṣ 514)

Madanī mindset

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ, What an amazing Madanī mindset our eminent saints رَضِيَ اللهُ تَعَالَى عَنْهُ had. Since the slave had been entitled to forgiveness because of eating a fallen piece of bread, the master also freed him from slavery.

Yā Allah عَزَّوَجَلَّ! For the sake of Your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, bestow upon us the Madanī mindset as well as the true love and devotion to Sunnah. If we ever see fallen piece of bread, grant us the privilege to pick it up, kiss it (in respect), clean it and eat it. Yā Allah عَزَّوَجَلَّ, may our hesitancy of acting upon Sunnah go away and may we be forgiven!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sunnataun say mujhay maḥabbat day
Mayray Murshid kā wāsiṭah Yā Rab عَزَّوَجَلَّ
Grant me love and devotion to Sunnah
For the sake of my Murshid, Yā Allah عَزَّوَجَلَّ

Extend dining-mat

It has been the practice of the saints رَحْمَةُ اللهِ تَعَالَى that when they finished eating, they never used to say ‘remove the dining-mat’ but rather ‘extend the dining-mat’ or ‘augment the food.’ This would be, in essence, a Du‘ā for abundance in food and for blessings, affluence and prosperity. (*Sunnī Bahāshī Zaywar, pp. 566*)

Blessing of reading booklet ‘Dreadful Camel’

Dear Islamic brothers! In order to attain blessings in the worldly life as well as in the afterlife, join the Madanī environment of Dawat-e-Islami. Words cannot express how blessed Dawat-e-Islami is! Here is a summarized account of an Islamic brother from Kolkata (India): ‘I was a fashionable young man and was very far from Sunnahs. One night as I was returning home, I noticed a group of Islamic brothers who had adorned their heads with green turbans. On asking, I learnt that a Madanī Qāfilaḥ of Dawat-e-Islami’s devotees of Rasūl had arrived in our area from Bombay and the Islamic brothers of the Qāfilaḥ were going to attend a Sunnah-Inspiring Ijtimā’. A thought came into my mind that these Islamic brothers had travelled a long distance to come to our city, I should also at least listen to them. Therefore, I joined them and attended the Ijtimā’. After the Ijtimā’, they distributed booklets published by Maktaba-tul-Madīnah. I was also fortunate to receive a booklet.

The title of the booklet was ‘A Dreadful Camel.’ After I arrived home, I put the booklet on the shelf thinking that I would read it tomorrow. I prepared to go to sleep. Before going to bed, I opened the booklet just to get a glimpse of it. As I turned the page, I saw the first sentence, ‘No matter how lazy Satan makes you feel, read this booklet in its entirety, you will feel a Madanī transformation in your heart اِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.’ Inspired by reading this sentence, I thought that Satan will not certainly let me read this, why delay? I should not delay a good deed. I then started reading the booklet.

By Allah عَزَّوَجَلَّ before Whom everyone will be held accountable for their deeds on the Day of Judgement, tears welled up in my eyes as I read about the heartfelt narratives describing the oppression and hardships faced by the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from the unbelievers. The heart-rending accounts took away my sleep and I wept for a long time. That night I made a firm intention to travel with a Madanī Qāfilaḥ the next morning.

The next day I sought permission from my parents, who happily agreed, and I travelled with a Madanī Qāfilaḥ for three days with the devotees of the Rasūl. The Madanī Qāfilaḥ transformed me. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I started offering Ṣalāḥ, wearing white clothes along with the green turban according to Sunnaḥ. When my mother saw me, now a different person, she was extremely pleased and showered me with many Du'ās. Even my relatives were extremely pleased with me. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Nowadays I am busy serving Sunnaḥ as a Nigrān of a local district Mushāvīrat.'

*Āshiqān-e-Rasūl, lāye Jannat kay phūl, āo laynay chalayn, Qāfilay mayn chalo
Bhāgtay ḥayn kahān ā bhī jāyāin yahān pāyāin gey Jannatayn Qāfilay mayn chalo*

*Devotees of Rasūl have brought pearls of Heaven, come to gather them,
let's travel with Qāfilaḥ
Don't run here and there, just come here, one will be granted Paradise,
let's travel with Qāfilaḥ*

Distribute booklets

Dear Islamic brothers! Did you see how the Madanī environment of Dawat-e-Islami transformed a fashionable young man? The foregoing account also highlights the importance of distributing booklets published by Maktaba-tul-Madīnaḥ. By reading just a single booklet, the young man was inspired to travel with the Madanī Qāfilaḥ, and adopt Sunnaḥ in his life. Therefore, for the Iṣāl-e-Ṣawāb of your deceased relatives, purchase Sunnaḥ-Inspiring booklets and various pamphlets of Madanī pearls and distribute them on different occasions such as 'Urs of saints رَحْمَةُ اللهِ تَعَالَى, Sunnaḥ-Inspiring Ijtimā't, wedding receptions, funeral processions and Milād gatherings etc. One can also gift a booklet along with the wedding invitation envelope. If even a single person starts offering Ṣalāḥ and practicing Sunnaḥ because of reading the booklet given by you, this will indeed bring about blessings for you in the worldly life as well as in the afterlife, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

Ĥar maĥīnay jo koī bārah risālay bāni day
 إن شاء الله عز وجل *Do jahān mayn us kā bayrā pār ĥay*

Twelve booklets a month; whoever gifts to others
 إن شاء الله عز وجل *In both worlds he will prosper*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Licking fingers clean is Sunnah

Sayyidunā ‘Āmir Bin Rabi’ah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat food with three fingers and would lick them clean after eating the food. (*Majma’-uz-Zawāid*, vol. 5, pp. 23, Ḥadīṣ 7923)

We do not know which part of food possesses blessings

Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered (us) to lick the fingers and wipe the used dish clean, and said, ‘You do not know as to which part of food has blessings.’ (*Ṣaḥīḥ Muslim*, pp. 1122, Ḥadīṣ 2023)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How to reap blessings of food?

Dear Islamic brothers! Extremely regretfully! The eating manners of today’s Muslims show that there would be only a few fortunate people who will be reaping the blessings of food by consuming it according to Sunnah. In the above Ḥadīṣ, it is clearly stated that we are not aware of the part of the food which contains blessings. We should, therefore, try not to waste even a single particle of food. We should consume all the meat and the edible particles of food on the bones so that no remnant goes to waste.

We can also jerk the bone into the plate so that edible particles from inside the bone can come out and be consumed. If possible, we should also consume spices such as cardamom, peppercorn, clove, cinnamon etc. cooked with food, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, it will also benefit us. However, there is no sin if these items cannot be eaten. Rather than throwing away green chillies used in food, if possible, one should take them out from food before eating and preserve them for reuse. Most people throw away fish skin; one should eat this as well. In short, all harmless edibles in food should be consumed, including the remnants of food on the fingers and those that are in the plate.

Order of licking fingers clean

Sayyidunā Ka'b Bin 'Ujrah *رَضِيَ اللَّهُ تَعَالَى عَنْهُ* has narrated, 'I once saw the Prophet of Raḥmah, the Intercessor of Ummaḥ *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* eat with his thumb, the index finger and the middle one. Then I saw that he *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* licked his fingers clean before wiping them; (he) first licked the middle finger, then the index one, and finally the thumb.'

(Majma'-uz-Zawāid, vol. 5, pp. 29, Ḥadīṣ 7941)

Licking fingers clean thrice is Sunnah

Dear Islamic brothers! It is a Sunnah to lick the fingers clean three times. If there are still particles of food on the fingers even after one has licked them thrice, one should lick them a few more times so that no particle of food remains in fingers. It is stated in 'Shamāil-e-Tirmiḏī' that the Holy Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would lick his fingers clean three times (after eating). *(Shamāil-ut-Tirmiḏī, pp. 61, Ḥadīṣ 138)*

Wiping plate clean is Sunnah

The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, 'Whoever licks his fingers and [wipes] the plate after eating, Allah *عَزَّوَجَلَّ* will keep him satiated in the world and the Hereafter.' *(Mu'jam Kabīr, vol. 18, pp. 261, Ḥadīṣ 653)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

More blessings at end

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The plate should not be removed unless the eater has wiped it clean himself or has made someone else wipe it clean as there are (more) blessings at the end.’ (*Kanz-ul-‘Ummāl*, vol. 15, pp. 111)

Plate prays for forgiveness

Sayyidunā Nubayshaḥ رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever wipes the plate clean after eating, the plate will make Du’ā for his forgiveness.’ (*Sunan Ibn Mājah*, vol. 4, pp. 14, Ḥadīṣ 3271)

In another Ḥadīṣ it is mentioned that the plate says, ‘O Allah عَزَّوَجَلَّ! Free him from Hell as he has freed me from Satan.’ (*Kanz-ul-‘Ummāl*, vol. 15, pp. 111, Ḥadīṣ 40822)

A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْنَان has stated, ‘If the plate etc. used for eating is left without being wiped clean, then Satan licks it.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 52)

Wisdom in wiping plate clean

In the same book, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْنَان has stated, ‘Wiping the plate clean after eating shows respect for food and saves it from being wasted. Leaving the plate with particles of food on it causes the flies to settle on it. Furthermore, مَعَاذَ اللَّهِ عَزَّوَجَلَّ, the leftover food is usually thrown into garbage, which is disrespect for food. If every person left a little food on his plate every day, it would amount to pounds upon pounds going to waste daily. In short, there are many virtues in wiping the used plate clean.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 38)

A faith-refreshing statement

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘It is dearer to me to wipe the bowl clean than to give an entire bowl of food in charity.’ (*Kanz-ul-‘Ummāl*, vol. 15, pp. 111, Ḥadīṣ 40821) (This is because the act of wiping the bowl clean shows humility, which is more superior in reward than giving food in charity).

Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever wipes the plate and licks his fingers clean, Allah عَزَّوَجَلَّ will fill his stomach in the world and the Hereafter.’ (In other words, he will be saved from destitution and starvation in the world, from hunger on the Day of Judgement and will be granted refuge from Hell because no one’s stomach will be full in Hell). (*Mu’jam Kabīr*, vol. 18, pp. 261, Ḥadīṣ 653)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reward of freeing slave

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated, ‘The one who wipes the dish clean after eating, pours some water into it and then drinks that water gets the reward of freeing a slave.’ (*Iḥyā-ul-‘Ulūm*, vol. 2, pp. 7)

Drinking water from plate

Dear Islamic brothers! One should wipe clean not only the plates but also any other container used to cook, eat or store food; like the glasses used to drink liquids (fruit juices, milk shakes, tea etc.) bowls, pots, frying pans, kettles, eating and serving spoons etc. should all be wiped clean. Leftover food in large pots is usually thrown away. Make sure that no particle of food goes to waste. One can also store in fridge the water used to rinse large pots, for later use in cooking. These practices are only possible by divinely-bestowed ability. When no particles of food remain on the plate or cup, only then one can say that it is clean. It is often observed that the plate etc. is not properly cleaned if rinsed just once. Therefore, one can rinse it twice or thrice using one’s finger and drink this water¹ so that no particle of food goes to waste and the plate is also properly cleaned.

Leftover drops of water

Even after one has drunk water used for rinsing the plate, some drops of water often remain in the plates and bowls. Therefore, one should use one’s fingers to gather those

¹ Note that rinsing the plate or container here refers to the act of pouring some drinking water into it and cleaning it without using any soap. [Translator’s Note]

drops of water so that it is easier to drink them. Similarly, upon finishing the drink, a closer look will reveal that there are drops going down the glass or bottle which accumulate at the bottom. One should drink those as well. It is reported in a Ḥadīṣ that one does not know which particles of food contain blessings. I wish that we rinse the used plate, glass, cup etc. thoroughly so that they are so clean that one cannot distinguish between them and the unused washed ones.

Medical benefits of drinking water used for rinsing dish

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! No Sunnah is devoid of wisdom. Modern scientific research has also acknowledged that vitamins, especially vitamin B complex, are mainly found at the bottom of the meal pot rather than its surface. Furthermore, essential minerals are only found at the bottom. Consuming these essential minerals by licking the pot clean or drinking its water protects against diseases.

Kidney stones eliminated

By the blessings of travelling with the Madanī Qāfilaḥ of Dawat-e-Islami, many problems are solved and many diseases are cured. Here is an incident of an Islamic brother in his own words: ‘On our way back from Baluchistan, our 12-day Madanī Qāfilaḥ stopped at a railway station. Making individual effort, we started to inspire people towards righteousness. Meanwhile, we came across an Islamic brother who told us of the blessings that he had personally experienced in the Madanī Qāfilaḥ. He explained to us that he had severe kidney pain because of stones in his kidney. Doctors had recommended an operation. He met an Islamic brother who comforted him and tried to persuade him to travel with the Madanī Qāfilaḥ by telling him that the prayer (Du’ā) of a traveller is answered and problems are also solved, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

Impressed by the polite manner of the Islamic brother, he made a firm intention to travel with the Madanī Qāfilaḥ for three days. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, During the Madanī Qāfilaḥ, the stones in his kidney were eliminated. Doctors were astonished to know about it as there was no remedy for this disease in medical science except for an operation.

Garchay bīmāriyān, tang karayn patḥriyān, pāo gey ṣiḥḥatayn Qāfilay mayn chalo
Gḥar mayn nāchāqiyān, ḥaun yā tangdastiyān, pāyaīn gey barkatayn Qāfilay mayn chalo

*If you are sick and have kidney stones,
 You'll attain good health, travel with Qāfilaḥ
 If you are destitute and have family disputes
 You'll obtain blessings, travel with Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Avoid eating hot food

Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allow hot food to cool before eating, as hot food contains no blessing.’ (*Al-Mustadrak, vol. 4, pp. 132, Ḥadīṣ 7125*)

How much cool should food be?

Sayyidatunā Juvayriyah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not like to consume hot food unless steam had stopped rising from it. (*Majma'-uz-Zawāid, vol. 5, pp. 13, Ḥadīṣ 7883*)

Harms of hot food

Dear Islamic brothers! Food should be cooled before being consumed, but not to the extent of being tasteless. One should allow the steam to stop rising from it. A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَنِ has stated that allowing the food to cool a little and not cooling it by blowing onto it are two means of attaining blessings [of the food]. Furthermore, it is easier to eat that way. (*Mirāt-ul-Manājīḥ, vol. 6, pp. 52*)

To eat extremely hot food or drink steaming tea or coffee increases the risk of gastritis [inflammation of the stomach] and blisters in the mouth and the throat. To drink very cold water, right after a hot beverage or food, harms the gums and the stomach.

If fly falls into food, then...

It is a sin to throw away the food or drink into which a fly has fallen. If it ever happens, submerge the fly completely into the food or drink; then throw the fly away and continue with your meal, without disgust. The Beloved and Blessed Prophet ﷺ has stated, ‘If a fly falls into food, submerge it completely, (and then throw it away), as one of its wings has cure while the other has disease. When it falls into food, it first sets the wing of disease (into food), therefore, submerge it completely [so that the wing that contains cure removes the effect of the wing of disease].’ (*Sunan Abī Dāwūd, vol. 3, pp. 511, Ḥadīṣ 3844*)

Science also acknowledges

Dear Islamic brothers! How vast the vision of the Holy Prophet ﷺ is! Science has also now acknowledged what our Noble Prophet ﷺ revealed long before. Scientists have finally reached the conclusion that one of the wings of the fly has a dangerous virus while the other wing has the anti-virus. When a fly falls into food or drink like tea, milk, water etc., it sets the virus wing into food, making the food harmful and causing the risk of disease for the eater. Therefore, submerging the fly completely destroys the virus, making the food harmless.

Bite meat

Sayyidatunā ‘Āishah Ṣiddīqah رضى الله تعالى عنها has narrated that the Beloved and Blessed Prophet ﷺ has stated, ‘Do not cut meat with a knife (when eating it), as this is a practice of the ‘Ajamīs [non-Arabs]. Eat meat by biting it as this is more tasteful and delightful.’ (*Sunan Abī Dāwūd, vol. 3, pp. 511, Ḥadīṣ 3844*) However, one can use a knife to cut large portions of meat [especially when eating roasted meat].

Remove black strands from chicken’s leg

According to the research of A’lā Ḥaḍrat Imām Aḥmad Razā Khān عليه رحمة المئتان, there are 22 things in the Ḍabīḥah¹ which are either Ḥarām or forbidden or Makrūh to be eaten.

¹ Ḍabīḥah is that Ḥalāl animal which has been slaughtered in Islamic way. [Translator’s Note]

Amongst them is white strand-like spinal cord which extends from the base of the brain through the length of the backbone. Similarly, tendons and lymph glands [also called lymph nodes] are also Ḥarām to be eaten. Tendons are two bands of dense, tough, inelastic, white, fibrous tissue, on both sides of the neck, which serve to connect the shoulder muscles to the neck; these don't become tender easily.

Moreover, though pure, the blood remaining inside the meat is forbidden to be consumed. [It is not difficult to identify these strands as] they turn black when cooked. Therefore, one should be careful when eating the portions of the meat in which blood normally accumulates. For example, remove black thread like strands from the neck, the wings and the legs of the cooked chicken-meat as these are blood vessels which have turned black after being cooked. One should also avoid eating the tendons and spinal cord of the chicken.

Lost brother found after 12 years

Dear Islamic brothers! Make an ardent effort to routinely travel with the Madanī Qāfilāḥ with the devotees of the Rasūl to learn Sunnah. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, Your worldly complications and problems will be resolved. Furthermore, you will also gather many pearls of religious knowledge. Here is an account in this regard:

A Madanī Qāfilāḥ travelled to Sabzpur (Haripur, Khyber Pakhtunkhwa, Pakistan). One of the participants of the Qāfilāḥ has reported, 'My elder brother went abroad to make a living. It's twelve years since we last heard from him. His three children and their mother were all under my care and I have to provide for them, facing financial problem. I have travelled with this Madanī Qāfilāḥ along with the devotees of Rasūl with the intention of making Du'ā for the ease of my extreme circumstantial hardship.'

A week after the Qāfilāḥ, the same Islamic brother attended a Madanī Mashwarāḥ¹. His face was gleaming with happiness and his sentiments were very highly inspiring. He told us with tears of joy running down his cheeks, **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, 'By the blessing of travelling with the Madanī Qāfilāḥ, we have finally received a phone call from the elder brother, who went missing nearly 12 years back. He has also sent us 125 thousand rupees.'

¹ A Madanī Mashwarāḥ is a meeting to discuss and review the Madanī activities of Dawat-e-Islami.

Jo kay mafqūd hō woḥ bhī maujūd hō
 إن شاء الله عَزَّوَجَلَّ *Chalayn Qāfilay mayn chalo*
 Dūr ḥaun sārāy gham ḥogā Rab عَزَّوَجَلَّ *kā karam*
 Gham kay māray sunayn Qāfilay mayn chalo

Those that are lost will find their ways
 إن شاء الله عَزَّوَجَلَّ, *Do travel with Qāfilaḥ*
 Allah عَزَّوَجَلَّ *will bless and liberate you from difficult days*
 And remove your grief, do travel with Qāfilaḥ

Wisdom in Du’ā not being accepted

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, There are many individuals whose Du’ās have been accepted in the Madanī Qāfilaḥs of Dawat-e-Islami. However, there may be many others whose desires may not have been fulfilled. If one does not see signs of his Du’ā being accepted, one should still be content with the will of Allah عَزَّوَجَلَّ. What we ask for is often not in our best interest.

The father of A’lā Ḥaḍrat, Shaykh ‘Allāmaḥ, Maulānā Naqī ‘Alī Khān عَلَيْهِ السَّلَامُ has stated in his book ‘*Aḥsan-ul-Wi’ā*’, ‘At times, you ask Allah عَزَّوَجَلَّ for something out of your unwisdom but He عَزَّوَجَلَّ may not fulfil your Du’ā with His infinite wisdom and mercy, because the fulfilment of Du’ā in that matter is not in the best of your interest. For example, you might seek wealth, but its acquisition will put your Īmān in jeopardy or you may seek good health but it is harmful to your Hereafter in the infinite knowledge of Allah عَزَّوَجَلَّ. Hence, it is better that these Du’ās remain unfulfilled. Consider this verse:

عَسَىٰ أَنْ تُحِبُّوا شَيْئًا وَهُوَ شَرٌّ لَّكُمْ ط

It is likely that you like a thing which is bad for you.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 2, Sūrah Al-Baqarah, verse 216)

Thank Him for not fulfilling those Du’ās which are not in your interest. At times, the reward of Du’ā is stored for you in the Hereafter. You ask for the meagre wealth and the

fleeting things of the world, whereas Allah ﷻ has stored the treasures of the Hereafter for you. This should be an occasion of expressing gratitude, not complaint.’

Picking one’s teeth

It is a Sunnah to pick teeth with a toothpick or a splinter. Some people use one end of the matchstick and throw away its combustible end, wasting the matchstick. They should not do that. It is better to use a toothpick instead.

The importance of picking one’s teeth has been described in several Aḥādīṣ. Thus, it is narrated by Sayyidunā Abū Ḥurayrah رضى الله تعالى عنه that the Holy Prophet ﷺ has stated, ‘One who eats food and removes [the bits of food if embedded between his teeth] by using a toothpick, should spit it out, and if he removes them using his tongue he should swallow it. One who does this has done well, and if he does not do it; there is no harm.’ (*Sunan Abī Dāwūd, vol. 1, pp. 46, Ḥadīṣ 35*)

Kirāman Kātibīn & those who don’t pick their teeth

Sayyidunā Abū Ayyūb Anṣārī رضى الله تعالى عنه has narrated that the Noble Rasūl ﷺ once approached us and said, ‘How admirable are the ones who do Khilāl.’ The companions رضى الله تعالى عنهم asked, Yā Rasūlallāh ﷺ, with what those admirable ones do Khilāl?’ The Holy Prophet ﷺ replied, ‘The ones who do Khilāl during Wuḍū and the ones who do Khilāl after eating. Khilāl in Wuḍū is to rinse the mouth, sniff water into the nostrils and (do Khilāl of) the fingers whereas the Khilāl of eating is [to pick one’s teeth] after eating. There is nothing more disturbing to Kirāman Kātibīn¹ than to see a person (to whom they have been assigned) offer his Ṣalāh with something stuck between his teeth.’ (*Mu’jam Kabīr, vol. 4, pp. 177, Ḥadīṣ 4061*)

Pān eaters should pay heed

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Shari’ah, guide of Ṭarīqah, ‘Allamah Maulānā Al-Ḥāj Al-Ḥafīz Al-Qārī Ash-Shāh Imām

¹ The two deeds-recording angels.

Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, ‘Those who are addicted to Pān know from experience that small particles of betel nuts and betel (i.e. Pān) get stuck in all parts of the mouth (especially when there are gaps in teeth) and rinsing the mouth three times or even ten times does not help in cleaning it properly. In fact, even using a toothpick or Miswāk does not suffice. These particles of betel and betel nut can only be removed by rinsing the mouth thoroughly with water multiple times and moving the water around each time. Rinsing the mouth in this way cannot be limited to a fixed number.

Cleaning the mouth properly has been stressed greatly. It is mentioned in numerous Aḥādīṣ that when a person stands to offer Ṣalāḥ, an angel places his mouth on the mouth of the Ṣalāḥ-offering person and anything the person recites comes out of his mouth and enters the mouth of the angel. If, at that time, there are bits of food stuck between his teeth, the angels feel so much distress by it that nothing else causes so much distress to them.

The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When any one of you stand at night to offer Ṣalāḥ, you should clean your teeth with a Miswāk because when you recite the Quran, an angel places his mouth on yours and anything coming out of your mouth enters the mouth of that angel.’ (*Shu’ab-ul-Īmān, vol. 2, pp. 381, Ḥadīṣ 2117*)

There is a report narrated by Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ in the book *Kabīr* written by Imām Ṭabarānī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that there is nothing more troublesome for both angels than to see their companion offer Ṣalāḥ with bits of food stuck between his teeth. (*Mu’jam Kabīr, vol. 4, pp. 177, Ḥadīṣ 4061, Fatāwā Razawiyyah, vol. 1, pp. 624-625*)

Weakness of teeth

Sayyidunā Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, ‘The bits of food which remain stuck between molars weaken the molars.’ (*Majma’-uz-Zawāid, vol. 5, pp. 32, Ḥadīṣ 7952*)

Which toothpick be used?

Dear Islamic brothers! Whenever you eat food or anything else you should pick your teeth after eating. The toothpick should preferably be made of margosa [Neem] tree as its strong bitter taste is good for cleaning the mouth and the gums. The toothpicks available

in the market are usually thick and fragile. Several good toothpicks can also be prepared, with the help of a razor, from the veins of coconut palm leaves or a straw from the date palm leaf.

Strands of meat are often embedded between the teeth and in the corners of the mouth, which are extremely difficult to be removed by toothpick etc. One can use a dental floss to remove the stuck food particles. One could also use a dental scaler made of stainless steel [instrument used by dentists] but one has to be highly cautious when using these instruments and also learn their proper use, as their improper use could hurt the gums severely.

Seven intentions for picking one's teeth

It is stated in a Ḥadīṣ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The intention of a Muslim is better than his actions.' (*Mu'jam Kabīr*, vol. 6, pp. 185, Ḥadīṣ 5942)

Therefore, one should make the following intentions before picking one's teeth by using a toothpick etc. One could also make these intentions even before starting the meal, gaining a treasure of reward.

1. I will act upon the Sunnah of Khilāl (using a toothpick) after eating.
2. I will recite بِسْمِ اللّٰهِ before picking my teeth.
3. I will gain help in using Miswāk by picking my teeth. (When food-particles get stuck in the gums, they may rot weakening the gums and causing gum-bleeding, and then it is difficult to use Miswāk).
4. By picking my teeth, I will make it easy for myself to rinse the mouth thoroughly during Wuḍū. (The entire mouth should be thoroughly washed, including the areas around the teeth and the gaps in between them. It is Sunnat-ul-Muakkadaḥ to rinse the mouth three times during Wuḍū in the above way. During Ghusl it is Farḍ to rinse the mouth once and Sunnah to rinse it thrice in the above manner).
5. By picking my teeth, I will protect my mouth from diseases thereby gaining strength to worship. (When the toothpick is used, leftover food particles are removed and this in turn protects the gums against diseases. Thus good health helps perform worship).

6. I will strive to protect myself from bad breath so that I may attend the Masjid. (Obviously, the food particles stuck between teeth eventually rot, which leads to bad breath and when one has bad breath, it is Ḥarām for him to enter the Masjid).
7. I will avoid causing trouble to the angels. (If a person recites the Quran during Ṣalāh with bits of food in his mouth, angels are discomforted by it).

How to rinse mouth

The proper manner of rinsing the mouth in Wuḍū is that the water reaches every corner of the mouth including the spaces between the teeth. During Wuḍū it is Sunnah to rinse the mouth thrice in the manner described above. In Ghusl it is Farḍ to rinse the mouth once and Sunnah to do so thrice. During Ghusl, one should also gargle provided that he is not fasting. It is imperative to remove all the particles of food and strands of meat stuck between the teeth. If the strand of meat or piece of betel nut is so firmly embedded that it does not come out despite the repeated rinsing of the mouth one should no longer try to remove it as one's gums may be hurt; the one who is helpless is excused.

Medical benefits of picking teeth

More than 14 centuries ago, our Noble Prophet ﷺ described the importance of picking one's teeth, giving protection against many diseases. Now after many centuries scientists have also realized the importance of doing so. Describing the medical benefits of picking one's teeth, doctors have declared that bits of food get stuck in between one's teeth and gums after one has eaten the food. If they are not removed, these bits rot, forming a film of some special type of plasma on the surface of the teeth, which weakens the teeth and results in the inflammation and degeneration of the gums and teeth-surrounding tissues. Gums detach from the teeth which eventually fall.

Furthermore, one may also suffer from the gum disease called Pyorrhoea, which results in the discharge of pus from the gums. This pus then mixes with the food and enters the stomach unnoticed, increasing the risk of many fatal diseases.

Gum cancer

In addition to decreasing the intake of food, those who habitually consume tea and Pān [betel] should also reduce consuming these 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 in the name of removing your hunger. Tea is harmful to the kidneys. It is safer to give up the habit of eating Pān and scented aniseed and betel nut etc. Those who constantly chomp on these items are prone to the 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 ooze pus, then this causes the blood and pus to go into the stomach unnoticed. As these people do not feel any pain for a long time despite the ooze of pus, they will perhaps realise this danger only when, Allah عَزَّوَجَلَّ forbids, they will have suffered from any lethal disease.

Harms of fake Katthā

It is highly likely that Katthā is not produced in Pakistan. The greedy people who do not care about ruining the worldly life of Pān eaters and the afterlife of their own add the colour used in leather-dyeing to sand and sell it as Katthā. As a result, Pān eaters in Pakistan become victims, suffering from various diseases.

Do not consume fake Katthā knowingly. Those selling this fake product as well as those selling the Pān with fake Katthā should repent sincerely. Similarly, those who deliberately eat sand should also desist from it. According to Islamic law, there is no harm in eating a little sand; however, it is Ḥarām to eat sand in the quantity that causes harm. (*Rad-dul-Muhtār*, vol. 1, pp. 364) (*Bahār-e-Sharī'at*, vol. 2, pp. 63)

Causes of gum-bleeding

Some people's gums bleed as they use Miswāk, and this blood may also go into the stomach with food. One of its causes is an upset stomach. Such people should have treatments for ailments like constipation. One should refrain from gas and flatulence causing food. In addition, one should eat less than one's appetite and avoid untimely meals. Another cause of it is the build-up of tartar between the teeth, which forms due to one's carelessness in cleaning the teeth. One should visit a dentist. If the dentist is righteous and there is no

other hindrance he will scale your teeth in a single visit; otherwise he may call you for multiple sessions in order to obtain extra money from you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Miswāk is best remedy for dental diseases

If one uses Miswāk properly he will never suffer from any dental disease, *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*. You might be thinking that you have been using Miswāk for many years, yet both your teeth and stomach are ill. My dear naive Islamic brother! This is not the fault of Miswāk, but rather that of your own. From my experience, I have reached the conclusion that there may be only a few people amongst a million who use Miswāk properly. We use Miswāk in a rush during Wuḍū. In other words we don't use Miswāk but fulfil just its formality.

14 Madanī pearls pertaining to Miswāk

1. Miswāk should be as thick as the little finger.
2. Miswāk should not be longer than one's hand span¹ as Satan sits on the Miswāk longer than this.
3. The strands of Miswāk should be soft; otherwise, they might cause space between teeth and gums.
4. Use a fresh Miswāk, if available. Otherwise, place it in a glass of water to make it soft.
5. Trim the strands of Miswāk every day as they are beneficial so long as they have some bitterness.
6. Brush your teeth horizontally with Miswāk.
7. Always brush your teeth with Miswāk at least thrice.

¹ The distance between the tip of the thumb and that of the little finger when the hand is fully extended.

8. And wash it after every use.
9. Hold the Miswāk in the right hand in such a manner that the little finger remains at the bottom, and the middle three fingers remain on it while the thumb remains at the top (near the soft strands that are used to brush the teeth).
10. Brush (with Miswāk) the upper teeth of the right side first and then the left. Thereafter, clean the lower teeth again starting from the right and then the left.
11. To use Miswāk while one is lying on his back can cause the spleen to enlarge.
12. To use Miswāk when held in fist can cause piles.
13. Miswāk is a pre-Wuḍū Sunnaḥ. However, it becomes Sunnat-ul-Muakkadaḥ when foul smell emanates from the mouth. (*Fatāwā Razawiyyah (Jadīd), vol. 1, pp. 223*)
14. Do not throw away a used Miswāk or its strands as it is an instrument used to act upon a Sunnaḥ. Rather, keep it somewhere respectfully, bury it or put it into sea-water.

(For detailed information, go through the 2nd volume of *Baḥār-e-Sharī'at* from page 17 to 18).

4 Madanī pearls pertaining to healthy teeth

1. After one has eaten any food or drunk any beverage, one should thoroughly rinse one's mouth thrice. Rinse every part of the mouth thoroughly each time and let the water remain in the mouth for at least half a minute before spitting it out.
2. Whenever conveniently possible, one should rinse one's mouth daily at different times. Allow the water to remain for a few minutes before spitting it out.
3. The use of salt-mixed tepid (slightly warm) water is much more beneficial. Its regular use will remove the bits of food stuck between the teeth, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*. Moreover, the gums won't bleed either.
4. To rub olive oil on the teeth makes the gums and loose-teeth stronger.

Remedy for bad breath

If a person has bad breath or foul smell emanates from his mouth, he should eat coriander by chewing it properly. Cleaning the teeth with fresh or dry petals of rose is also an effective remedy. The foul odour will go away, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. However, if the cause of the foul smell is any stomach-disease, then one should eat less than one's appetite. By the blessing of doing so, bad breath and many other diseases including the aches and pains of legs and various other body parts, constipation, heartburn, blisters in the mouth, reoccurring cold and cough, sore throat and gum bleeding etc. will be cured, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. The cure for 80 percent of diseases lies in eating less. For further elaboration on this, one may refer to a chapter of *Faizān-e-Sunnat* entitled 'Excellence of Hunger.' If our carnal desires are overpowered, most of our diseases will automatically be cured.

Spiritual cure for bad breath

One should recite the following Ṣalāt-ʿAlan-Nabī, whenever possible, 11 times in a single breath. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, This would cure bad breath.

اللَّهُمَّ صَلِّ وَسَلِّمْ عَلَى النَّبِيِّ الطَّاهِرِ

How to recite in a single breath

In order to recite the above Ṣalāt-ʿAlan-Nabī in one breath, one should close the mouth and breathe in slowly through the nose. Try to fill as much air into the lungs as possible. Now recite the Ṣalāt-ʿAlan-Nabī. By practicing this a few times, one will be able to recite it 11 times in a single breath, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

To hold breath for as long as possible in the foregoing way and then exhale it slowly from the mouth is very beneficial to health. One should do this daily a few times during the day, especially in the open air. A senior Hakim [doctor of herbal medicines] once told me that he could hold his breath for about half an hour, or rather, two hours. During this time, he is able enough to recite his various invocations. He also mentioned that there are certain experts who can hold their breath for a very long time; they inhale in the morning and exhale in the evening!

5 Fragrant mouths

Here is an incident regarding a miracle of the Beloved and Blessed Prophet ﷺ that rendered the mouths of five fortunate Ṣahābiyyāt رَضِيَ اللهُ تَعَالَى عَنْهُنَّ fragrant forever. Therefore, Sayyidah ‘Umayrah Bint-e-Mas’ūd Anṣāriyyah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated that she and four sisters of her once came to the court of the Holy Prophet ﷺ to do Bay’at [i.e. swear allegiance]. At that time, the Noble Prophet ﷺ was eating Qadīd (i.e. a type of dried meat). The Holy Prophet ﷺ chewed a piece of meat making it soft and then gave it to them. They distributed it amongst themselves and ate it. By its blessings, fragrance always emanated from their mouths. (*Al-Khaṣāiṣ-ul-Kubrā, vol. 1, pp. 105*)

Sayyidunā Abū Umāmah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that there lived in Madīnah a rude and indecent woman. Once, she passed by the Holy Prophet ﷺ who was eating meat. She also requested a piece of meat from him. The Holy Prophet ﷺ offered a piece to her. Refusing to take it, she requested that she be given the piece that he ﷺ was chewing. He ﷺ then gave a piece, from his blessed mouth, which she swallowed. Since then she was never heard uttering indecent and foul words. (*Al-Khaṣāiṣ-ul-Kubrā, vol. 1, pp. 105*)

Heavy rain

Dear Islamic brothers! Join the Madanī environment of Dawat-e-Islami and attend its Sunnah-Inspiring Ijtimā’ regularly. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, You will reap many blessings in the Hereafter and many of your worldly problems will also be resolved. Furthermore, Du’ās will also be accepted in the company of the devotees of the Rasūl. Amīr-ul-Mūminīn, Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has narrated the Beloved and Blessed Prophet ﷺ to have stated:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّينِ، وَنُورُ السَّمَوَاتِ وَالْأَرْضِ

‘Du’ā is a weapon for a Muslim, a pillar of religion and a Nūr from the heavens and the earth.’

(*Musnad Abī Ya’lā, vol. 1, pp. 215, Ḥadīṣ 435*)

Du'ā is not turned down, especially when made during a journey. And if Du'ā is made during the journey of a Madanī Qāfilaḥ with the devotees of Rasūl, how close to acceptance it would be! Here is an incident in this respect.

A Madanī Qāfilaḥ was once on a journey in the district of Nikyal (Kashmir, Pakistan). The locals requested the participants of the Madanī Qāfilaḥ to make Du'ā for rain as it had not rained over there for a very long time. The participants of the Madanī Qāfilaḥ arranged for congregational Du'ā attended by many locals. It was daytime and the sun was also brightly shining. The Islamic brothers of the Madanī Qāfilaḥ made Du'ā with absolute humility and sincerity.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, In a little while, clouds began to appear in the sky from all directions and it began to rain heavily. The locals, drenched in rain, were overjoyed. They were highly impressed by the devotees of the Rasūl of the Madanī Qāfilaḥ. Observing this divine grace on Dawat-e-Islami, many locals joined the Madanī environment of Dawat-e-Islami, flourishing the Madanī activities of Dawat-e-Islami in Nikyal.

*Qāfilay mayn zarā, māngo ā kar Du'ā
Ḥaun gī khūb bārishayn, Qāfilay mayn chalo
'Āshiqān-e-Rasūl lay lo jo kuch bhī phūl
Tum ko Sunnat kay dayn Qāfilay mayn chalo*

*Travel in the Qāfilaḥ and make your Du'ā,
Heavy rains will pour, travel with Qāfilaḥ
Devotees of the Rasūl have brought pearls of Sunnah
To get those pearls, travel with Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Food stains on one's hand

Sayyidunā 'Abdullāḥ Ibn 'Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If a person spends the night in such a state that there are stains of oil (or fat from food) on his hands and, as a result, is afflicted with any trouble, he should not blame anyone for this, but himself.' (*Majma'-uz-Zawā'id, vol. 5, pp. 33, Ḥadīṣ 7954*)

Danger of snake

Dear Islamic brothers! After eating, one should thoroughly wash one's hands with soap etc. and then dry them with a towel so that no stain of oil remains in the hand and the smell also goes away. Otherwise, if one shakes his unwashed hands with others, they will be disgusted by it.

Elaborating on the meaning of the word 'trouble' mentioned in the foregoing Ḥadīṣ, a renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَمَلَانِ has stated, 'The trouble stated in the foregoing Ḥadīṣ refers to the biting of a snake or rat, as both of these animals are attracted by the smell of food; or it could also mean the danger of being afflicted with leukoderma¹, as the body parts touched by the stained hands, with bodily sweat, are prone to this disease.' (*Mirāt-ul-Manājīh*, vol. 6, pp. 38)

Shaykh Muftī Muhammad Khalīl Khān Barakātī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, 'After having eaten food, if a person goes to sleep without washing his hands, Satan licks his hands. عَذْرُوجَلَّ! This can also engender leukoderma.' (*Sunnī Bahāshī Zaywar*, pp. 607)

How is it to use others' utensils?

If food has come from someone else's house, one should empty the container and return it without delay. If it is not possible to do so for the time being, one should keep the container as an entrustment [Amānat] and return it later on. Remember it is not permissible to use someone else's utensils. (*Sunnī Bahāshī Zaywar*, pp. 569) If anyone has ever committed this sin, he should immediately ask the owner of the utensils to pardon him in addition to seeking forgiveness from Almighty Allah عَذْرُوجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

25 Sunnahs of eating

1. The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not lean against anything while eating. (*Sunan Abī Dāwūd*, vol. 3, pp. 488, Ḥadīṣ 3769)

¹ Partial or total loss of skin pigmentation. [Translator's Note]

2. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never ate food at a table. (*Derived from Ṣaḥīḥ Bukhārī, vol. 3, pp. 24, Ḥadīṣ 55386*)
3. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat what was served to him. (*Ṣaḥīḥ Muslim, pp. 1134, Ḥadīṣ 2052*)
4. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would neither ask his household for food nor express a wish for any specific food. Instead, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat and drink what was served to him. (*Iṭḥāf-us-Sādat-il-Muttaqīn, vol. 8, pp. 248*)
5. At times, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would take food and drink himself without asking anyone to serve him. (*Sunan Abī Dāwūd, vol. 5, pp. 4, Ḥadīṣ 3846*)
6. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to eat from the portion that was in front of him. (*Shu'ab-ul-Īmān, vol. 5, pp. 79, Ḥadīṣ 5846*)
7. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to eat with three fingers. (*Muṣannaḥ Ibn Abī Shaybah, vol. 5, pp. 559, Ḥadīṣ 3*)
8. At times, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat with four fingers. (*Al-Jāmi'-uṣ-Ṣaḥīḥ, pp. 250, Ḥadīṣ 6942*) However, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not use to eat with two fingers. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said that eating with two fingers is a practice of Satan. (*Al-Jāmi'-uṣ-Ṣaḥīḥ, vol. 5, pp. 249, Ḥadīṣ 6940*)
9. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat bread made from unsifted barley. (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 531, Ḥadīṣ 5410*)
10. Mostly, his blessed food contained dates and water. (*Ṣaḥīḥ Bukhārī, vol. 3, pp. 523, Ḥadīṣ 5383*)
11. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would consume milk and dates together and would declare that these two are fine meals. (*Musnad Imām Aḥmad, vol. 5, pp. 385, Ḥadīṣ 15893*)
12. His favourite food was meat. (*Jāmi' Tirmizī, vol. 5, pp. 533, Ḥadīṣ 178*)
13. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would say that meat improves hearing, and is the chief of all foods in the world and the Hereafter. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared, 'If I had asked Allah عَزَّوَجَلَّ to provide me with meat everyday; He عَزَّوَجَلَّ would have provided it.' (*Iṭḥāf-us-Sādat-il-Muttaqīn, vol. 8, pp. 238*)

14. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would make Šarīd with meat and squash and eat it. (That is, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would thoroughly soak the pieces of bread in meat and squash curry and then eat it). (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 8, pp. 239)
15. While eating meat, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not lower his head towards it¹ but would always lift his hand to his blessed mouth and then bite the meat. (*Jāmi' Tirmizī*, vol. 3, pp. 329, Ḥadīš 1842)
16. Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked meat from the arm and the shoulder of the goat. (*Jāmi' Tirmizī*, vol. 3, pp. 330, Ḥadīš 1842-1844)
17. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked eating the kidney as it is near the urinary organ. (*Kanz-ul-'Ummāl*, vol. 7, pp. 41, Ḥadīš 18212)
18. Although he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ hated eating the spleen, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not declare it Ḥarām to consume it. (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 8, pp. 243)
19. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would use his fingers to wipe the plate clean and say, 'There is more blessing at the end.' (*Shu'ab-ul-Īmān*, vol. 5, pp. 81, Ḥadīš 5854)
20. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked fresh melon and grapes. (*Kanz-ul-'Ummāl*, vol. 7, pp. 41, Ḥadīš 18200)
21. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat melon with sugar and bread. (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 8, pp. 236)
22. At times, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat melon with ripe dates. (*Jāmi' Tirmizī*, vol. 3, pp. 332, Ḥadīš 1850)
23. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would use both of his hands whilst eating. Once, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was eating ripe dates. The dates were in his right hand and the seeds were in his left. A goat passed by. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ signalled the goat with his left hand that contained date seeds. The goat approached and began to eat the seeds from his left hand while he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to eat with his right hand. This continued until he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ finished and the goat then also left. (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 8, pp. 237)
24. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not use to eat raw [uncooked] onions, raw garlic and leek. (*Tārīkh Baghdad*, vol. 2, pp. 262)

¹ (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 8, pp. 239)

25. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never spoke anything bad about food. If he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked it, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat it and if not, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would withdraw his hand. (*Ṣaḥīḥ Muslim, pp. 1141, Ḥadīṣ 2064*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

92 Madanī pearls of eating

Make intentions prior to consuming food

1. Instead of eating for merely enjoying taste or gratifying one's desire, one should eat with the righteous intention of attaining strength and energy to worship Allah عَزَّوَجَلَّ. Bear in mind that the above intention can only be true if one eats less than one's appetite or else this would be a false intention as gluttony causes laziness and is a hindrance in worship.

Further, one should only eat when hungry as it is a Sunnah to do so. To eat without hunger poses health risks hardening the heart, let alone giving strength. Sayyidunā Shaykh Abū Ṭālib Makkī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, 'According to a narration, eating on a full stomach causes leukoderma.' (*Qūt-ul-Qulūb, vol. 2, pp. 326*)

2. Use such a dining-mat on which alphabets, words, statements, names, couplets and logos of the companies are not inscribed in any language; neither in Urdu and English nor in any other language.
3. It is a Sunnah to wash both hands up to the wrists before and after the meal. One should also rinse the mouth and wash the lips. Furthermore, do not wipe the washed hands before eating. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Making Wuḍū before and after the meal (i.e. washing the hands and the mouth) increases one's sustenance and keeps Satan away.' (*Kanz-ul-'Ummāl, vol. 15, pp. 106, Ḥadīṣ 40755*)
4. If someone does not wash his mouth before eating, he will not be missing a Sunnah. (*Bahār-e-Sharī'at, pp. 16-18*)

5. While eating, one can keep the left leg folded on the ground so that the thigh is on the calf and raise the right knee; or one can raise both knees with behind (i.e. buttocks) on the ground or sit with both legs folded [as in Ṣalāh i.e. thighs on calves]. Sunnah will be fulfilled if one sits in any of these three manners.

Accustom yourself to veil within veil

6. Whilst eating, everyone including Islamic sisters should observe veil within veil. Otherwise, if someone is wearing skin-tight clothes or his shalwār or pyjama is not properly covered by his kurta or shirt, others may not be able to avoid the sin of misusing their eyes. If it is not possible to observe veil within veil one should sit in a folded legs position [as in Ṣalāh, i.e. thighs on calves]. By doing so, not only the Sunnah of sitting while eating will be fulfilled but veil will also be observed. One should make a habit of observing veil within veil whenever he sits.
7. It is not a Sunnah to sit cross-legged while eating. This causes the belly to bulge either.
8. Recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ and بِسْمِ اللّٰهِ الرَّحْمٰنِ, بِسْمِ اللّٰهِ prior to the first, the second and the third morsel respectively. (*Ihyā-ul-'Ulūm, vol. 3, pp. 6*)
9. Recite بِسْمِ اللّٰهِ loudly so that others also recall it.
10. Recite the following Du'a prior to eating. The reciter of this Du'a will not be harmed even by poisonous food, اِنَّ شَاءَ اللّٰهُ عَزَّوَجَلَّ. (*Kanz-ul-'Ummāl, vol. 15, pp. 109, Ḥadīṣ 40792*)

بِسْمِ اللّٰهِ وَبِاللّٰهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَاءِ يَا قَيُّوْمُ

I begin with Allah's name, with the blessing [Barakaḥ] of whose name nothing of the earth nor the skies can cause detriment, O the one Who is ever-alive.

(*Kanz-ul-'Ummāl, vol. 15, pp. 109, Ḥadīṣ 40792*)

11. If one forgets reciting **بِسْمِ اللّٰهِ** at the beginning, one should recite the following during the meal on recalling:

Translation: I begin and end my meal with the name of Allah **عَزَّوَجَلَّ**.

بِسْمِ اللّٰهِ اَوَّلَهُ وَاٰخِرَهُ

Continue to do **Zikr of Allah عَزَّوَجَلَّ** while eating

12. If anyone recites **يَا وَاٰجِدُ** before eating every morsel, the food will become Nūr [light] in his stomach, curing illness.
13. Recite **اللّٰهُ** or **بِسْمِ اللّٰهِ** before consuming every morsel so that the desire for food would not engender heedlessness from Allah's Zikr. In between every two morsels, recite **اللّٰهُ** and **يَا وَاٰجِدُ**, **بِسْمِ اللّٰهِ** so that one would be able to read **بِسْمِ اللّٰهِ** prior to eating every morsel **يَا وَاٰجِدُ** in between and **اللّٰهُ** at the end.
14. It is preferable to eat in a clay container. 'Angels visit the home where clay utensils are used.' (*Rad-dul-Muhtār, vol. 9, pp. 495*)
15. Do not place the bowl of curry or that of sauce etc. on the bread. (*Rad-dul-Muhtār, vol. 9, pp. 495*)
16. Do not wipe the hands or clean knives with bread. (*Rad-dul-Muhtār, vol. 9, pp. 495*)
17. It is a Sunnah to eat at a dining-mat laid on the floor. Do not eat while leaning against anything or bare-headed or leaning one hand on the ground or with shoes on or when lying down or while sitting cross-legged.
18. If bread is served on the dining-mat before the curry, one should begin eating the bread without waiting for the curry to be served. (*Rad-dul-Muhtār, vol. 9, pp. 490*)
19. Eat a little salt or something salty both prior to and subsequent to eating the food as this protects against seventy diseases. (*Rad-dul-Muhtār, vol. 9, pp. 491*)

20. Do not break the bread with one hand as this is a practice of the arrogant.
21. Hold the bread in the left hand and break it with the right one as this is a Sunnah. Make a habit of breaking the bread above the plate or the container so that the crumbs of the bread fall onto the food, otherwise the crumbs, if fall on the dining-mat, will go to waste.
22. Eat with the right hand as eating, drinking, taking and giving with the left hand is a practice of Satan.

Make a habit of eating with three fingers

23. Eat with three fingers; the middle finger, the index one and the thumb as this is a Sunnah of the Prophets عَلَيْهِمُ السَّلَامُ. In order to make a habit of eating with three fingers you may do the following: Bend the ring finger and wrap a rubber band around it or take a small piece of bread in the palm and hold it with the ring finger and the little one or do both simultaneously. Once you get used to it, you will no longer need to adopt the techniques described above. Sayyidunā Mullā ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has stated, ‘It is a practice of the greedy to eat with five fingers.’ (*Mirāt-ul-Manājih*, vol. 8, pp. 9) However, one may use four or five fingers to eat if the grains of rice are separated and it is impossible to eat with three fingers.

Breaking crust of bread

24. It is Isrāf to leave the outer crust [harder part] and only eat the soft part from the centre of the bread. However, if the crust (sides or corners of the bread) is not properly cooked, and is injurious to one’s health one can break it off and leave it without eating. Similarly, it is also permissible to leave it when it is likely that others will eat it and it will not go to waste. The same ruling will be applied if one wishes to eat only the fluffier and softer part of the bread leaving the rest. (*Bahār-e-Sharī’at*, pp. 18, 19, part 16)

Intestines are not a substitute for teeth

25. Eat small morsels chewing properly and avoid chomping. If food is swallowed without being chewed properly, the intestines would be overburdened. Remember intestines are not a substitute for teeth.
26. Stretching out the hand or picking up the next morsel before the previous one has been completely swallowed is a sign of greed.
27. It is highly despicable to bite bread. This is also a cause of deprivation of blessings in sustenance. Moreover, eating whilst standing is a practice of the non-Muslims.
(*Sunnī Bahāshī Zaywar, pp. 565*)

Fruits be consumed first

28. Fruits are commonly eaten after the meal, whereas Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘If there are fruits at mealtime, they should be served and consumed before food as eating them before food is more beneficial from medical point of view. As fruits digest faster, they should be in the lower part of the stomach. Moreover, fruits have been mentioned first even in the glorious Quran. Therefore, Allah عَزَّوَجَلَّ says in the 20-21 verse of Sūrah Al-Wāqī’ah:

وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَحَمِيطِيرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾

And fruits that they may like. And meat of birds that they may wish.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 27, Sūrah Al-Wāqī’ah, verse 20-21)

(*Iḥyā-ul-‘Ulūm, vol. 2, pp. 21*)

Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has narrated, ‘To eat watermelon before food eradicates diseases from the root and purges the bowels.’

(*Fatāwā Razawīyah (Jadīd), vol. 5, pp. 442*)

Do not find fault with food

29. Do not find fault with food by making such comments as, *'It is not tasty'*, *'It is still raw'*, *'It does not have enough salt'*, *'It is too spicy'* etc. If you like it, eat it, if not, leave it. However, if one intends to give some advice to the cook one may do so privately in a polite manner.

Finding fault with fruits is despicable

30. To find fault with natural fruits is more despicable compared to the food cooked by humans as there is more human involvement in the preparation of food while the case is not the same in the growing of fruits.
31. Do not eat from the centre of the container as blessing descends at the centre.
32. Eat from the side of the plate [container] that is closest to you and do not stretch out your hand everywhere in the plate.
33. However, if the plate etc. contains many items, one may eat them by stretching out his hand.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Converse virtuously while eating

34. It is a practice of the fire-worshippers to remain quiet while eating considering it a good deed. However, if one does not feel like talking there is no harm in staying quiet. Furthermore, useless talking is never liked. Therefore, one should talk virtuously and righteously while eating. For example, whenever one is eating at home with his family-members or guests, one should tell the Sunnahs of eating food and drinking water. I wish that the photocopies of these Madanī pearls regarding eating be displayed at the dining area in the form of frames or in any other proper way and be read aloud, at meal times.

35. Do not talk about disgusting things during the meal. For instance, avoid talking about vomit, diarrhoea, stool etc.
36. Do not stare at the food others are eating.

Give good pieces of meat to others

37. Some people do inappropriate acts while eating. For instance, taking the good pieces of meat for oneself or eating big morsels hurriedly while eating collectively fearing that one might remain hungry or taking more food to one's side or depriving others in any way. All these are the practices of the inconsiderate and the greedy. If one leaves good things for his family-members or others with the intention of self-sacrifice, one will be greatly rewarded *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

The Prophet of Raḥmah, the Intercessor of Ummah *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* has stated, 'Whoever desired a thing and then preferred others to have it preventing his desire, will be forgiven by Allah *عَزَّوَجَلَّ*.' (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 9, pp. 779)

Virtues of eating fallen grains

38. If grains or morsels of food fall during the meal, pick them up, wipe them clean and eat them as there are glad tidings of forgiveness for the one doing so.
39. It is stated in Ḥadīṣ that whoever picks up grains of food which have fallen on the dining-mat and eats them will live a life of affluence and his offspring and the offspring of his offspring will be protected from un wisdom. (*Kanz-ul-'Ummāl*, vol. 15, pp. 111, Ḥadīṣ 40815)
40. Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī *عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي* has narrated, 'Pick up (and eat) the pieces and particles of bread, you will get affluent, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. The children will be born safe and free from disabilities. Furthermore, the pieces of bread will serve as a dowry of heavenly maidens.' (*Ihyā-ul-'Ulūm*, vol. 2, pp. 7)
41. It is permissible to pick up and kiss a fallen piece of bread.
42. It is permissible to feed the grains and particles of food fallen on the dining-mat to chickens, birds, cows or goats etc. One can also put them at a place where ants can consume them.

Blowing on food is prohibited

43. One should not blow on hot steamy food or tea etc. to cool it as this causes the blessing to be removed. Do not eat very hot food. Wait a little so that the food can be eaten easily. (*Rad-dul-Muhtār, vol. 9, pp. 491*)
44. Drink water with the right hand during the meal. As the right hand is usually stained with food during the meal, some people hold the glass in the left hand whilst drinking water and only touch a finger of the right hand to it, assuming that they are drinking water with the right hand. This should be avoided.

Learn how to sip water

45. One should recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ before drinking water or any other permissible beverage. Sip water in small gulps ensuring that no sound is produced. Drinking water or any beverage in big gulps can cause liver disease. After one has finished, one should say الْحَمْدُ لِلَّهِ. Regretfully, there would be hardly anyone who would be practising the Sunnah of drinking water by sipping. Practice and adopt this Sunnah.
46. One should stop eating whilst he is still a little hungry.

Taste remains up to root of tongue only

47. It is not a Sunnah to eat in excess. If one desires to eat excessively he should ponder over the fact that the taste of food lasts just for a few seconds. As soon as the food reaches the throat the taste is no more. Therefore, it is not wise to forgo a Sunnah just for relishing the taste that only lasts for a few moments. Further, gluttony can result in sluggishness, laziness in worship, indigestion, obesity in some people, constipation, gas, diabetes and heart diseases.
48. After eating, one should lick fingers clean thrice. Lick the middle finger first, then the index one and then the thumb thrice each. After eating, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would lick his blessed fingers clean thrice. (*Shamāil-ut-Tirmizī, pp. 61, Hadiṣ 138*)

Lick plate clean

49. Lick the plate clean. It is stated in a Ḥadīṣ that whoever licks the plate after eating, the plate makes the following Du'ā for him, 'May Almighty Allah عَزَّوَجَلَّ free you from the fire of Hell as you have freed me from Satan.' (*Kanz-ul-'Ummāl*, vol. 15, pp. 111, Ḥadīṣ 40822) Another narration says that the utensil seeks forgiveness for him. (*Sunan Ibn Mājah*, vol. 4, pp. 14, Ḥadīṣ 3271)
50. After one has eaten food and licked fingers and utensils clean, one should pour some water into the container and drink that water [so that remnants of food can be collected and consumed]. By doing so, one will be reaping the reward of emancipating a slave. (*Iḥyā-ul-'Ulūm*, vol. 2, pp. 7)

Method of drinking water from licked plate

51. After one has licked the plate etc. clean and drunk the water that one poured into it, make sure that no bits of food and no drops of soup etc. remains in it. One should pour a little water from the top edge of the plate, and then rinse it using his finger. Repeating this twice or thrice will ensure that no particle of food remains in the plate, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.
52. Even after drinking the water, one should use the fingers to gather the remaining drops of water and then drink them. Let it not be that just a single particle of spice goes to waste, taking away the blessing of food with it. It is stated in a Ḥadīṣ, 'You do not know which portion of the food contains blessings.' (*Ṣaḥīḥ Muslim*, pp. 11123, Ḥadīṣ 1023)
53. In the same way, one should also clean other utensils like food-stained pots, eating & serving spoons, jugs, glasses and cups stained with tea, coffee and fruit juices etc. Clean them so that no particle of food remains on them reaping many blessings.
54. To throw away and waste a Muslim's leftover water despite it being in drinkable state is *Isrāf* (i.e. waste) which is *Ḥarām*. (*Sunnī Baḥaṣṣī Zaywar*, pp. 567)
55. At the end, one should say *الْحَمْدُ لِلَّهِ*. In addition, if one has known by heart supplications stated in the Quran and Aḥādīṣ, one should also recite them.
56. After eating, one should wash hands with soap so that oil and smell would be properly washed away.

Passing hand over certain parts of body after eating is Sunnah

57. It is stated in a Ḥadīṣ that after eating, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ washed his hands and then passed his wet hands over his wrists, mouth and head. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to his companion رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘O Ikrāsh! This is how Wuḍū is made after eating the thing touched by fire (i.e. the food cooked on fire).’
(*Jāmi’ Tirmizī, vol. 3, pp. 335, Ḥadīṣ 1855*)

58. It is a Sunnah to pick one’s teeth after eating.

Previous sins are forgiven

59. The Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever eats food and recites the following Du’ā afterwards, will be forgiven for all of his previous sins.’ The Du’ā is as follows:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ

All glorification is for Almighty Allah عَزَّوَجَلَّ Who has fed me and has granted me sustenance without my skill and strength.

(*Tirmizī, vol. 5, pp. 284*)

60. Recite the following supplication after eating:

الْحَمْدُ لِلَّهِ الَّذِي أَطْعَمَنَا وَسَقَانَا وَجَعَلَنَا مُسْلِمِينَ

I express gratitude to Almighty Allah عَزَّوَجَلَّ Who made us eat and drink and has made us Muslims.

(*Sunan Abī Dāwūd, vol. 3, pp. 513, Ḥadīṣ 3850*)

61. If someone else has provided the food, one should also recite the following supplication:

اللَّهُمَّ أَطْعِمْ مَنْ أَطْعَمَنِي وَاسْقِ مَنْ سَقَانِي

Yā Allah عَزَّوَجَلَّ! Feed the one who has fed me and provide the one with drink who has provided me with drink.

(Ṣaḥīḥ Muslim, pp. 136, Ḥadīṣ 2055)

62. Also recite the following supplication after eating:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَأَطْعِمْنَا خَيْرًا مِنْهُ

Yā Allah عَزَّوَجَلَّ, grant Barakah [blessing] in this food for us, and feed us better food than this.

(Sunan Abī Dāwūd, vol. 3, pp. 475, Ḥadīṣ 3730)

63. Recite the following after drinking milk:

اللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

Yā Allah عَزَّوَجَلَّ! Grant us Barakah [blessing] in this, and grant us more than this.

(Sunan Abī Dāwūd, vol. 3, pp. 475, Ḥadīṣ 3730)

64. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ very much liked halvah [a type of dessert], honey, vinegar, date, watermelon, cucumber and squash.

65. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked the pieces of mutton from the shoulders, neck and loin areas of the animal.

66. At times, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat dates with watermelon or with cucumber or bread.

67. Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ very much liked to eat the food present at the bottom of the cooking pot.

68. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ very much liked Šarīd in which pieces of bread are mixed with gravy.
69. Eating with one finger is a practice of Satan and eating with two fingers is that of the arrogant. The practice of the Prophets عَلَيْهِمُ السَّلَام is to eat with three fingers.

How much should one eat?

70. One should divide one's hunger into three parts. One part should be for food, one for water and one for air. For example, if one becomes full after eating three breads, he should consume one bread, drink water in place of the second bread, and leave the rest for air. Although it is Mubāḥ, not a sin, to eat till one is full, many worldly and religious benefits and blessings lie in eating less. Try it and see for yourself. Your stomach will be so much healthier that you will be astonished. May Allah عَزَّوَجَلَّ grant us the assistance to observe Madanī guard on the stomach, which is to guard the stomach from Ḥarām things and gluttony.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Taking siesta is Sunnah

71. Take a siesta after having lunch. To take a siesta is a Sunnah, especially for those who perform worship at night. It facilitates night worship. It is also beneficial to have a walk after dinner. According to doctors, one should walk at least 150 steps after dinner.
72. Do recite الْحَمْدُ لِلَّهِ after eating.
73. Do not rise unless the dining-mat has been removed.
74. Wash your hands thoroughly after eating and wipe them dry. One can also use soap.
75. It is prohibited to wipe hands dry with paper.
76. It is permissible to wipe hands clean with a towel but one should not wipe hands with the clothes that one is wearing.

Acts causing deprivation of blessings

77. Khalil-ul-'Ulamā Shaykh Muftī Muhammad Khalīl Khān Barakātī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, "To wash hands in the plate etc. in which he has eaten the food removes blessing from the food. Similarly, wiping washed hands dry with one's shirt, pants [pyjama] or scarf also results in the removal of blessing." (*Sunnī Bahāshī Zaywar*, pp. 578)
78. One should avoid taking vigorous exercise, lifting or dragging heavy objects and doing physically tough activities right after consuming the food, as this may cause appendicitis, intestinal problems and a bulged belly.
79. Recite الْحَمْدُ لِلَّهِ aloud only when every one has finished eating, otherwise, recite it in low voice. (*Rad-dul-Muhtār*, vol. 9, pp. 490) Take the same care whilst reciting the post-eating Du'ās, as the other person (who is still eating) may be embarrassed if you recite Du'ās aloud.

How is it to eat fruit from someone else's tree?

80. If someone enters an orchard and finds fruits lying on the ground he cannot eat them without the permission of the owner of the orchard. There are two types of permissions. One is explicit, whereas the other is implicit. In the first case, the owner grants permission to the visitors to eat the fruits fallen on the ground in clearly stated terms. In the second case, the permission is implied, that is, it's customary for the visitors to eat the fruit that has fallen on the ground and the owner does not stop them from doing so.

It is not permissible for a visitor or a stranger to pluck the fruit from the tree and eat it. However, it will be permissible to do so provided that the fruits are aplenty and it is quite obvious that the owner will not resent even if someone plucks fruits from his orchard and eat. Still, it is not allowed to take the fruit out of the orchard. (*Fatāwā 'Ālamgīrī*, vol. 5, pp. 229)

The ruling of eating fruits in all the foregoing cases depends upon norms and customs. If the norms and customs are not known or it is obvious that the owner

would resent, it is not permissible to eat even the fallen fruits, let alone plucking and eating.

How is it to eat without permission?

81. If one enters the house of his friend and takes the liberty to eat food without his permission or enters his friend's orchard where he plucks a fruit and eats it, it will be permissible provided he knows that his friend would not resent. However, one must ponder over it thoroughly because at times, one is under the impression that his friend will not resent but, in fact, he resents. (*Fatāwā 'Ālamgīrī, vol. 5, pp. 229*)
82. It is forbidden to eat the spinal cord of the sacrificed animal. One should carefully remove it from the neck, ribs and the back bone before preparing food.
83. As the chicken spinal cord is very thin and is extremely difficult to be removed, there is no harm even if it is cooked with the food. However, it should not be consumed. Similarly, one should not also eat the neck muscle and black strand like blood veins of the chicken.
84. It is also Makrūh Taḥrīmī to eat the glands of the sacrificed animal. One should, therefore, remove them before cooking.

Heart of chicken

85. Do not throw away the heart of the chicken. One should cut it open vertically in four pieces or in any other proper way, and then wash away the inside blood thoroughly. It can then be cooked with the food.

Do not eat cooked blood vessels

86. Though the blood remaining in the meat of a sacrificed animal is pure, it is forbidden to consume it. Thoroughly inspect and clean the areas of the meat where blood is likely to remain, for example, the neck, the drumsticks and the leg pieces of the chicken. Remove these blood vessels which turn black when cooked.

Do not say ‘do بِسْمِ اللّٰهِ¹’

87. Let’s suppose, for example, a person is consuming food and another person enters. The eating person offers the other person to join in the meal but he replies saying *Do بِسْمِ اللّٰهِ*, it is strictly forbidden to give this reply on this occasion. Instead of saying this, one should utter the words of Du’ā such as ‘May Allah عَزَّوَجَلَّ give you Barakah [blessing] etc.’ (*Bahār-e-Sharī’at, part 16, pp. 32*)

It is Ḥarām to eat rotten meat

88. It is Ḥarām to eat rotten meat. Similarly, one cannot eat the food that has turned bad (rotten). If the food has turned frothy or foul smell emanates from it or fungus has grown over it; then most likely the food has gone off. Curries made of lentils can rot quickly.

Green chillies

89. If possible, reuse the green and red chillies, cloves, cinnamon and other spices usually cooked with food. If possible, after the cooking, separate and store them instead of throwing them away. One can also grind and reuse them.

What should one do with leftover bread?

90. To throw away the leftover food or bread is Isrāf [wasting]. Feed this to the fowls, sheep and cows. One can also cook these breads with gravy, and it would be a very delicious meal, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

How is it to eat crab or small shrimp?

91. Except fish, all other animals found in water are Ḥarām to consume. If a fish died naturally without being hunted and floats upside down, it is Ḥarām to eat it. It is also Ḥarām to eat crabs. As for eating shrimps scholars have different opinion in

¹ It is an expression that is commonly used by Urdu speaking people. [Translator’s Note]

this regard. Although permissible, one should still refrain from consuming shrimps as it is better to do so.

92. A dead locust is Ḥalāl. It is Ḥalāl to eat fish and locust; one is not required to slaughter them.

Yā Allah **عَزَّوَجَلَّ**! Forgive us, grant us the capability of reading this book as many times as we memorize the Sunnahs and the manners of eating food. Also grant us the capability to act upon them.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

جِنّات کی غِذائیں
Jinnat ki Ghizayain

CHAPTER 2

FOODS OF JINNS

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

CHAPTER 2

Foods of Jinns

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah 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 fulfill 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 اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Delegation of jinns visited the Holy Prophet ﷺ

Shaykh Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that a delegation of jinns once came to the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and requested him to prevent his Ummaḥ from using bones, dung and charcoal for cleaning their private parts after defecation or urination as Allah عَزَّوَجَلَّ has put their [i.e. jinns’] sustenance into bones, dung and coal. Therefore, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited his Ummaḥ (from using the above things for this purpose). (*Sunan Abī Dāwūd, vol. 1, pp. 48, Ḥadīṣ 39*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Population of jinns

Dear Islamic brothers! Jinns are also a creation of Allah عَزَّوَجَلَّ. They have been created from fire. They eat, drink and even get married. Their population is nine-fold more than that of humans. Sayyidunā ‘Amr Bikālī رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Whenever a human is born, nine jinns are also born.’ (*Jāmi’-ul-Bayān, vol. 9, pp. 85, Ḥadīṣ 24803*)

Jinns at dining-mat of Muslims

Shaykh Jalāluddīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has quoted from a Tabi’ī saint رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, ‘Muslim jinns live on the roofs of the houses of all Muslims. When the dining-mat is laid in the house, and the family-members begin eating in the afternoon and evening, the jinns also come down from the roof and join in the meal. Allah عَزَّوَجَلَّ makes these jinns drive the wicked ones off.’ (*Luqṭ-ul-Marjān, pp. 44*)

Snake whispers to the Holy Prophet ﷺ

Sayyidunā Jābir Bin ‘Abdullāh رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Once I was accompanying the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a snake suddenly came and stood next to him. Then, drawing its mouth closer to the Holy Prophet’s blessed ear, it whispered something privately to him. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘That’s all right!’ The snake then left. I inquired about the snake, so Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ told me, ‘It was a jinn and has urged me to prevent my Ummaḥ from using old bones and dung for cleaning after relieving themselves, as this has been made their [the jinns’] sustenance by Allah عَزَّوَجَلَّ.’ (*Luqṭ-ul-Marjān, pp. 46*)

Dear Islamic brothers! These narrations show that even the jinns used to plead and beseech our Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the solution to their problems. These accounts also show that bones and dung are the foods of the jinns. It is Makrūḥ to use bones, dung and coal for cleaning [after relieving oneself]. Here is another narration in the same context.

Dark jinns

Sayyidunā ‘Abdullāh Bin Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Before the Hījah [the Prophet’s migration to Madīnah] once the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and I went to the outskirts of Makkah. Drawing a line for me, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ instructed, ‘Neither speak to anyone until I return nor get afraid if you see something.’ Walking a few steps he then sat down. Suddenly, a group of dark men (who seemed to be Ethiopians) came to him. They came in the appearance as Allah Almighty عَزَّ وَجَلَّ has described:

كَادُوا يَكُونُونَ عَلَيْهِ لِبَدًا ط

It was impending that those jinn may crowd upon him.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Jinn, verse 19)

Then they began to depart saying, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, our home is very far from here and we will now leave. Please, grant us some provisions for our journey.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Dung is your food. The bones you touch will have meat on them for you, and the dung you go near will transform into dates for you.’ When they departed, I asked as to who those people were? The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘They were jinns from the city of Naṣībīn.’ (Luqṭ-ul-Marjān, pp. 47)

رَحْمَةُ اللهِ تَعَالَى *Shahanshāh-o-gadā jinn-o-bashar aur Auliyā*

رَحْمَةُ اللهِ تَعَالَى *Ĥay sab kā tayray tukṛon per guzārā Yā Rasūlallāh*

رَحْمَةُ اللهِ تَعَالَى *Rich, poor; jinn, men and Auliyā*

رَحْمَةُ اللهِ تَعَالَى *All live on your endowments, Yā Rasūlallāh*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Jinns are scared of lemons

It is stated in Qāḍī ‘Alī Bin Ḥasan Khal’ī’s biography that jinns would often visit him but once they came to meet him after an unusually long period of time. When asked about

the reason for their long absence, the jinns explained, ‘You had a lemon at your house and we do not enter the house in which there are lemons.’ (*Luqṭ-ul-Marjān*, pp. 103)

Jinns fear white rooster

Here are two sayings of the Beloved and Blessed Rasūl ﷺ:

1. Keep a white rooster (in home) as neither Satan nor magicians would come near the home, and near its surrounding ones, where there’s a white rooster. (*Mu’jam Awsaṭ*, vol. 1, pp. 1201, *Ḥadīṣ* 677)
2. ‘Do not speak ill of the white rooster as I am its friend and it is mine. Its enemy is my enemy. It drives jinns off as far as its voice reaches.’ (*Luqṭ-ul-Marjān*, pp. 165)

Fodder for animals of jinns

A delegation of jinns once came to the court of the Holy Prophet ﷺ and requested him to provide sustenance for them as well as for their animals. The Noble Prophet ﷺ said, ‘For you is the bone upon which the name of Allah عَزَّوَجَلَّ is mentioned, i.e. the bone must be from a Ḥalāl and pure animal. The meatless bone will become full of meat for you [in other words, you will receive the bone with meat on it]. And every dropping is the fodder for your animals.’ Then he ﷺ ordered humans, ‘Do not use bones and droppings for cleaning [after relieving yourself] as these are the provisions for your brethren (Muslim jinns).’ (*Ṣaḥīḥ Muslim*, pp. 236, *Ḥadīṣ* 450)

Jinns even kidnap people!

Once an Anṣārī¹ companion رَضِيَ اللهُ تَعَالَى عَنْهُ was kidnapped by some jinns at night as he left his home for Ṣalāt-ul-‘Ishā. He was kept in captivity for several years. Having been released, when he returned to Madīnah, Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ asked him what had happened. The Anṣārī companion رَضِيَ اللهُ تَعَالَى عَنْهُ told his story:

¹ The companions, who lived in Madīnah, known for their help to the companions who migrated from Makkah.

‘[Non-Muslim] jinns abducted me. I remained in captivity for a long time. Thereafter, Muslim jinns made Jihad [and fought] against them. I was one of the many captured [by the Muslim jinns]. Consulting each other the Muslim jinns finally decided not to hold me in captivity as I was a Muslim. Therefore, they gave me the option either to stay with them or to return to my family. I chose to return to my family; so they brought me back to Madīnah.’

Sayyidunā ‘Umar Fārūq A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ then inquired about their foods, the Anṣārī companion رَضِيَ اللهُ تَعَالَى عَنْهُ informed, ‘They would eat beans and the foods upon which the name of Allah عَزَّوَجَلَّ is not mentioned.’ [i.e. the food consumed by someone without reciting بِسْمِ اللّٰهِ]. When inquired about their drinks, the Anṣārī companion رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Jadaf.’ (*Ḥayāt-ul-Ḥaywān-ul-Kubrā, vol. 1, pp. 295*)

‘Jadaf’ either refers to a kind of Yemini grass which quenches thirst as it is eaten or it refers to the container of water etc. which is left uncovered.’ (*An-Nihāyah fī Gharīb al-Ḥadīṣ wal-Aṣr, vol. 1, pp. 240*)

Protection from jinns and magic

Dear Islamic brothers! This parable reveals that the non-Muslim jinns eat beans and the foods upon which بِسْمِ اللّٰهِ is not recited. Further, they also eat and drink from the container left uncovered (with food in it). Furthermore, we have also learnt that jinns can abduct humans. This is indeed alarming [to know] because whole army battalions and weaponry are of no use in safeguarding oneself from them. For this, one requires Madanī weapons. Therefore, four ‘Madanī weapons’ are presented to safeguard ourselves from the wickedness of jinns. These are quoted from the pocket-sized booklet, ‘Forty Spiritual Cures’, published by Maktaba-tul-Madīnah:

1. **يَا مُهَيِّمُنُ** Anyone who recites **يَا مُهَيِّمُنُ** 29 times daily (at any time during the day) will be guarded from calamities and afflictions, **إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

2. **يَا وَكَيْلُ** Anyone who recites **يَا وَكَيْلُ** seven times, at the time of ‘Aṣr, will be protected from calamities and afflictions, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
3. **يَا مُمِيْتُ** Magic will not have any effect upon anyone who recites **يَا مُمِيْتُ** seven times daily and blows on himself, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.
4. **يَا قَادِرُ** Anyone who makes a routine of reciting **يَا قَادِرُ** whilst washing every organ during Wuḍū, cannot be abducted by his enemies (from amongst humans and jinns) **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. (In addition to reciting **يَا قَادِرُ** recite Ṣalāt-‘Alan-Nabī while washing every organ during Wuḍū, as it is Mustahab). Recite also the invocations for protection permitted by your Shaykh¹.

Jinns can kill people

At times, Muslim jinns also punish wicked humans, as recorded by Ibn ‘Aqīl in his book ‘*Kitāb-ul-Funūn*:’ ‘We had a home. Anyone staying there at night would be found dead in the morning. Then, a Muslim [who had come from the western areas] bought the house and slept there at night. To people’s utter astonishment, nothing happened to him. He lived in the house comfortably for a long time, and then moved to a different abode.

When asked as to how he remained alive in the house where many others were killed, he replied, ‘During the night I would recite the Holy Quran after Ṣalāt-ul-‘Ishā. Once, as I was busy reciting the Quran as usual, a strange young man came out from the well [near the home] and greeted me with Salām. I was afraid but he asked me not to be. He then requested me to teach him the Quran. Therefore, I began teaching him. Then I asked him about the house. He revealed, ‘We are Muslim jinns; we recite the Holy Quran and offer Ṣalāh. Usually, alcoholics and wicked people came to stay here; therefore we strangled

¹ Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** has compiled the Shajarah Qādiriyyah Razawiyyah ‘Atṭāriyyah in Urdu language. It lists several invocations for protection. At the time of the writing of this account, this Shajarah has been translated into many languages including Arabic, Sindhi, Hindi, Gujrati, English and French. Amīr-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** has given all his Murīds [disciples] and Ṭālibīn permission to read the invocations stated in the Shajarah. This pocket-sized Shajarah may be purchased from any branch of Maktaba-tul Madīnah.

them to death.’ I told him that I was somewhat scared of him and requested him to come during the day. He assured me that he would do that. Thereafter, he would come out from the well during the day and I would teach him.

One day while I was teaching him the Holy Quran, an exorcist came to our area announcing that he had invocations for curing snake bites, warding off the evil-eye and exorcising ghost etc.

The jinn asked, ‘Who is this man?’ I said, ‘He is an exorcist (i.e. one who recites invocations and blows on people to relieve them of afflictions).’ The jinn said, ‘Bring him here.’ So I brought him in. Suddenly, the jinn transformed into a serpent (i.e. a snake). The exorcist read something and blew towards the serpent, causing it to writhe and fall down onto the centre of the house. The exorcist then captured and entrapped the serpent in his basket. I tried to stop him but he said, ‘This is my prey! I’ll take it.’ I gave him a gold coin so he left the serpent.

After the exorcist left, the serpent transformed back into jinn but he had become weak and turned pale. I inquired, ‘What happened?’ He replied, ‘The exorcist recited the holy names and blew towards me, causing this condition of mine. I had no hopes of remaining alive. When you hear screams from the well, leave this place.’ Ibn ‘Aqīl continues that the man said, ‘I heard the screams during the night, so I left the house in the morning.’
(Luqṭ-ul-Marjān, pp. 105)

Dear Islamic brothers! This terrifying narrative illustrates that at times mere joking can turn quite costly. It seems that the jinn transformed into the monstrous snake only to tease the exorcist, but the exorcist turned out to be perfect in his art and made such a powerful blow on the snake reciting the holy names that it put the life of the jinn in jeopardy. Therefore, we should refrain from teasing anyone assuming them to be weak.

This narrative also contains a lesson that one should refrain from every type of sin as the nuisance of sins can result in troubles even in the world, like the alcoholics and sinners were strangled to death by jinns. Those who watch movies, dramas and commit various sinful activities should take lesson from this parable, and fear being harmed by any jinn because of their transgressions.

Another lesson this narrative contains is that the worship and recitation of the Holy Quran avert difficulties. Like the jinn of the mysterious house who would strangle people became a student of the Muslim who offered Ṣalāh and recited the Quran. Therefore, keep your homes fragrant with the scent of Ṣalāh, Quran recitation and Na'ats. Avoid movies and songs. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, You will reap great blessings.

To learn how to refrain from sins and perform worship properly, make it your habit to travel with the Madanī Qāfilaḥ regularly with the devotees of the Rasūl. In this way, you will not only reap countless blessings of the Hereafter but also be guarded from worldly calamities, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Spinal cord compression got cured

An Islamic brother from Bāb-ul-Madīnaḥ, Karachi [Pakistan] has stated that in 2001 he had spinal cord compression which caused severe pain. He tried several medical treatments but was not cured. Doctors told him that an operation was the only option, but there was no surety about the success of the operation. Luckily, as a result of the individual effort of an Islamic brother, he travelled with a 30-day Madanī Qāfilaḥ. *أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*, By the blessing of the Madanī Qāfilaḥ, his spinal cord compression was healed without an operation and he was relieved of severe pain.

*Gar koī marz ḥay to mayrī 'arz ḥay
Pāo gey rāḥatayn Qāfilay mayn chalo
Dard-e-sar ḥo agar yā ḥo dard-e-kamar
Pāo gey ṣiḥḥatayn Qāfilay mayn chalo*

*Have any illness, to find easiness; let's travel in the Qāfilaḥ
Have any aches, to find wellness; let's travel in the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How blessed the Madanī Qāfilaḥ is! Here, I would like to make it clear that although it is expected that one's problems may be solved by the blessing of travelling with Madanī Qāfilaḥs, there is no surety about it as these matters depend upon

the divine will. People spend thousands of dollars on medical treatment despite having no surety about the cure. No one gives up medical treatment even if he is not cured.

Some even die despite having best treatments, yet no one opposes those treatments. Therefore, even if the illness does not go away by travelling with a Madanī Qāfilāh, one should not be deceived by the satanic whisper [Waswasāh]. [Remember!] While travelling with a Madanī Qāfilāh, one should also make the intentions of acquiring religious knowledge and gaining reward of the Hereafter in addition to the intention of seeking solution to one's worldly problems.

Keep in mind that cure is a blessing, and illness is also a means of mercy. Therefore, we should be patient in every state. There are several virtues of illness and difficulty. The fortunate Muslims earn multitude of rewards by being patient during these trials. Here is an account that exhibits these virtues.

Staying blind is fine by me

Shaykh Sayyidunā Abū Baṣīr عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِيرِ was a blind person. He has stated, 'Once I visited Shaykh Sayyidunā Imām Bāqir عَلَيْهِ رَحْمَةُ اللَّهِ الْقَادِرِ. He passed his hands over my eyes, restoring my eyesight. Then, he passed his hands over my eyes again, making me blind again.'

He then asked me, 'Which condition would you prefer; being able to see and then facing accountability on the Judgement Day for it as well as for all your other deeds or remaining blind and then entering Paradise without accountability?' Sayyidunā Abū Baṣīr عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِيرِ replied, 'I prefer an entry into Paradise without being held accountable and I am willing to stay blind.' (*Shawāhid-un-Nubūwwah*, pp. 241)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you realize the spiritual power of the saints of Allah عَزَّوَجَلَّ! By divinely-bestowed authority, they can give sight to the blind and glad tidings of entry into Paradise. Further, we have also learnt that one attains huge reward by having patience on facing hardship.

A Ḥadīṣ Qudṣī contains glad tidings of entry into Paradise for the one having patience on losing eyesight. Therefore, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that Allah عَزَّوَجَلَّ has said, ‘If I take away the eyes (i.e. sight) of My servant and he remains patient I will grant Paradise to him in exchange for his eyes.’ (*Ṣaḥīḥ Bukhārī, vol. 4, pp. 6, Ḥadīṣ 5653*)

*Tūtay jo sar pay koḥ-e-balā, ṣabr kar
Ay Musalmān! Na tū ḍagmagā, ṣabr kar
Lab pay ḥarf-e-shikāyat na lā, ṣabr kar
Kay yeh Sunnat-e-Shāḥ-e-Abrār ḥay*

*Calamities though may befall
Waver not, be patient through ‘em all
O Muslim, hold the lips from complain
This is the Sunnah, in trials and pain*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ اَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Brain tumour

An Islamic brother from Sukkur (Bāb-ul-Islam, Sindh) has given the following statement under oath: A person from our area had brain tumour and had already undergone two surgeries. He was in a pitiable condition. Even doctors had expressed disappointment. Meanwhile, someone advised him to get Ta'wizāt-e-Aṭṭāriyyāh but his family members did not pay attention to it because of his miserable condition.

One day, his younger brother, worried and grieved, came to the stall of Ta'wizāt-e-Aṭṭāriyyāh and said tearfully, 'The elder brother is in extremely critical condition; it seems tonight is the last night of his life. He no longer recognizes anyone, and is having severe difficulty in breathing; please, give me any Ta'wiz for him.' Comforting him, the Islamic brother of the Majlis said: 'Don't be disappointed; Allah عَزَّوَجَلَّ is the giver of the cure. Take these Ta'wizāt with you; many patients suffering from such diseases declared incurable by doctors have been cured by the blessings of these Ta'wizāt.'

The next day, his brother, with a happy look on his face, came to the stall and said, 'Going home, as I tied the Ta'wiz to the head of my ill brother (who seemed to be taking the last breaths of his life), he opened his eyes within a few minutes, leaving all the family-members astonished. He then gestured to the family-members to make him sit. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He has now started taking food as well.'

Two days later, the brain-tumour affected Islamic brother came to the stall of Ta'wizāt-e-Aṭṭāriyyāh on his foot to meet the responsible Islamic brothers of the stall and told them that his condition had improved 75 percent, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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*)

99 حِكَايَات

99 Hikayat

CHAPTER 3

99 PARABLES

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

CHAPTER 3

99 Parables

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated, ‘When the day of Thursday comes, Allah ﷻ 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

1. Three birds

Sayyidunā Anas Bin Mālik رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated, ‘Once someone gifted some birds to the Beloved and Blessed Prophet ﷺ. He ﷺ gave one of the birds to his maid for cooking and consuming. The next day, she brought the bird with her. Seeing this, the Holy Prophet ﷺ said, ‘Did I not order you not to save anything for tomorrow. Undoubtedly, Allah ﷻ grants sustenance every day.’ (Shu‘ab-ul-Īmān, vol. 2, pp. 118, Ḥadīṣ 1347)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Saving things for next day

Dear Islamic brothers! The Noble Prophet ﷺ had the greatest level of trust in Allah ﷻ. He never saved food for himself for the next day. He never gave Zakāh because he never accumulated any wealth and Zakāh never became Farḍ for him. A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عليه السلام has stated, '[The Prophet] Sayyidunā Ibrāhīm Khalilullāh عليه السلام ran a knife over the neck of his son. [The saint Ibrāhīm Bin] Adḥam عليه رحمه الله الأكرم made Du'ā to Allah ﷻ for his son, Ibrāhīm, 'Yā Allah ﷻ! May he die because I became heedless of You for a moment when I kissed him.'

This was the enthusiasm and love of these eminent personalities who believed in sacrificing every such thing that keeps them away from their Creator. Sayyidunā Abū Żar Ghifārī رضي الله تعالى عنه was an ascetic saint of the highest degree. The following couplet is a reflexion of his sentiments.

*Kauṛī na rakḥ kafaṇ ko, taj dāl māl-o-dḥan ko
Jis nay diyā ḥay tan ko, day gā woḥī kafaṇ ko*

(Translation: Don't save anything even for shroud and stay away from wealth. The One who has granted you sustenance will grant you a shroud as well).

Bear in mind that it is not Ḥarām to accumulate Ḥalāl (i.e. lawfully-earned) wealth. Therefore, the honourable Muftī عليه رحمه الله القوي has further stated that it is Ḥalāl to accumulate wealth and leave it after death provided Zakāh, Fiṭrah, slaughtering [of animals] and the rights of people were fulfilled from it. (*Mirāt-ul-Manājīh*, vol. 3, pp. 88-89)

2. Dead goat rose twitching its ear

Sayyidunā Ka'b Bin Mālik رضي الله تعالى عنه has narrated, 'Sayyidunā Jābir Bin 'Abdullāh رضي الله تعالى عنه once came to the court of the Holy Prophet ﷺ. He noticed weakness from his facial expressions. He immediately went home where he told his wife, 'Today I have noticed a change on the blessed face of the Noble Prophet ﷺ, and I think it is because of hunger. Do you have anything?' She replied, 'By Allah ﷻ, nothing except

for this goat and a little flour.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ immediately slaughtered the goat and ordered his wife to cook the meat and bread. When the food was prepared, he brought it in the court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and served it in a large bowl.

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Jābir, go and call people.’ Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ abided by what he was ordered. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered, ‘Send them to me in small groups.’ They entered and began to eat; when one group finished another would come until all the people ate. The quantity of the food did not reduce even after everyone ate. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would order [the people] to eat but not to break the bones. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then gathered all the bones in the centre of the container, placed his blessed hand on it and recited something which I (Sayyidunā Jābir) did not hear. In no time, the goat whose meat we had just eaten rose from the dead, twitching its ear.

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Jābir! Take your goat back.’ I then returned the goat to my wife. Astonished, she asked, ‘What is this!’ I replied, ‘By Allah عَزَّوَجَلَّ, this is the same goat that we slaughtered. Allah عَزَّوَجَلَّ has resurrected it by the blessing of the Du’ā of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ The narrator goes on to say that his wife said spontaneously, ‘I testify that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is indeed the Beloved Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ (*Al-Khaṣāʾiṣ-ul-Kubrā, vol. 2, pp. 112*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Children rose from the dead

A well known devotee and admirer of the Beloved and Blessed Prophet, a great scholar, ‘Allāmah ‘Abdur Raḥmān Jāmī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has narrated, ‘Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ had sacrificed the goat in the presence of his children. When he finished and left, his children took a knife and went on to the roof of the house where the elder brother told his younger brother ‘Let’s imitate our father’, I will do with you what our father did with the goat.’ The elder brother then tied the younger brother’s hands together, ran the knife

over his throat and beheaded him, holding the head in his hands. When their mother became aware of what had happened, she ran after the elder son who ran away from his mother in fear, fell down from the roof and died. Despite losing her two sons, she did not weep and wail as she did not want to disturb her honourable guest صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With resoluteness she covered the dead bodies of her sons with a piece of cloth, not telling anyone including even her husband, Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ.

Though her heart was shedding tears of blood, she still maintained a bold face; fresh and glimmering. In these trying moments she still managed to prepare food. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then arrived and the food was served. The very same moment, angel Jibrāil عَلَيْهِ السَّلَام came and said, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Allah عَزَّوَجَلَّ has commanded you to order Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ to bring his children so that they may also be privileged to eat food with you.’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ to bring his children. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ immediately went and asked his wife as to where the children were. She asked him to inform the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the children were not present.

Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ insisted that the children be immediately brought as it was the command of Allah عَزَّوَجَلَّ. Sayyidunā Jābir’s رَضِيَ اللهُ تَعَالَى عَنْهُ bereaved wife burst into tears informing him that she could no longer bring the children. Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ asked, ‘What is the matter? Why are you weeping?’ Taking him inside, his wife informed him of the calamity that had befallen them lifting the cloth to uncover the dead bodies of their children. Seeing this, Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ also began to weep. Hence Sayyidunā Jābir رَضِيَ اللهُ تَعَالَى عَنْهُ placed both the corpses of his children before the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The voice of weeping people began to emanate from the house. Allah عَزَّوَجَلَّ sent angel Jibrāil عَلَيْهِ السَّلَام stating, ‘O Jibrāil عَلَيْهِ السَّلَام! Inform my beloved [Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] that his Rab عَزَّوَجَلَّ states; O My beloved [Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]! You make Du’ā and I will resurrect them.’ Hence the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du’ā and both children rose from the dead with the command of Allah عَزَّوَجَلَّ.’ (*Shawāhid-un-Nubūwwah*, pp. 105) (*Madārij-un-Nubūwwah*, vol. 1, pp. 199)

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

Qalb-e-murdaḥ ko mayray ab to jilā do Āqā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jām ulfat kā mujḥay apnī pilā do Āqā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Revitalise my dead heart, Yā Rasūlallāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

And instil your devotion, Yā Rasūlallāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How great and glorious the status of our Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is! He fed a large number of people with a little amount of food that did not reduce even after all the people ate. Further, he made the goat rise from the dead twitching its ears by reciting blessed words and resurrected Sayyidunā Jābir's رَضِيَ اللهُ تَعَالَى عَنْهُ children with the command of Allah عَزَّوَجَلَّ.

Murdaun ko jilātay ḥayn rotaun ko ḥansātay ḥayn

Ālām miātay ḥayn bigṛī ko banātay ḥayn

Sarkār صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ khilātay ḥayn Sarkār صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ pilātay ḥayn

Sultan-o-gadā sab ko Sarkār صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ nibhātay ḥayn

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ resurrects the deceased and gratifies the grieved

He sets the things in order, and causes the stress to be relieved

He quenches our thirst and satisfies our hunger

He accommodates both the king and the beggar

4. Seven dates

Sayyidunā 'Irbād Bin Sāriyah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that during the battle of Tabūk the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once asked Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ, 'O Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ! Do you have anything to eat?' Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'O Prophet of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I swear by Allah عَزَّوَجَلَّ that we have emptied our bags but could not find anything to eat.' The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Look carefully and empty your bags properly, perhaps you find something.' Sayyidunā Bilāl رَضِيَ اللهُ تَعَالَى عَنْهُ has stated that they were three in number. As they emptied their bags again they found seven dates.

Keeping the dates on a piece of paper, the Holy Prophet ﷺ placed his blessed hand over them. He then said to us, ‘Recite بِسْمِ اللّٰهِ and eat.’ We then began to eat, taking the dates from under the blessed hand of the Holy Prophet ﷺ. Sayyidunā Bilāl رَضِيَ اللّٰهُ تَعَالَى عَنْهُ goes onto say that he kept the seeds in his left hand and when he counted them, there were 54 seeds in his hand alone. The other two companions رَضِيَ اللّٰهُ تَعَالَى عَنْهُم also ate until they were satiated. Sayyidunā ‘Irbāḍ Bin Sāriyah رَضِيَ اللّٰهُ تَعَالَى عَنْهُ has further stated that the Beloved and Blessed Prophet ﷺ raised his blessed hand from over the dates after they had finished eating. The companions رَضِيَ اللّٰهُ تَعَالَى عَنْهُم were surprised to see that all the seven dates were still present over the piece of paper. Turning to Sayyidunā Bilāl رَضِيَ اللّٰهُ تَعَالَى عَنْهُ, the Holy Prophet ﷺ then ordered, ‘O Bilāl! Keep them safe and do not allow anyone to eat. These dates will be useful later on.’

Sayyidunā Bilāl رَضِيَ اللّٰهُ تَعَالَى عَنْهُ goes onto to say that the next day at mealtime, the Holy Prophet ﷺ again asked for the dates and did the same thing; that is, he positioned his blessed hand over the dates and commanded us to eat reciting ‘بِسْمِ اللّٰهِ.’ On that day, ten of us ate till we all were satiated. When he ﷺ lifted his blessed hand, the seven dates were still present. He ﷺ then said, ‘O Bilāl رَضِيَ اللّٰهُ تَعَالَى عَنْهُ! If I had not felt Ḥayā [shyness] from my Creator عَزَّوَجَلَّ, we could have eaten from these seven dates by the time of returning to Madīnah.’ The Holy Prophet ﷺ then gave those dates to a young boy who ate them and left. (*Al-Khaṣāiṣ-ul-Kubrā, vol. 2, pp. 455*)

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

Dear Islamic brothers! What huge authority Allah عَزَّوَجَلَّ has granted to His Beloved and Blessed Rasūl ﷺ! This was indeed a great blessing that several companions رَضِيَ اللّٰهُ تَعَالَى عَنْهُم were satiated by eating just from seven dates.

*Mālik-e-kaunayn ḥayn go pās kuch rakhtay nahīn
Do jahān kī na'matayn ḥayn un kay khālī hāth mayn*

*He ﷺ does not keep anything, though he is the chief of the world and Hereafter
In his empty hands, he ﷺ possesses favours of the world and Hereafter*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Two movies everyday!

Dear Islamic brothers! Stay associated with the Madanī environment of Dawat-e-Islami, a global & non-political movement for the preaching of Quran and Sunnah. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Dawat-e-Islami has brought about a Madanī revolution in the lives of millions of people. An Islamic brother from ‘Aṭṭārābād (Jacobabad, Bāb-ul-Islam, Sindh Pakistan) has described how he joined the Madanī environment. He has stated: ‘I was immersed in sins. I would often watch two movies a day and always had a radio with me. I would sell the old radios and get the latest ones. Even at bedtime, I would play the radio and listen to music till around 2 a.m. My mother would turn off the radio after I had gone to sleep listening to music.

Probably, in 1416 A.H. on a Thursday of the holy month of Ramadan, I went to Hyderabad to meet a friend of mine who took me to Dawat-e-Islami’s weekly Sunnah-Inspiring Ijtimā’ where we heard Amīr-e-Aḥl-e-Sunnat Maulānā Ilyas Qadiri’s speech live relayed by telephone from Bāb-ul-Madīnah Karachi. As I listened to the speech, a Madanī transformation took place in my life. Overcome by divine fear, I tearfully repented of my sins. Since then, I joined the Madanī environment of Dawat-e-Islami for good. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I also adorned my face with a fist-length beard as a result of the individual effort of an Islamic brother of ‘Aṭṭārābād.’

*Mayn to nādān thā dānistāh bhī kyā kyā na kiyā
Lāj rakḥ lī, mayray Lajpāl nay ruswā na kiyā*

*I was unwise as I voluntarily committed acts of condemnation
My saviour saved me from humiliation*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Blessing in little food

Sayyidunā Ṣuḥayb **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** has narrated: ‘I had a little food prepared for the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and went to invite him, but could not do so because of the presence of companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** with him. I stood silent over there as the food

was not sufficient for all of them. When the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked towards me, I signalled requesting him to come to my home to eat. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘These people as well?’ I replied, ‘No.’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became quiet as I remained standing over there.

After a while, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ looked towards me again and I signalled my request again. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked again, ‘These people?’ I said, ‘No.’ Thereafter, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did the same for the third time, so I replied, ‘As you wish’ but I also informed him that I had a little food which was cooked only for him. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to my home along with his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Everyone ate to their satiation but the food was still left.’ (*Al-Khaṣāiṣ-ul-Kubrā*, vol. 2, pp. 82)

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! Without doubt, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a fountain of blessings and mercy for us. Since the food was in small quantity, the companion had invited only the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but, by the blessing of the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the little food was not only sufficient for many people but was also left at the end, after they had eaten.

*Yeh sun kar Sakhī āp kā āstānā, ḥay dāman pasāray ḥuway sab zamānaḥ
Nawāsaun kā ṣadaqaḥ nigāḥ-e-karam ḥo, tayray dar pay tayray gadā ā gaye ḥayn*

*Having heard of your generosity, the world is at your feet
Bestow your mercy for we are thirsty, for the sake of your grandsons; we seek*

Words cannot express the greatness of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his miracles! Even his devotees show great saintly miracles.

7. Blessing in sweets for Milād celebration

In Moradabad, Hind [India], a devotee of the Rasūl would zealously celebrate the blessed birth [of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] every year. He would hold a marvellous Milād-gathering attended by a large number of Muslims particularly including Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي, a spiritual successor [Khalifah] of Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ.

One year, more people than usual came. In the end, like every year, when the traditional Indian laddūs¹ [sweets] were being distributed, it seemed that they would only be enough for half of the people. The worried host informed the Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ of the situation. Taking out his handkerchief from his pocket and handing it to the host, the Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘Put it over the dish of the laddūs and distribute them from under the handkerchief without looking at them.’ Therefore, the sweets were distributed as per his instruction (and sufficed for all the attendees). When the handkerchief was removed, the quantity of sweets was the same as was before the distribution. (*Extracted from Tārīkh-e-Islam kī ‘Aẓīm Shakhṣiyyat Ṣadr-ul-Afāḍil, pp. 343*)

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

*Chāḥayn to ishāraun say apnay kāyā ḥī palai dayn dunyā kī
Yēh shān ḥay khidmatgāraun kī Sardār صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā ‘ālam kyā ḥogā*

*With their signals they can change the course of the world
When the devotees have such greatness how will their Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ be?*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

8. Father is relieved from torment

Dear Islamic brothers! Those joining the Madanī environment of Dawat-e-Islami with righteous intentions get deserving of good in the worldly life as well as in the afterlife. An Islamic brother has stated: ‘I was privileged to travel with the devotees of the Rasūl in

¹ This is a sub-continental sweet. It is prepared with flour, made into balls and dipped into sugar.

the Madanī Qāfilaḥ a day after Eid. During the Madanī Qāfilaḥ, I saw my father in a dream. He had passed away two years back. He was in a blissful state; I asked him as to what happened to him after he passed away. He replied, ‘I was punished for my sins for some time, but then the torment was removed. He further said, ‘Son, never leave the Madanī environment of Dawat-e-Islami as it was by its blessing that I was relieved of the torment.’

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The mercy of Allah ﷺ is indeed immense. Pious offspring and their Du’ās are a source of perpetual reward and comfort for the deceased parents. The Madanī environment of Dawat-e-Islami is an excellent way to make your children righteous.

Ĥayn Islāmī bhāī sabhī bhāī bhāī
Ĥay bayḥad maḥabbat bhārā Madanī Māḥaul
Yahān Sunnatayn sikhṇay ko milayn gī
Dilāye gā khauf-e-Khudā ﷺ Madanī Māḥaul
Nabī صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī maḥabbat mayn raunay kā andāz
Tum ā jāo sikhḷāye gā Madanī Māḥaul

Islamic brothers are all brothers
Filled with love is the Madanī environment
In it, the Sunnah are learned
Brings fear of Allah ﷺ the Madanī environment
To shed tears in love of the Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Come! You shall learn in the Madanī environment

9. 300 Men metamorphosed into swine

The companions of Prophet Sayyidunā ‘Īsā عَلَيْهِ السَّلَام once said to him, ‘Would your Creator ﷺ bless us with heavenly foods by virtue of your Du’ā?’ Sayyidunā ‘Īsā

عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ replied, ‘Do not ask for such miracles and fear Allah عَزَّوَجَلَّ. Abstain from this if you are believers.’ They responded, ‘Your honour, we have not made this request because of any doubt in your Prophethood or in the absolute power of Allah عَزَّوَجَلَّ, rather there are four purposes for this.

1. The first is, by eating the heavenly foods we would seek its blessings, enlighten our hearts and get closer to Allah عَزَّوَجَلَّ.
2. The second is, we would have ‘Ayn-ul-Yaqīn¹ of the glad tidings you have given to us that our prayers are answered by our Creator عَزَّوَجَلَّ. Further, our hearts would have comfort and we would be satisfied to have perfect faith.
3. The third is, we would have ‘Ayn-ul-Yaqīn of your truthfulness.
4. The fourth is, we would see this heavenly miracle, bear witness for others and this parable of ours would be a means of completion of the faith for people till the Day of Judgement. And we would become a witness of (your Prophethood) forever.’

Sayyidunā Salmān Fārsī, ‘Abdullāh Ibn ‘Abbās and most of other exegetists رَضِيَ اللهُ تَعَالَى عَنْهُمْ have stated, ‘When the companions assured Prophet ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ that they had not made this request of heavenly food for mere pleasure, but rather, they had some righteous intentions, Sayyidunā ‘Īsā عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ robed himself in a cloak made of jute and wept as he made Du’ā.

اللَّهُمَّ رَبَّنَا أَنْزِلْ عَلَيْنَا مَائِدَةً مِنَ السَّمَاءِ تَكُونُ لَنَا عِيدًا لِأَوَّلِنَا وَآخِرِنَا وَآيَةً
مِّنكَ وَأَرْزُقْنَا وَأَنْتَ خَيْرُ الرَّزُقِينَ

O Allah, our Rab عَزَّوَجَلَّ, send down to us a tray of food from the heavens so that it may be an Eid for us, for the first and the last of us and a sign from You, and provide us with sustenance and You are the best Provider of Sustenance.

[Kanz-ul-Īmān (Translation of Quran)] (Part 7, Sūrah Al-Māidah, verse 114)

¹ Belief by having seen something with eyes. [Translator’s Note]

Hence a red dining-mat covered with clouds descended. All the people saw it as it was descending. It was then positioned amongst the people. Seeing this, Prophet Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ wept a lot and made the following Du’ā, ‘O my Rab عَزَّوَجَلَّ, make me from amongst the thankful. O my Rab عَزَّوَجَلَّ, let this blessing not be a torment for my companions.’

The companions smelt such a fragrance from it that they had never smelt before. Prophet Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ and his companions bowed down to perform Sajdaḥ of Shukr [prostration of thanks]. Since the dining-mat was covered with a red cloth, Prophet Sayyidunā ‘Īsā عَلَيْهِ السَّلَامُ asked, ‘Who will uncover it?’ All of his companions requested that he عَلَيْهِ السَّلَامُ uncover it. Therefore, he made a fresh Wuḍū, offered Ṣalāḥ, made Du’ā’ for a long time and then removed the cover.

There were the following things on the dining-mat: Seven fish along with seven pieces of bread. The fish had neither scales nor bones inside. Oil was dripping from them. Near the heads of the fish was vinegar and by their tails was salt. Along the sides were vegetables lined up. It is stated in some narrations that there were five pieces of bread. One piece of bread had olive (oil) on it, the second had honey, the third had ghee (i.e. a type of butter), the fourth had cheese and the fifth had roasted meat on it.

Sham’un, one of the companions, asked, ‘O Prophet of Allah! Are these foods from the earth or Heaven?’ He عَلَيْهِ السَّلَامُ replied, ‘These foods are neither from the earth nor Heaven, they are simply from nature.’

First, the ill, the poor, the starving and those suffering from leukoderma, leprosy and physical disability were called. He عَلَيْهِ السَّلَامُ said, ‘Say بِسْمِ اللّٰهِ and eat, this is a blessing for you and a calamity for those who deny. Other people were also given the same instruction. Hence seven thousand three hundred people ate the food on the first day. Then that dining-mat ascended as people watched, it flew up and disappeared. All the ill were cured and the poor became wealthy. This dining-mat descended for forty days consecutively or alternate days and people ate from it.

Prophet ‘Īsā عَلَيْهِ السَّلَامُ then received a revelation with the commandment that the wealthy would no longer eat from it, only the poor would do. When this was announced, the wealthy became displeased and said that all this was nothing but magic. The wealthy

people who denied the divine commandment were three hundred in number. When they went to sleep in their homes with their families at night, they were fine and well, but when they woke up in the morning, they had been turned into swine. These swine would run around in the streets and eat filthy faeces.

When the people saw their state, they came running to Prophet ‘Īsā عَلَىٰ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and wept. These swine also gathered around him crying. Prophet ‘Īsā عَلَىٰ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ would call them by their names and they would move their heads in response but could not speak. They lived in this extremely humiliating condition for three days. On the fourth day, they all perished. There were no women or children among them. All the nations that were metamorphosed perished. Their lineage did not continue as this is the divine law. (*Tafsīr Kabīr*, vol. 4, pp. 423)

It is stated in a Ḥadīṣ of *Tirmiḏī* that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَىٰ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The dining-mat with bread and meat was sent down (from the skies). It was commanded that there should neither be any breaching in it nor any saving of food for the next day, but those people not only breached but also saved food for the next day, so they were metamorphosed into monkeys and swine.’ (*Jāmi’ Tirmiḏī*, vol. 5, pp. 44, Ḥadīṣ 3072)

These people were ordered not to hide or save anything for the next day but some did and were turned into swine as a result. Sayyidunā ‘Abdullāh Bin ‘Amr رَضِيَ اللَّهُ تَعَالَىٰ عَنْهُ has said, ‘On the Day of Judgement there will be severe punishment for those non-Muslims of the dining-mat [incident], the supporters of Pharaoh and the hypocrites.’ (*Ad-Dur-rul-Manṣūr*, vol. 3, pp. 237)

Does Wuḍū become invalid by uttering the word ‘swine?’

Dear Islamic brothers! Did you see the high rank of Prophet ‘Īsā عَلَىٰ نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ that Allah عَزَّ وَجَلَّ sent a Māidah (dining mat) full of blessings by virtue of his Du‘ā. The boon one receives in the world often comes with bane. Grateful are successful whereas the ungrateful are unsuccessful. Those who transgress in spite of enjoying boons in abundance are humiliated as stated in the foregoing Quranic account that 300 transgressors were turned into swine that hopelessly roamed around for three days and perished on the fourth. We ask Allah’s refuge from His wrath and displeasure.

Some people have the misconception that uttering the word ‘pig’ or ‘swine’ or ‘Khinzīr’¹ makes one’s tongue impure and Wuḍū invalid. This is not true. The word **خِنْزِيرٌ** (Khinzīr) is mentioned even in the Holy Quran; so saying it does not make one’s tongue impure nor does it invalidate Wuḍū.

10. Where is third piece of bread?

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

On the way, they saw a deer with its two fawns. He **عَلَيْهِ السَّلَامُ** called one of the fawns that came to him. He **عَلَيْهِ السَّلَامُ** then slaughtered and roasted it and both of them ate it together. After they finished eating, he **عَلَيْهِ السَّلَامُ** collected the bones of the fawn and said, **‘قُمْ بِإِذْنِ اللَّهِ.’** (*Rise from the dead by the command of Allah* **عَزَّوَجَلَّ**). In no time, the dead fawn stood up and returned to its mother running. Thereafter, he **عَلَيْهِ السَّلَامُ** said to the man, ‘I make you swear to Allah **عَزَّوَجَلَّ** who has empowered me to show this miracle. Tell the truth, where is that third piece of bread?’ The man again replied, ‘I do not know.’ He **عَلَيْهِ السَّلَامُ** said, ‘Let’s move ahead.’

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

As they walked further, they reached a desert where Prophet ‘Īsā **عَلَيْهِ السَّلَامُ** piled up some sand and addressed it, ‘O pile of sand, turn into gold by the command of Allah **عَزَّوَجَلَّ**.’ It

¹ Arabic word for swine. [Translator’s Note]

immediately turned into gold which he عَلَيْهِ السَّلَام divided into three parts and said, 'One part is mine, the other is yours and the third one is for the one who has taken the third piece of bread.' Upon hearing this, the man immediately said, 'O Prophet of Allah, it was me who had taken the third piece of bread.' Hearing this he عَلَيْهِ السَّلَام said, 'Take all this gold', and then left the man behind.

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

On the other hand, the other two had already conspired to kill him as soon as he would return so that they would divide the gold between them equally. When he returned with food, they both murdered him brutally. After this, they happily ate the food, which had already been poisoned. As a result, the two men also died writhing and the gold remained lying there.

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

(Ithāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 735)

Dear Islamic brothers! Did you see! The love of the world leads human to committing inhuman acts and sins like deceiving, defrauding, robbing and even killing others but still, it is not loyal to anyone. Even those enjoying transient worldly luxuries have to face extreme hardships and troubles in return. Our saints were highly cautious and careful about wealth and world. Here are some saints' sayings in condemnation of worldly wealth.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayings of saints in condemnation of wealth

Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has quoted:

1. Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘By Allah عَزَّوَجَلَّ! Whoever respects wealth is disgraced by Allah عَزَّوَجَلَّ.’
2. It is narrated that when the first dinar and dirham [coins of gold and silver] were made, Satan picked them up, put them on his forehead and kissed them. He then said, ‘Whoever loves these is my slave.’ (We ask Allah’s refuge).
3. Sayyidunā Samīṭ Bin ‘Ijlān عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمَّان has stated, ‘Dinar and dirham are the reins of the hypocrites whereby they will be dragged towards Hell.’
4. Sayyidunā Yaḥyā Bin Mu’āz رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Dirham (or wealth) is a scorpion; if you do not know how to cure its sting you should not catch it. If it bites you, its poison will kill you.’ When asked as to what its cure was, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied, ‘To earn money by Ḥalāl means and spend it on what is Wājib [obligatory].’
5. Shaykh Sayyidunā ‘Alā Bin Ziyād رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘The world came to me in a beautiful and attractive form. I said, ‘I ask refuge of Allah عَزَّوَجَلَّ from your evil.’ It replied, ‘If you want to protect yourself from me, you must hate wealth as it is by wealth that man enjoys all kinds of worldly comforts. One avoiding wealth may be able to stay away from the world.’

Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has quoted some Arabic couplets whose translation is as follows, ‘I have found the secret and you should not also think about anything else. Do not assume that piety is in earning wealth. When you have forgone wealth though you could have taken it, then your piety will be considered the piety of a Muslim. Do not be impressed and deceived by the patches on someone’s long shirt or with their pyjama above the ankles or with the mark of prostration on their forehead; instead, see if they love worldly wealth or stay away from it.’ (Iḥyā-ul-‘Ulūm, vol. 3, pp. 288)

Ḥubb-e-dunyā say Tū bachā Yā Rab عَزَّوَجَلَّ

Apnā shaydā mujḥay banā Yā Rab عَزَّوَجَلَّ

Save me from love of the world, Yā Allah عَزَّوَجَلَّ

Make me Your devotee, Yā Allah عَزَّوَجَلَّ

11. An admirer of the Holy Prophet ﷺ

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Many instances have been observed where thieves and robbers were led to the right path by the blessed Madanī environment of Dawat-e-Islami. In order to properly function around the globe, Dawat-e-Islami has set up many Majālis [committees] all around the world, as part of its organizational structure. One of its many functional committees is ‘Majlis-e-Rābiṭah bil ‘Ulamā wal Mashāikh¹’ which mostly consists of scholars. One of its members went to a famous religious academy known as Jāmi’ah Rāshīdiyāh in Pir Jo Goth, Bāb-ul-Islam, in the province of Sindh, Pakistan.

During the conversation with the Shaykh-ul-Ḥadīṣ, the contribution of Dawat-e-Islami in prisons came up. The honourable Shaykh-ul-Ḥadīṣ shared one of the splendid stories about Dawat-e-Islami’s work in prisons, which he had personally experienced. Therefore, he stated that he knew a robber who was notorious in the suburbs of Pir Jo Goth (a village in the province of Sindh, Pakistan). The police raided so many times to arrest him but he often escaped. He was even apprehended many times but was released on account of his connections with influential people.

Eventually, he was apprehended for a crime in Bāb-ul-Madīnah, Karachi, for which he was convicted and sent to prison. After serving his sentence, the robber came to visit the Shaykh. At first glance, the Shaykh could not recognize him, as he was always bareheaded and beardless. Now, his face was illuminating as he had grown a beard, and his head was gleaming as he was crowned with a green turban; showing extreme devotion and love for the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Marks of prostration on his forehead were indicating his adherence to Ṣalāh.

Putting an end to the Shaykh’s surprise, he said that he was blessed with joining Dawat-e-Islami during his imprisonment **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**. He further stated that with the efforts and help of Islamic brothers he was able to free himself from the shackles of sins, becoming an admirer of the Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ A public relation committee for creating and upholding ties with Islamic scholars. [Translator’s Note]

12. Blisters on hands

Sayyidunā Suwayd Bin Ghaflāh رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: I was once present in the court of Amīr-ul-Mūminīn Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ in the capital city of Kufa. He رَضِيَ اللهُ تَعَالَى عَنْهُ was served with barley-bread and a cup of milk. The bread was so dry and hard that he رَضِيَ اللهُ تَعَالَى عَنْهُ had to break it even by keeping it on his knees. Seeing this, I asked his maid Fiḍḍāh رَضِيَ اللهُ تَعَالَى عَنْهَا, ‘Do you have no sympathy for him?’ This bread has husk, you should sift the barley and make soft bread for him so that he would have no difficulty in breaking it.’ Fiḍḍāh رَضِيَ اللهُ تَعَالَى عَنْهَا replied that Amīr-ul-Mūminīn كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ had made her swear that she would never prepare bread for him with sifted barley.

Meanwhile, turning towards me, Amīr-ul-Mūminīn كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ asked, ‘O Ibn Ghaflāh! What were you saying to her?’ I told him what I said to the maid, and then pleaded to him ‘O Amīr-ul-Mūminīn كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ, please have mercy on you and do not put yourself in difficulty.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘O Ibn Ghaflāh! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his family neither ate wheat bread with satiation for three continuous days nor was bread ever made with sifted flour for them. Once I was extremely hungry in Madīnah Munawwarah, so I went out to look for some work [so that I could get something to eat]. On the way, I came across a lady who was in search of someone to soak some sand in water. I talked to her and she agreed to pay me a single date per bucket of water used for soaking sand. I poured sixteen buckets of water to soak that pile of sand. As a result of doing this, I got blisters on my hands. I took those dates to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and told him the entire story. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ate some of the dates.’ (*Safīna-e-Nūh, vol. 1, pp. 99*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

13. Softening heart

Dear Islamic brothers! Did you see that Amīr-ul-Mūminīn Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ had adopted a very simple and ascetic way of life. Despite facing hardship he رَضِيَ اللهُ تَعَالَى عَنْهُ never expressed even a single word of complaint. Like his food, his dress

was also very simple. Once he رَضِيَ اللهُ تَعَالَى عَنْهُ was asked as to why he رَضِيَ اللهُ تَعَالَى عَنْهُ patched up his dress, he replied, ‘يُخَشِّعُ الْقَلْبَ وَيَقْتَدِي بِهِ الْمُؤْمِنُ’ this [act] softens the heart and a Muslim adopts it (In other words, the heart of a Muslim should be soft). (*Hilyat-ul-Auliya*, vol. 1, pp. 124)

14. Mending shoes

Sayyidunā ‘Abdullāh Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated, ‘Once I came to the court of Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ and found him mending his shoes. Noticing my amazement, he رَضِيَ اللهُ تَعَالَى عَنْهُ told me that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would mend his blessed slippers and clothes and would allow another person to sit behind him whilst riding. (*Safīna-e-Nūh*, vol. 1, pp. 98)

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

15. Savoury Fālūdaḥ*

Once a savoury Fālūdaḥ was served to Amīr-ul-Mūminīn Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ. He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘How tasty, colourful and fragrant it is! (But) I do not wish to make my Nafs habitual of the thing that it is not used to.’ (*Hilyat-ul-Auliya*, vol. 1, pp. 123, *Ḥadīṣ* 247)

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

Accountability in proportion to favour

Dear Islamic brothers! Countless accolades on the manner in which Amīr-ul-Mūminīn Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ subdued his Nafs! If only we also occasionally recall this faith-refreshing parable while eating ice cream or cold Fālūdaḥ or having cold drinks on our Nafs’ demand!

Remember! The more one makes his Nafs habitual of luxuries, the more defiant and hedonistic his Nafs will be. When the electric fan was uninvented, people were still able to live without it, whereas now some cannot live without air conditioning in summer.

* A sub-continental drink with dry fruits etc. [Translator’s Note]

Likewise, many of those accustomed to consuming fancy and luscious food usually turn into a bad mood if ever served with simple food. If the food is not to their liking, they even argue with the wife and the mother committing the major sin of hurting others. If you have ever made this mistake, you should instantly repent of it and sincerely apologize to the one you have hurt so that they forgive you. Otherwise, in case of Allah's displeasure, you may have to regret after death.

Remember! The more luxurious favour one enjoys in the world, the more accountable he will have to be on the Day of Judgement. Further, the accountability will be made on the basis of one's personal likes and dislikes. For example, if a person likes bread more than rice, then bread will be considered a big favour for him – thus [in this case] the accountability of bread will be more severe compared to rice and vice versa. This applies to everything. Allah عَزَّوَجَلَّ says in the Holy Quran:

ثُمَّ تَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

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

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah At-Takāshur, verse 8)

Favours and questioning on Judgement Day

Commenting on this verse, a renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَكَاتِ has stated: ‘One will be questioned about each and every favour, whether it is a bodily favour or a spiritual one; whether it was obtained for meeting a need or satisfying a desire. Questions will also be asked regarding even cold water, shade of a tree and peaceful sleep. The word نَعِيمٍ [Na’im] in the verse refers to the same. Aḥādīṣ also express the same meaning. [In short] The thing granted to one without him being deserving of it is a favour. Everything granted by Allah عَزَّوَجَلَّ is a favour whether it is bodily or spiritual one.’

He continues: ‘There are two types of favours. One is ‘Kasbī’ and the other is ‘Wahbī.’ ‘Kasbī’ favours are the ones that are obtained by our efforts; for example, wealth, rule etc., while ‘Wahbī’ favours are simply granted by Allah عَزَّوَجَلَّ; like our body parts, the

moon and the sun etc. Three questions will be asked regarding ‘Kasbī’ favours. First, how was it obtained? Second, how was it spent? Third, what gratitude was offered for it? The last two questions will be asked regarding ‘Wahbī’ favours.’ (*Nūr-ul-‘Irfān*, pp. 956)

Lāj rakḥ lay gunahgāraun kī, nām Raḥmān ḥay Tayrā Yā Rab عَزَّوَجَلَّ
‘Ayb mayray na kḥaul maḥshar mayn, nām Sattār ḥay Tayrā Yā Rab عَزَّوَجَلَّ
Bay-sabab bakhsh day na pūch ‘amal, nām Ghaffār ḥay Tayrā Yā Rab عَزَّوَجَلَّ

Forgive sinners as Your name is Raḥmān O Rab عَزَّوَجَلَّ,
Conceal my faults on the Day of Judgement as Your name is Sattār O Rab عَزَّوَجَلَّ
Forgive me without questioning as Your name is Ghaffār O Rab عَزَّوَجَلَّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mubāḥ becomes worship

Dear Islamic brothers! If a righteous intention is made when doing a Mubāḥ act (i.e. the one that entails neither reward nor sin), that act turns into an act of reward. The more righteous intentions one makes the more reward he will reap provided the intention appertains to an act of the Hereafter. The famous book of Fiqḥ entitled ‘*Al-Ashbāḥ Wan-Nazāir*’ states, ‘The case of Mubāḥ acts is based on intentions, if the purpose of carrying out those acts is to gain strength to worship Allah عَزَّوَجَلَّ, then that Mubāḥ act is considered worship.’ (*Al-Ashbāḥ wan-Nazāir*, vol. 1, pp. 28)

Mubāḥ deeds for pleasure

One should make as many righteous intentions as possible when doing Mubāḥ deeds (i.e. the ones that entail neither reward nor sin) or eating a Mubāḥ food so that one may reap many rewards. Though the person doing a Mubāḥ act just for pleasure (without any righteous intention) is not a sinner, Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated that such a person will be questioned and the one who would be argued with, in the matter of accountability, would be punished. Though the one enjoying Mubāḥ things in the world, won’t be punished on the Judgement Day for doing so, his

favours of the Hereafter will be reduced equal to the Mubāḥ things [he enjoyed in the world]. Ponder calmly! Isn't it a big loss to suffer reduction in the eternal favours of the Hereafter as a result of enjoying the fleeting and temporal things of the world!

(Iḥyā-ul-'Ulūm, vol. 5, pp. 98)

Reduction by 100 parts in Hereafter

There is a matter of great concern for those who consume pizzas, fried foods, kebabs, fried turnovers, ice creams, cold drinks, delicious Fālūdah, sweet beverages and other fancy foods as well as for those who desire to have palaces, spacious and huge houses, fancy and expensive attires and other luxuries of the world. Likewise, the healthy, the wealthy, the business tycoons and those seeking positions of authority should all ponder calmly.

Alas! It is stated in *Taḏkīrah-tul-Auliya* that Sayyidunā Fuḍayl Bin 'Iyād رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'When one is granted favour in the world, its 100 parts are reduced in the Hereafter. Its reason is that one would only reap in the Hereafter what he sowed in the world. Therefore, it's up to man whether to decrease or increase his favours in the Hereafter. Do not make a habit of using expensive attires and eating fancy foods in the world, for you will be deprived of these things on the day of resurrection.' (*Taḏkīrah-tul-Auliya*, vol. 1, pp. 175)

Ṣadaqaḥ Piyāray صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī ḥayā kā kay na lay mujḥ say ḥisāb

Bakhsh bay-pūchāy lajāye ko lajānā kyā ḥay

For the sake of Your beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, do not put me on accountability

Forgive me without questioning; I am already grieved and guilty

Dear Islamic brothers! All the pleasures of the world will eventually come to an end. If only our greed comes to an end before we meet our death. Alas! The attractions of the treacherous world and the empty lives of its seekers! Let me tell you an admonitory incident. Is there anyone to learn a lesson from it!

16. Dance party was underway when...

It is said that on the 3rd of the holy month of Ramadan 1426 A.H. (October 8, 2005), in the Margalla Towers of Islamabad [Pakistan], some Muslims, who were the admirers of the western culture, were enjoying a drinking and dancing party. Leaving aside the honour of the holy month of Ramadan, they were partying with some non-Muslims. While these people were busy with these disgusting sins, oblivious of their doom, a horrifying earthquake suddenly struck the area, causing unimaginable destruction and putting an end to all their entertainment and merriment.

Yād rakho! Maut achānak āye gī

Sārī mastī khāk mayn mil jāye gī

*Remember! Death will come unexpectedly
And all merriment will come to an end instantly*

Earthquake occurs due to sins

My dear Islamic brothers! A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnaḥ, eradicator of Bid'ah, scholar of Sharī'ah, guide of Ṭarīqah, 'Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عَلِيٌّ رَحْمَةُ الرَّحْمٰنِ has stated, 'The real cause (of an earthquake) is the sins of people.' (*Fatāwā Razawīyyah (Jadīd), vol. 27, pp. 93*)

Alas! These days there is a severe storm of sins everywhere. People commit sins deliberately and fearlessly. Even worse, it seems as if there remains no place on the earth for those performing good deeds and acting upon Sunnaḥ. Alas! On Saturday Ramadan 3, 1426 A.H., October 8, 2005, several people were reported as committing different sins when a horrifying earthquake occurred devastating the eastern part of our dear country, Pakistan. Here are some stories experienced firsthand by the devotees of Rasūl who were travelling in Madanī Qāfilah. Read and repent.

17. Living baby girl boiled in pressure cooker!

It is said that a person from an area of Kashmir had five daughters and the sixth baby was due. One day he told his wife, 'If you give birth to another baby girl, I will kill you

along with the newborn.’ On the third night of Ramadan, his wife gave birth to another baby girl. Enraged, the cruel man put his cute little alive newborn into a pressure cooker and turned it on, pushing away his screaming wife. Suddenly, the pressure cooker exploded and the horrifying earthquake occurred! That barbaric man was also buried alive. The injured mother of the girl was rescued, and this horrific incident was also probably disclosed by her.

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ
 اَسْتَغْفِرُ اللّٰهَ تُوْبُوْا اِلَى اللّٰهِ
 صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

18. A severed head

In the rubble of the earthquake-stricken Margalla Towers, Islamabad, [Pakistan] a head separated from its body was found but the body could not be discovered. Few people recognized the unfortunate person and revealed that he would turn up the volume of music when the sound of Azān emanated from the Masjid.

Dear Islamic brothers! Except for a few parts of Punjab, this horrible earthquake caused major devastation in the western portion of Pakistan including Kashmir and Khyber Pakhtunkhwa. Hundreds of thousands of people died and countless were injured. Dawat-e-Islami is a non-political movement of Quran and Sunnah. Several Madanī Qāfilāhs of Dawat-e-Islami went missing in these earthquake stricken areas. They were all found alive afterwards. Read a delightful incident narrated by one of such Qāfilāhs.

19. Blessings of writing يَا رَسُوْلَ اللّٰهِ ﷺ

Seven Islamic brothers from Landhi area of Bāb-ul-Madīnāh, Karachi [Pakistan] travelled with a 30-day Madanī Qāfilāh. They have narrated their incident in these words: ‘We were staying in Jāmi’ Masjid Ghauṣiyyāh in Abbaspur in the Tehsil [district] Nakar Bala in Kashmir. On the 3rd of Ramadan 1426 A.H. (October 08, 2005) after offering the Ṣalāh of Fajr, Ishrāq and Chāsht, we were resting according to the Qāfilāh schedule.

All of a sudden, the Masjid began to rock with an intense tremor. All of us woke up and before we could fully get a grip on the matters, the two walls of the Masjid started to crumble with a loud uproar. May our lives be sacrificed on the slogan ‘يَا رَسُولَ اللَّهِ’ The southern wall of the Masjid, which had the words ‘يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’ inscribed on it, did not fall. The roof fell and rested at an angle against this wall. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, We were barely saved and managed to come out of the rubble alive.

Houses had been demolished all around. Pleas of the injured echoed in the air. People were trapped under the rubble. Several had passed away, while many others were taking their last breaths. We joined the locals and started the rescue efforts. We were able to rescue a one and a half year old baby girl from under the wreckage. [Even in such circumstances,] we managed to offer funeral prayers of several martyrs and took part in their burial. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Despite the havoc, the locals’ appreciation for Dawat-e-Islami was admirable.

*Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay na'ray say ham ko piyār hay
Jis nay yeh na'rah lagāyā us kā bayrā pār hay*

*‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’, this slogan we love indeed
Whoever proclaims this; will succeed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

20. Difficult valley

Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was once sitting with his friends. His wife came and said, ‘You are sitting here with these people’, by Allah عَزَّوَجَلَّ, we don’t even have a fistful of flour in our home.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘Why do you forget that we have to face a difficult valley which can only be passed by those who have light weights.’ Hearing this, she gladly went back. (*Rauḍ-ur-Riyāḥīn*, pp. 110)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

We should not complain

Dear Islamic brothers! Did you see! How content Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ was, and how obedient his wife was! Hearing an ascetic reply from her husband, she returned home happily. She did not complain despite having nothing to eat at home. Instead of complaining about poverty and domestic problems, one should always implore Allah عَزَّوَجَلَّ and try to be content with His will.

Zabān per shikwa-e-ranj-o-alam lāyā nahīn kartay;

Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay nām laywā gham say ghābrāyā nahīn kartay

Tongues never complain under distress

Prophets' followers don't take stress

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

21. Du'ā of the distressed

A man once requested a saint رَضِيَ اللهُ تَعَالَى عَنْهُ, 'I am extremely worried as I cannot manage to provide for my family. Make Du'ā for me.' The saint رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'Whenever your family complains that they have no bread and food to eat, pray to Allah عَزَّوَجَلَّ at that time, as the prayer made at that time is more likely to be answered.' (*Rauḍ-ur-Riyāhīn*, pp. 11)

Dear Islamic brothers! Obviously, those suffering intense destitution will be highly grieved and distressed, and the Du'ā of the distressed is accepted. On page 111 of his book entitled 'Aḥsan-ul-Wi'ā lī Ādāb-id-Du'ā', Shaykh Maulānā Naqī 'Alī Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has listed the types of people whose Du'ā is accepted. The very first in this list is 'a distressed person' (i.e. one who is sad due to worries). Elaborating on this, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has annotated in footnote on the same page, 'A Quranic verse also states that the Du'ā of the grieved and the helpless is accepted.'

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or He عَزَّوَجَلَّ Who answers the prayer of the helpless when he invokes Him and removes the evil.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 20, Sūrah An-Naml, verse 62)

22. Welcome! O starvation!

A pious person's family once complained to him, 'We have nothing to eat tonight.' He replied, 'Can even we have such a status in the court of Allah ﷻ that He ﷻ blesses us with starvation! He ﷻ grants this status to His friends [Auliya رَحْمَةُ اللَّهِ تَعَالَى].'

The pious person goes onto say, 'Some of our saints were in such a state that when they faced starvation they would say, 'Welcome! O the trait of the pious!' (In other words, they would welcome poverty and starvation as these are the traits of the friends of Allah ﷻ).

(Raud-ur-Riyāhīn, pp. 11)

Woh 'ishq-e-ḥaqīqī kī lazzat nahīn pā saktā

Jo ranj-o-muṣibat say dauchār nahīn hotā

*Those who do not encounter tribulations and anxiety
Cannot attain the real pleasure of love of Almighty*

Leave unnecessary worries aside

Dear Islamic brothers! The foregoing parable contains considerable lesson for such impatient people who obsess about unnecessary worries of the world. Despite the fact that their daughters are very young they worry and agonize over their weddings. They deprive themselves of performing Hajj despite it being Farḍ on them giving the lame excuse that they would first fulfil the 'Farḍ' of their daughters' marriage! Life has no guarantee. No one knows if they will live to see their daughter's wedding. Further, it is also not certain whether their daughters shall climb up the stairs of youth or will meet their death before getting married.

Alas! Several people depart from this world yearning for the materialistic possessions without making preparations for the betterment of their Hereafter. Muslims should be courageous and have trust [in Allah ﷻ]. We are worried about the matters of the world, whereas the Creator of the world is our Sustainer.

Dear Islamic brothers! There have been such patient servants of Allah who willingly adopted afflictions. They possessed such high status in the court of Allah ﷻ that they considered it inappropriate even to make Du'a for the removal of their afflictions.

23. A strange patient

Sayyidunā Yūnus عَلَيْهِ السَّلَامُ عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ once told angel Jibrāil عَلَيْهِ السَّلَامُ that he wished to see the greatest worshipper of the world. Angel Jibrāil عَلَيْهِ السَّلَامُ took him to a person whose arms and legs had severely decayed and separated from the body because of leprosy. Despite being in such a condition, the man uttered these words, ‘Yā Allah عَزَّوَجَلَّ! You benefitted me from these body parts as long as You willed, and took them back when You willed. I pinned all my hopes on Your mercy. O my Creator! The attainment of Your pleasure is the only aim of mine.’

Sayyidunā Yūnus عَلَيْهِ السَّلَامُ عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said ‘O Jibrāil عَلَيْهِ السَّلَامُ! I asked you to take me to the person who offers Ṣalāh and fasts abundantly.’ Angel Jibrāil عَلَيْهِ السَّلَامُ replied, ‘He was a worshipper of the same attributes before being afflicted with this adversity [and ailment]. Now I have been ordered to take away even his eyes.’ Therefore, Jibrāil عَلَيْهِ السَّلَامُ pointed a finger at his eyes, causing them to come out of their sockets. But still that man uttered the same words, ‘Yā Allah عَزَّوَجَلَّ! You benefitted me from these eyes as long as You willed, and took them back when you willed. O my Creator! I pinned all my hopes on Your mercy. The attainment of Your pleasure is the only aim of mine.’

Sayyidunā Jibrāil عَلَيْهِ السَّلَامُ then suggested the worshipper, ‘Let’s make Du’ā together that Allah عَزَّوَجَلَّ bless you with eyes and limbs so that you worship Allah عَزَّوَجَلَّ like before.’ The man replied, ‘Not at all!’ Jibrāil عَلَيْهِ السَّلَامُ asked, ‘But why not?’ The man responded, ‘If my Allah عَزَّوَجَلَّ is pleased with this [state] of mine, then I don’t need health.’ Sayyidunā Yūnus عَلَيْهِ السَّلَامُ عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ commented, ‘Indeed, I have not seen a greater worshipper than this man.’ Sayyidunā Jibrāil عَلَيْهِ السَّلَامُ remarked, ‘There is no path better than this for seeking the pleasure of Allah عَزَّوَجَلَّ.’ (*Rauḍ-ur-Riyāḥīn*, pp. 155)

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

Jay Sauhnā mayray dukh vich rāzī

Mayn sukḥ nū chullḥay pāvān

If my Allah عَزَّوَجَلَّ is pleased with my adversity

Then I don’t need tranquillity

Blessing of hiding adversity

Dear Islamic brothers! Did you see the high level patience of that saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ? Despite suffering such intense bodily afflictions, he maintained patience. Even after losing his eyes his patience did not relent at all. He was at a high rank of being ‘content with the divine will.’ He was not even willing to ask Allah عَزَّوَجَلَّ for a cure. His mindset was that if Allah عَزَّوَجَلَّ has willed to make him ill then he did not want to be cured. سُبْحَانَ اللَّهِ عَزَّوَجَلَّ, This was indeed his unique trait. Such people have asserted نَحْنُ نَفْرَحُ بِالْبَلَاءِ كَمَا يَفْرَحُ أَهْلُ الدُّنْيَا بِالتَّيَمِّمِ, that is, ‘We are as pleased with receiving adversities and calamities as the materialistic people are pleased with receiving worldly fortunes.’

Remember! Sometimes, adversity is mercy for a Muslim as it provides an opportunity for him to be patient and reap great reward with an entry into Paradise without accountability. Hence, Sayyidunā Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who suffered a trouble in his wealth or life, and then hid it and did not reveal it to people, Allah عَزَّوَجَلَّ has a right to forgive him.’ (*Majma’-uz-Zawāid*, vol. 10, pp. 450, Ḥadīṣ 17872)

It is narrated in another Ḥadīṣ, ‘Whatever adversity a Muslim faces due to ailment, worry, sadness, harm or grief, even if he is pricked by a thorn, Allah عَزَّوَجَلَّ makes this [adversity] an atonement [Kaffārah] for his sins.’ (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 3, Ḥadīṣ 5641)

Chup karsīn tān maūtī milsan, ṣabr karay tān hīray

Pā galān wāngaun raulā pāvyn nā maūtī nā hīray

If you are silent, gem is what you attain

If you are patient, pearl is what you gain

Like the insane, if you cry and complain

Neither pearls nor gems, you obtain

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

24. Narrative of donating reward to Sayyidatunā ‘Āishah رَضِيَ اللهُ عَنْهَا

Imām Rabbānī Shaykh Mujaddid Alf Šānī مُجَدِّدُ سِرِّهِ الرَّبَّانِي has stated, ‘Whenever I cooked food I would make its Īšāl-e-Šawāb to the blessed souls of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and Amīr-ul-Mūminīn Sayyidunā ‘Alī Murtaḍā كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ. Likewise, I would also make Īšāl-e-Šawāb to Sayyidatunā Fāṭima-tuz-Zaḥrā رَضِيَ اللهُ تَعَالَى عَنْهَا, Imām Ḥasan and Imām Ḥusayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا but I did not use to mention the names of Ummuḥa-tul-Mūminīn¹ رَضِيَ اللهُ تَعَالَى عَنْهُنَّ.

One night, I had a dream in which I saw the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Approaching him I made Salām to him but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not pay attention to me and turned his blessed face from me. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to me, ‘I eat food at the house of ‘Āishah (Šiddīqah). Whoever wants to send me food should send it to her house.’ I immediately understood that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not pay attention to me because I do not make Īšāl-e-Šawāb to Umm-ul-Mūminīn Sayyidatunā ‘Āishah Šiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا. Thereafter, I began to include the name of ‘Āishah Šiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا and those of all other Ummuḥa-tul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُنَّ as well as those of all the members of the Prophet’s blessed household. I also now make Du‘ā to Allah عَزَّوَجَلَّ by their sake.’

(Maktūbāt, vol. 2, pp. 85)

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

One should donate reward to all Muslims

Dear Islamic brothers! The foregoing parable makes it clear that the reward donated to someone actually reaches him. Further, we have also learnt that instead of donating reward to a selected few saints, we should send it to all the Muslims. Everyone we donate the reward to, will get complete reward and our reward will not be reduced either.

Furthermore, we have also learnt that Sayyidatunā ‘Āishah Šiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا is very dear to our Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When returning from ‘Ghazwah² Salāsīl’, Sayyidunā ‘Amr Bin ‘Āš رَضِيَ اللهُ تَعَالَى عَنْهُ asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who do you like the most amongst people?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Āishah رَضِيَ اللهُ تَعَالَى عَنْهَا’,

¹ The honourable wives of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

² A battle in which Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was present. [Translator’s Notes]

he then asked, ‘And amongst men?’ The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Her father (Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ).’ (*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 519, Ḥadīṡ 3662)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

25. Old lady’s faith-refreshing dream

أَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ, Those associated with Dawat-e-Islami are showered with the rain of Allah’s mercy. The area-visit to call people towards righteousness has exceptional blessings. Here is an incident of an Islamic brother from Birmingham (UK). He has reported that once, to call people towards righteousness, they were visiting the area ‘Small Heath’ called ‘Makkī Ḥalqāh’ in the Madanī environment. This area has an extensive Muslim population.

During their visit, while they were going from house to house, they knocked on a door. An elderly lady answered who was originally from Mirpur (Kashmir) and was unable to understand Urdu and English. Therefore, the Islamic brothers bowed their heads down and presented the call to righteousness in Punjabi, her native language, with a request to send the men of her house to the Masjid. She then asked them to listen to her. The Islamic brothers were pressed for time so they all moved along, except for one brother who stayed back. She said, ‘Few days ago, I had a blessed dream in which I saw the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ come out of the Masjid-un-Nabawī عَلَى صَاحِبَيْهَا الصَّلَاةُ وَالسَّلَام. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was surrounded by several men who were all wearing green turbans. It is Allah’s grace that today men with green turbans have come to my home for the call to righteousness.’ She was then invited to attend the Islamic sisters’ weekly Sunnah-Inspiring Ijtimā’. Now she regularly attends the Ijtimā’ with other ladies of her family.

Ḥayn ghulāmaun kay jḥurmat mayn Badruddujā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Nūr ḥī Nūr ḥar sū Madīnay mayn ḥay

Surrounded by devotees is the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Nūr has prevailed everywhere in Madīnah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madanī revolution among Islamic sisters

Dear Islamic brothers! Did you see the benevolence of our Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for those associated with Dawat-e-Islami? الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, The Madanī work of Dawat-e-Islami has flourished not only among Islamic brothers but also among Islamic sisters.

اللَّحْمَدُ لِلَّهِ عَزَّوَجَلَّ, Millions of Islamic sisters have accepted the Madanī message of Dawat-e-Islami. Countless women who used to lead their lives according to the latest fashions have not only repented of their sins but have also become the devotees of Ummuḥa-tul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهَا and of the Holy Prophet's daughter, Sayyidatunā Fāṭimah رَضِيَ اللهُ تَعَالَى عَنْهَا. Those who used to visit shopping malls, entertainment centres, night clubs and cinema theatres immodestly with just a scarf around their necks, have made Madanī Burqa¹ an inseparable part of their dress, following in the footsteps of the great and modest ladies of the Karbalā incident.

اللَّحْمَدُ لِلَّهِ عَزَّوَجَلَّ, Several Madāris-ul-Madīnah [for girls] have been established where girls and Islamic sisters are memorizing the Holy Quran and learning its proper recitation free of cost. Likewise, several Jāmi'a-tul-Madīnah² have also been established where Islamic sisters are becoming scholars. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, The number of female memorizers of the Quran and Madanī scholars are on the rise, in the environment of Dawat-e-Islami.

*Mayrī jis qadar ḥayn behnayn, sabḥī Madanī Burqa' pehnayn;
Inḥayn nayk tum banānā Madanī Madīnay wālay* صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*May all my sisters wear the Madanī Burqa'
Make them pious, O the Prophet of Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Madanī Burqa' is a loose black robe that covers the body from over the head to toe.

² An institution for learning Islamic sciences run by Dawat-e-Islami. [Translator's Notes]

26. Amazing handkerchief

Sayyidunā ‘Ubbād Bin ‘Abduṣ Ṣamad رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘One day we went to the house of Sayyidunā Anas Bin Mālik رَضِيَ اللهُ تَعَالَى عَنْهُ. He asked his maid to lay down the dining-mat and bring the handkerchief. The handkerchief she brought needed to be washed. He رَضِيَ اللهُ تَعَالَى عَنْهُ instructed her to put it into fire. Therefore, she put the handkerchief into fire. After a little while, when it was taken out of fire it was as white as milk.

Amazed, we asked, ‘What is the secret in this?’ Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘This is the handkerchief that the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would wipe his luminous face with. Whenever we need to wash it, we just put it into fire like this, because anything that touches the blessed faces of the Noble Prophets عَلَيْهِمُ السَّلَام cannot be burned by fire.’ (Al-Khaṣāiṣ-ul-Kubrā, vol. 2, pp. 134)

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! As regards this great parable Maulānā Rūm عَلَيْهِ رَحْمَةُ الْقَلْبُوم has stated in his ‘Mašnawī Sharīf’,

*Ay dil-e-tar sindaḥ az nār-o-‘azāb
Bā chunā dast-o-lab-e-kun iqtarāb
Chūn jamāway rā chunā tashrīf dād
Jān-e-‘āshiq rā chaḥā khawāḥad kashād*

*O heart, who fears the punishment of Hell, why do you not get near the holy hands?
That made a lifeless handkerchief so great that even the fire could not burn it
So why will Hell touch the one who truly loves him?*

*Āqā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā gadā hūn ay jaḥannam! Tū bhī sun lay
Woḥ kaysay jalay jo kay ghulām-e-Madanī ḥo*

*O Hell, know that I am a slave of the Holy Prophet
How can he be burnt who is a slave of the Noble Prophet*

27. Abū Ḥurayrah's رَضِيَ اللهُ عَنْهُ provisions for journey

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘During a Ghazwah, the Muslim army had nothing to eat. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked me, ‘Do you have anything?’ I said that I had some dates in my bag. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked me to bring the bag. I brought it. There were 21 dates in the bag. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ put his blessed hand over them and made Du’ā. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘Call ten people.’ I called ten people, they came and ate till they were satiated and left. Again, I was ordered to call ten people, they also ate and left.

In groups of ten, people continued to come and eat to their satiation and then leave until the whole army ate. Thereafter, pointing towards the remaining dates he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘O Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ, put them in your bag and eat from it whenever you like, but do not empty out the bag.’ Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ goes onto say, ‘I ate dates from that bag not only in the time of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but also in the reign of Sayyidunā Abū Bakr Ṣiddīq, Sayyidunā ‘Umar Fārūq A’zam and Sayyidunā ‘Uṣmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُمْ. In addition to distributing dates among people, I also gave about fifty Wasq of dates in the path of Allah and ate more than two hundred Wasq of dates myself. When Sayyidunā ‘Uṣmān Ghani رَضِيَ اللهُ تَعَالَى عَنْهُ was martyred that bag was stolen from my home.’ (*Al-Khaṣā'is-ul-Kubrā, vol. 2, pp. 85*)

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! A Wasq is equivalent to sixty Ṣā’ and one Ṣā’ is equal to 270 Tola¹. In other words, from those twenty one dates, nearly 40000 kilograms of dates were eaten. This is all Allah’s gracious bounty that He عَزَّوَجَلَّ has bestowed upon His Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so many powers and great miracles. Indeed our Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses great and glorious status. By his blessings, his devotees are also given many powers. Hence, here is an incident about a saintly miracle

¹ Tola is a weighing unit used in the sub continent. It is approximately 12 grams. [Translator’s Note]

of Ṣadr-ul-Afāḍil Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي who was the Khalīfah of Imām-e-Ahl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن.

28. Sainly miracle of Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي

Maulānā Manzūr Aḥmad Ghāuswī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has narrated that Shaykh Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي, a renowned exegetist of the Quran, would regularly offer Ṣalāt-ul-Fajr with Jam'at in a local Masjid. Before he went to the Masjid, a big tea pot would be placed over fire for making tea. The tea would be ready on his return.

A large number of people would come to meet him. Usually, there would be almost 50 to 200 people in the gathering. Occasionally, the room and its adjacent hall would overflow with disciples and devotees. As soon as he entered and sat down in the room he would be served with a cup of tea and a biscuit which he would pass to the first person sitting to his right with his own hands. He would pass almost four to six cups in this manner and would let the servants serve the rest. All the attendees would eat and so would the Shaykh عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي. This was the Shaykh's breakfast; a cup of tea and a biscuit. Shaykh Maulānā Sayyid Manzūr Aḥmad عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي has asserted that one pot of tea would be sufficient for all the attendees whether they would be in large number or in small. It never happened that more tea had to be prepared in case of the arrival of more people.

It is evident from this incident that this is indeed one of the many daily saintly miracles of Shaykh Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَادِي. (*Tārīkh-e-Islam kī 'Aẓīm Shakhṣiyyat Ṣadr-ul-Afāḍil, pp. 333-334*)

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

Ĥamayn ay 'Aḥḥār sunnī 'ālīmaun say piyār ḥay
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ *Do jaḥān mayn apnā bayrā pār ḥay*

O 'Aḥḥār! We love Sunnī scholars indeed
 اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ *In both worlds, we will succeed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

29. The disabled should get share

Ḥakīm Muhammad Ashraf Qādirī Chishtī from Sardārābād (Faisalabad) has stated, 'I had got married long ago but was not yet blessed with children. I consulted many doctors, tried different medicines, recited many invocations and made a lot of supplications, but I was still childless. One day, I requested the honourable grand Muḥaddiṣ of Pakistan Sayyidunā Maulānā Sardār Aḥmad Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن to make Du'ā for me.

A few days later, my neighbour Chaudhri 'Abdul Ghafūr told me that he had seen an honourable Shaykh عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ in his dream during the last three nights. He also saw me stand along with the Shaykh عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ with a baby boy in my lap. The Shaykh عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ told my neighbour in the state of dream that Ḥakīm should give a goat in Ṣadaqaḥ (charity) from which a share should be given to the disabled. Hence, I mentioned this dream to the honourable Shaykh Sardār Aḥmad Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن and expressed my intention to sacrifice a goat and give it to the Jāmi'ah Razawiyah (the Islamic university used to be supervised by the honourable Shaykh Sardār Aḥmad Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن). He عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ replied, 'O Mr. Ḥakīm! By the grace of Allah عَزَّوَجَلَّ many sacrificial goats are brought here. It is better that you cook meat and bread at your home on Friday, recite Fātiḥah and distribute the food amongst the poor, after Ṣalāt-ul-Jumu'ah. Both you and your wife eat this food and the disabled should also be given a share from it.'

The noteworthy point here is that while informing the honourable Shaykh Sardār Aḥmad Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن about the dream, I made no mention of the share of the disabled. The honourable Shaykh عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ mentioned it himself [out of his own awareness] and this was indeed a saintly miracle of him that he himself informed me of Ghayb! Therefore, I did what Shaykh عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ asked me to. Later on, by the grace of Allah عَزَّوَجَلَّ and by the blessing of the Du'ā of the honourable grand Muḥaddiṣ of Pakistan عَلَيْهِ رَحْمَةُ الرَّحْمٰن I was blessed with a baby boy.' (*Ḥayāt-e-Muḥaddiṣ-e-A'zam*, pp. 260)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

30. Name can also work wonders

Dear Islamic brothers! The teacher of scholars, spiritual guide, spiritual successor of A'lā Ḥaḍrat his Excellency the grand Muḥaddiṣ of Pakistan Maulānā Sardār Aḥmad Qādirī Chishtī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was an erudite scholar. Many renowned scholars graduated under his guidance. Many saintly miracles are reported to have taken place from him.

Hence, Maulānā Karam Dīn (Khaṭīb¹ of Masjid Chuck Number 356 GB) has stated, 'Once I had to travel to Sharaqpur to purchase a bull. On the way, I suffered from migraine (i.e. severe headache confined to one side of the head). I finally reached Sharaqpur where I discovered that both the honourable sons (of the deceased saint of Sharaqpur) had gone for Hajj. While returning, the pain became severe. I was in a state of misery and helplessness. As I was walking along the bank of the river, I came across a piece of paper. Picking it up, I wrote the name of the grand Muḥaddiṣ of Pakistan Maulānā Sardār Aḥmad Qādirī Chishtī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي on it. I then tied this Ta'wīz [amulet] to the painful area. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, The pain was immediately relieved, and I became well.'

(Hayāt-e-Muḥaddiṣ-e-A'zam, pp. 261)

31. Tube light obeyed

Dear Islamic brothers! One whose name is so blessed, how blessed would be his words! Here is a heart-warming incident about the blessings of the words uttered by the grand Muḥaddiṣ of Pakistan Maulānā Sardār Aḥmad Khān عَلَيْهِ رَحْمَةُ الْمَنَّانِ.

Once he was delivering a speech in a Milād-Ijtimā' in Jhang Bazaar Ghanta Ghar. The subject of his speech was the Nūr [refulgence] of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. During his speech, his attention was diverted by a repeatedly flickering tube light. Turning towards the tube light and addressing it, he said, 'O tube light, you are flickering, whereas the whole world is enlightened by the Nūr of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. [Therefore,] why are you being ungrateful? Beware! I warn you not to flicker any more...' The slogan 'يَا رَسُولَ اللَّهِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ' echoed everywhere in the air.

¹ The person who delivers Islamic speeches in Masjid. [Translator's Note]

All the attendees witnessed that the tube light remained on without flickering till the end of the Ijtimā'. (*Hayāt-e-Muḥaddiṣ-e-A'ẓam*, pp. 263)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Weevils infestation and headaches are prevented

Dear Islamic brothers! How great the practicing scholars are? We should always seek the blessed company of the scholars of Aḥl-e-Sunnat. Shaykh Sayyidunā Kamāluddīn Addamirī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, 'Some scholars have told me that if the names of the seven renowned scholars of Madīnah are written on a piece of paper and placed in flour or wheat, that flour will remain safe from the infestation of weevils. Further, if the piece of paper (with names of scholars written on it) is tied to the painful area of the head or if these names are recited and blown upon the head, then the headache will be relieved, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. Here are the seven names:

عُبَيْدُ اللهِ عُرْوَةُ قَاسِمٌ سَعِيدٌ أَبُو بَكْرٍ سُلَيْمَانُ خَارِجَةُ (رَحِمَهُمُ اللهُ تَعَالَى)

(*Hayāt-ul-Haywān-ul-Kubrā*, vol. 2, pp. 53)

Dear Islamic brothers! It is evident that great blessings lie in the names of true Islamic scholars and the pious. If their names can bring about blessing, then how blessed and sacred their books, speeches, company, visit to their shrines and the meal of their Niyāz would be!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

32. Dough was given to beggar

A beggar once knocked on the door of the house of Shaykh Sayyidunā Ḥabīb 'Ajamī عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ. His wife had gone to the neighbour's house to make arrangement to light fire so that she could cook bread; leaving behind the dough she had already prepared. The Shaykh عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ gave that dough in charity to the beggar in her absence.

When she came back and did not find the dough she asked about it. The Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said that someone had taken it to bake bread. On her insistence he finally revealed that he had given it in charity. She replied, 'سُبْحَانَ اللهِ عَزَّوَجَلَّ! This is indeed a very good act, but we also need something to eat.' Immediately a person brought some meat and bread. The Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Look! How quickly it was returned to you, along with prepared meat gravy.' (*Raud-ur-Riyāhīn*, pp. 152)

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

Ṣadaqaḥ does not decrease wealth

Dear Islamic brothers! The things given in the path of Allah عَزَّوَجَلَّ do not go to waste. Besides being entitled to reap great rewards in the Hereafter, sometimes, one is immediately rewarded with something better in the world. There is no doubt that spending money etc. in the path of Allah does not decrease one's wealth but increases it.

Hence Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Ṣadaqaḥ [charity] does not decrease wealth and Allah عَزَّوَجَلَّ increases the status of the one who forgives others. Whoever adopts humility for the pleasure of Allah is granted elevation by Allah عَزَّوَجَلَّ.' (*Ṣaḥīḥ Muslim*, pp. 1397, Ḥadīṣ 2588)

Well-water increases when drawn

A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated that it has been observed that the amount of the Zakāḥ of the person who pays it keeps increasing every year. The farmer who plants seeds into the ground empties his sacks apparently but, in fact, fills them with more seeds [after the season]. On the contrary, the farmer storing grain sacks at home may lose them because of rats and weevils. It may also mean that spending the money from which charity is given multiplies it, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. As we can see that the well-water increases when drawn. (*Mirāt-ul-Manājīḥ*, vol. 3, pp. 93)

Retribution of not giving Zakāh

Dear Islamic brothers! Remember! As there are many rewards for the one who gives Zakāh, there are also severe punishments for those who do not. Describing the punishments stated in the Quran and Ḥadīṣ, A'la Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnaḥ, eradicator of Bid'aḥ, scholar of Sharī'aḥ, guide of Ṭarīqah, 'Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عليه رحمة الرحمن has stated, 'The summary is that the gold and the silver whose Zakāh was not paid will be seared (heated) on the Day of Judgement. The foreheads, sides and backs of those not giving Zakāh will then be branded with this hot gold and silver. A burning stone from Hell will be placed on his head and breast which will pierce the breast and emerge from the shoulders. When placed on the shoulders, it will pierce through the bones and emerge from the breast. It will then pierce the back and emerge from the side. It will then pierce the back of neck and emerge from the forehead. On the Judgement Day the wealth whose Zakāh is not given will transform into a fierce serpent and will run after the person who had not paid Zakāh. The person will try to stop the serpent with his hand but the serpent will chew his hand and will then coil around his neck. Then taking that person's mouth into its mouth, the serpent will chew his mouth uttering 'I am your wealth', 'I am your treasure.' It will then chew the whole body.' (*Fatāwā Razawīyyah (Jadīd), vol. 10, pp. 153*)

Admonishing the one not giving Zakāh, Shaykh Imām Aḥmad Razā Khān عليه رحمة المصطفى has further stated the frightening torment of the Judgement Day in these words, 'O dear! Do you think that these sayings of Allah عَزَّوَجَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are of no importance? Do you consider these punishments easy to bear on 50,000 years long Day of Judgement? Sear a coin in the fire of this world and brand your body with it. There is no comparison between the fire (of this world) and the blazing inferno (of Hell); between a small coin and the wealth accumulated during the whole life; between the temporary pain in this world and the thousand years' lasting pain in the Hereafter; between the branding with a small coin and bone piercing punishment. May Allah عَزَّوَجَلَّ guide the Muslims! (*Fatāwā Razawīyyah (Jadīd), vol. 10, pp. 175*)

Dear Islamic brothers! Join the righteous environment of Dawat-e-Islami, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ; you will learn the rulings of Sharī'aḥ regarding Zakāh and Ṣadaqaḥ and be inspired to act accordingly. Here is a Madanī incident to enhance one's admiration to Dawat-e-Islami.

33. A Korean comes into fold of Islam

A Madanī Qāfilāh of the devotees of Rasūl travelled to a locality in Korea. Approaching the Islamic brothers, a non-Muslim Korean national asked them if they were Muslims. The brothers replied, ‘الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ we are Muslims.’ He then asked as to what they were wearing on their heads. They politely explained to him that they were wearing turbans, a dignified Sunnah of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He then inquired about the beard. Again the brothers replied that it was also a dignified Sunnah of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Inspired, the Korean national then said, ‘I had only read about Islam in books but had not seen anyone practise it. This is for the first time that I have witnessed Islam personified. This has impressed me a lot. Kindly, make me a Muslim.’ By the grace of Allah عَزَّوَجَلَّ, the non-Muslim embraced Islam by the blessing of beholding the gleaming turbans and beards of the devotees of Rasūl of the Madanī Qāfilāh.

*Un kā Dīwānah ‘Imāmah aur zulf-o-rīsh mayn
Wāh! Daykho to sahi lagtā hay kitnā shāndār*

*How dignified looks the devotee of the Rasūl
With a beard on his face and a turban on his head*

Dear Islamic brothers! Muslims today have adopted a wicked lifestyle. It is very sad that Muslims’ attire and appearance reflect the filthy culture of the non-Muslims. Do not be deceived by satanic whispers that people will stay away from you if you wear a turban or have a beard. In fact, it is not the turban or beard; it is one’s misbehaviour, fast-talking and immoral character that make people stay away from him. You should therefore adhere to the Sunnah and become a reflection of it. Reform your character, keep your tongue in control, and be courteous and polite. By doing this, you will see how people come closer to you.

In the incident above, you have just heard how the Sunnah-Inspiring dress and the politeness of the devotees of Rasūl inspired a non-Muslim to revert to Islam. Here is another incident that further illustrates the blessings [Barakah] of travelling in the Madanī Qāfilāh.

34. Glowing faces led to embracing Islam

In 1425 A.H. (January 2005), the Nigrān of Dawat-e-Islami's Markazī Majlis-e-Shūrā and a few members of Majlis Berūn-e-Mulk [committee for foreign countries] travelled with a Madanī Qāfilāh to South Africa from Bāb-ul-Madīnah, Karachi [Pakistan]. The Qāfilāh went to see a land for the construction of Dawat-e-Islami's Madanī Markaz, Faizān-e-Madīnah. The brothers already present there at the site welcomed them with open arms. Inspired by seeing the glowing faces of the bearded and turbaned devotees of Rasūl, the owner of that piece of land, a non-Muslim, came forward to the Nigrān of Shūrā and said, 'Please make me Muslim.' He was immediately made to repent of unbelief and embrace Islam. Islamic brothers were overwhelmed with joy, and their chanting 'Allah, Allah' filled the air.

*Tū dārḥī barḥā lay 'Imāmah saḥā lay
Ḥay achchā, nahīn ḥay burā Madanī Māḥaul
Yaqīnan Muqaddar kā woḥ ḥay sikandar
Jisay khayr say mil gayā Madanī Māḥaul*

*Wear beard and turban as part of your garment
Very great, not bad is the Madanī environment
Indeed fortunate is he who, by divine bestowment
Has joined the Madanī environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

35. Judge's dough

Shaykh Ṣāliḥ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the son of the Imām of millions of Ḥanābilites, Shaykh Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, was the Qāḍī (Judge) of Isfahan, [Iran]. Once, Imām Aḥmad's servant prepared bread with the dough he had taken from the kitchen of his son, Shaykh Ṣāliḥ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. When the servant served the bread to Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the Shaykh asked as to why it was very soft. The servant replied that he had taken dough from the kitchen of his son who is the Qāḍī of Isfahan. The Shaykh said, 'Why did you take dough from his kitchen? Now, I will not consume this bread.' He then asked the servant to give the bread to some beggar and instructed him to inform

the beggar that the bread was prepared with the dough taken from a judge's house. Coincidentally, forty days passed but no beggar came. As a result, the bread went bad. The servant then fed the bread to the fish of the Tigris river. Since then, Shaykh Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ never ate any fish from that river. What magnificent level of piety the great Imām possessed! (*Taḥkīra-tul-Auliya*, pp. 197)

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

Dear Islamic brothers! How pious and ascetic Shaykh Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was! He abstained from consuming the bread that had come from the kitchen of his own son just because his son was a judge. Though the money earned by a judge is not Ḥarām, it is extremely difficult for a judge to uphold justice in an equitable way. Even if he is able to maintain justice equitably, a judge is a government employee who receives his salary from state-treasure that is unlikely to be free from unlawful money as the state-treasure is, sometimes, accumulated by unlawful and oppressive means.

Therefore, Shaykh Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ did not eat the bread made from the dough of a judge. He even abstained from consuming fish from the Tigris river just because of an outside chance that the fish may have fed on that bread. This was indeed an immense level of the asceticism of Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

36. Saintly miracle of Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ عَلَيْهِ

Shaykh Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ possessed a very high rank. It is stated that a woman's feet were paralyzed. She sent her son to the Shaykh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ with a request to make Du'ā for her. When he heard of her condition, he made Wuḍū and began to offer Ṣalāh. The young lad returned home. When he knocked at the door of his home, he was amazed to see that it was his mother who had opened the door, and had recovered from paralysis by virtue of the Shaykh's Du'ā. (*Taḥkīra-tul-Auliya*, pp. 196) It is an act of great reward to respect the righteous and pious servants of Allah as stated in the following parable.

37. Reward of respecting the pious

A person saw a deceased man in his dream and asked as to how Allah ﷺ treated him. The deceased replied, ‘Allah ﷺ has forgiven me!’ The dreaming person asked, ‘Which deed led to your forgiveness?’ He replied, ‘Once Shaykh Sayyidunā Imām Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was making Wuḍū at a riverbank where I was also sitting at a high place for making Wuḍū. When I noticed that the great Imām رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was sitting downstream from me, I moved to a lower place out of respect. This deed of ‘treating the saint with respect’ was the cause for my absolution.’

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

38. Gold shoes

A renowned Muḥaddiṣh Shaykh Sayyidunā Muhammad Bin Khuzaymah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘I was deeply sad when Shaykh Sayyidunā Imām Abū ‘Abdullāh Aḥmad Bin Ḥanbal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ passed away. One night I had a dream in which I saw him walk in a gracefully dignified manner. I asked him, ‘O Abū ‘Abdullāh! What kind of [walking] style is this?’ He replied, ‘Servants in Paradise walk like this.’ Then I asked him, مَا فَعَلَ اللَّهُ بِكَ ‘How did Allah ﷺ treat you?’ He replied, ‘Allah ﷺ has not only forgiven and crowned me but has also given me the shoes of gold. He ﷺ then said to me, ‘O Aḥmad! You have been blessed with all this because you declared the Quran as My (Allah’s) Words. Allah ﷺ further said, ‘Ask me the same Du’ā as you used to do in the world.’ I [Imām Aḥmad رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ] then made the Du’ā, ‘O my Allah ﷺ! Everything ...’ When I had only said these words, Allah ﷺ said, ‘Everything is provided for you.’ Upon this I said, ‘Everything is because of Your omnipotence.’ Allah Almighty ﷺ replied, ‘You have told the truth.’

Then I requested, ‘Yā Allah ﷺ! Forgive me without holding me accountable.’ Allah ﷺ said, ‘We have forgiven you!’ Then Allah ﷺ further said, ‘O Aḥmad! This is Paradise. Enter it.’ When I entered, I saw that Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had two wings whereby he was flying in Paradise from one date tree to another uttering these words,

‘All praise is for Allah **عَزَّوَجَلَّ** who has made His promise come true and has made us inheritors of Paradise. We abide herein wherever we wish and the reward for the people who perform good deeds is indeed excellent.’ I asked him, ‘How is Shaykh Sayyidunā ‘Abdul Waḥhāb Warrāq **عَلَيْهِ رَحْمَةُ الرَّزَاقِ**?’ He told me, ‘I left him at the sea of Nūr.’ I then inquired about Shaykh Sayyidunā Bishr Ḥāfi **عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي**. He informed, ‘He is present in the court of Allah **عَزَّوَجَلَّ**. In front of him is a dining-mat and Allah’s special attention is towards him and He **عَزَّوَجَلَّ** is telling him, ‘O the one who avoided foods and drinks in the world! Now eat and enjoy in this world.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 289)

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

39. Forgiveness on every lash of whip

Dear Islamic brothers! Did you see? When pious people move from this world to the Hereafter after they had endured hardships for their religion, how graciously they are blessed by Allah **عَزَّوَجَلَّ**! The leader of thousands of Ḥanābilites¹, Shaykh Sayyidunā Abū ‘Abdullāh Imām Aḥmad Bin Ḥanbal **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** faced up to severe agony and torture, just for upholding the truth.

Once the Abbasid caliph, Mu’taṣim Billāh ordered one of his executioners to whip Imām Aḥmad Bin Ḥanbal **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**. His back was covered in blood as whips rained down on his bare back. He was beaten so severely that even his skin came off. While being whipped, his pyjama started to slip, so he made Du’ā, ‘Yā Allah **عَزَّوَجَلَّ**! You know I am right (i.e. what I have stuck to is the truth). Save me from the unveiling of my Satr².’ **الْحَقُّ لِلَّهِ عَزَّوَجَلَّ**! The pyjama did not slip any longer. The Imām then fainted. As long as he remained conscious, he would say on every lash of the whip, ‘I forgive Mu’taṣim.’

Later on, when he was asked as to why he forgave Mu’taṣim, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** replied, ‘Mu’taṣim is a descendant of Sayyidunā ‘Abbās **رَضِيَ اللَّهُ تَعَالَى عَنْهُ**, an uncle of the Holy

¹ Followers of Ḥanbalī school of Islamic law, founded by Shaykh Sayyidunā Imām Aḥmad Bin Ḥanbal **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**.

² The area from below the navel to and including the knees. [Translator’s Notes]

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. If it is announced on the Judgement Day that Aḥmad Bin Ḥanbal did not forgive the descendant of the uncle of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I would feel very ashamed of it.’ (*Ma’dan-e-Akhlāq, vol. 3, pp. 37-39*)

Shaykh Sayyidunā Fuḍayl Bin ‘Iyād رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has reported that Sayyidunā Aḥmad Bin Ḥanbal رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was kept in captivity for 28 months (over two years). During this period, he used to be lashed every night till he fainted. He was lacerated by swords, and was trampled upon. Despite facing so many severe punishments he remained staunch [on his stance]. His steadfastness is really exemplary. (*Tabqāt-ul-Kubrā, vol. 1, pp. 79*)

Shaykh Sayyidunā Ḥāfiẓ Ibn Jauzī عَلَيْهِ السَّلَامُ has narrated from Muhammad Bin Ismā‘īl رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ that Imām Aḥmad Bin Ḥanbal رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was lashed 80 such whips that would have made even an elephant scream if it had been lashed, but the patience of the Imām is really marvellous. (*Ma’dan-e-Akhlāq, vol. 3, pp. 106*)

Taṣapnā is ṭaraḥ bulbul, kay bāl-o-per na ḥilayn

Adab ḥay lāzmī shāḥaun kay āstānay kā

O nightingale! Writhe without moving your hair and wings

Abiding by the manners of the courts of kings

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

40. Thief instructed to be patient

During captivity, Allah عَزَّوَجَلَّ helped Imām Aḥmad Bin Ḥanbal رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ through a man named, Abul Ḥayṣam ‘Ayyār. One day when the Imām was brought to be lashed, Abul Ḥayṣam ‘Ayyār approached him and said, ‘O Aḥmad رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ! I am so-and-so thief, and I received eighteen thousand lashes so that I would confess to robbery and theft. I knew I was a liar but still I did not admit to my crimes. Your stand is lawful. Don’t get scared of these whips.’ From that day on, whenever the Imām felt pain because of being whipped he used to recall the words of that thief. Afterwards, the Imām رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would always make Du’ā of mercy for him. (*Tabqāt-ul-Kubrā, vol. 1, pp. 78-79*)

Shaykh Sayyidunā Bishr Bin Ḥārīṣ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: ‘He [i.e. the Imām رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ] was put in the furnace (i.e. jail) to be tested, and he came out as shining gold (because of his determination). (*Ṭabqāt-ul-Kubrā, vol. 1, pp. 80*)

Bounties of Allah عَزَّوَجَلَّ on His Auliya رَحْمَةُ اللهِ تَعَالَى

Dear Islamic brothers! Did you see? Allah’s special blessings are showered upon those who endure hardships in His path, with a smiling face. Allah عَزَّوَجَلَّ bestowed his bounties upon Shaykh Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى who adopted hunger and thirst to please Allah عَزَّوَجَلَّ subduing his carnal desires.

Likewise, our Ghauṣ-e-A’zam, Shaykh Sayyidunā ‘Abdul Qādir Jilāni قُدَّسَ سِرُّهُ الرَّبَّانِي also suppressed his carnal desires and was disinterested in foods and drinks. Imām Aḥmad Razā عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى, a devotee of Rasūl and a great saint, has written a couplet describing the bounties of Allah عَزَّوَجَلَّ upon Ghauṣ-e-A’zam, Shaykh Sayyidunā ‘Abdul Qādir Jilāni قُدَّسَ سِرُّهُ الرَّبَّانِي.

Qasmayn day day kay khilātā hay pilātā hay tujhay

Piyārā Allah عَزَّوَجَلَّ tayrā, chāḥnay wālā tayrā

Rab عَزَّوَجَلَّ insists and feeds you mercifully

Your Allah عَزَّوَجَلَّ, who likes you graciously

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to learn the knowledge of Sharī’ah and Sunnah, remain associated with the Madanī environment of Dawat-e-Islami. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, You will reap blessings in the worldly life as well as in the afterlife. Here is a faith-refreshing parable regarding the Madanī marvels of Dawat-e-Islami.

41. Brain tumour cured

A brother from Balbahar in district Chandrapur, Maharashtra India, has explained in his own words how he joined the righteous Madanī environment of Dawat-e-Islami. He has

stated, ‘When I was 7 years of age, my left eye got injured by a stone. Treatments eased the pain but my eyesight got weaker and weaker. Instead of learning a lesson from this injury, I became more heedless and started listening to music and going to dancing clubs.

As a result of committing these sins I had severe pain in my left eye. I was diagnosed with a brain tumour. We visited several hospitals for treatment but my condition worsened. My neck tilted to one side and it became difficult for me even to have meals. My family was very troubled because of my condition. Meanwhile, a Madanī Qāfilaḥ of Dawat-e-Islami arrived in our village. Delivering the call to righteousness, the Islamic brothers of the Madanī Qāfilaḥ invited all of our family’s male members to come and listen to the speech in a nearby Masjid. We all excused telling them our situation. The voice of the speech being delivered by the preacher in the Masjid was reaching our home, and we could all hear it clearly. My family members were very impressed by the speech and decided to attend the upcoming Sunnah-Inspiring Ijtimā’ in Durug. In the Ijtimā’ the speech was followed by an overwhelming Du’ā session. Having returned from the Ijtimā’, I got CT scan done, the CT scan report showed that there was no brain tumour, whereas previous reports had confirmed it. My family was so moved by this incident that they themselves adorned my head with a green turban.’

‘Aṭāye Ḥabīb-e-Khudā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madanī Māḥaul;

Ḥay faizān Ghauš-o-Razā رَحِمَهُمُ اللهُ تَعَالَى, Madanī Māḥaul

Ay bīmār-e-‘iṣyān tū ā jā yahān per;

Gunāḥaun kī day gā dawā, Madanī Māḥaul

Sanwar jāye gī ākhirat إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ

Tum apnāye rakho sadā, Madanī Māḥaul

Gift of the Beloved Prophet is the Madanī environment

Blessing of Ghauš and Razā is the Madanī environment

If you have the illness of sin,

You will get the treatment, come and join the Madanī environment

You will get absolution, Allah عَزَّوَجَلَّ willing,

Keep yourself attached to the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

42. Awareness of heart feelings

Dātā Ganj Bakhsh Shaykh Sayyidunā ‘Alī Ḥajwayrī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘I and two other friends of mine were on our way to visit Shaykh Ibn ‘Alā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, in his village called Ramllāh. During the journey, we decided that each one of us would keep a wish in heart. I wished that Shaykh Ibn ‘Alā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ tell me the couplets and Du’ā of Ḥusayn Bin Manṣūr Ḥallāj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. My other friend wished that his ill spleen be cured, and the third one wished to eat halvah Ṣābūnī (a dessert).

When we arrived, the Shaykh had already got the couplets and Du’ā of Ḥusayn Bin Manṣūr Ḥallāj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ written for me. He handed it to me as we walked in and then passed his hand over the abdomen of the other friend, curing his spleen. Then, addressing the third friend, he said, ‘Dessert is a fancy food of the kings but you are wearing the dress of the Sufis! Adopt one of the two.’ (*Kashf-ul-Mahjūb*, pp. 384)

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

43. Did Ḥusayn Bin Manṣūr say ‘أَنَا الْحَقُّ’ [Anal-Ḥaqq]?

Dear Islamic brothers! Did you see! By the grace of Allah عَزَّوَجَلَّ, the pious saints can get aware of the inner feelings of a person as obvious from the above parable that Sayyidunā Shaykh Ibn ‘Alā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, without being informed by anyone, revealed the wish of Dātā Ganj Bakhsh ‘Alī Ḥajwayrī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and that of his two other companions. Further, he fulfilled the desires of two while bestowed a Madanī pearl of advice upon the third one.

This parable also portrays Ḥusayn Bin Manṣūr Ḥallāj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in a positive manner. There is a widespread misconception that he had said أَنَا الْحَقُّ [Anal-Ḥaqq] literally translated as ‘I am Ḥaqq (God).’ Removing this misconception, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: ‘Shaykh Sayyidunā Ḥusayn Bin Manṣūr Ḥallāj رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was popularly known as ‘Manṣūr’ but this is his father’s name. His name is Ḥusayn. He was from amongst the greatest saints. One of his sisters was higher than him, by several ranks, in sainthood and gnosis. She used to go to the jungle in the later part of the night and occupy herself with the remembrance of Allah عَزَّوَجَلَّ.

One night he woke up and did not find her in home. He became suspicious. The next night he pretended to be sleeping and as usual his sister got up in the middle of the night and went on her way. He quietly followed her. He saw that a rubies goblet descended from the sky attached to a gold chain. When it reached close to her lips, she started to drink from it. Ḥusayn Bin Manṣūr Ḥallāj رحمته الله تعالى عليه was anxious to have some of this heavenly beverage, so he called out spontaneously, ‘Sister! By Allah عَزَّوَجَلَّ, leave some for me.’ She left a sip for him. As soon as he drank that sip, he started hearing a call from every plant and herb, from every wall and door, ‘Who is more deserving of being killed in Our path?’ He started replying أَنَا لَأَحَقُّ (Anā La-Aḥaqq) that is ‘*Certainly, it is me who is the most deserving.*’

People misheard it as أَنَا الْحَقُّ ‘Anal-Ḥaqq’ [*I am Ḥaqq (God)*] and assumed that he had claimed divinity. This phrase (i.e. claiming to be God) is a statement of Kufr and proclamation of such a phrase by a Muslim is apostasy. Punishment for apostasy is death penalty. It is stated in *Ṣaḥīḥ Bukhārī* that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Kill the one who converts from his [Islamic] faith.’ (*Fatāwā Razawīyah (Jadīd)*, vol. 26, pp. 400)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Associating oneself with the Madanī environment of Dawat-e-Islami and travelling in Madanī Qāfilāhs is an excellent way to rectify one’s beliefs and deeds.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

44. I was alcoholic and thief

An Islamic brother from Bombay, India has stated: ‘I had become addicted to drinking and gambling from a very young age. I used to be considered a master of smuggling diamonds and gold into the country. Some Islamic brothers of Dawat-e-Islami would hold a brief religious speech Ijtimā’, every Friday, in our area. My mother would ask me to attend it, but I would turn a deaf ear to her. Once due to the individual effort of my mother I attended the speech during which I liked the preacher’s manner of delivering the speech but could not comprehend it. After the speech the preacher approached me and, making individual effort, tried to convince me to attend the Sunnah-Inspiring weekly Ijtimā’ in ‘Govandi’, a suburb of Bombay city; I agreed.

At the night of the Ijtimā' I went to a bar with some of my friends who all ordered wine but I did not feel like drinking that night. So, I just ordered a soft drink. My friends looked at me with surprise. I explained to them that someone had invited me to an Ijtimā' and I have to go over there to attend a sermon. Upon hearing this my friends burst into laughter. [One of them said,] 'My friend, this is not the month of Muḥarram. Sermons are held in Muḥarram. I think someone has played a joke on you.' I was also rather dubious but decided that I would go and if there is no Ijtimā' I would just come back. I came out of the bar, got into a rickshaw and went straight to the Ijtimā'. The overwhelming Du'ā of the Ijtimā' made me burst into tears. I repented of all my sins tearfully. After the Ijtimā', making individual effort, a preacher persuaded me to travel with a Madanī Qāfilaḥ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I had the privilege of travelling with the devotees of Rasūl in a Madanī Qāfilaḥ. During the Madanī Qāfilaḥ, I made intentions to grow a beard on my face and to wear a turban. I quit the company of the drunkards and gamblers and joined the Madanī environment of Dawat-e-Islami. I also had an eye disease, which made me feel as if I had a piece of grit in my eye. Doctors could not treat my disease. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, By the blessings of the Madanī environment I was cured from this ailment as well.'

Choṛo may-naushiyān, mat bako gāliyān

Āo taubāḥ karayn, Qāfilay mayn chalo

Ay sharābī tū ā, ā jūārī tū ā

Chūtayn bad 'ādatayn, Qāfilay mayn chalo

Avoid abusing and give up drinking

Let's all repent; travel with Qāfilaḥ

Alcoholics come, gamblers you join too

To rid your bad habits; travel with Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Keep calling others to travel with Qāfilaḥ

Dear Islamic brothers! By the blessing of a Sunnah-Inspiring speech and the individual effort of a preacher of Dawat-e-Islami, an alcoholic and a gambler repented of his sins

and joined the Madanī environment by virtue of travelling with Madanī Qāfilāh. You should also keep inviting others to travel with Madanī Qāfilāhs.

In the parable above you heard about an alcoholic. Regretfully, there are many Muslims who are addicted to drinking. While we are at it, let me describe the religious and worldly perils of drinking [and alcoholism].

Punishment of one sip of alcohol

The Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ has sent me as a mercy and guide for all the worlds. I have been sent to wipe out musical instruments and the practices of (pre-Islamic era of) ignorance. My Rab عَزَّوَجَلَّ, Mighty and Majestic, swears by His glory and greatness, ‘(If) any servant of Mine drinks even a single sip of alcohol, I will make him drink the like of it, from the boiling water of Hell, and (if) any servant of Mine abstains from drinking alcohol out of My fear, I shall give him the drink (of pure wine) in Paradise, in the company of good friends.’ (*Mu’jam Kabīr*, vol. 8, pp. 197, *Ḥadīṣ 7803 & 7804*)

45. Not being able to recite Kalimah

Dear Islamic brothers! It is feared that those who drink alcohol and play chess might not be able to recite Kalimah at the time of their death. Listen to two parables in this context.

Shaykh ‘Allāmah Muhammad Bin Aḥmad Ḍāḥabī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘A man used to remain in the company of alcoholics. When he was on his deathbed, someone tried to make him recite the Kalimah by reminding him but he replied, ‘You drink and give me some too.’ مَعَآذَ اللهِ عَزَّوَجَلَّ, That person died without reciting Kalimah. [Imagine, this is the terrible consequence of just adopting the company of drinkers, so what would be the doom of those who drink themselves!] (*Mu’jam Kabīr*, pp. 103)

46. Nuisance of chess playing

A chess player who was close to his death was advised to recite Kalimah, but he replied, ‘Your king!’, and then passed away. (*Mu’jam Kabīr*, pp. 103)

Medical harms of alcohol

Dear Islamic brothers! The prohibition of alcohol by Islam contains countless physical and spiritual benefits. Even non-Muslims are admitting its ill-effects. Therefore, a non-Muslim researcher comments that though the human body is immune to the detrimental effects of alcohol in the beginning and the drinker enjoys it, after some time the immunity system of the body is irreparably damaged, causing the harmful effects of alcohol appear permanently. Alcohol harms the liver the most, causing it to shrink. The kidneys are also badly affected, which eventually leads to their failure. Further, heavy drinking also causes the swelling of the brain and nerves. As a result, the nerves weaken and lose functioning. Alcohol drinking also causes swelling of the stomach and weakens the bones.

Alcohol also causes severe deficiency of vitamins in the body, especially of vitamin B and C. If a drinker is a smoker as well, then the harms of alcohol are even worse, giving rise to the danger of high blood pressure, stroke and heart attack. A heavy drinker constantly suffers from tiredness, headaches, nausea and extreme thirst. If alcohol is drunk in a large quantity, it could cause the heart and the lungs to fail, which causes sudden death.

Gar āye sharābī, mitay ḥar kharābī
Chāḥāye gā aysā nashaḥ, Madanī Māḥaul
Agar chaur ḍakū bhī ā jāyān gey to
Sudḥar jāyān gey gar milā, Madanī Māḥaul
Namāzayn jo pāḥṭay nahīn, un ko lārayb
Namāzī ḥay daytā banā, Madanī Māḥaul

If drunkards come, even they will get reformed;
Such is the intoxication of the Madanī environment
If bandits, thieves join;
They'll turn good, in the Madanī environment
Those who do not pray;
Certainly convert to Muṣallī, in the Madanī environment

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

47. A blind drinker

I¹ have distinctly remembered that [in Joria Bazaar, Bāb-ul-Madīnah Karachi] there was a young labourer who was very humorous and funny. He was known for his strong build and fast-talking. Then he got blind and started begging. Afterwards, it turned out that he was an alcoholic and once he drank some spoiled [putrid] alcohol, which resulted in his blindness.

*Kar lay taubah aur tū mat pī sharāb
Ĥaun geyn warnah do jahān tayray kharāb
Jo juwā khaylay, piye nādān sharāb
Qabr-o-ḥashr-o-nār mayn pāye ‘azāb*

*Repent, and quit drinking;
Or your worlds will be hurting;
Gambling and drinking alcohol;
Lead to torment of Hell for body and soul*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

48. Cloth was woven by itself

Shaykh Sayyidunā Aḥmad Naḥarvānī قُدِّسَ سِرُّهُ الرَّبَّانِي, a disciple of Shaykh Sayyidunā Qāḍī Ḥamīduddīn Nāgorī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ, was a saint of high spiritual rank. Shaykh Sayyidunā Bahāuddīn Zakariyyā Multānī قُدِّسَ سِرُّهُ الرَّبَّانِي was seldom impressed by anyone but he has remarked that if the devotional practices of Shaykh Sayyidunā Aḥmad Naḥarvānī قُدِّسَ سِرُّهُ الرَّبَّانِي were weighed, they would be equal to the worships of ten Sufis.

Shaykh Sayyidunā Aḥmad Naḥarvānī قُدِّسَ سِرُّهُ الرَّبَّانِي used to weave clothes for his livelihood. Sayyidunā Shaykh Naṣīruddīn Maḥmūd عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ has reported that while weaving cloth at his home, at times, Shaykh Naḥarvānī قُدِّسَ سِرُّهُ الرَّبَّانِي would be overwhelmed by divine-remembrance. Whenever he got into this overwhelming spiritual state, the cloth would continue to weave by itself.

¹ [The author, Amīr-e-Aḥl-e-Sunnat داعية بركة كالمؤثر العاليه]

Once his Murshid Shaykh Sayyidunā Qāḍī Ḥamīduddīn Nāgorī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي came to meet him. While departing, his Murshid asked, ‘Aḥmad! For how long will you continue to do this work [of weaving]?’ Saying this, he left. Shaykh Sayyidunā Aḥmad Naḥarvānī مُدْرِسُ سِيْرَةِ الرَّبَّانِي immediately got up to turn off the weaving machine but his hand got caught in it and broke. After this incident he quit weaving altogether and devoted himself to divine worship. His blessed shrine is a source of blessing and enlightenment in Badaun Sharīf, India.

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

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

49. Watermelon seller

Dear Islamic brothers! Scholars and saints have always been present amongst the Muslims from every race and occupation and this process will continue till the Judgement Day. Divine bounty is not limited to any one nation or race. Allah عَزَّوَجَلَّ blesses whomever He عَزَّوَجَلَّ wills. Several saints are always present on the earth, and the affairs of the world carry on by virtue of their blessings.

Someone once complained to Shaykh Sayyidunā Shāḥ ‘Abdul ‘Azīz Muḥaddīš Dīhlvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, ‘Why are the affairs of Delhi in disorder these days?’ He replied, ‘These days the Abdāl [i.e. spiritual leader of Delhi] is a sluggish and easy going person.’ The complainer asked, ‘Who is he?’ He replied, ‘He is so-and-so watermelon seller in such-and-such market.’ That person visited the Abdāl who was selling watermelons. He requested the Abdāl to cut a watermelon and give him a slice [as if to taste it before purchasing] but rejected it having tasted. Then he asked for another slice. The man kept on doing so until he wasted so many melons. Despite the loss of several melons, the Abdāl did not utter any word of complaint or resentment.

After some time, the same person noticed that the affairs of Delhi were well-organized. He inquired about the current Abdāl. The Shaykh informed, ‘The current Abdāl is a water seller at ‘Chāndnī Chowk’ and receives a Chaḥdām¹ for every glass he sells.’ This man

¹ A Chaḥdām is a quarter of a penny. [Translator’s Note]

went to the Abdāl with a Chaḥdām and asked for a glass of water. The Abdāl gave him the water but he dropped the glass of water and asked for another. The Abdāl asked, ‘Do you have another Chaḥdām?’ The man said, ‘No!’ The Abdāl slapped him on the head and remarked, ‘Have you thought that I am also like that watermelon-seller!’ (*Sachchī Hikāyāt*, vol. 3, pp. 97)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Spiritual rulers

Dear Islamic brothers! Saints رَحْمَةُ اللهِ تَعَالَى are the spiritual rulers who, by the bounties of Allah ﷺ, can get aware of the unseen matters [Ghayb]. It is not essential that every saint [Walī] is famous. These people are found in virtually every class of society. Sometimes, a saint is a common labourer, a vegetable or fruit seller, a trader or an employee, watchman or a mason. Not everyone can recognize them. Therefore, we should not look down on any Muslim. Some saints are associated with a ‘spiritual system’ as stated in the following account.

Three hundred & fifty six saints of Allah

Shaykh Sayyidunā Ibn Mas’ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘On earth there are three hundred such servants of Allah whose hearts (spiritually) stay over the heart of Sayyidunā Adam عَلَيْهِ السَّلَام. Similarly, the hearts of forty such pious servants of Allah are on the heart of Sayyidunā Mūsā عَلَيْهِ السَّلَام. Further, the hearts of seven pious servants of Allah (spiritually) stay on the heart of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام. Likewise, the hearts of five are on the heart of Sayyidunā Jibrāil عَلَيْهِ السَّلَام while the hearts of three are on the heart of Sayyidunā Mikāil عَلَيْهِ السَّلَام. The heart of one of such persons is on the heart of Sayyidunā Isrāfil عَلَيْهِ السَّلَام.

When anyone of them passes away, Allah ﷺ replaces the deceased one with anyone from the group of the three. If anyone from the group of the three passes away, Allah ﷺ

replaces the deceased one by anyone from the group of the five. If anyone from the group of the five passes away, Allah ﷻ appoints anyone from the group of the seven. If anyone from the group of the seven passes away, Allah ﷻ appoints any one from the group of the forty and, if anyone from the group of the forty passes away, Allah ﷻ replaces the deceased one by anyone from the group of the three hundred. If anyone from the three hundred pious men of Allah ﷻ passes away, Allah ﷻ appoints anyone from common people in place of the deceased one. Through them, people get life, death and rains. Through their blessing plants grow and disasters are warded off.’

Shaykh Sayyidunā Ibn Mas’ūd رضى الله تعالى عنه was asked, ‘How do people get life and death through them?’ He رضى الله تعالى عنه replied, ‘They make Du’ā for increase in the Ummah so the Ummah increases in numbers. They make Du’ā against the tyrants thus the tyrants’ power is broken. They ask for rain, so it rains, and the earth sprouts out vegetation for people. [Through their supplications] different disasters are averted from people.’ (*Hilyat-ul-Auliya*, vol. 1, pp. 40, *Hadīṣ 16*)

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

Abdāl

Shaykh Sayyidunā Imām Muhammad Bin ‘Alī Ḥakīm Tirmizī رضى الله تعالى عنه has narrated from Sayyidunā Abū Dardā رضى الله تعالى عنه, ‘Without doubt, the Prophets ﷺ were the ‘Awtād’ of the earth. After all the Prophets ﷺ departed from the world, Allah ﷻ made a group of people from the Ummah of Aḥmad as Prophets’ successors who are called ‘Abdāl’ [رضيهم الله تعالى]. These people are greater than others not only because of their fasts, Ṣalāh, devotional invocations and glorification of their Creator ﷻ but also because of their superior character, piety, truthfulness, asceticism, righteous intentions, protection of their hearts from the hatred of Muslims, tolerance for the attainment of divine pleasure, patience, wisdom, humility without helplessness, and because of their goodwill towards all Muslims. Thus they are the successors of the Prophets ﷺ.

Allah ﷻ has chosen them for His Being and for granting them knowledge and His pleasure. Those are forty Ṣiddīqīn. Amongst them are 30 such Ṣiddīqīn whose trust in Allah ﷻ is similar to the trust of the Prophet Sayyidunā Ibrāhīm علي نبينا وعليه الصلوة والسلام in

Allah عَزَّوَجَلَّ. By the blessings of these Abdāls disaster are averted, hardships of people are eased, rains shower, and sustenance is granted. Before anyone of them dies, another is appointed by Allah عَزَّوَجَلَّ. They neither curse anyone, nor do they hurt or beat their subordinates. They don't consider anyone inferior. Further, they are not jealous of those who are higher than them in ranks, nor do they are greedy for worldly things. Furthermore, they do not adopt silence to show off, nor are they arrogant and they do not display their humbleness for ostentation.

They are the nicest people to talk to and are more ascetic when it comes to subduing their Nafs. Generosity is an innate part of their character. They always refrain from all such acts disliked by saints. They are not fickle such that one day they are very pious and the next day they are totally heedless, but rather they are steadfast in their state [of devotion]. These Abdāls have a special [spiritual] connection with Allah عَزَّوَجَلَّ. Neither the windstorm nor the fastest horses can catch up to them. Their hearts rise enthusiastically towards the sky for the pleasure of Allah عَزَّوَجَلَّ. Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ then recited this verse:

أُولَئِكَ حِزْبُ اللَّهِ ۗ أَلَا إِنَّ حِزْبَ اللَّهِ هُمُ الْمُفْلِحُونَ ﴿٢٢﴾

This is the fold of Allah. Do you hear? The fold of Allah is successful.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Al-Mujādalah, verse 22)

The narrator asked Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘Which of the traits you have just described is the hardest for me to adopt? And how would I come to know that I have achieved it?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ explained, ‘You will be in the middle ranks when you dislike the worldly things. When you hate the materialistic worldly things, you will feel the love of the Hereafter. The more you distance yourself from worldly matters, the deeper love of the Hereafter will develop in your heart and then you will be able to distinguish between beneficial things and harmful ones.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ further added, ‘In divine-knowledge, whoever has a sincere quest is granted correctness in his deeds and speech and is protected by Allah عَزَّوَجَلَّ. This is affirmed in His Book (the Holy Quran).’ Then the companion رَضِيَ اللهُ تَعَالَى عَنْهُ recited this verse:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

Indeed, Allah ﷻ is with those who fear and do good.

[Kanz-ul-Īmān (Translation of Quran)] (Part 14, Sūrah An-Nahl, verse 128)

He رَحِمَ اللهُ تَعَالَى عَنْهُ continued, ‘When we saw this verse (in the Holy Quran), we realized that there is nothing more delightful than seeking the pleasure of Allah.’ (Nawādir-ul-Uṣūl, pp. 168)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

50. Pleas of hungry religious students

Famous Muḥaddiṣīn Shaykh Sayyidunā Imām Ṭabarānī, Shaykh Sayyidunā ‘Allāmah Ibn-ul-Maqrī and Sayyidunā Abush-Shaykh رَحِمَهُمُ اللهُ تَعَالَى used to acquire Islamic knowledge in the holy city of Madīnah رِزْقًا شَرِيفًا وَتَعْظِيمًا. Once, they were faced with severe starvation. They all started fasting, but the pangs of hunger left them weak and exhausted. So finally they went to visit the sacred grave of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and pleaded, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, صَلِّ اللهُ تَعَالَى عَلَيَّ وَأَلِيَّ وَسَلِّمْ’ [that is, O Prophet of Allah! Hunger]! Having said this Sayyidunā Imām Ṭabarānī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ remained seated in the blessed shrine and said, ‘I will not get up from here unless I either get food or meet my death at this [sanctified] place.’

Mayn in kay dar per paṛā rahūn gā

Paṛay hī rehṇay say kām hogā

Nigāh-e-rahmat zarūr hogī

Ṭa’ām kā intizām hogā

*I will keep staying at his court
As staying will remove my difficulty
I will be blessed with merciful sight
And food will be arranged for me*

Shaykh Sayyidunā ‘Allāmah Ibn-ul-Maqrī and Sayyidunā Abush-Shaykh رَحْمَهُمَا اللهُ تَعَالَى returned to their house. After a little while, there was a knock on the door. As they answered, there was an ‘Alawī saint and his two slaves with food in their hands. Explaining, he said, ‘You have complained about your hunger in the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has ordered me in my dream to bring food for you. Therefore, whatever I could arrange right away, I have brought for you. Please accept this.’ (*Taḥkīrāt-ul-Huffāz*, vol. 3, pp. 121)

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

*Ĥar ʿaraf Madīnāy mayn bhīr ḥay faqīron kī
Aīk daynay wālā ḥay kul jahān suwālī ḥay*

*Beggars come to Madīnāh
Everywhere you see them, flocking
There is one distributor
The whole world is lined up, begging*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Pleas are heard by the Holy Prophet ﷺ

Dear Islamic brothers! We have just learned that our saints endured immense hardships to acquire religious knowledge. They starved, yet diligently and zealously, compiled their works and writings and left them for us, as a bouquet of flowers. Woe, but sadly today, Muslims are not interested in gaining any benefit from these volumes of works. Our saints were enthusiastic about accumulating the treasure of righteous deeds for their Hereafter but most of today’s Muslims are only obsessed about accumulating worldly wealth.

From the above parable we have also learnt that when our saints were confronted with adversities, they would wholeheartedly plead the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for help. The pleas emanating from the depth of the heart, are always heard by our Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. My master and a true devotee of Rasūl, A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ writes in *Ḥadāiq-e-Bakhshish*:

Wallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *woh* *sūn layn geyn faryād ko pohanchayn gey*
Itmā bhī to hō koī jo ‘Āh’ karay dil say

By Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *will hear and come to comfort;*
Should someone sigh ‘Ah’ from his heart

By the grace of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, our Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the pleas of his hungry devotees and immediately aided them by sending food.

Dar-e-Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *say ay Rāz kyā nahīn miltā?*
Koī palat kay na khālī gayā Madīnay say

O Rāz! What is not given by beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ *?*
No one left Madīnah empty handed!

Dear Islamic brothers! One of the ways of acquiring religious knowledge is to travel with the devotees of Rasūl in the Madanī Qāfilaḥs of Dawat-e-Islami. In addition to the acquisition of knowledge, one’s worldly problems are also often resolved [by such travels].

51. Hepatitis C cured

A man was confined to bed with Hepatitis C. Doctors had declared his disease incurable. His son travelled with the devotees of Rasūl in the Sunnah-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami and made sincere Du’ā for his ailing father. When he returned from the Madanī Qāfilaḥ he was overjoyed to see that his father had recovered from his disease and was strolling happily.

Bāp bīmār hō, sakht bayzār hō
Pāye gā shīḥatayn, Qāfilay mayn chalo
Wa hō bāb-e-karam, dūr haun sārāy gham
Pḥīr say khushiyān milayn, Qāfilay mayn chalo

Father is ailing, or upset wearily;
Will recover and heal! Travel with Qāfilaḥ
The door of mercy will open removing worry and tension;
Happiness will be regained, travel with Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

52. An enlightened baker

Shaykh Sayyidunā Saḥal Bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي once told his disciples that a certain baker in Basra was a saint. One of the Shaykh’s disciples travelled to Basra to meet that saint. Reaching Basra, he located that baker’s shop and when he got there, he found the saint baking bread in a clay oven. To protect his beard from fire, the saint had covered it with a piece of cloth. (Back then, almost all Muslim men grew beards and it was a common practice for bakers to cover their beards for safety). The Shaykh’s disciple thought that if the baker were a saint, he would not need to protect his beard from fire. He then approached the baker, made Salām and wished to talk. Replying to his Salām, the baker, who was enlightened with spiritual insight [Kashf], said, ‘You looked down on me, so now you cannot benefit from my words.’ Saying this, the baker refused to converse with him. (*Ar-Risāla-tul-Qushayriyyah*, pp. 363)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

53. A saint رَحْمَةُ اللَّهِ عَلَيْهِ in rags

Dear Islamic brothers! The foregoing parable clearly shows that it is not necessary at all for a saint to be famous, wear unusually attractive clothes and turban and have a large number of disciples & devotees. Allah ﷻ favours whomever He ﷻ wills. Allah ﷻ has concealed His saints amongst His servants. Therefore, we should treat every pious person with respect as we do not know who a saint is!

Once I [the author] was travelling with the devotees of Rasūl in a Madanī Qāfilāh of Dawat-e-Islami. A beardless, thin and unattractive boy was sitting near us. Dressed in simple clothes, he was lost in his thoughts.

The train stopped at a station for two minutes. Getting off the train, the boy sat on one of the benches at the station. We all began to offer Ṣalāt-ul-‘Aṣr with Jamā’at. We had hardly offered just one Rak’at when we heard the whistle [as the train was about to leave]. People started shouting that the train was leaving. We discontinued our Ṣalāh and were

about to dash to board the train when this boy got up and strictly signalled to me to continue Ṣalāh. We again started our Jamā'at.

Amazingly, the train stood there until we had finished our Ṣalāh and boarded back on the train. That boy was still sitting there, gazing around, as our train left the station. I reckoned that perhaps he was from amongst those who remain lost in spiritual meditation. He may have held back the train with his spiritual powers.

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

Three concealed in three

Spiritual successor of A'lā Ḥaḍrat, Sayyidunā Abū Yūsuf Muhammad Sharif Kotlavī عليه رحمة الله القوي has narrated: 'Allah ﷻ has concealed three things in three other things:

1. His pleasure in His obedience.
2. His displeasure in His disobedience.
3. His friends among His servants.'

He رحمه الله تعالى عليه has further stated, 'Therefore, we should do each and every good deed because we do not know as to which deed would please Him. Similarly, we should avoid each and every sin because we do not know which sin would displease Him, no matter how minor it seems to be. For example, using someone else's toothpick (without permission) or using one's neighbour's soil without permission, don't seem to be the matters of concern, but it is possible that the wrath of Allah ﷻ be concealed in them. Therefore, one should take care even in such apparently-minor-looking matters.'

(Akhlāq-uṣ-Ṣāliḥīn, pp. 56)

Dear Islamic brothers! In order to plant the seeds of devotion to the saints of Allah in your heart, stay associated with the Madanī environment that is full of the blessings of saints. Regularly attend Dawat-e-Islami's weekly Sunnah-Inspiring Ijtimā' held in your city and then see how it effects you. Here is a summary of an incident highlighting the benefits of the Ijtimā' to inspire you to attend it.

54. I got rid of wicked habits

A young man from Bāb-ul Madīnāh, Karachi has stated: ‘I was arrogant because of my good physique and young age. I used to get my clothes tailored according to the latest fashions and trends. I would ride the bus to college, but would not pay the fare. When the money collector asked me to pay the fare I would quarrel with him. Loafing around all night and gambling away money were some of the wicked habits of mine. Sins had become a part of my character. My parents who often used to advise me had also become disappointed. My mother would weep and supplicate for me [but I did not care].

An Islamic brother would casually invite me to attend the weekly Sunnah-Inspiring Ijtimā’, but I would turn a deaf ear. Once, on the night of the Ijtimā’, he politely insisted, ‘Today you will have to go with me.’ I tried to excuse but he was persistent. The next thing I knew, he stopped a rickshaw and requested me to go with him. Finally, I yielded to his perseverance and got in the rickshaw. We went to Jāmi’ Masjid Gulzār-e-Ḥabīb, the first Madanī Markaz of Dawat-e-Islami.

When the lights were switched off, for Ḍikr and Du’ā session, I got up to leave thinking that the Ijtimā’ had ended. Little did I know that staying for that session would prove to be a turning point in my life. The Islamic brother, my well-wisher, explained to me the situation and made me stay. During Ḍikr, the uproar of the rhythmic chanting had a deep impact on me. I swear by Allah **عَزَّوَجَلَّ**! I had neither heard nor seen such spirituality in my entire life. This was followed by an inspiring Du’ā. All one could hear were the sobbing and weeping sounds of the attendees. Even a hard-hearted person like me burst into tears. I repented of my past sins and joined the Madanī environment of Dawat-e-Islami.’

*Tumḥayn luṭf ā jāye gā zindagī kā
Qarīb ā kay daykḥo zarā, Madanī Māḥaul
Tanazzul kay geḥray gaḥḥay mayn thāy un kī
Taraqqī kā bā’iṣ banā, Madanī Māḥaul
Yaqīnan muqaddar kā woḥ ḥay sikandar
Jisay khayr say mil gayā, Madanī Māḥaul*

*Enjoy the real taste of life;
Come close and see, the Madanī environment
Those who were in deep pits;
Were set back on track by the Madanī environment
Indeed fortunate is he who, by divine bestowment
Has joined the Madanī environment*

First Madanī Markaz of Dawat-e-Islami

Dear Islamic brothers! The above incident is of the beginning era of Dawat-e-Islami. When we started the Madanī work of Dawat-e-Islami in 1401 A.H., we did not have a suitable place where we could conduct our weekly Ijtimā'. During that time, I¹ would personally visit different scholars and Shaykhs of Aḥl-e-Sunnat, in Bāb-ul-Madīnaḥ, Karachi [Pakistan] and request them for their support and cooperation with Dawat-e-Islami. I had a passion and an obsession to establish a broad network of righteous Madanī working for the protection of the faith of the Muslims and reform of their characters and deeds. My zealous enthusiasm can be best reflected in these words: **'I must strive to reform myself and people of the entire world, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.'**

Anyway, in this context, I visited the eloquent orator of Pakistan, and a true devotee of Rasūl, 'Allāmah Maulānā Al-Ḥāfiẓ Ash-Shāḥ Muhammad Shafī' Okārvi عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ at his residence. When I informed him about Dawat-e-Islami, he was extremely delighted and handed me a personally signed letter, advocating the cause of Dawat-e-Islami. His devotion for [the propagation of] Maslak [doctrine] of Aḥl-e-Sunnat is highly commendable! He was gracious enough to offer the Jāmi' Masjid Gulzār-e-Ḥabīb for our weekly Ijtimā' without being asked for it. This Masjid is located in the heart of Karachi and was managed under his supervision. Thus, Jāmi' Masjid Gulzār-e-Ḥabīb became the first Madanī Markaz of Dawat-e-Islami.

For several years, during his life and even after his demise, we conducted our weekly Ijtimā' at this Masjid. The number of the devotees of Rasūl kept growing day by day, overflowing the Masjid with the attendees. Allah عَزَّوَجَلَّ provided the means. With the diligence of Islamic brothers we collected almost 22.5 million Pakistani rupees in donation

¹ [The author, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ]

and purchased about 10,000 square yards [over 2 acres] of land, near the old Sabzi Mandi, Bāb-ul-Madīnah Karachi. Then we further collected millions in donation to construct the magnificent global Madanī Markaz of Dawat-e-Islami [‘Ālamī Madanī Markaz] which includes a grand splendid Masjid, several offices to run Madanī affairs, and another building for Jāmi’a-tul-Madīnah [an Institution for learning Islamic sciences run by Dawat-e-Islami]. From here thousands of Muslims avail blessings of Madīnah as the mercy of Allah ﷺ showers over Faizān-e-Madīnah.

Sunnat kī bahār āyī Faizān-e-Madīnah mayn

Rahmat kī ghāiā chāī Faizān-e-Madīnah mayn

The spring of Sunnah has arrived in Faizān-e-Madīnah;

The clouds of mercy are all around Faizān-e-Madīnah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

55. Parable of ‘the orator of Pakistan’

The orator of Pakistan, Maulānā Muhammad Shafi’ Okārvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was an extraordinary devotee of Rasūl. In 1418 A.H., a resident of Madīnah city, Ḥājī Ghulam Shabbīr told me the following faith-refreshing incident. Once the respectable Shaykh Sayyid Khurshīd Aḥmad Shāh told him that the orator of Pakistan Maulānā Muhammad Shafi’ Okārvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي once met him in tears, while they were in Madīnah, and requested, ‘Will you accompany me to the sacred grave [of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ]? I have to ask forgiveness from our Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!’

When asked about this, he replied, ‘Yesterday in the holy Masjid of Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, a disrespectful speaker blasphemed the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so I reprimanded him. Matters got out of hand and his supporters came and treated me harshly. Because of this harshness I was deeply disheartened. At night, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed me with his vision in dream and said, ‘You could not even bear little harshness for me!’ Maulānā Shafi’ Okārvī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي further explained, ‘The thing is, I felt a little pride in my heart and considered my insult beneath my dignity. Therefore, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cautioned me. Now I want to go in the

court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and beg forgiveness for my doubtfulness.’

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

56. Help from the Holy Prophet ﷺ

!سُبْحَانَ اللَّهِ عَزَّوَجَلَّ The true devotees are treated with great indulgence! We have learned from the above parable that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is always aware of the thoughts and affairs of his devotees, by the powers vested in him by Allah عَزَّوَجَلَّ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at times visits them in their dreams to assist them and to rectify their shortcomings. Let’s hear another enlightening narrative in this context:

Sayyidunā Shaykh Yūsuf Bin Ismā’il Nabhānī مَوْلَانَا سَيِّدُنَا يُونُسُ بْنُ إِسْمَاعِيلَ الرَّبَّانِي has narrated a parable about a Hājī from Khorasan who would travel to Makkaḥ for Hajj [pilgrimage], every year. After performing Hajj he would go to Madīnaḥ where he used to visit an ‘Alawī saint, Shaykh Sayyidunā Ṭāḥir Bin Yaḥyā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and gift him some money. Once, a person who was jealous of Shaykh Ṭāḥir met the Khorasani Hājī and told him that he was just wasting his money by giving it to Shaykh Ṭāḥir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ because the Shaykh spends all his gifted money inappropriately. Therefore, for the next two years, the Khorasani Hājī did not gift anything to the Shaykh. The third year, as he was making preparations for his pilgrimage, he beheld the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in dream. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said in admonition, ‘Regret on you! You have believed a jealous person and ended your kind behaviour with Ṭāḥir. Now make up for it and avoid cutting ties with him in future.’

That Hājī from Khorasan was deeply regretful to have formed a negative opinion against the Shaykh because of hearing just one side of the story. Therefore, when he reached Madīnaḥ رَادِمَا اللَّهُ شَرَفًا وَتَعْظِيمًا, he went straight to visit the ‘Alawī Shaykh, Sayyidunā Ṭāḥir Bin Yaḥyā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. As soon as the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ saw that Khorasani Hājī, the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ‘If the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had not ordered you

to come, you were not prepared to meet me. Listening to only one side of the story from my opponent you formed a negative opinion and discontinued your generosity. You have come here today after the Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ admonished you in your dream!’

Overwhelmed by hearing this, the Khorasani Ḥājī asked in utter surprise, ‘Your grace! How do you come to know all this?’ He replied, ‘I have known it from the very first year and when you avoided me the second year as well, I was deeply dejected. Then the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed me with his vision in my dream and consoled me. He also told me what he had told you in your dream.’

The Khorasani Ḥājī gifted a lot of money to the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and kissed his hand and forehead. He then apologized to the Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for hurting him by forming a negative opinion about him as a result of hearing just one side of the story. (*Mulakhkhaṣan Ḥujjatullāhi-‘alal-‘Ālamīn*, pp. 571)

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

Avoid deciding until you have heard both sides of the story

Dear Islamic brothers! The foregoing parable shows that our Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is well aware of the affairs of his followers. Sometimes he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ consoles the depressed, reforms the wrongdoers by blessing them with his vision in their dream, conveys call to righteousness, orders the sinners to repent and brings closer those who have grown apart [because of suspicions]. The Ḥājī from Khorasan indulged in suspicion because of listening to the talebearer and formed a negative opinion of the Shaykh, so the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ cautioned him in his dream.

We have also learnt the lesson that we should avoid tale-bearing and forming any opinion about others merely by listening to a one-sided story. Best course of action would be to completely avoid listening to anything negative about our fellow Muslims, unless Shari’ah permits us to do so. In this way we can avoid several major sins and Ḥarām acts, leading to Hellfire, like backbiting, tale-telling, suspicion about others, laying false blames on others and hurting others’ feelings.

Talebearer will not enter Paradise

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Talebearer will not enter Paradise. (*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 115, Ḥadīṣ 6056) And in another Ḥadīṣ it is stated: ‘Tale-bearing and malice will certainly take one to Hell.’ (*Attarḡhīb Wattarḡhīb*, vol. 3, pp. 324, Ḥadīṣ 5)

Things that diminish one’s prestige

Shaykh Sayyidunā Muhammad Bin Qarzī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي was once asked, ‘Yā Sayyidi! Which habits diminish one’s prestige?’ He replied, ‘Excessive talking, disclosing secrets and believing everyone’s (negative) comments (about others).’ (*Iṭḡāf-us-Sādat-il-Muttaqīn*, vol. 9, pp. 352)

Shaykh Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘One committing the tale-bearing of others to you will also be committing your tale-bearing to others.’ [In other words, one speaking ill of others to you will also be speaking ill of you to others].

Ḥujjat-ul-Islam, Shaykh Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has stated, ‘This shows that the talebearer should neither be appreciated nor be trusted. Nor should he be believed. He should be avoided because he does not give up lying, backbiting, deceiving, breaching, jealousy, hypocrisy and having malice. He does not forgo harming others and is among those who disobey divine commandment by spreading hatred and hostility among people instead of bringing them closer. He rebels on the earth.’ (*Iḡyā-ul-‘Ulūm*, vol. 3, pp. 193) Allah عَزَّوَجَلَّ says in the Quran:

إِنَّمَا السَّبِيلُ عَلَى الَّذِينَ يَظْلِمُونَ النَّاسَ وَيَبْغُونَ فِي الْأَرْضِ بِغَيْرِ الْحَقِّ ط

The interrogation is only against those who oppress people and rebel on the earth unjustifiably.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 25, Sūrah Ash-Shūrā, verse 42)

The foregoing verse also applies to the talebearer. A Ḥadīṣ also reinforces this as stated below.

Signs of pious person

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Certainly, bad are those who are avoided by people because of the harm they cause to people.’

(Muwaṭṭā Imām Mālik, vol. 2, pp. 403, Ḥadīṣ 1719)

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has further stated, ‘The pious servants of Allah عَزَّوَجَلَّ are those whose (mere) sight makes one remember Allah عَزَّوَجَلَّ and the impious servants of Allah عَزَّوَجَلَّ are those who are talebearers, who cause separation among friends and find fault with the pious.’ *(Musnad Imām Aḥmad, vol. 6, pp. 291, Ḥadīṣ 18020)*

At another instance he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned, ‘Beware! Lying blackens the face and tale-bearing is (a cause of) torment in the grave.’ *(Musnad Abī Ya’lā, vol. 6, pp. 272, Ḥadīṣ 7404)*

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has also stated, ‘Those committing backbiting, taunting others, tale-bearing and finding fault with the innocent will be raised by Allah عَزَّوَجَلَّ (on the Day of Judgement) in the form of dog.’ *(Attarḡhīb Wattarḡhīb, vol. 3, pp. 325)*

*Yā Rab-e-Muhammad Tū mujḡhay nayk banā day
Amrāz gunāḡhaun kay mayray sāray miṡā day
Mayn ghībat-o-chughlī say rahūn dūr ḡamayshaḡ
Ĥar khaṡlat-e-bad say mayrā pīchā Tū chūṡā day
Mayn fāltū bātaun say rahūn dūr ḡamayshaḡ
Chup rehṡnay kā Allah عَزَّوَجَلَّ salīqaḡ Tū sikhā day*

*Yā Rab of Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, adorn me with piety
Relieve me from my load of sin and immorality
May I always refrain from backbiting and tale-bearing
Help me to kick off all habits of transgressing
May I always avoid idle talk, gossip and chatting
Teach me the art of silence and sobering*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

57. Shaykh assists from his tomb

Here is an incident that took place over 700 years ago. Sultan of Mashāikh Sayyidunā Maḥbūb-e-Ilāhī Nizāmuddīn Auliya رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated from Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي that a famine once struck Delhi. In the state of extreme hunger he (Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي) once got some food from somewhere. In the well-wishing of fellow-Muslims, he thought that he should not eat that food alone; instead, he should share it with any other hungry Muslim.

Soon, a righteous individual, robed in a tattered cloak, walked past him. Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي asked that pious person to join. Both of them sat down and began to eat the food. During their conversation, Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي mentioned to the pious man that he was in debt of 20 rupees. The person said, 'I will make that available for you.' Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي thought that this person appears to be destitute, how will he make 20 rupees available for me! After the meal, the pious person took Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي to a nearby Masjid. Adjacent to the Masjid was a shrine where they paid homage. The individual stood beside the shrine and sought help, touched his stick to the grave twice, and pleaded in these words, 'My friend needs 20 rupees. Kindly, help him.' The person then turned towards him and said, 'Brother, you may leave now. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, You will get 20 rupees.'

Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has stated that he kissed the hand of the individual in respect, and then left for the city. He was still puzzled as to where he would get the 20 rupees from. He had a letter as an entrustment [Amānat] which he was to deliver to someone. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ reached his destination to deliver the letter. A Turkish man was sitting at the balcony of his house. Seeing Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي he ordered his servants to bring him inside. The servants respectfully led him to the upper floor of the house. The Turkish man greeted Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي very politely and graciously. He repeatedly said, 'Are you not the same fellow who was very nice and gracious to me at such-and-such place?' Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي replied that he was unable to recall their meeting. The Turkish man said, 'Why are you denying now? Worry not! I do recognize you.' He then brought 20 rupees and, very courteously, placed them onto the palm of Maulānā Kathaylī عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي. (Fawā'id-ul-Fuwād, pp. 124)

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

Who causes death?

Dear Islamic brothers! The foregoing parable narrated by Shaykh Sayyidunā Maḥbūb-e-Ilāhī Nizāmuddīn Auliyā رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has vitalized our faith. This parable has made it clear that it is permissible to seek help from the saints of Allah عَزَّوَجَلَّ not only in their apparent life but also after their demise. Likewise, it is also permissible to visit the shrine of a saint for help.

However, it must be remembered that the real and absolute provider of everything is indeed Allah عَزَّوَجَلَّ, and the reference made to the saints is not literal. For example, the real and absolute provider of cure is Allah عَزَّوَجَلَّ, but people normally say, ‘O doctor! Make me better.’ Similarly the true giver of death is Allah عَزَّوَجَلَّ, but the angel Sayyidunā ‘Izrāīl عَلَيْهِ السَّلَام has been empowered by Allah عَزَّوَجَلَّ to give death. This fact is stated in the Quran in 11th verse of Sūrah As-Sajdah, part 21:

قُلْ يَتَوَفَّكُم مَّلَكُ الْمَوْتِ الَّذِي وُكِّلَ بِكُمْ

Proclaim, the angel of death, who is appointed over you, causes you to die.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah As-Sajdah, verse 11)

Dear Islamic brothers! Even after their demise, the saints of Allah can bless others with their vision in the state of wakefulness and can converse with them, as shown in the following parable.

58. Saints are alive

Shaykh Sayyidunā Shāh Walīyullāh Muḥaddīš Dīhlvī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has narrated from his father Shaykh Sayyidunā Shāh ‘Abdur Raḥīm عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيم that he once visited the shrine of Sayyidunā Khuwājāh Quṭbuddīn Bakhtiyār Kākī عَلَيْهِ رَحْمَةُ اللهِ الْبَاقِي. Considering himself unable to approach the blessed grave because of his sins, he stood at some distance from it. At that very moment, the Shaykh’s soul appeared and instructed him to come forward. As he moved forward a few steps he saw that near the blessed grave was a throne brought by four angels from towards the sky and Shaykh Sayyidunā Khuwājāh Bahāuddīn Naqshband عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was seated on the throne.

Both of the Shaykhs رَحْمَةُ اللهِ تَعَالَى began to converse secretly. [Shaykh ‘Abdur Raḥīm عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيم goes onto say] He could not hear their conversation. The angels then picked up the throne and carried it away. Shaykh Sayyidunā Khuwājāh Qutbuddīn Bakhtiyār Kākī عَلَيْهِ رَحْمَةُ اللهِ الْيَاقِي then turned towards him and said, ‘Come forward.’ He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى then moved a few steps forward. The Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى repeatedly asked him to come forward and he complied, until he was very close to the honourable Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى.

The Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى then asked him, ‘What do you say about couplets?’ He replied, ‘A couplet is a poetical expression; a good couplet is good and a bad one is bad.’ The Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said, ‘بَارَكَ اللهُ عَزَّوَجَلَّ [may Allah عَزَّوَجَلَّ grant you blessings],’ and then asked again ‘What do you say about a pleasant voice?’ He replied, ‘This is a grace of Allah عَزَّوَجَلَّ granted by Him to whomever He عَزَّوَجَلَّ wills.’ The Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said, ‘بَارَكَ اللهُ عَزَّوَجَلَّ,’ and asked once again, ‘So then, what do you say about the one blessed with both a good couplet and a pleasant voice?’ He said, ‘That is superb, Allah عَزَّوَجَلَّ grants this to whomever He عَزَّوَجَلَّ wills.’ The Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said, ‘بَارَكَ اللهُ عَزَّوَجَلَّ! You should also, at times, listen to one or two couplets.’ He said, ‘Your honour, why did you not instruct me in the presence of his Excellency Shaykh Sayyidunā Bahāuddīn Naqshband عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى?’ The Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى either said that it was due to ‘respect’ or due to ‘prudence.’
(Anfās-ul-‘Ārifīn, pp. 44)

Dar-e-wālā pay ātk maylah lagā ḥay
‘Ajab is dar kay tukron mayn mazaḥ ḥay
Yaḥān say kab koī khālī phīrā ḥay
Sakhī Dātā kī yeḥ dawlat sarā ḥay

There is an influx of people at the honourable court
Where there is a strange pleasure in the bestowments
Has anybody ever returned empty-handed from here?
It is the court of the most generous and dear

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

59. Adherence of Imām Aḥmad Razā رَحْمَةُ اللَّهِ عَلَيْهِ to Sunnah

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid'aḥ, scholar of Shari'aḥ, guide of Ṭarīqah, 'Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ was once invited for a meal. The food had been served but all people present there were waiting for Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ to begin eating. Picking up a piece of cucumber he ate it. Then he ate the second and the third. Following suit, the guests also stretched their hands out towards the container of cucumber, but A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى stopped them and asked for the cucumber to be given to him all. Hence, he ate all the cucumber served on the dining-mat.

The Shaykh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would normally eat very little but had unexpectedly eaten all the pieces of cucumber, leaving the guests astonished. When asked about eating all cucumbers, the honourable Shaykh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى explained, 'The first piece was bitter, and so were the second and the third. Since eating cucumber is a Sunnah of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this cucumber was bitter, I did not want anyone to spit out the bitter cucumber.'

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

Mujh ko mitḥay Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī Sunnataun say piyār ḥay

Do jaḥān mayn apnā bayrā pār ḥay

I love Sunnahs of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ indeed

In both worlds اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ I will succeed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Eating dates and cucumber is Sunnah

Dear Islamic brothers! How sincere and true devotee Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الْعَمَّان was! Indeed, a devotee likes and reveres from the bottom of his heart every such thing associated with his beloved as Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الْعَمَّان revered cucumber in such a manner that he ate it despite it being bitter just because the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked it.

Shaykh Sayyidunā ‘Abdullāh Ibn Ja’far رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘I have seen the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ eat cucumber with dates.’ (*Ṣaḥīḥ Muslim*, pp. 130, Ḥadīṣ 2043) A renowned exegetist of the Quran, Shaykh Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْتَمَرَانِ has stated, ‘Dates have a natural tendency of causing warm effects whereas cucumbers have cold effects. Mixing both of them together makes them more effective. At times, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ate dates and cucumber together (that is he chewed them together), and at times he ate them separately (that is he chewed them separately). Occasionally, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ate watermelon and dates together. Eating the two together is very beneficial to one’s health. Mother of believers, Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا has stated, ‘(Before being given away, I was very weak) My mother would try to make me healthier so that she may give me away to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. At last, she fed me dates and cucumber, which made me healthy within a few days.’ (*Sunan Ibn Mājah*, vol. 4, pp. 37, Ḥadīṣ 3324)

The Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked both dates and cucumber. Some Shaykhs رَضِيَ اللهُ تَعَالَى عَنْهُمْ served dates, watermelon and cucumber, in addition to other foods, when they would hold Ijtimā’āt for the Īṣāl-e-Ṣawāb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The basis for their action is the above Ḥadīṣ.’ (*Mirāt-ul-Manājīh*, vol. 6, pp. 20-21)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

60. I vow not to eat for fifteen days

Shaykh Sayyidunā Abū ‘Abdullāh Bin Khafīf عَلَيْهِ رَحْمَةُ اللهِ الطَّيِيفِ was once invited somewhere for a meal. A starving disciple stretched his hand out towards the food before the Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Displeased by this, another disciple placed some food into the plate of the starving disciple in annoyance. The starving disciple immediately realized that he had made the mistake of violating the proper manners of eating by stretching his hand to the food before his Shaykh عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. To discipline his Nafs and make up for his mistake, he vowed not to eat for fifteen days despite being extremely hungry. (*Ar-Risāla-tul-Qushayriyyah*, pp. 179)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Scholars should begin eating first

If some people are present at the dining-mat and, any one of them is a saint, the proper manner is that all others should wait unless the saint begins eating. Remember! It is not a condition for a saint to be an elderly person but rather a practicing scholar of Islam is actually a saint. Therefore, if a young scholar is present even in the presence of many old people, the young scholar should start eating first.

The traits of the righteous are unique. When Shaykh Sayyidunā Abū ‘Abdullāh Bin Khafīf’s starving disciple, who was himself a righteous person, realized his involuntary mistake on noticing the annoyance of the other disciple, he pledged himself not to eat anything for 15 days in spite of being extremely hungry. In this way, he punished himself despite the fact that he had just stretched out his hand, not eaten anything. The pious men often devise strange disciplinary actions for themselves, as stated in the following parable.

Atonement for putting on left shoe first

It is stated in *Kīmīyā-e-Sa’ādat* that a Shaykh رحمته الله تعالى عليه once put on his left shoe first by mistake instead of the right one. Extremely saddened by missing this Sunnah, he gave two sacks of wheat in charity to make up for it.

Dear Islamic brothers! It was indeed a unique manner of those great saints. If only we also be blessed with following in their footsteps! In order to learn Sunnahs and manners one should make a routine of travelling with Dawat-e-Islami’s Madanī Qāfilaḥ along with the devotees of Rasūl as there are many blessings for it. Here is one such incident.

61. Travel to Madīnah

In order to carry out Madanī activities properly, Dawat-e-Islami has divided areas into districts according to its organizational procedure. A responsible Islamic brother of Madanī In’āmāt from one such district of Sheikhpura city once sent me¹ a letter whose summary is as follows:

¹ [The author, Amīr-e-Aḥl-e-Sunnat دامت برکاتهم العالیه]

عَزَّوَجَلَّ! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ. In 1424 A.H., I was blessed with performing ‘Umrah and visiting Madīnah رَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا. I met a Qārī who was from Kasur, Pakistan. The Qārī said, ‘I participated in Dawat-e-Islami’s 3-day International Sunnah-Inspiring Ijtimā’ held in 1424 A.H. at Şahrā-e-Madīnah, Madīna-tul-Auliya Multan. In the Ijtimā’ we were persuaded to travel in Madanī Qāfilāhs and make Du’ā as the Du’ā made during Madanī Qāfilāhs is accepted by the grace of Allah عَزَّوَجَلَّ.

Inspired, I travelled with a 3-day Sunnah-Inspiring Madanī Qāfilāh and earnestly made Du’ā that I be blessed with a visit to the holy city of Madīnah رَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا. After the Madanī Qāfilāh ended, I returned home. When I went to teach the Quran to children at someone’s house as usual, the father of the children was very nice to me and said, ‘If you would let me know any of your desires; I wish to please you as you teach the Holy Quran to our children.’

At first I tried to decline his offer, but eventually gave in due to his insistence. I finally informed him of my desire to visit the holy city of Madīnah. He immediately provided me with the finances needed for the blessed journey and in this way I was fortunate to embark on the glorious journey to the holy city of Madīnah, عَزَّوَجَلَّ. Due to the blessings of the Du’ā made during the Madanī Qāfilāh I, a sinful and poor person, was blessed with this honour.’

Mujh gunaḡgār sā insān Madīnay mayn raḡay
Ban kay Sarkār صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā maḡmān Madīnay mayn raḡay
Yād ātī ḡay mujḡhay Aḡl-e-Madīnaḡ kī woḡ bāt
Zindaḡ reḡnā ḡay to insān Madīnay mayn raḡay
Jān-o-dīl ḡhoḡ kar yeḡ keḡ kay ḡalā ḡūn A’zam
Ā raḡā ḡūn Mayrā sāmān Madīnay mayn raḡay

May a sinner like me stay in Madīnaḡ
As a guest of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madīnaḡ
I remember the word of the people of Madīnaḡ
That, if one wants to be alive, one should stay in Madīnaḡ
O A’zam, I leave my life and my heart, proclaiming this
‘I am coming back; let my belongings remain in Madīnaḡ’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

62. Barley grits

Shaykh Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ was once informed that the daily food expense of the army general was 1000 dirhams. Extremely discomforted by hearing this bad news, he رَضِيَ اللهُ تَعَالَى عَنْهُ made up his mind to reform the army general making individual effort. Therefore, he رَضِيَ اللهُ تَعَالَى عَنْهُ invited the general to a meal at his house. He رَضِيَ اللهُ تَعَالَى عَنْهُ had already instructed his cook to prepare barley-grits in addition to a fancy food.

When the general arrived, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ purposely delayed the meal to such an extent that the general was extremely hungry. He رَضِيَ اللهُ تَعَالَى عَنْهُ asked the servants to serve the grits first. As the general was very hungry, he began to eat the grits eagerly. By the time the fancy food was served on the dining-mat the general was already full. Pointing towards the fancy food, the wise caliph رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Eat! Your food has just been served.’ The general responded that he was already full. Amīr-ul-Mūminīn Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Grits are such a fine food that it fills the stomach in addition to being very cheap; one dirham’s grits are sufficient for ten people.’

Continuing his words of wisdom, Amīr-ul-Mūminīn رَضِيَ اللهُ تَعَالَى عَنْهُ then said, ‘When you can satisfy your hunger by eating grits, then why do you spend one thousand dirhams every day on your food? O general! Fear Allah عَزَّوَجَلَّ, and do not be among the spendthrift. Give the extra money that you spend on food to the hungry, the destitute and the needy for the pleasure of Allah عَزَّوَجَلَّ.’ Inspired by the individual effort made by the pious caliph, the general vowed to adopt simplicity and austerity in his life avoiding extravagance.

(Mughni-yul-Wā’izīn, pp. 491)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Extravagance leads to deprivation of blessing

Dear Islamic brothers! The more we make ourselves habitual of eating delicious foods, the more our Nafs will demand for even more delicious foods. These days, a large number of people complain of deprivation in sustenance, lack of blessings and inflation. Virtually every individual complains that they are unable to meet their expenses.

Undoubtedly, one major cause of inflation, deprivation of blessings and destitution is extravagance. If one is extravagant and interested in fancy foods, luxuriously decorated houses, fashionable and expensive dresses, he will obviously need a huge amount of money for this decadent lifestyle. Thus, the constant ravings about being ‘unable to meet one’s expenses’ and the ‘lack of blessings’ will also continue. Shaykh Sayyidunā Imām Ja’far Ṣādiq رضي الله تعالى عنه has stated, ‘When the one who has wasted his wealth extravagantly asks Allah عَزَّوَجَلَّ for more wealth, Allah عَزَّوَجَلَّ says (to that person), ‘Did I not order you to have moderation? Had you not heard this [verse of the Quran]?’

وَالَّذِينَ إِذَا أَنْفَقُوا لَمْ يُسْرِفُوا وَلَمْ يَقْتُرُوا وَكَانَ بَيْنَ ذَلِكَ قَوَامًا

And those who when expend neither exceed the limit nor act miserly and remain between the two in moderation.

[Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūrah Al-Furqān, verse 67)

(Aḥsan-ul-Wi’ā li Ādāb-id-Du’ā, pp. 75)

Anyway, if one is content with simple and cheap foods and clothing and necessary housing, avoiding unnecessary decorations and gatherings, then the issue of inflation and destitution will automatically come to an end, but how will one be able to get rid of subservience to one’s Nafs!

Prayer of three people not answered

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله تعالى عليه وآله وسلم has stated, ‘There are three types of people whose Du’ā is not accepted by Allah عَزَّوَجَلَّ. (i) The one who takes shelter in a deserted place. (ii) The traveller who camps on a path (road) used by travellers. (iii) The one who lets his animal loose and then asks Allah عَزَّوَجَلَّ to restrain it.’ *(Aḥsan-ul-Wi’ā, pp. 73)*

Elaborating on this Ḥadīṣ, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Shari’ah, guide of Ṭarīqah, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عليه رَحْمَةُ الرَّحْمٰنِ has stated, ‘أَقُولُ وَبِاللَّهِ التَّوْفِيقُ، With the assistance of Allah عَزَّوَجَلَّ, I say the obvious meaning here is that the Du’ā of

these people will not be accepted only in the above matters. This does not mean that no Du'ā of these people even in other matters will be accepted. The reason as to why one's Du'ā (regarding these specific matters) will not be accepted is that he has brought it all on himself. For example, when a person seeks shelter in a deserted house, he is aware of the possible dangers of doing so. There is a greater risk that his possessions may be stolen or he may be robbed by someone or harmed by jinns. So why is he then making Du'ā for protection from these harms as he has brought this on himself by taking shelter in such a house on his own free will.

Similarly, if one chooses to camp on the road where he may be harmed by a thief or a snake or a draft animal; he has brought this on himself. The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Do not stay on the road at night, as Allah عَزَّوَجَلَّ grants permission to whomever He عَزَّوَجَلَّ wills from His creation, to walk on the road.' Similarly, letting the animal loose and then making Du'ā for its restraint, is nothing but foolishness. Is such a person going to test Allah عَزَّوَجَلَّ? Or مَعَاذَ اللَّهِ عَزَّوَجَلَّ, he considers Allah عَزَّوَجَلَّ subordinate to him? Someone once said to Sayyidunā 'Īsā عَلَيْهِ السَّلَام, 'If you trust Allah عَزَّوَجَلَّ, jump from this mountain.' Sayyidunā 'Īsā عَلَيْهِ السَّلَام replied, 'I do not test my Creator عَزَّوَجَلَّ.' (*Aḥsan-ul-Wi'ā*, pp. 73 - 74)

No solution to self-infliction

Dear Islamic brothers! There is a Persian saying, '*Khud Kardaḥ rā 'Ilāj-e-Nayst*', that is, there is no solution to self-inflicted problems. For example, if someone keeps banging his head on the wall, and then cries, '*My head is bleeding, please help me.*' Clearly, that foolish person will be asked not to bang his head on the wall so that his head would not bleed. Similarly, many unwise individuals eat virtually everything they get. They eat in excess, suffering from obesity, bulged belly, constipation and indigestion. They spend a lot of money on doctors' fees and medicines for the treatment of their diseases but in vain.

In fact, they themselves have the cure for their problems. If they refrain from gluttony, eat only when hungry, and eat less than hunger as stated in Ḥadiṣ, they will get the cure for their diseases. They should minimize their intake of junk foods like pizzas, burgers, buttered breads, butter, cake, pastries, kebabs, fried turnovers and other fried, fatty, heavily sweetened foods and superfine flour. Avoid ice creams, soft drinks and keep the intake

of tea to a minimum (if necessary, take half a cup of tea twice or thrice a day). Refrain from smoking, chewing tobacco, eating Pān¹ and betel-nut. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, One will be slim with a flat stomach and a healthy digestion in addition to getting rid of several diseases without taking medicines.

A cause of obesity

Strictly follow my Madanī recommendations just for forty days. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, You will see an amazing improvement in your health. First, have your lipid profile and sugar tests done from a good laboratory and seek advice from a health professional. Then start following recommendations with the righteous intention that, ‘By attaining good health, I will attain more strength to worship.’

Take the above precautionary measures and reap benefits. Remember that drinking water after having food engenders obesity and increases weight. Therefore, drink little water after consuming food. One should, however, drink a little water during the meal as it is beneficial. If one is obese due to his habit of gulping water in large amounts right after consuming the food, he should treat his obesity by rectifying this habit of his rather than by taking medicines.

*Na-samajh bīmār ko amrat bhī zahar āmayz hay
Sach yehī hay so dawā kī aik dawā parhayz hay*

*For an unwise sick person, even elixir is toxin
The truth is that abstinence is best medicine*

15 Examples of putting oneself in dangerous situations

The Du‘ā made for protection from the danger that one has brought on oneself is not accepted. The book ‘*Aḥsan-ul-Wi‘ā li Ādāb-id-Du‘ā*’ states many such examples.

1. To go out of home without compulsion at such a time of the night when people usually have gone to sleep and streets have worn a deserted look. An authentic

¹ Leaves of betel. [Translator’s Note]

Ḥadīṣ stated in *Ṣaḥīḥ Bukhārī* prohibits this, as calamities are scattered at that time. (Therefore, if one is robbed or harmed by jinns, he should blame only himself).

2. To leave the door open at night or shut the door without reciting **بِسْمِ اللَّهِ**. Remember that Satan can open the door in these cases. If **بِسْمِ اللَّهِ** is recited, then Satan cannot open the door. Furthermore, when a person recites **بِسْمِ اللَّهِ** and enters his home placing his right foot first, Satan remains outside. (Therefore, if one carelessly forgets to recite **بِسْمِ اللَّهِ** and Satan enters his home with him, he is to blame only himself. How can he expect his Du'ā to be accepted in this case?)
3. To leave the pots, pans and other containers of food and drink uncovered without reciting **بِسْمِ اللَّهِ**. Calamities descend into such pots, causing the food and drink to bring illnesses. (The food-containing pots that are not covered by something are used by wicked jinns. Therefore, the Du'ā of those not taking care in this matter will not be accepted as they had already been informed of an excellent recipe for protection from the harm of wicked jinns and illnesses).
4. To take the child out of home at the time of Maghrib as Satan's progeny is scattered at this time. (If one takes his child outside between the time of Maghrib and 'Ishā and any jinn causes harm to the child, one is to blame. Why did one take his child out at this time?)
5. To sleep after having meal without washing hands as Satan licks unwashed hands, which can engender leprosy.
6. To urinate in the bathing area (bathtub etc.), as this causes Satanic whispers [Wasāwis].
7. To sleep at the edge of the roof (which has no fences) because one may fall down from the roof.
8. To begin consuming food without reciting **بِسْمِ اللَّهِ**. Satan joins in eating the food if **بِسْمِ اللَّهِ** is not recited. As a result, the food that would have been sufficient for a few Muslims, is now insufficient.

9. To urinate into the small holes of the earth as these holes may be inhabited by snakes, jinns etc. that could cause harm.
10. On liking anything, whether one's own or one's friend's, not to recite the Du'ā for protection from the evil eye, as the evil eye is a truth that can put a man into his grave, and a camel on the fire (to be cooked). The Du'ā for protection from the evil eye is as follows:

اللَّهُمَّ بَارِكْ عَلَيْهِ وَلَا تَضُرَّهُ مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ

O Allah عَزَّوَجَلَّ, shower blessings upon this and no harm should afflict it. Whatever Allah عَزَّوَجَلَّ wills only that happens. Without the assistance of Allah عَزَّوَجَلَّ, one does not have the power to do good deeds.

If one has not learnt the Du'ā by heart, he can also recite مَا شَاءَ اللَّهُ or بَارِكْ اللَّهُ. Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated that if one recites مَا شَاءَ اللَّهُ or بَارِكْ اللَّهُ upon seeing the thing he likes, the thing will not be afflicted with the evil eye. If one looks at that thing astonishingly or expresses the words of astonishment and does not recite مَا شَاءَ اللَّهُ or بَارِكْ اللَّهُ; then the thing is afflicted with the evil eye. (*Mirāt-ul-Manājih*, vol. 6, pp. 244)

11. To travel alone as wicked people and jinns can cause harm. Furthermore, one may face difficulty in every matter.
12. To drink water while standing as this can engender liver problems. Note that it is Mustahab to drink Zamzam water and the leftover water from Wuḍū whilst standing.
13. To enter the lavatory without reciting بِسْمِ اللَّهِ or Du'ā, as one may be harmed by wicked jinns.
14. To adopt the company of sinners, transgressors and those who have corrupt beliefs. Even if one is not influenced by their company, he will at least achieve notoriety.
15. To urinate at a path as one will be humiliated. (*Aḥsan-ul-Wi'ā*, pp. 76 - 77)

63. Means of food

Shaykh Sayyidunā Bāyazīd Bisṭāmī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ once entered a Masjid to offer Ṣalāh with Jamā'at. Having completed the Ṣalāh the Imām asked, 'O Bāyazīd! How do you get your food?' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Wait a little, let me first repeat the Ṣalāh we have just offered. You are in doubt about the Sustainer عَزَّوَجَلَّ of the people, so how can the Ṣalāh led by you be valid?' (*Rauḍ-ur-Riyāhīn*, pp. 155)

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

Dear Islamic brothers! Shaykh Sayyidunā Bāyazīd Bisṭāmī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ was a great saint. Indeed Allah عَزَّوَجَلَّ is the Creator and the Sustainer. When the Imām asked, 'How do you get your food?' The Shaykh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ considered it the weakness of the Imām's faith and thus repeated his Ṣalāh. He did it because of his high level of piety. People generally ask these kinds of questions, there is no sin in doing so by Sharī'ah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

64. Roasted bird

Abul Ḥusayn 'Alawī has narrated, 'Once I desired to eat the meat of a certain Ḥalāl bird. I asked a family member of mine to roast the bird so that I would eat that on return. I then left to visit Shaykh Sayyidunā Ja'far Khuldī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked me to stay at his house and spend the night over there but I had a strong desire for the roasted bird, so I made some excuse and came home. When the steaming roasted bird was served on the dining-mat, all of a sudden a dog came in, pounced on the bird and ran away with it. The maid was bringing the leftover gravy sauce when she tripped over her own clothes, spilling all the gravy. Afterwards, in the morning, I visited Shaykh Sayyidunā Ja'far Khuldī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمِ. As soon as he saw me he commented, 'Whoever does not respect the wishes of the Shaykhs, a dog is made to hurt him.' (*Ar-Risāla-tul-Qushayriyyah*, pp. 362)

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

Dear Islamic brothers! We may have realized from the foregoing parable that it is better for us to respect the wishes of the saints of Allah ﷺ and carry out the orders given by them instead of giving them excuses, as our cleverness is futile before them. We have also learnt that saints could have divinely-bestowed knowledge of unseen matters [‘Ilm-ul-Ghayb]. When the saints of Allah ﷺ have such splendid spiritual status, just imagine the status of the Prophet’s companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ [who are obviously higher in rank].

After this realization, who can envision the immense endowments granted to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ by Allah عَزَّوَجَلَّ! Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has written an excellent couplet:

*Sar-e-‘Arsh per ḥay tayrī guzar dil-e-farsh per ḥay tayrī nazār
Malakūt-o-Mulk mayn koī shay nahīn woḥ jo tujḥ pay ‘iyān nahīn*

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

65. Good news for birth of baby-girl

Several authentic books contain such accounts that affirm the fact that the knowledge of unseen matters [‘Ilm-ul-Ghayb] has been divinely bestowed upon the Prophet’s companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ.

The leader of thousands of Malikites¹, Shaykh Sayyidunā Imām Mālik Bin Anas رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in his world-famous collection of Aḥādīṣ entitled, ‘*Muwaṭṭā Imām Mālik*’: ‘Shaykh Sayyidunā ‘Urwaḥ Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated that Sayyidatunā ‘Āishaḥ Ṣiddīqāḥ رَضِيَ اللهُ تَعَالَى عَنْهَا has stated that the successor of Rasūl, Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ made his will to her during his fatal disease in these words, ‘My dear daughter! All my belongings are now your inheritance, so you distribute it according to the rules laid down in the Holy Quran, among your two brothers [‘Abdur Raḥmān &

¹ Followers of Mālikī school of Islamic law founded by Shaykh Sayyidunā Imām Mālik Bin Anas رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Muhammad رَضِيَ اللهُ تَعَالَى عَنْهُمَا] and your two sisters.’ Upon hearing this she رَضِيَ اللهُ تَعَالَى عَنْهَا asked, ‘I have only one sister, Asmā! Who is my other sister?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘She is in the womb of (your stepmother) Ḥabībah Bint-e-Khārijah رَضِيَ اللهُ تَعَالَى عَنْهَا. I think she is a girl.’
(*Muwattā Imām Mālik, vol. 2, pp. 270, Ḥadīṣ 1503*)

Commenting on the foregoing Ḥadīṣ Shaykh ‘Allāmah Muhammad Bin ‘Abdul Bāqī Zurqānī قُدِّسَ سِرُّهُ الرَّبَّانِي has stated, ‘Hence, this came to pass and a baby-girl was born who was named Umm-e-Kulṣūm رَضِيَ اللهُ تَعَالَى عَنْهَا.’ (*Sharḥ-uz-Zurqānī ‘Alal Muwattā, vol. 4, pp. 61*)

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

Two saintly miracles proved

Dear Islamic brothers! Commenting on the above narration, Shaykh Sayyidunā ‘Allāmah Tājuddīn Subkī عَلَيْهِ رَحْمَةُ الْمَلِكِ الْقَوِي has stated that this narration has proved two saintly miracles of Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ:

1. Even before his demise, he رَضِيَ اللهُ تَعَالَى عَنْهُ had been aware that he would die of that disease as is irrefutably obvious from his words ‘*all my belongings are now your inheritance.*’
2. The new born would be a girl. (*Hujjatullāhī-‘alal-‘Ālamīn, pp. 612*)

Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ had ‘Ilm-ul-Ghayb

This narration also shows that by the bestowment of Allah عَزَّوَجَلَّ Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللهُ تَعَالَى عَنْهُ knew what was in the mother’s womb. To understand this ruling, listen carefully to the following Quranic verse and its exegesis. Allah عَزَّوَجَلَّ says in part 21, last verse of Sūrah Luqmān:

وَيَعْلَمُ مَا فِي الْأَرْحَامِ ط

And (Allah عَزَّوَجَلَّ) knows what in the wombs of mothers is.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 21, Sūrah Luqmān, verse 34)

Commenting on this verse, successor of A'lā Ḥaḍrat, Ṣadr-ul-Afāḍil 'Allāmah Maulānā Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْهَادِي has stated on page 661 of his Quranic exegesis entitled '*Khazāin-ul-'Irfān*' published in Bombay: 'Knowledge of Ghayb is the sole attribute of Allah عَزَّوَجَلَّ. As for the knowledge of Ghayb which Prophets عَلَيْهِ السَّلَام and saints رَحْمَةُ اللَّهِ تَعَالَى possess, this is, in actual fact, bestowed upon them by Allah عَزَّوَجَلَّ as Prophetic and saintly miracles respectively. This (divinely-bestowed knowledge of Prophets and saints) is not contrary to the particularity of the absolute knowledge of Almighty Allah عَزَّوَجَلَّ. Several Quranic verses and Aḥādīṣ attest to this fact. Some examples of the knowledge of Ghayb include the time of rain, the sex of the unborn baby, what will one do the next day, and the place of one's death etc.

Numerous Prophets عَلَيْهِ السَّلَام and saints رَحْمَةُ اللَّهِ تَعَالَى have given such news and this fact is affirmed by several verses of the Quran and Aḥādīṣ. Angels told Prophet Ibrāhīm Khalīlullāh عَلَيْهِ السَّلَام about the birth of Sayyidunā Ishāq عَلَيْهِ السَّلَام. Prophet Zakariyyā عَلَيْهِ السَّلَام was informed by the angels about the birth of Sayyidunā Yaḥyā عَلَيْهِ السَّلَام. Likewise, respectable Maryam رَضِيَ اللَّهُ تَعَالَى عَنْهَا was given the news of the birth of Sayyidunā 'Īsā عَلَيْهِ السَّلَام. Since these blessed individuals were informed by angels, it proves that angels already knew what was in wombs and these individuals also got to know about it. This is proved by the verses of the Quran. The above verse undoubtedly refers to the fact that no one can get to know about it without being told by Allah عَزَّوَجَلَّ. To draw such meaning from the foregoing verse that no one knows about it even if told by Allah عَزَّوَجَلَّ, is nothing but a fabrication that is in contradiction to several Quranic verses and Aḥādīṣ.

Dear Islamic brothers! Without doubt, by the bestowment of Allah عَزَّوَجَلَّ, the saints رَحْمَةُ اللَّهِ تَعَالَى can also give the news of the birth of the unborn baby. (*Khazāin-ul-'Irfān*, pp. 661)

66. Good news of birth of baby boy

Shaykh Shāh Waliyullāh Muḥaddīṣ Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated from his father, Shaykh Shāh 'Abdur Raḥīm عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيم, 'Once I (i.e. the father of Shāh Waliyullāh) went to visit the shrine of Shaykh Sayyidunā Khuwājāh Bakhtiyār Kākī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي. His soul appeared and told me, 'You will have a baby boy; name him Quṭbuddīn Aḥmad.' Since my wife was quite old at that time I figured that my son would have a son (i.e. my

grandson) and this name was suggested for him. Becoming aware of my inner thought Shaykh Sayyidunā Khuwājāh Quṭbuddīn Bakhtiyār Kākī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي said, ‘I did not mean what you have understood; he will be your own son.’

Shāh Waliyullāh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى further reported, ‘Long after it, my father married another woman who gave birth to me, the narrator of this incident. By then he [my father] forgot this incident and named me Waliyullāh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى, but later on when he recalled it he named me Quṭbuddīn Aḥmad (respecting the wish of Shaykh Sayyidunā Khuwājāh Quṭbuddīn Bakhtiyār Kākī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي).’ (*Anfās-ul-‘Ārifīn*, pp. 44)

Dear Islamic brothers! It’s a long-standing practice of the pious to visit the shrines of saints عَلَيْهِمُ اللَّهُ تَعَالَى for the attainment of blessings. The foregoing parable also shows that the deceased saints عَلَيْهِمُ اللَّهُ تَعَالَى can also become aware of people’s inward thoughts and give future news, by the bestowment of Allah عَزَّوَجَلَّ, as Shaykh Sayyidunā Khuwājāh Quṭbuddīn Bakhtiyār Kākī عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي gave Shaykh Shāh ‘Abdur Raḥīm عَلَيْهِ رَحْمَةُ اللَّهِ الْكَرِيمِ the news of the birth of a baby-boy.

*Yahīn pātay ḥayn sārāy apnā maṭlab
Ḥar aīk kay wāsiṭay yeḥ dar khulā ḥay
Mayn dar dar kyūn pḥīrūn, dūr dūr sunū kyūn
Mayray Āqā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Mayrā kyā sar pḥīrā ḥay!*

*Here everyone gets their wishes, at the open door
O my Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why should I go chasing door to door
And be turned away, I am not crazy seeking another door*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

67. A delicious drink

Shaykh Sayyidunā Ṣāliḥ Marī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Once I sent a delicious barley beverage mixed with honey and clarified butter to Shaykh Sayyidunā ‘Aṭā Sulamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي for two consecutive days, but he sent it back to me the second day. Displeased, I went to his house and asked him, ‘Why did you return my gift?’ He replied, ‘Please do

not mind, I drank the beverage the first day, but as I was about to drink it the second day, the 17 verse of Sūrah Ibrāhīm (part 13) occurred to me:

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ وَيَأْتِيهِ الْمَوْتُ مِنْ
كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ط وَمِنْ وَرَائِهِ عَذَابٌ غَلِيظٌ ﴿١٧﴾

He will take its sip little by little with difficulty and there shall be no hope to swallow it, and death shall come to him from all sides, but he shall not die. And there is a terrible torment behind him.

[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Ibrāhīm, verse 17)

Shaykh Sayyidunā Ṣāliḥ Marī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي goes onto to say that hearing this, I was moved to tears and said to myself that I and you are in two different valleys. [In other words, you are much better than me]. (*Iḥyā-ul-'Ulūm, vol. 3, pp. 116*)

Better than 12 months' worship

Dear Islamic brothers! Our pious saints رَحْمَةُ اللَّهِ تَعَالَى would refrain from satisfying even the lawful desires of their Nafs. If only we would also follow in their footsteps! When we desire to wear nice clothes or eat delicious foods, we should occasionally avoid fulfilling our desire with the intention of attaining the pleasure of Allah عَزَّوَجَلَّ. For example, when we crave for a cold drink on a hot day or when we desire to eat some delicious food in extreme hunger and we have the means to get it either; if only we would be blessed with the privilege of giving it up for the pleasure of Allah عَزَّوَجَلَّ!

Listen to the tremendous benefit of refraining from satisfying the desire of Nafs. Therefore, Shaykh Sayyidunā Abū Sulaymān عَلَيْهِ رَحْمَةُ الْمَعْنَان has stated, 'Leaving a desire of Nafs unfulfilled is more beneficial to the heart than even fasting during days and worshipping at nights for twelve months.' (*Iḥyā-ul-'Ulūm, vol. 3, pp. 118*)

Hujjat-ul-Islam, Shaykh Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, ‘We should not give free rein even to the lawful desires of Nafs, nor should we follow it in every matter. The more one follows his Nafs’s desires and eats fancy foods, the more he should fear as it will be said to the unbelievers on the Day of Judgement:

أَذْهَبْتُمْ طَيِّبَاتِكُمْ فِي حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا

You have already exhausted your pure things in your worldly life and have enjoyed them.

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

Hunger of Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

Commenting on the foregoing verse, successor of A’lā Ḥaḍrat, Ṣadr-ul-Afāḍil ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated in his Quranic exegesis titled ‘*Khazāin-ul-‘Irfān*’: ‘In this Quranic verse, Allah عَزَّ وَجَلَّ has admonished the unbelievers on enjoying worldly pleasures; hence the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ refrained from the joys of the world.

In *Ṣaḥīḥ Bukhārī* and *Ṣaḥīḥ Muslim*, it is stated that until the apparent demise of the Noble Prophet صَلَّى اللَّهُ 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 A’ẓam رَضِيَ اللَّهُ 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. 802)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

68. Reward of giving charity on ‘Āshūrā*

On the day of ‘Āshūrā in the city of “Rey” a man approached the Qāḍī [judge] and requested, ‘I am a destitute person with a family to support; for the sake of the day of ‘Āshūrā, please give me 2 kilograms of bread, 5 kilograms of meat and 10 dirhams. May Allah عَزَّوَجَلَّ enhance your prestige!’ The Qāḍī asked him to come after Zuh̄r Ṣalāh. When he came after Zuh̄r Ṣalāh, the Qāḍī told him to come after ‘Aṣr Ṣalāh. When that poor man came again after ‘Aṣr, he was once again turned away empty-handed. This broke his heart.

Dejected and depressed he approached a non-Muslim and pleaded, ‘Give me something for the sake of this [blessed] day.’ He inquired, ‘What day is today?’ The destitute person informed the non-Muslim that it was the day of ‘Āshūrā, elaborating some excellence of the day. The non-Muslim said, ‘You have requested me for the sake of a great day. Tell me what you need.’ The needy man told his requirements. Giving him 10 sacks of wheat, 100 kilograms of meat and 20 dirhams, the non-Muslim said, ‘In the honour of this great day, all this (i.e. the money and wheat etc.) is now fixed as a monthly allowance for your family.’ That night the Qāḍī had a dream in which he saw someone ask him to look upwards. As he looked up he saw two beautiful palaces one of which was made of silver and gold bricks and the other of red rubies. The Qāḍī inquired about the owner of those two palaces and was told that if he had helped the needy man they would have been granted to him, but since he did not help the destitute person despite his repeated visits, these palaces had now been granted to so-and-so non-Muslim.

When the Qāḍī woke up in the morning he was upset. He went to meet the non-Muslim and asked him, ‘What ‘deed’ did you do yesterday?’ He asked, ‘How do you know?’ The Qāḍī told him all about his dream offering him one hundred thousand dirhams in exchange for his ‘deed.’ The non-Muslim said that he would not ‘sell’ his deed even if given the wealth of the entire world. He further said, ‘The mercy of Allah is immense. Saying this, that non-Muslim embraced Islam reciting أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ. That is, *I bear witness that no one is worthy to be worshipped except Allah عَزَّوَجَلَّ, and I bear witness that Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is His [distinguished] bondman and Rasūl.*’
(*Raud-ur-Riyāhīn*, pp. 152)

* Tenth day of Muḥarram-ul-Ḥarām, the first Islamic month. [Translator’s Note]

Prominence of ‘Āshūrā

Dear Islamic brothers! On the day of ‘Āshūrā, i.e. the tenth day of Muḥarram-ul-Ḥarām, the grandson of the Prophet, the beloved son of Sayyidatunā Fāṭimah, Sayyidunā Imām Ḥusayn رَضِيَ اللهُ تَعَالَى عَنْهُ, along with his relatives and companions, was brutally martyred in the state of extreme thirst and hunger. Besides, several other important events took place on this day. In Islam, the day of ‘Āshūrā and the month of Muḥarram-ul-Ḥarām are of great significance. After Ramadan, the fasts of Muḥarram-ul-Ḥarām are the most rewarding.

5 Aḥādīṣ on significance of Muḥarram

1. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘After Ramadan, the fast of Muḥarram is preferable, and after the obligatory [Ṣalāh] the night Ṣalāh (Ṣalāt-ul-Layl) is preferable.’ (*Ṣaḥīḥ Muslim, pp. 591, Ḥadīṣ 1163*)
2. The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Every fast of Muḥarram is equivalent to a whole month of fasts.’ (*Mu’jam Ṣaghīr, vol. 2, pp. 71*)
3. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever fasted for three days, Thursday, Friday and Saturday, during the month of Muḥarram, the reward of two years’ worship will be recorded for him.’ (*Majma’-uz-Zawāid, vol. 3, pp. 438, Ḥadīṣ 5151*)
4. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Fast on the day of ‘Āshūrā and oppose the Jews by fasting a day before or after it.’ (*Musnad Imām Aḥmad, vol. 1, pp. 518, Ḥadīṣ 2154*) Therefore, whoever fasts on the 10th of Muḥarram, should also fast either on the 9th or the 11th.
5. Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever provides his household with sustenance in abundance on the day of ‘Āshūrā, Allah عَزَّوَجَلَّ will increase his sustenance for the whole year.’

Protection from illness entire year

A renowned exegetist of the Quran, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَعْنَانِ has stated, ‘If a person fasts on the 9th and 10th of Muḥarram he/she will gain immense reward. If someone cooks delicious foods for his family on the 10th of Muḥarram, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, there will be blessings in his house for the whole year. It is better to cook ‘Kḥichrā’ (a dish prepared by cooking grinded lentils, rice and meat together) and make Fātiḥah for Sayyidunā Imām Ḥusayn رَضِيَ اللَّهُ تَعَالَى عَنْهُ. This is very tried and trusted. If someone takes a bath on this date (the 10th of Muḥarram) إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ he will be protected from illnesses for the whole year because the water of Zamzam reaches all the waters on this day.’ (*Tafsīr Rūḥ-ul-Bayān*, vol. 4, pp. 142 - *Islāmī Zindagī*, pp. 102) The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever applies ‘Iṣmad Surmah’ (kohl) to his eyes on the day of ‘Āshūrā, his eyes shall never hurt.’ (*Shu’ab-ul-Īmān*, vol. 3, pp. 367, *Hadīṣ 3797*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Devastating earthquake in Pakistan

Dear Islamic brothers! In the Madanī environment of the global & non-political religious movement, Dawat-e-Islami, the mindset of helping the troubled people is inculcated. Here is an account regarding the earthquake believed to be the most destructive in the history of Pakistan by the time of the writing of this account. On Saturday, Ramadan 3, 1426 A.H. (October 8, 2005), at about 8:45 a.m., the quake struck the eastern parts of Pakistan, causing devastation in major parts of Khyber Pakhtunkhwa, Kashmir and some parts of Punjab province.

According to a report, more than two hundred thousand people perished. However, the truth is that no one knows the exact number of the dead! Whole villages, localities and several cities were obliterated into mere heaps of rubble. Whole mountains were uprooted and collapsed on villages. Allah عَزَّوَجَلَّ knows how many smiling faces were buried alive. How can anyone fathom the lives lost? When intending to commit a sin, if only we develop the mindset of avoiding the sin for fear that an earthquake occurs and obliterates us in the blink of an eye while we are committing the sin. (We seek our well-being from Allah عَزَّوَجَلَّ).

619 Truckloads of provisions

Numerous Islamic brothers of Dawat-e-Islami enthusiastically participated in the relief efforts of the quake-victims. Almost 619 truckloads of basic necessities were distributed among the victims and about 120 million rupees were spent by Dawat-e-Islami in this massive relief effort. Several Madanī Qāfilāhs of Dawat-e-Islami went missing in these earthquake-stricken areas. They were all found well and alive afterwards. Listen to a Madanī incident of one of such Qāfilāhs.

69. Narrow escape from death

Nine Islamic brothers from Drig colony and Malir (Bāb-ul-Madīnah, Karachi, Pakistan) were staying in a Masjid in Qadirabad district of Bagh (Kashmir). Devotees of Rasūl told their incident in the following words: During the break for rest, five of us were resting while four of us had gone out of the Masjid. It was the 3rd of Ramadan 1426 A.H. at 8:45 a.m. when all of a sudden we felt severe tremors of quake.

Panicked, we jumped over a 5 foot high Masjid wall and started running towards the road. The sounds of the collapsing houses could be heard from everywhere. When we turned around there was an unbelievable scene in front of our eyes; the mountain had been uprooted and fallen over the entire town. When the clouds of dust cleared there was no Masjid or houses [everything had vanished]. All the beautiful buildings had been turned into rubble. Havoc and devastation was everywhere. I think no one from that locality may have survived. We made our way to a nearby town of Nazrabad. The earthquake had caused devastation there too. When our senses were restored we took part in rescue efforts. We broke our fast [i.e. did Ifṭār] there. Then we offered Maghrib Ṣalāh with Jamā'at in a section of a Masjid which was left intact after the devastation.

As we left the Masjid after offering Ṣalāh, another quake rocked the area, collapsing even the remaining part of that Masjid. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** The devotees of Rasūl narrowly escaped being killed for the second time. Narrating this incident, a newspaper named 'Qaumi Akhbar' added, 'This Madanī Qāfilāh had travelled with a good intention (to spread the call to righteousness), perhaps this is why Allah **عَزَّوَجَلَّ** has saved them.'

Zalzalaḥ āye gar, ā kay chā jāye gar
Şırf Haq عَزَّوَجَلَّ say dārayn, Qāfilay mayn chalo
Zalzalaḥ ām thā, ḥar sū kuḥrām thā
Is say lo ‘ibratayn Qāfilay mayn chalo

Even if quakes rock, and causes devastations
Fear Allah عَزَّوَجَلَّ and travel in Qāfilaḥ
Earthquake caused, everywhere destruction
Take heed from this, and travel in Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

70. A piece of dry bread

Once a special representative of the ruler of Aḥwāz, Sulaymān Bin ‘Alī, came to the house of Sayyidunā Khalīl Başrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, a great scholar of his time, with a message that the King had summoned him to the royal court for the teaching of his two princes. On learning the purpose of the arrival of the representative, Sayyidunā Khalīl Başrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي replied indicating a dry piece of bread in his hand, ‘As long as I have this dry bread, I do not need to be a subservient to the royal court.’ (*Rūḥānī Hikāyāt, vol. 1, pp. 106*)

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

Justujū mayn kyūn phīrayn māl kī māray māray
Ĥam to Sarkār صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kay tukḥon pay palā kartay ḥayn

Why should we go here and there to look for wealth
We are comfortable with the endowments of our Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Invitation from prime minister

Dear Islamic brothers! You can see how the righteous servants of Allah stay away from those in power. On the contrary, if people like us ever happen to receive any such invitation from the prime minister or the president, we will put on our best attire, and be the first to stand in the long line outside the assembly hall even if we have to postpone all our chores and engagements and travel thousands of kilometres.

Alas! All this is caused by subservience to Nafs! Visiting leaders and ministers without compulsion, for personal interests and show-off, attending their ceremonies and parties, receiving medals and accolades from them, having photographs taken with them, framing these photographs and showing them to others or displaying them at home/office etc. are such acts that may cause harm to one's Hereafter but no benefit. However, if one has to visit them for some important religious cause or for protection from their harm, that's a different matter as the one who is helpless, is exempted.

Very bad is the poor person who goes to the door of the rich.

بئسَ الْفَقِيرُ عَلَى بَابِ الْأَمِيرِ

Very good is the rich person who goes to the door of the poor.

نِعْمَ الْأَمِيرُ عَلَى بَابِ الْفَقِيرِ

(*Shayṭān kī Hikāyāt*, pp. 71-72)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Success in worldly life and afterlife

The trap of Satan is certainly very dangerous. At times, he leads even a religious person to the feet of rulers by deceiving him into assuming his carnal desires as religious benefits. This is the reason why the righteous and heedful servants of Allah always preferred to stay away from those in power. The one adopting contentment rather than eyeing others' wealth greedily is successful in the worldly life as well as in the afterlife. The following parable will show how strongly the righteous servants of Allah disliked rulers, oppressors and dishonest judges.

71. Imām Suyūṭī رَحْمَةُ اللَّهِ عَلَيْهِ beheld the refulgent countenance

Sayyidunā 'Allāmah 'Abdul Waḥhāb Sha'rānī قُدْسَ سِرُّهُ الرَّبَّانِي has reported that Sayyidunā 'Alī Khawāsh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once came across Shaykh 'Abdul Qādir Shāzli عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, a companion of 'Allāmah Jalāluddīn Suyūṭī Shāfi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. In the hand of Shaykh 'Abdul Qādir Shāzli عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was a letter from 'Allāmah Jalāluddīn Suyūṭī Shāfi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. The letter was addressed to a man who had requested 'Allāmah Jalāluddīn Suyūṭī Shāfi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي to intercede with the king on his behalf.

‘Allāmaḥ Jalāluddīn Suyūṭī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي had given the following reply in the letter: ‘My brother, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, until now I have been blessed with the company of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 75 times in the state of wakefulness. If I had not feared to be deprived of beholding the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because of visiting the king and rulers, I would have surely gone to the fort to intercede with the king on your behalf. I am a humble servant of Ḥadīṣ. I need to be in attendance in the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to enquire about the credibility of those Aḥādīṣ declared unauthentic by Ḥadīṣ scholars, and its benefit is far greater than your personal benefit.’
(*Mīzān-ush-Sharī’at-ul-Kubrā*, pp. 48)

Dear Islamic brothers! You can see the level of deprivation of spiritual insight which can result from visiting rulers. The next parable shows this even more clearly.

72. Why Na’at reciter was deprived

Sayyidunā ‘Allāmaḥ ‘Abdul Waḥḥāb Sha’rānī مُحَمَّدُ بْنُ سَيِّدِهِ الرَّبَّانِي has stated: Sayyidunā Muhammad Bin Tarīn was a famous Na’at reciter who used to be blessed with beholding the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of wakefulness. Once, when he visited the sacred shrine, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke to him from within his sacred grave. The Na’at reciter enjoyed these favours from the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. One day a person requested the Na’at reciter to intercede with the ruler on his behalf. He went to the ruler and interceded. That ruler honoured him and made him sit on his own seat. After this incident, he was no longer able to have the vision of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He would often plead in the court of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but remained deprived of this privilege.

Once he recited a couplet of Na’at and was able to behold Rasūlullāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from afar. The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You desire to see me despite sitting at the seat of oppressors, there is no way to it.’

Sayyidunā ‘Alī Khawāṣ عَلَيْهِ رَحْمَةُ اللَّهِ goes onto say, ‘We did not come to know whether or not that Na’at reciter had the vision of Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ever again; then he passed away.’ (*Mīzān-ush-Sharī’at-ul-Kubrā*, pp. 48)

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

Dear Islamic brothers! Some people are seen running after leaders and politicians for their personal interests. If such people are ever invited to meet the president or the prime minister, they come running. If they ever receive medals from the president or shake hands with him, they consider it a great honour, display the pictures of such occasions and show them to others. The foregoing parable contains considerable lesson for all of these people.

A word to the wise is enough

أَلْعَاقِلُ تَكْفِيهِ الْإِشَارَةُ

Kis chīz kī kamī ḥay Maulā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tayrī galī mayn

Dunyā tayrī galī mayn ‘uqbā tayrī galī mayn

Takht-e-Sikandarī per woḥ thūktay nahīn ḥayn

Bistar lagā ḥuwā ḥay jin kā tayrī galī mayn

Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, there is no shortage in your court

The world and the Hereafter are in your court

They do not even spit at the thrones of kings

Those who are the beggars of your court

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

73. Nuisance of eating at royal dining-mat

Sayyidunā Qāḍī Sharīk رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was a righteous and dignified scholar and Muḥaddīš. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would stay away from rulers. Once the caliph of Baghdad, Maḥdī ‘Abbāsī invited him and said, ‘You have three options; you must take up any one of them: accept the post of the Qāḍī [judge] or teach my sons or eat a meal with me.’

After consideration, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ responded, ‘To eat meal with you seems to be easier than the other two options.’ So he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ accepted the invitation of the caliph. The caliph asked the chef to make the most delicious foods. When Sayyidunā Qāḍī Sharīk رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ arrived, foods were served and he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ ate with the caliph at the royal dining-mat. After the meal, the chef said to the Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, ‘Your honour, you have now got into trouble; you have been stuck in the ‘royal’ trap from which you would not

be released.’ What the chef had said came to pass, as after eating that one meal with the caliph, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ began teaching the caliph’s sons and accepted the office of the judge as well. (*Tārīkh-ul-Khulafā*, pp. 221)

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

Two third of Dīn goes away

Dear Islamic brothers! It is better to stay away from the ruling and wealthy people. The risks of accepting their invitations and gifts are too grave for one’s Hereafter as it is then difficult to abstain from praising them and agreeing with everything they say. It is stated in a Ḥadīṣ that the one who is humble with a wealthy person because of his wealth, two third of his Dīn [i.e. religion] goes away. (*Kashf-ul-Khifā*, vol. 2, pp. 215, *Hadīṣ* 2442) Commenting on this Ḥadīṣ Imām Aḥmad Razā Khān عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated that humility for worldly wealth is not for Allah عَزَّوَجَلَّ, and is thus Ḥarām. (*Ẓayl-ul-Mudda’ā li Aḥsan-il-Wi’ā*, pp. 12)

Condemnation of flattery

In other words, showing humility to any wealthy person merely because of his wealth without Shar’ī permission, is Ḥarām. Sadly, this sin is extremely common these days. A wealthy person is often a cause of trial for others as people are awed by his wealth, even if he does not give even a single penny. Needlessly impressed, people treat such a person with humility to flatter him. The father of Imām Aḥmad Razā Khān عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ, ‘Allāmah Maulānā Naqī Khān عَلَيْهِ رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has quoted: ‘It is stated in a Ḥadīṣ that a Muslim is not a flatterer.’ Exaggerated praise that the praised person does not deserve is even worse as it leads to flattery and lying in addition to causing trial for the praised person as praising a person in his presence has been likened to cutting his throat in a Ḥadīṣ. It is further stated ‘Throw dust into the mouths of the praisers who praise people in their presence.’ This is strictly prohibited, especially when the one being praised is a Fāsiq [transgressor] as it is stated in Ḥadīṣ, ‘When a Fāsiq is praised, Allah عَزَّوَجَلَّ becomes displeased and His ‘Arsh shakes.’ (*Aḥsan-ul-Wi’ā li Ādāb-id-Du’ā*, pp.154)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

74. Reward of Mālīdah*

A Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated that once he saw his deceased paternal aunt in a dream and asked as to how she was; she replied, ‘I am well as I received the rewards of all my deeds including the reward of even the Mālīdah [i.e. a sweet bread] which I had one day given to a poor person to eat.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 278)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

75. A single grape

Dear Islamic brothers! You can see that Allah عَزَّوَجَلَّ gives reward even for the smallest of deeds. Therefore, one should not hesitate to give even an apparently minor looking thing in the path of Allah.

Umm-ul-Mūminīn Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللهُ تَعَالَى عَنْهَا once gave a grape to a needy person. Someone expressed astonishment to this; she said, ‘Many particles can be taken from this (grape) whereas Allah عَزَّوَجَلَّ says in the Quran in the 7th verse of Sūrah Az-Zilzāl, part 30.

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ

Then whoever does good of a weight of a particle, shall see it.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 30, Sūrah Az-Zilzāl, verse 7)

To give Mālīdah or any Ḥalāl and pure food to a hungry person for the pleasure of Allah عَزَّوَجَلَّ is indeed very virtuous. The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever fed a hungry person to his satiation would be given shade by Allah عَزَّوَجَلَّ below the ‘Arsh.’ (*Makārim-ul-Akhlāq*, pp. 272)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

* A type of sweet bread. [Translator’s Note]

76. Blessings of making *Dam* in dream

Dear Islamic brothers! In order to have enthusiasm about feeding the hungry and adopting a Sunnaḥ-complying lifestyle, make a habit of travelling with the Sunnaḥ-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami in the company of Rasūl's devotees. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, You will gain spiritual blessings as well as physical benefits. An Islamic brother has stated an incident somewhat like this: 'My nephew had severe pain because of stomach ulcer. He consulted many doctors and tried different medicines but there was no improvement in his condition. Luckily, he travelled with the devotees of Rasūl in a Sunnaḥ-Inspiring Madanī Qāfilaḥ. When he returned, his health had deteriorated even further. His pitiable state was very painful for us. He had intended that he would neither ask for special diet nor for extra rest during the Madanī Qāfilaḥ. Thus, he ate what was served.

The Islamic brother further added, 'When my nephew went to sleep that night, he saw an elderly preacher of Dawat-e-Islami in his dream. The preacher said, 'I am very pleased with you.' Then he politely inquired about his health, so my nephew complained about his agonizing pain. The preacher then placed his finger on my nephew's chest and blew over him. When he woke up in the morning, he was completely cured, *الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ*.

*Ĥay shifā ḥī shifā; marḥabā! Marḥabā!
Ā kay khud daykḥ layn; Qāfilay mayn chalo
Lūi layn raḥmatayn; khūb layn barakatayn,
Khuwāb achḥay dikḥayn; Qāfilay mayn chalo*

*There is cure for disease, which will make you pleased
Come and experience yourself; let's travel in the Qāfilaḥ
Seek the mercy; seek the blessings
See good dreams; let's travel in the Qāfilaḥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

77. Unique princess

When the daughter of Shaykh Sayyidunā Shāḥ Kirmānī *مَدِينِ سِرَّةِ الرَّبَّانِي* reached the age of marriage he *رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ* received a marriage proposal for his daughter from the neighbouring country's king but he *رَحِمَهُمُ اللَّهُ تَعَالَى عَلَيْهِ* turned it down. Then he visited different Masājid in search of a pious young man.

Finally he saw a young man who offered Ṣalāh in a proper manner and then humbly made Du'ā. The Shaykh asked him, 'Are you married?' The young man replied in the negative. The Shaykh then inquired, 'Would you like to marry? The girl recites the Holy Quran, offers Ṣalāh punctually, keeps fasts and is well-mannered.' The young man responded, 'Who will marry me [as I am a destitute person?]' The Shaykh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'I will marry my daughter to you; take these dirhams. Go and buy some pieces of bread, stew and fragrance from the marketplace.'

In this manner Shaykh Shāh Kirmānī قُدْسٌ سَيِّدُهُ الرَّبَّانِي conducted the Nikāh [marriage] ceremony of his righteous daughter. When the bride came to the house of the groom, she saw that there was a piece of bread on the flask of water. She asked, 'Why is this bread here?' The groom replied, 'This is yesterday's leftover stale bread which I had saved for my Ifṭār.' Upon hearing this, she began to leave. Seeing this, the groom said, 'I knew beforehand that Shaykh Shāh Kirmānī's daughter would not be able to live with a poor man like me.' The bride replied, 'I am going back not because of your destitution, but because of your apparent lack of faith in Allah عَزَّوَجَلَّ. Otherwise, you would not have saved the bread for the next day. I am surprised as to why my father praised you as pious.'

Embarrassed, the groom responded, 'I apologize for this mistake.' But the bride said, 'Your mistake is for you to rectify. Now, either I will stay in this house or this bread.' The groom immediately gave the bread in charity and thanked Allah عَزَّوَجَلَّ for becoming the husband of such a saintly and matchless princess. (*Rauḍ-ur-Riyāḥīn*, pp. 103)

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

Dear Islamic brothers! Did you see how unique the traits of the Mutawakkilīn¹ are! Despite being a princess, the daughter of Shaykh Shāh Kirmānī قُدْسٌ سَيِّدُهُ الرَّبَّانِي had such firm faith in Allah عَزَّوَجَلَّ that she did not desire to save any food for the next day. This was indeed her staunch belief in the fact that Allah عَزَّوَجَلَّ Who has provided sustenance today, can also provide it tomorrow. He عَزَّوَجَلَّ is omnipotent.

¹ A Mutawakkil is the one who has outright trust in Allah عَزَّوَجَلَّ. [Translator's Note]

Birds and animals also do not save anything to eat next time. It is not in their nature to do that. Look at the chicken's trust in the divine providence. If you give it water to drink, it will drink as much as she needs and then will step on the bowl spilling the remaining water on the floor. It is as if she is a 'silent preacher' that is advising us like this: 'O People! You are not content even after accumulating enormous wealth that is sufficient for many years, whereas I have no worry after drinking water just once, because the One [Allah ﷻ] who has given water to me right now, will also provide for me later on.'

78. Imām Bukhārī's رَحْمَةُ اللَّهِ عَلَيْهِ teacher

Once the prince of some mountainous terrain along with his servants came to visit Sayyidunā Qubīṣāh Bin 'Uqbaḥ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, the teacher of Imām Bukhārī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. Sayyidunā Qubīṣāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was a little late in coming out. One of the servants of the prince shouted, 'Your honour, the prince of the Malak-ul-Jabal (i.e. the king of the mountains) is standing at your doorstep and you are not stepping out to receive him.'

Hearing this, Sayyidunā Qubīṣāh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ stepped outside with some slices of dry bread in his hands and said showing the pieces to them, 'The person who is content with this (ascetic lifestyle) in the world has nothing to do with the king of the mountains. By Allah ﷻ! I will not even talk to him.' Saying this, he shut the door. (*Taḥkīrāt-ul-Huffāz*, vol. 1, pp. 274)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dignity in contentment

Dear Islamic brothers! Those who adopt austerity and are content with simple clothes and foods do not require wealth, nor do they need to flatter the wealthy, whereas the greedy are never satisfied. Greed for wealth is not good. The greedy are afflicted with a wealth-acquiring mania and constantly seek to accumulate wealth until they meet their death. Sayyidunā 'Alī Murtaḍā رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, عَزَّ مَنْ قَنَعَ وَذَلَّ مَنْ طَمَعَ 'The one who is content is dignified and the one who is greedy is disgraced.' (*Rūḥānī Hikāyāt*, vol. 1, pp. 106)

Leave the world

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once advised him, ‘O Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ! When you are starving, survive on a piece of bread and a bowl of water and say, ‘I distance myself from the world and its seekers.’ *(Al-Kāmil fī Du‘fā-ir-Rijāl, vol. 8, pp. 183)*

Do not rely on wealth of others

Sayyidunā Abū Ayyūb Anṣārī رَضِيَ اللهُ تَعَالَى عَنْهُ, a companion of the Prophet, has narrated that a villager once approached the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked him for some advice. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you offer Ṣalāḥ, offer it (considering it) the last Ṣalāḥ of your life; and do not say any such thing due to which you would have to make an apology tomorrow; and be disappointed with what people have.’ *(Sunan Ibn Mājah, vol. 4, pp. 455, Ḥadīṣ 4171)*

It is better not to take financial gifts from others

Dear Islamic brothers! Do not depend on others’ wealth. Even if the other person likes and admires you and has repeatedly offered financial help to you; don’t pin any hope on such assurances as they are, in fact, unreliable and false hopes because the heart and mind of a person keep changing. Remember that the one who ‘gives’ can never be impressed by the one who ‘takes.’ However, if someone comes to give you [a financial gift] and you refuse to accept it; the giver will certainly be impressed by you.

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has stated, ‘The luxuries only last for a short while. Then they come to an end. Things will change in a few days. Be content in your life, and you will remain pleased. Give up your desire, and you will live a free life. Death often comes (at the hands of robbers) who come to rob gold, rubies and pearls.’ *(Ihyā-ul-‘Ulūm, vol. 3, pp. 298)*

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

One will not be dependent on others

Sayyidunā Muhammad Bin Wāsi' عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي would soak a piece of dry bread in water, eat it and then say, 'One who is content with this shall never be dependent on anyone.'

(*Ihyā-ul-'Ulūm, vol. 3, pp. 295*)

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

Stomach is small

Sayyidunā Samīṭ Bin 'Ijlān عَلَيْهِ رَحْمَةُ الْعَمَّان has stated, 'O man! Your stomach is very small (only a span¹ long); why should then it lead you to Hell? A wise man was once asked, 'What is your wealth?' He replied, 'To appear in a decent state in public, to have inward moderation, and to be disappointed with what people have.' (*Ihyā-ul-'Ulūm, vol. 3, pp. 298*)

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

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Man grows older (but) two of his traits become younger; (his) greed for wealth and greed for age.' (*Ṣaḥīḥ Muslim, pp. 521, Ḥadīṣ 1047*)

Only sand of grave fills stomach

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If man had two valleys of wealth, he would still wish for a third one. Only the sand of the grave can fill his stomach and Allah عَزَّوَجَلَّ accepts the repentance of the person who repents.' (*Ṣaḥīḥ Muslim, pp. 522, Ḥadīṣ 1050*)

Sayih jī ko fikr thī aik aik kay das das kī-jīye

Maut ā poh̄nchī kay mister jān wāpis kī-jīye

*The millionaire was planning to multiply his wealth
'Return your life, sir!' Came his sudden death*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ The distance between the tip of the thumb and the tip of the little finger when the hand is fully extended.

79. 100 Pieces of bread

When Ḥāfiẓ-ul-Ḥadīṣ, Sayyidunā Ḥajjāj Baghdādī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was going to embark on his journey for the acquisition of religious knowledge, his mother packed 100 pieces of bread in a clay churn. To acquire knowledge of Ḥadīṣ, he sought the company of the great scholar of Ḥadīṣ, Sayyidunā Shabābahُ عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى. His mother had given him breads, but he had to make arrangement for the curry, which he did. He chose the curry that always remains fresh and full of blessings. There was no reduction in it even after the passing of many centuries. What was that special curry? It was water from the river Tigris! Every day he would consume a piece of bread by soaking it in the water from the river and would diligently learn his lessons. When the 100 pieces of breads finished, he had to ask for leave. Thus, he unwillingly sought permission from his teacher to depart.

(Tazkira-tul-Ḥuffāz, vol. 2, pp. 100)

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

Dear Islamic brothers! In past, our scholars made countless sacrifices for the acquisition of religious knowledge but, these days, people are not prepared to learn religion despite the availability of free lodging and dining facilities. Indeed religious learning will benefit us in the worldly life as well as in the afterlife. If one cannot enrol in an Islamic school or university, he should at least enrol and complete the 63-day ‘Madanī Tarbiyyatī course’ at any Madanī Tarbiyyat Gāh of Dawat-e-Islami. This course has tremendous blessings and benefits as the following incident shows:

80. Allergy was cured

An Islamic brother has stated, ‘I had allergy. I would feel extreme pain in the cold and in the sun. Whenever it rained, I would writhe in agony like a fish out of water. A devotee of Rasūl suggested me to enrol in the ‘Tarbiyyatī course’ conducted by Dawat-e-Islami. Therefore, I enrolled in the 63-day course that started on 19th of November, 2004 in Faizān-e-Madīnah, Bāb-ul-Madīnah Karachi, the global Madanī Markaz of Dawat-e-Islami. I was astonished that the chronic allergy on whose treatment I had spent a lot of money visiting numerous doctors, was cured due to the blessing of the company of the devotees of Rasūl, during the 63-day Tarbiyyatī course.

*Dawat-e-Islami kī Qayyūm عَزَّوَجَلَّ, dauno jaḥān mayn mach jāye dhūm
Is pay fidā ḥo bachchaḥ bachchaḥ, Yā Allah عَزَّوَجَلَّ mayrī jḥaulī bḥar day*

*May Dawat-e-Islami boom!
Throughout the world, Yā Qayyūm عَزَّوَجَلَّ!
May every child become devoted to it!
Yā Allah عَزَّوَجَلَّ! My supplication be fulfilled!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What is Tarbiyyatī course?

عَزَّوَجَلَّ! The 63-day Tarbiyyatī course provides an opportunity to adopt the company of the devotees of Rasūl. It is so beneficial for one's Hereafter that every Muslim who desires serving Islam would perhaps yearn to enrol in this 63 day course once he is enlightened about its details and curriculum. عَزَّوَجَلَّ, Besides Bāb-ul-Madīnaḥ, Karachi [Pakistan] this course is offered in several other cities around Pakistan. The curriculum entails many sciences of knowledge some of which are Farḍ on every adult and sane Muslim. There are many virtues of acquiring religious knowledge. Hence, it is narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever acquires the knowledge of Dīn (religion), this becomes atonement for his previous sins.' (*Jāmi' Tirmizī, vol. 4, pp. 295, Ḥadīṣ 2657*)

عَزَّوَجَلَّ, Wuḍū, Ghusl and a practical demonstration of Ṣalāḥ are taught in this course. The curriculum also includes the learning of the method of giving Ghusl to a deceased, shrouding and burying a dead body, funeral Ṣalāḥ and Eid Ṣalāḥ etc. Furthermore, Quranic recitation with proper manners and correct pronunciation of Arabic alphabet is also taught with the help of Madanī Qāidaḥ. Students memorize the last 20 Sūraḥ of the Holy Quran and practice the recitation of Sūraḥ Al-Mulk. There are many virtues of learning the Quran.

Virtues of teaching Quranic recitation to children

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'One who teaches Quranic recitation to his son will be forgiven for all of his previous and future sins.' (*Majma'-uz-Zawā'id, vol. 7, pp. 344, Ḥadīṣ 11271*)

In another narration the Holy Prophet ﷺ has stated, ‘Whoever learns the Quran in his youth, Quran gets intermixed with his flesh and blood. [Furthermore] there are two rewards for the one who learns the Quran in old age and continues to learn it despite being made to forget it repeatedly.’ (*Kanz-ul-‘Ummāl, vol. 1, pp. 267, Ḥadīṣ 2378*)

Character-building in Tarbiyyatī course

During the Tarbiyyatī course, special emphasis is laid on the following traits for the character-building of the attendees:

1. Honesty
2. Gentleness
3. Tolerance
4. Humility
5. Forgiving others
6. Manners of conversation
7. Awareness of the perils of backbiting.
8. Manners of making a Madanī [righteous] environment at one’s home.
9. Manners of preparing a Madanī Qāfilaḥ and conducting it according to the [prescribed] schedule.
10. Manners of delivering Dars and Bayān [speeches].
11. Manners of area-visit to call people towards righteousness.
12. Manners of making individual effort, the lifeblood of Dawat-e-Islami’s Madanī working, and method of acting upon Madanī In’āmāt etc.

During the course, the participants also travel with three Madanī Qāfilaḥs of three days and one Madanī Qāfilaḥ of twelve days which usually takes place near the end of the course. At the end of the twelve days Madanī Qāfilaḥ, a spare day is given for the preparation of the examination which is held the next day. On the last day, the course ends on Du’ā and Ṣalāt-o-Salām. Numerous other things are also taught in the course. In addition, the participants are blessed with a good company of righteous Islamic

brothers. Upon the completion of the course, **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, many individuals who used to lead a wicked life vow to offer Ṣalāh regularly and become good Muslims. They become righteous earning respect in society.

Therefore, whoever gets the opportunity should learn religious knowledge by enrolling in this [highly informative] course. The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘On the Day of Judgement, the person with the most wistfulness will be the one who had the opportunity to acquire religious knowledge in the world but did not acquire it, and another person [with the most wistfulness will be the one] who gained religious knowledge and others were benefited by hearing from him (and by acting accordingly) but he did not gain any benefit from it (because he did not act what he preached).’ (*Mu’jam Ṣaghīr*, pp. 69, *Ḥadīṣ 1058*) Those who cannot enrol for 63 days should approach the Madanī Markaz as they may be permitted to attend the course for less than 63 days.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

81. Ten for one

An Abdāl of his time, Sayyidunā Abū Ja’far Bin Khaṭṭāb **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَعُودُ** has stated, ‘Once a beggar came to my doorstep and asked for help. I asked my wife if there was something to give to him. She replied that they only had four eggs. I asked her to give them to the beggar. She complied and the beggar left with the eggs. After a little while a friend of mine sent me a basket full of eggs. I asked my wife as to how many eggs were there in the basket. She replied that there were 30 eggs. I asked, ‘You gave four eggs to the beggar, so by which calculation these 30 eggs have been sent to us?’ She replied, ‘There are 30 unbroken eggs and 10 are broken ones.’

Elaborating on this parable, Sayyidunā Shaykh ‘Allāmah Yāfi’ī Yemini **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ** has stated, ‘Out of the [four] eggs that were given to the beggar, one was broken whereas 3 were unbroken. Allah **عَزَّوَجَلَّ** gave 10 in return for each of the eggs; broken eggs for the broken one, and unbroken eggs for the unbroken ones.’ (*Rauḍ-ur-Riyāḥīn*, pp. 151)

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

Dear Islamic brothers! How merciful Allah ﷻ is! In addition to granting rewards in the Hereafter, at times, He ﷻ also showers blessings upon us in the world. Sometimes, He ﷻ shows clear signs so that people get inspired and motivated (towards His mercy) as obvious from the above parable that Sayyidunā Abū Ja'far Bin Khaṭṭāb عَلَيْهِ رَحْمَةُ اللّٰهِ التَّوَّابِ was immediately given 40 eggs in return for 4 eggs. Allah ﷻ says in the Holy Quran, Sūrah Al-An'ām, verse 160, part 8:

مَنْ جَاءَ بِالْحَسَنَةِ فَلَهُ عَشْرُ أَمْثَالِهَا

For one who brings one good deed, are ten like it.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-An'ām, verse 160)

Commenting on this verse, Maulānā Sayyid Muhammad Na'imuddīn Murādābādī عَلَيْهِ رَحْمَةُ اللّٰهِ التَّوَّابِ has stated: 'The one doing one good deed will be given the reward of ten deeds. However, the reward is not limited to 10, in fact, it is merely dependent on Allah's will. He ﷻ may grant 700 times or even countless rewards [for one deed]. In essence, this matter of reward is dependent on the mercy and bounty of Allah ﷻ.' (Khazāin-ul-'Irfān, pp. 241)

82. Favour returned

Sayyidunā Shaykh Abū Bakr Shiblī عَلَيْهِ رَحْمَةُ اللّٰهِ التَّوَّابِ once travelled out of Baghdad city along with his forty disciples. At one place he said, 'O People! Allah ﷻ is the provider of sustenance to His servants.' He عَلَيْهِ رَحْمَةُ اللّٰهِ التَّوَّابِ then recited the following part of the second and the third verses of Sūrah Aṭ-Ṭalāq part 28:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

وَيَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ

And whoever fears Allah – Allah will create for him a way of deliverance. And will provide him sustenance from such a place he had never even thought of; and whoever relies on Allah – then He is Sufficient for him. [Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Aṭ-Ṭalāq, verse 2-3)

Having recited the verses, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ went somewhere alone, leaving his disciples behind. All the disciples remained lying there starving for three days. The fourth day the Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ returned and said, ‘O People! Allah عَزَّوَجَلَّ has granted permission to seek sustenance. Hence, Allah عَزَّوَجَلَّ says in the 15th verse of Sūrah Al-Mulk part 29:

هُوَ الَّذِي جَعَلَ لَكُمْ الْأَرْضَ ذُلُولًا فَامْشُوا فِي مَنَاكِبِهَا وَكُلُوا مِنْ رِزْقِهِ ط

It is He Who subjected the earth for you, therefore tread on its paths and eat from Allah’s sustenance.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Mulk, verse 15)

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then asked his disciples to send anyone from amongst them so that the person may bring some food. The disciples sent a poor person to Baghdad city. He roamed from street to street but could not find any [source of] sustenance. Exhausted, he eventually sat down to rest near a clinic run by a non-Muslim physician. That physician was an expert and would diagnose the disease accurately just by taking the patient’s pulse.

After all of his patients left, the physician called in this poor man assuming him to be a patient. Then he took his pulse and, handing him some bread, curry and dessert, he said, ‘This is the cure for your illness.’ The poor man replied, ‘There are forty other patients like me that are afflicted with the same illness.’ The physician ordered his servants to bring food for forty people and gave it to the poor man to take it with him. The physician then followed this poor man secretly.

When the food was presented to Shaykh Abū Bakr Shiblī عَلَيْهِ رَحِمَهُ اللهُ الْقَوِيُّ, he did not touch it, and said that there was a strange secret attached to the food. The poor man who had brought the food told the whole event that had taken place. The great Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then said, ‘That non-Muslim has been so nice to us, shouldn’t we give him something in return for his kindness?’ The disciples replied, ‘What can we poor people give?’ The Shaykh رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘We could at least make Du’ā for him, before eating this food.’ Hence, they made Du’ā.

The non-Muslim physician was secretly listening to their conversation. The blessings of Du'ā were immediately manifested, causing a Madanī revolution in his heart. He approached Shaykh Abū Bakr Shiblī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي، repented of unbelief and embraced Islam reciting Kalimah. He also became a disciple of the Shaykh and was elevated to a high spiritual degree. (*Rauḍ-ur-Riyāḥīn*, pp. 81)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Serving saint رَحْمَةُ اللَّهِ عَلَيْهِ bears fruit

Dear Islamic brothers! How uniquely the saints رَحْمَةُ اللَّهِ تَعَالَى would call people towards righteousness! One who serves them is never left empty-handed. From this parable we have also learnt that we should make Du'ā for the one who is polite and courteous to us. Even if an unbeliever does us a favour, we should at least make Du'ā in return that he be guided to the right path [Islam]. The effects of the Du'ā of Sayyidunā Shaykh Abū Bakr Shiblī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي and his disciples were manifested and the non-Muslim physician who had served them was blessed with embracing Islam, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ.

Du'ā-e-Walī mayn woh tāšīr daykhī

Badaltī hazāraun kī taqdīr daykhī

By the effect of the supplications of a saint

Destiny of thousands of people is changed

One morsel led three to heaven

The non-Muslim physician gave the food to the disciple considering him a destitute man and was blessed with the gift of Islam. If a Muslim feeds the poor, he is entitled to Paradise. Hence, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Allah عَزَّوَجَلَّ makes three people enter Paradise (by virtue of) a morsel of bread and a handful of dry dates or their like by which a poor [Miskīn] person is benefited. The first is the man who orders [the food to be prepared]; the second is his wife who prepares

it, and the third is their servant who gives it to the poor [Miskīn].’ The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, ‘All praise is for Allah عَزَّوَجَلَّ who has not left out even our servants [in giving reward].’ (*Mu’jam Awsaṭ, vol. 4, pp. 89, Ḥadīṣ 5309*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Here are five more Aḥādīṣ on the virtues of feeding others:

1. The better person from amongst you is the one who feeds (others). (*Musnad Imām Aḥmad, vol. 9, pp. 241, Ḥadīṣ 23984*)
2. To feed [others] and to make Salām commonplace are among the acts which make forgiveness Wājib. (*Makārim-ul-Akhlāq, pp. 375, Ḥadīṣ 158*)
3. For as long as one’s dining-mat remains spread [on the ground], angels continue to shower blessings on him. (*Shu’ab-ul-Īmān, vol. 7, pp. 99, Ḥadīṣ 9626*)
4. Whoever satisfies the hunger of his Muslim brother and feeds him until he is satiated, will be forgiven by Allah عَزَّوَجَلَّ. (*Majma’-uz-Zawāid, vol. 3, pp. 319, Ḥadīṣ 4719*)
5. Whoever feeds a hungry person, will be granted a place by Allah عَزَّوَجَلَّ under the shadow of ‘Arsh. (*Makārim-ul-Akhlāq, pp. 373*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, In the Madanī environment of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, one is inspired to learn religious knowledge including the Sunnahs of eating food and feeding others. Furthermore, many non-Muslims embrace Islam by the blessings of the devotees of Rasūl. Here is one such incident.

83. Strange traveller of Madanī Qāfilāḥ

An Islamic brother from Bandra, Bombay India has stated, ‘I was once walking along a roadside when my eye fell on a group of individuals standing at a side of the road. Upon getting closer I saw that one of them was giving Dars from a book titled ‘Faizān-e-Sunnat.’

I also listened to the Dars and found it extremely captivating. Upon the conclusion of the Dars, one of the brothers approached me and greeted me very courteously. Making individual effort, he then invited me to travel with a Madanī Qāfilaḥ for 3 days. Delighted by what I listened to during the Dars, I spontaneously agreed to travel with the Madanī Qāfilaḥ for 3 days in the company of the devotees of Rasūl.

During the Madanī Qāfilaḥ I attained such tranquillity that cannot be expressed in words. I could no longer conceal my secret and finally revealed to them that I was not a Muslim. I was lost in the dark valley of unbelief. The Dars, individual efforts, the travel in the Madanī Qāfilaḥ and the superior character of Islamic brothers had all highly inspired me. I requested them to do me another favour and make me a Muslim.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I repented of my unbelief, recited the Kalimah and entered the fold of Islam.’ The brother from India goes onto say, ‘This incident took place in December 2004, and now in March 2005 [at the time of the writing of this statement] I have grown a beard and adorned my head with a green turban. Currently, I am travelling in the 63-day Madanī Qāfilaḥ with the devotees of Rasūl to learn and adopt Sunnaḥ.’

*Āo ay ‘āshiqīn, mil kay tablīgh-e-Dīn
Kāfirāun ko karayn, Qāfilay mayn chalo
Sunnatayn ‘ām ḥaun, ām nayk kām ḥaun
Sab karayn koshishayn, Qāfilay mayn chalo*

*O devotees! Let’s preach Islam to the unbelievers,
To achieve this, let’s travel with Qāfilaḥ together
May Sunnaḥ propagate, and the righteous deed prosper,
Let’s strive and travel with Qāfilaḥ together*

صَلُّوْا عَلٰی الْحَبِيْبِ صَلَّى اللهُ تَعَالٰى عَلٰى مُحَمَّدٍ

84. Trader of Baghdad

A trader in Baghdad had malice towards saints [Auliya Allah] رَحْمَةُ اللهِ تَعَالٰى. One Friday he saw Shaykh Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْكَافِي leave the Masjid right after Ṣalāt-ul-Jumu’ah. He thought to himself that this person (Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللهِ الْكَافِي) acts as if he is

a saint but he has left the Masjid immediately after the Ṣalāḥ; he has no inclination to stay in the Masjid. Thus he decided to follow the honourable Shaykh to see as to where he goes.

On the way, Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي bought some bread from a bakery. This further annoyed the trader and he thought that this person had left the Masjid just for a piece of bread which he would now eat in the shade of a tree. The trader thought that as soon as the person starts eating the bread, he will ask him if this is how a saint should behave, and leave the Masjid just for a piece of bread. He kept on following the honourable Shaykh until the Shaykh entered a Masjid in a village. In the Masjid, lay a sick person. The Shaykh sat beside him and fed him with his own hands.

The trader was astonished to see all this. He then came out of the Masjid to see the village. As he returned to the Masjid the sick person was still there but the Shaykh had left. He asked the sick person as to where the Shaykh had gone. The sick person replied that he had left for Baghdad. He then asked as to how far Baghdad was from that village. The sick person replied that it was 40 miles from the village.

Confused, the trader thought that he was now in trouble as he did not realize at all how far he had come following the great Shaykh. He then asked, ‘When will the Shaykh come here again?’ The sick person informed him that the Shaykh would come back next Friday. Hence, he decided to stay there for a week as he had no other option.

The following Friday Shaykh Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي came to visit the sick person again and fed him as usual. Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي asked the trader as to why he had followed him. The trader acknowledged his mistake humbly. The Shaykh ordered him to stand up and follow him again. The trader thus followed the Shaykh and reached Baghdad in a little while. By witnessing this saintly miracle of Sayyidunā Bishr Ḥāfi عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي, the trader repented of having malice towards saints and became a humble and sincere devotee of them. (*Rauḍ-ur-Riyāḥīn*, pp. 118)

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

Bad suspicion from wicked heart

Dear Islamic brothers! It is Ḥarām to have a bad suspicion¹ against a Muslim. Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الْمَلَأَانِ has stated, ‘A bad suspicion arises from a wicked heart.’ (*Fatāwā Razawīyah (Jadīd)*, vol. 22, pp. 400)

One should never look down on the righteous people, especially the saints of Allah. These pious individuals are sincere in their deeds and have a sympathetic heart for the creation of Allah. Furthermore, these pious people can travel long distances in a twinkling of an eye. At times, the punishment for a bad suspicion is immediately given in the world.

85. Punishment of bad suspicion

Once, in extremely cold weather, Sayyidunā Shaykh Abul Ḥusayn Nūrī’s maid Zaytūnah brought him a piece of bread with some milk. He was gathering up pieces of coal to light them so that he would warm himself up. His hands were still blackened by the coal when he began to eat. The fire suddenly ignited and milk spilled over his hands. Feeling disgust, the maid thought to herself that he is famous as a saint but he does not care about his cleanliness!

After a little while, she went out of home to do some chores. Out of the blue another woman grabbed her and accused her of stealing her bundle of clothes and thus dragged her to the police station. When Sayyidunā Shaykh Nūrī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came to know of this, he went to the police station to vouch for her. The police officer responded that he could not release her as she was accused of theft.

While this conversation was going on, another maid entered the police station with the stolen bundle of clothes. The bundle was handed over to its owner and Zaytūnah was released. The Shaykh رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ asked Zaytūnah, ‘Would you have bad suspicion any longer against the saints of Allah? [That they do not care about cleanliness]. Ashamed, Zaytūnah replied that she had learnt her lesson and repented of bad suspicion. (*Rauḍ-ur-Riyāhīn*, pp. 136)

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

¹ Bad suspicion here has been used in the sense of the Arabic word سُوءُ الظَّنِّ which implies forming a negative opinion regarding a Muslim without an explicit Shar’ī proof. [Translator’s Note]

Bad suspicion is Ḥarām

Dear Islamic brothers! Did you see how the woman was immediately punished for having a bad suspicion about a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. One should fear Allah عَزَّوَجَلَّ regardless of whether he is punished in this world or not as it is Ḥarām to have bad suspicion about a Muslim. Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated, ‘A bad suspicion arises from a wicked heart.’ (*Fatāwā Razawīyyah (Jadīd)*, vol. 22, pp. 400) Allah عَزَّوَجَلَّ says in the 36th verse of Sūrah Banī Isrāīl part 15:

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

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

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 15, Sūrah Banī Isrāīl, verse 36)

In another verse in Sūrah Al-Ḥujurāt, part 26 Allah عَزَّوَجَلَّ says:

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

O those who believe! Avoid more suspicions; verily some suspicion is a sin.

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 26, Sūrah Al-Ḥujurāt, verse 12)

Once the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Did you split his heart so that you would have come to know?’ (*Abī Dāwūd*, vol. 3, pp. 63, Ḥadīṣ 2643) He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has further stated ‘Refrain from bad suspicions because having a (bad) suspicion is the greatest lie.’ (*Ṣaḥīḥ Bukhārī*, vol. 3, pp. 446, Ḥadīṣ 5143)

86. Cry when you see someone cry

Sayyidunā Makḥūl Dimishqī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي once said, ‘When you see someone weep, you also weep with him. Don’t have the bad suspicion that he is weeping ostentatiously.

Once I had a bad suspicion against a crying Muslim, so I could not cry for one year as a punishment.’ (*Tanbīh-ul-Mughtarīn*, pp. 122)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

87. Nine unbelievers embraced Islam

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! There are great blessings of the Madanī Qāfilaḥs of Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah. Not only the sinful Muslims get reformed, but the non-Muslims are also, sometimes, blessed with embracing Islam.

A preacher of Dawat-e-Islami has reported: ‘About five years back, I gifted a few audio cassettes and booklets released by Maktaba-tul-Madīnah to a non-Muslim college fellow of mine and his friends. One cassette was of Sūrah Yāsīn recitation along with its Urdu translation from *Kanz-ul-Īmān* whereas the remaining were speech-cassettes.

On January 5, 2006 I travelled with a Sunnah-Inspiring Madanī Qāfilaḥ of Dawat-e-Islami. Our Madanī Qāfilaḥ reached ‘Sakrand’ (Bāb-ul-Islam, Sindh, Pakistan) where I came across the same class fellow. He was with a group of his friends who were 15 in number. I asked him about the cassettes and he told me that when he listened to the recitation of Sūrah Yāsīn with its translation, he experienced such [inner] peace which he had never experienced before in his entire life.

He further added that since then he had made it a habit to listen to the Quranic recitation sitting outside the Masjid through the loud-speaker in Ramadan during Tarāwīḥ¹ Ṣalāḥ. He also told me that he had listened to the speeches and read the booklets as well. All this had a profound impact on him.’

The preacher continued: ‘I then invited him to embrace Islam. He was already impressed with the teachings of Islam but was not yet prepared to convert. I tried for a long time to persuade him and his friends, making individual effort. Finally, by the grace of Allah عَزَّوَجَلَّ,

¹ 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. [Translator’s Note]

the effort bore fruit and nine of them embraced Islam right away and the rest of them said that they would consider about it.’

Āo ‘ulamā-e-Dīn, baĥr-e-tablīgh-e-Dīn

Mil kay sāray chalayn, Qāfilay mayn chalo

Dūr tārikiyān Kufr kī ĥaun miyān

Āo koshish karayn Qāfilay mayn chalo

*Scholars you also come and spread Islamic teachings
Let’s all work together and travel with Madanī Qāfilaĥ
Let’s remove the darkness of unbelief
Let’s all strive and travel with Madanī Qāfilaĥ*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

88. Šarīd* and delicious stew

Sayyidunā Shaykh ‘Allāmaĥ Yāfi’ī Yemeni عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated, ‘During a journey our caravan arrived in a village. One of us went out and borrowed a cooking pot from a villager and cooked a dessert in it. All of us ate the dessert, except for one man who was not present. That man had gone out with some flour to find someone to bake him some bread from it but he could not find anyone. While roaming around the village he came across an old blind man whom he gifted the flour with the intention of getting reward from Allah عَزَّوَجَلَّ. (This condition should be taken as a concealed favour that it is as if the divine wisdom addressed him that the flour was the sustenance of that blind old man, whereas his sustenance will be provided by divine bounty).

Allah’s mercy is immense! After a little while, a villager approached the caravan and took the very same person, who had given his flour to the blind man, to his house and served him with delicious stew and Šarīd.’ (*Raud-ur-Riyāĥīn*, pp. 153)

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

* Šarīd is a dish made with pieces of bread mixed with stew and gravy sauce. It can also be prepared with vegetables instead of meat. [Translator’s Note]

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Giving food in charity never goes to waste. Sometimes one is rewarded instantly in the world in addition to be deserving of the reward of the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

89. Stew and dessert

A saint رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has reported that a rich businessman was once sitting in a Masjid where he noticed a beggar who was making Du'a in the following words with his hands raised, 'Yā Allah عَزَّوَجَلَّ! Feed me meat stew and dessert!' When the businessman heard this he said to himself, 'This beggar is just saying this so that I would hear him. By Allah عَزَّوَجَلَّ! If he had directly asked me I would have fed him, but now I will not.'

After a little while, that beggar went to sleep. Meanwhile, a man entered the Masjid with a tray covered with a piece of cloth. His eyes roamed the Masjid as if he was looking for someone. As his eye fell on the sleeping beggar he put his tray down beside him, woke him up and said with humility, 'Here is meat stew and dessert for you, please eat it.' The beggar ate some from it and returned the rest to him. Astonished, the businessman asked the man about it. The man explained, 'I am a labourer. My family has desired for many days to eat meat stew and dessert, but I could not buy these things because of poverty. Today after a long time I got paid one Mišqāl [4.5 grams] of gold for my work. So we prepared this stew and dessert. I took a nap for a little while. I slept but my sleeping fortune woke up, blessing me with the vision of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. As I was engrossed in beholding the Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, his blessed lips began to move and the following words were uttered: 'There is a Walī (saint) in your Masjid who wishes to eat meat stew and dessert. Feed this stew and dessert to him first. He will eat some and return the rest to you. Allah عَزَّوَجَلَّ will bless the rest food for you. In return for this [deed] I will take you to Paradise.' Therefore [the man continued], I have brought the food here right away.'

The businessman said, 'How much money did you spend on this food?' The man replied, 'One Mišqāl.' The businessman offered, 'Take 10 Mišqāl of gold from me and give me a

share of one carat¹ in this deed.’ He refused, so the businessman offered 20 Mišqāl of gold which was also turned down. The businessman increased his offer up to 50 Mišqāl of gold. Upon this the man replied, ‘I will not make you a partner in the deal I have made with the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even if you give me all the treasures of the world. If you were predestined to get this privilege you would beat me to it, but Allah عَزَّوَجَلَّ bestows His mercy on whomever He عَزَّوَجَلَّ wills.’ (*Rauḍ-ur-Riyāḥīn*, pp. 153)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! We have learned from the above parable that the saints رَحْمَةُ اللهِ تَعَالَى follow the commandments of Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ fulfils their pleas. We have also learnt that those looking down on the pious servants of Allah in intoxication of their worldly wealth remain deprived of the mercy of Allah and His Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Furthermore, we have also learnt that the Prophet of Raḥmāḥ, the Intercessor of Ummāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has the divinely-bestowed knowledge of Ghayb; that is why he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recognized the beggar and blessed the man in his dream, ordering him to go and feed the beggar.

Dear Islamic brothers! We have also realized that sometimes having a bad suspicion against a Muslim can lead to remorse and regret even in the world. Having a bad suspicion against a Muslim is Ḥarām by Sharī’ah.

90. Disabled boy walks!

A gang of robbers once went on a looting spree. At night, they reached an inn in the guise of Mujāhidīn (warriors of the path of Allah). The inn-owner who was a pious person not only allowed them to stay at the inn at night but also served them with the intention of attaining the pleasure of Allah عَزَّوَجَلَّ.

¹ A unit for measuring the weight of diamonds and other precious stones, equal to 200 milligrams.

In the morning, those robbers went somewhere and returned back in the evening to the same inn, after their robbing venture. The inn-owner's walking-impaired son that they had seen last night was now roaming freely. Amazed and surprised, they asked the inn owner, 'Is he not the same disabled boy we saw yesterday?' He replied respectfully, 'Yes!' They asked, 'How did he get cured?' The inn owner replied, 'All this is the blessings of the divine-path travellers like you. The thing is, I fed your yesterday's leftover food to this son of mine and massaged his body with your leftover water, with the intention of curing him. Allah عَزَّوَجَلَّ has cured my disabled son by the blessing of the leftover food and water of you pious people.'

Overwhelmed by hearing this, the robbers were moved to tears and said, 'All this is the fruit of your positive opinion towards us; we are grave sinners. We are not the travellers of the divine path; we are robbers! The manifestation of divine bounty has entirely changed our lives. We make you witness and repent of all our [past] sins.' They all then adopted righteousness and remained steadfast on it till the end of their lives.

(Kitāb-ul-Qalyūbī, pp. 20)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Cure in leftovers of Muslim

Dear Islamic brothers! Did you see! The foregoing parable contains a faith-refreshing account of Allah's graciousness. We have also learnt that having positive opinion about Muslims brings about blessings. Another point worth noting is that there is a cure in the leftover of the Muslims.

One more lesson which can be derived from this parable is that an unwavering belief is needed for the acquisition of blessings. For example, the one who is uncertain about the acquisition of blessings when visiting a saint or a saint's shrine can't gain any benefit. Further, there will be no time limit for the acquisition of blessings; it depends on one's fate. Someone is blessed right away while someone's desire is not satisfied even after many years. Irrespective of whether or not one's desire is fulfilled, one should stick to

one door, as the Persian saying goes: ‘*Yak dar gīr-o-muḥkam gīr*’ which means ‘*Hold onto one door and hold it firmly.*’

Koī āyā pā kay chalā gayā, koī ‘umr bhār bhī na pā sakā
Mayray Maulā عَزَّوَجَلَّ Tujh say gilaḥ nahīn, yeḥ to apnā apnā naṣīb ḥay

Someone came, got and left; others took a lifetime to get
My Allah عَزَّوَجَلَّ there is no complaint to You, this is just fate

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

91. Paralysis was cured

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Dawat-e-Islami, a global & non-political religious movement of Quran and Sunnah, holds 30-day and last 10-day Sunnah-Inspiring congregational I’tikāf every year in the blessed month of Ramadan in numerous Masājid around the globe. By the blessings of the religious and moral training provided to the Mu’takifin during the congregational I’tikāf, thousands of sinners sincerely repent of their sins and turn over a new leaf.

Sometimes, by the grace of Allah عَزَّوَجَلَّ, faith-refreshing events take place during the I’tikāf. During one such I’tikāf held in Ramadan in 1425 A.H., at the global Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnāḥ, Bāb-ul-Madīnāḥ, Karachi [Pakistan], about 2,000 Islamic brothers were Mu’takif in the Masjid. Amongst them was a 77 year old Ḥāfiẓ Muhammad Ashraf from the Chakwal district (of Punjab, Pakistan). His hands and tongue were paralyzed and his hearing was almost impaired but his faith was marvellous.

One day during Ifṭār meal, he requested the leftover food from one of the preachers of Dawat-e-Islami and ate it reverentially expecting to be blessed. He also requested the preacher to make *Dam* [i.e. blow on] him. His positive opinion bore fruit. Allah’s mercy showered on him, curing him of paralysis, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. He narrated his incident of getting cured on stage in front of thousands of people in Faizān-e-Madīnāḥ, and the joyous clamour of [Zikr] of Allah, Allah filled the air. Several local newspapers also published this pleasing news in those days.

*Dawat-e-Islami kī Qayyūm عَزَّوَجَلَّ, dauno jaḥān mayn mach jāye dhūm
Is pay fidā ḥo bachchaḥ bachchaḥ, Yā Allah عَزَّوَجَلَّ mayrī jḥaulī bhār day*

*May Dawat-e-Islami boom!
Throughout the world, Yā Qayyūm عَزَّوَجَلَّ!
May every child become devoted to it!
Yā Allah عَزَّوَجَلَّ! My supplication be fulfilled!*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Can one hire Sayyid* as servant?

Dear Islamic brothers! We have learnt from this parable that the company of the devotees of Rasūl is very beneficial and their leftovers are so blessed that it can even cure the sick.

Expressing the greatness of Sayyids (i.e. the descendants of the Holy Prophet) and the blessings of the leftovers of a Muslim, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnaḥ, eradicator of Bid'aḥ, scholar of Sharī'aḥ, guide of Ṭarīqaḥ, 'Allāmaḥ Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated: 'It is not permissible to make a Sayyid do some degrading chore, nor is it permissible to hire him for such a job. However, one can hire a Sayyid for a job which does not entail any degrading tasks. Teachers should completely refrain from beating a Sayyid student. As for the issue of (a Sayyid's) eating the leftovers of a Muslim, it is not degrading since it is described as cure in a Ḥadiṣ.' (*Kashf-ul-Khifā, vol. 1, pp. 384, Ḥadiṣ 1403*)

If a Sayyid asks a person for his leftovers, the person should give it to the Sayyid with the intention (of acting upon the Ḥadiṣ which says that there is cure in a Muslim's leftovers) not with the intention of giving just his leftovers. (*Fatāwā Razawiyyah (Jadīd), vol. 22, pp. 568*)

92. Who can harm one Allah عَزَّوَجَلَّ protects?

Shaykh Sayyidunā 'Alī Bin Ḥarb عَلَيْهِ رَحْمَةُ الرَّبِّ has narrated: 'I was once sailing in a boat in Mosul [i.e. Tigris river] with some young men. When the boat reached the middle of the river, a fish jumped onto our boat from the water. We decided to roast the fish and eat it,

* A descendent of the Holy Prophet. [Translator's Note]

so we anchored our boat on the river bank. As we started gathering wood in the deserted area to light a fire, we saw a horrifying scene. There were the ruins and remains of some ancient buildings, and a man with his hands tied behind his back was lying down. Beside him was lying another man who had been slain. Nearby we also saw a merchandise laden ass.

We asked the tied man about the incident. That man said, 'I rented this ass from this slain man. He brought me to this desolate place deceitfully. Then, tying up my hands he said that he would kill me. I beseeched him not to commit the grave sin of murder and let me go for Allah's sake. I even offered him to take all my belongings and merchandise and assured him of not telling anyone about what has happened, but he was intent on murdering me. Then, with the intention of killing me, he tried to pull out his well tucked dagger from his waist but it did not come out. When he forcefully pulled on his dagger, it came out with a jerk, striking him on his own throat. With his throat slit, he fell onto the ground and died writhing.'

Hearing his story we freed the man. He took his merchandise and left for his house. We returned to our boat to roast the fish but found no fish as it had jumped back into the river.' (*Rauḍ-ur-Riyāḥīn*, pp. 139)

Dear Islamic brothers! Indeed! No one can hurt the one who Allah ﷺ protects. His grace is magnificent! The cruel robber got slain by his own hands, getting his just deserts. The fish jumped onto the boat, leading to the release of the tied up man. The sailors landed at the river bank to roast and eat the fish but they were not predestined to eat it. In fact, they were led to the river bank to attain the reward of helping the oppressed tied up man, witnessing a manifestation of the divine omnipotence.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

93. Means of sustenance

There was a pious person in Masjid-ul-Ḥarām situated in Makka-tul-Mukarramaḥ. He would worship all night and fast during the day. Every evening a man brought him two pieces of bread. He would break his fast [i.e. do Ifṭār] with those pieces of bread and would get busy with worship again. One day a thought crossed his mind: 'I have relied

upon a man for bread instead of relying upon the Sustainer of the creation. It is contrary to trust in Allah عَزَّوَجَلَّ.’

That evening when the man brought the bread, the worshipper returned it. Three days passed [in hunger]. When his hunger intensified he pleaded to Allah عَزَّوَجَلَّ. That night he saw in his dream that he was present in the court of Allah عَزَّوَجَلَّ who asked him: ‘Why did you not take what I sent to you through that man?’ The worshipper humbly said: ‘A thought occurred to me that I have relied upon a man instead of relying entirely upon You.’ Allah عَزَّوَجَلَّ said, ‘Who sent you the bread?’ The worshipper said, ‘Yā Allah عَزَّوَجَلَّ! You sent it to me.’ Then that worshipper was ordered, ‘Next time when I send you the bread, do not return it.’

In the same dream he saw that the man [who used to bring the bread] was also present in the divine court and was asked, ‘Why did you stop giving bread to this worshipper?’ He humbly said, ‘Yā Allah عَزَّوَجَلَّ! You know it well.’ Then Allah عَزَّوَجَلَّ asked him, ‘O servant! To whom did you give those breads?’ He said, ‘To you (that is, in Your path).’ He was then ordered, ‘You continue your action. Paradise is your reward in return [for this deed].’

(Raud-ur-Riyāḥīn, pp. 68)

If you get without asking, then...

Dear Islamic brothers! The traits of the saints of Allah are marvellous! Allah عَزَّوَجَلَّ showers His special favours upon the pious and provides for them from Ghayb. If one is not greedy for wealth and the giver will not also be taunting the taker; instead, the giver is expected to be pleased if his gift is accepted and neither there is the fear of the taker’s respect being reduced in the eyes of the giver nor is there any possibility of the taker’s disgrace in any way, in case of the acceptance of the gift; in short, if one is offered a gift without asking for it, he should accept it provided there is no Shar’ī prohibition.

Hence, Shaykh Sayyidunā Khālid Bin ‘Adī Juḥannī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَمِي has narrated that he heard the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say: ‘Whoever receives something from his brother without asking for it and without having greed for it, should accept it and should not return it because it is the sustenance Allah عَزَّوَجَلَّ has sent to him (through someone).’ *(Musnad Imām Aḥmad, vol. 6, pp. 276, Ḥadīṣ 17958)*

So, we have learnt that if somebody is offered something without him asking for it, there is no harm in accepting it provided he has no greed for that thing. Even if someone is wealthy he may also accept the thing with the intention of pleasing the giver, and if he does not need it he may gift it to someone else or give it in charity. Shaykh Sayyidunā ‘Āid Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Whoever gets sustenance without asking (for it) and without having greed for it, should accept it from the bottom of his heart, and if he is wealthy (then after accepting it) he should send it to someone who is more needy than him.’ (*Musnad Imām Aḥmad, vol. 7, pp. 362, Ḥadīṣ 2673*)

Gift or bribe

Dear Islamic brothers! There is no doubt that accepting gifts is a Sunnah, but one should keep in mind that there are different rulings about giving and accepting gifts, and accepting every gift is certainly not Sunnah. In his world-famous book, ‘*Ṣaḥīḥ Bukhārī*’ Shaykh Sayyidunā Imām Bukhārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has included a whole chapter entitled: ‘(بَابُ مَنْ لَمْ يَقْبَلِ الْهَدِيَّةَ لِإِعْلَانَةٍ) *The chapter about one who did not accept a gift due to some reason.*’

In this chapter Shaykh Sayyidunā Imām Bukhārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has narrated a Ḥadīṣ, leaving out the names of narrators, that Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘In the apparent life of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ a gift was a gift but is a bribe nowadays.’ (*Ṣaḥīḥ Bukhārī, vol. 2, pp. 174*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

94. A platter of apples

In the exegesis of the foregoing narration, Shaykh ‘Allāmah Badruddīn ‘Aynī Ḥanafī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has cited the following incident on the authority of Shaykh Sayyidunā Furāt Bin Muslim رَضِيَ اللهُ تَعَالَى عَلَيْهِ. Shaykh Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ once desired to eat apples but had no money to buy them.

Sayyidunā Furāt Bin Muslim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ goes onto say, ‘We went out with him; near the village we came across some boys who were holding platters of apples (to give as gifts). Taking a platter Shaykh Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ smelt the apples but then returned it. When I asked as to why he returned it, he replied, ‘I do not need this.’ I asked, ‘Did Sayyidunā Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyidunā ‘Umar Fārūq A’zām رَضِيَ اللهُ تَعَالَى عَنْهُ not use to accept gifts?’ He responded, ‘They were indeed gifts for them but are bribes for the succeeding governors (and their representatives).’ (*‘Umda-tul-Qārī, vol. 9, pp. 417*)

From whom one shouldn’t take gifts?

Dear Islamic brothers! Did you see? Shaykh Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ did not accept apples as gifts. He knew that he was being offered gifts because of being the caliph of the time. Obviously, if he were not the caliph, why would then anyone offer the gift to him?

Every sensible person knows why people give gifts to ministers, assembly members, other government and elected officials, judges and police etc. and why they arrange special meals for them. It is apparent that people do this so that they can get some personal advantage in return or so that it is easier to get such advantage from them in the future. To give gifts or to arrange special meal-gatherings for them because of these two reasons is a form of bribery and both the giver and taker of bribery are worthy of Hell. On such occasions, one cannot be saved from the sin of bribery by saying such sentences as: *we are giving these things as gifts of Eid, or just as sweets or refreshments, or out of happiness, or out of love etc.*

If officials accept gifts or special meals from their subordinates, even if gifts and invitation to special meal-gatherings are given to them with sincerity and do not fall under bribery in any way, it will still lead them to a place of slander. It is a saying of the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘The one who believes in Allah عَزَّوَجَلَّ and the Hereafter should not stand at a place of slander.’ (*Kashf-ul-Khifā, vol. 2, pp. 227, Hadīṣ 2499*) Hence it is Wājib to stay away from the place of slander and, therefore, it is impermissible to give and accept gifts etc. in the above cases.

If, however, there was the practice of giving and taking gifts and arranging special meal-gatherings for each other even before the official had taken office there is no harm in this case, but if it was less before and now there is more, then this increase [in gifts etc.] is impermissible. If the giver is now wealthier and is giving more because of increase in his wealth, then there is no problem. Further, if the inviter has increased the number of special meal-gatherings after the invited official has taken office then this is also impermissible. If the one giving is *Ẓawilarḥām*, that is, blood relative, then there is no problem in giving and taking. (Parents, brother, sister, paternal & maternal grandparents, son, daughter, brother of father & that of mother, sister of mother & that of father etc. are *Maḥram* [blood relatives] whereas husband of father's sister, husband of sister, wife of father's brother, wife of mother's brother, wife of brother, paternal & maternal cousins etc. are not *Ẓawilarḥām*). For example, if one's son or nephew is a judge and the father or uncle of the judge gave him a gift or arranged a special meal-gathering for him then it is permissible for the judge to accept. However, if the case of the father is going before his own son who is a judge, then it is impermissible because of being in a place of slander.

These rulings are not confined to the government officials only; instead, they apply to the people of all social, political and religious positions. Even all the *Nigrān* of all the *Majālis* of *Dawat-e-Islami* and other responsible brothers cannot accept gifts or special meals from their subordinates. The junior *Nigrān* can accept from the senior one. For example, a member of the *Markazī Majlis-e-Shūrā* can accept gifts from the *Nigrān* of *Shūrā*, but not from other Islamic brothers of *Dawat-e-Islami* and the *Nigrān* of *Shūrā* cannot accept gifts from any Islamic brother of *Dawat-e-Islami* under him. Similarly, teachers cannot accept gifts from their students or their guardians without *Shar'ī* permission. However, after the completion of education, if an ex-student gives a gift or special meal to his ex-teacher, the teacher can accept it. *ʿUlamā* and *Shuyūkh* [scholars and saints] accept gifts etc. given to them by people in honour of their knowledge and greatness and people do not blame them for bribery either, it is permissible for such scholars and saints to accept gifts as it is not under the category of being in a place of slander.

Dear Islamic brothers! Here are some important questions and answers regarding the difference between bribery and gift. If possible, try to read or listen to them at least three times.

Question: Is it not a Sunnah to accept gifts?

Answer: It is indeed a Sunnah to accept gifts but there are certain conditions for it. Shaykh ‘Allāmah Badruddīn ‘Aynī Hanafī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated that the Ḥadīṣ which says, ‘Exchange gifts amongst each other as this will increase love¹’ pertains to those who have no position of authority over Muslims. However, the one who has any position of authority over Muslims like a Qāḍī [judge] or a Wālī [governor] must refrain from accepting gifts as these are bribery and a sort of impurity for them, especially for those who did not use to be given gifts before their official position. (*Bināyah Sharḥ-ul-Ĥidāyah*, vol. 8, pp. 244)

To borrow a motorcycle

Question: Can one who is in authority borrow money, car, motorcycle or bicycle etc. from his subordinate? Also kindly let us know, can he buy something from his subordinate in low price by any pretence?

Answer: The one in authority cannot borrow money and other things from his subordinate even if his subordinate offers it himself. Likewise, he cannot do any dealings (i.e. sale and purchase) with his subordinate in a way contrary to established norms. Hence, Shaykh ‘Allāmah Shāmī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, ‘It is also Ḥarām for the one in authority to borrow money or something else from the people from whom to accept gifts is Ḥarām for him.’ (*Rad-dul-Muhtār*, vol. 8, pp. 48)

Question: Has A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ also given some guidance on the subject [of taking gifts]?

Answer: A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Sharī’ah, guide of Ṭarīqah, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāh Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘I say that the example of these people (i.e. the ones in authority) is like that of village chiefs and employees-supervisors who have control and power over those under them. People give gifts to these chiefs and supervisors for fear of being harmed by them or as a tradition.’ (*Fatāwā Razawīyah (Jadīd)*, vol. 19, pp. 446)

¹ (Majma’-uz-Zawāid, vol. 4, pp. 260, Ḥadīṣ 6716)

It is obvious that the prohibition on the acceptance of gifts is not only for the government officials but also for every such person who can cause benefit or harm to people by his authority or influence.

Two kinds of gatherings

Question: What is a ‘special meal-gathering?’

Answer: A special meal-gathering is a gathering which is held for a particular person, that is, the gathering will not take place if that particular person does not come.

Question: Also tell us, what is a ‘general gathering?’

Answer: A general gathering is that gathering which is not held for anyone in particular, that is, the gathering will take place even if so-and-so particular person does not come.

Question: If a subordinate holds a special meal-gathering for his superior and makes the intention of marking ‘Giyārhwīn’ with it, is it still impermissible?

Answer: Yes, as it is evident in this case that if the one in authority does not accept the invitation then there will be no Niyāz¹ of the Giyārhwīn. However, if it is predetermined that the Niyāz will be held regardless of whether or not the one in authority comes, holding such a gathering is permissible as this would be considered a ‘general gathering.’ But it would be impermissible to give better and fancy foods to the one in authority compared to others. For example, if other guests are served with ordinary meal, and the one in authority is served with special meal; then it is impermissible to do so.

Question: Can a subordinate accept gifts from his superiors?

Answer: Yes he can. If you read or listen to the following Fatwā issued by A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnaḥ, eradicator of Bid’ah, scholar of Sharī’ah, guide of Ṭarīqah, ‘Allāmah Maulānā Al-Ḥāj Al-Ḥāfiẓ Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ at least three times attentively, إِنَّ هَذَا لِلَّهِ عَزَّوَجَلَّ you will understand the difference between gift and bribery. It will also become clear as to which people one is allowed to accept gifts from and from which people one cannot.

¹ Food or sweets served to the Muslims with the intention of presenting its reward to the Shaykh.

A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: ‘The one who has some power over people by the position of authority he holds by himself or on behalf of the ruler, is not allowed to accept gifts and invitations of special meal-gatherings. Even if such a person neither oppresses people himself nor puts any pressure on them; nor is he entitled to give any final or non-final decision - like a police officer, collection officer or landlord for peasants, village registrar and village chiefs (who have the authority of deciding the matters of the villagers) - he is not allowed at all to take any type of gift or accept the invitations of special meal-gatherings except for the following three cases:

1. First, he may accept gifts or special invitations from his superior over whom he has no authority and it would not be suspected that the superior would get some advantage for his personal matters from the subordinate by gift and special meal-gathering.
2. Second, he may accept gifts or special invitations from the one who has been giving gifts or inviting him even before he had taken office provided that the amount (or value of the gift etc.) is the same as was before, otherwise the increase will not be permissible. If, for example, the value of the gift is now higher than before or there is an increase in the number of gifts, or gifts or invitations are now being given frequently; in all these cases the increase in gifts or special meal-gatherings is not permissible. However, if the giver’s wealth has increased, indicating that the increase (in gift or special meal-gathering) is not because of the receiver’s authority but because of the increase in giver’s wealth, it would be permissible in this case.
3. Third, he may accept gifts or invitations from close Maḥārim such as parents, offspring and siblings but not from the sons of [paternal and maternal] uncles and aunts as they are not Maḥārim although they are also commonly called brothers (but in reality they are not).’

A'lā Ḥaḍrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has further stated: ‘Wherever there is prohibition it is based on just slander and the chance that the receiver will as a result be lenient [in dealing with the matters of the giver] even if leniency in the giver’s matters is not found. People deal with their worldly matters on the basis of hopes and expectations. If the official accepts gifts and invitations, then surely the giver will expect that it should have an effect on him as the ‘effect’ of receiving unearned money is often seen. The giver will expect the effect

of the given gift etc. to take place either on the spot or anytime in future. And to say that this gift or invitation of special meal-gathering is given because of affection, and not because of the official's position, the Holy Prophet ﷺ has already rejected it. When a person who was sent for the collection of Zakāh returned with the collected Zakāh, he separated some wealth for himself. Rasūlullāh ﷺ said, 'You should have stayed at your mother's home to see how many gifts you would receive!' That is to say that you have received these gifts just because of your position and authority. If you had stayed at home, who would have come to give you anything? (*Ṣaḥīḥ Muslim*, pp. 1019, *Hadīṣ 1832*) (*Fatāwā Razawiyyah (Jadīd)*, vol. 18, pp. 170-171)

Question: Can a professor or teacher accept gifts from his students?

Answer: If offered gifts from their students, the teachers of the Quran, Dars-e-Nizāmī and other sciences should be very careful before accepting gifts because they also have authority over some Muslims [e.g. their students].

Explaining the meaning of 'being in authority' 'Allāmah Shāmī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Amongst the people in authority are those who have authority in markets and cities, those handling endowments and trusts, and every such person who has authority over the matters of the Muslims.' (*Rad-dul-Muhtār*, vol. 8, pp. 50)

In the light of this quotation, a teacher is also in authority in the sense that he also has power over many matters of students. For a student to remain enrolled at his educational institute is, sometimes, at the mercy of the teacher. A teacher can suspend a student from the grade as a result of his misbehaviour or, sometimes, can even have the student expelled from the institute or can request for it. Similarly, he can disclose questions of exams to students prior to exams, give good marks or even fail the students.

There are many students who have little aspiration to learn but are very much involved in immoral activities. As they are not able to impress the teacher by their abilities, they present gifts and offer lunch/dinner to their teachers from time to time so that they would not be expelled from the institute and would not be failed. Therefore, teachers should not accept gifts and invitations from such students. If it is clear that the gift or the invitation is being offered to the teacher so that such students can get some undue advantage from him, and the teacher is also capable enough to do what they want, it will be a Ḥarām act leading to Hell to accept the gift or invitation in this case.

It is stated in *Shāmī*, ‘If a scholar is given a gift so that he would intercede on behalf the giver of the gift or would save him from oppression, that gift is also a form of bribery. The ruling stated for a teacher also applies to an administrator as an administrator, whether that of a purely religious organization or of a political party, also has authority over many matters of the Muslims in some way, and his written or spoken approval or disapproval in any matter may cause benefit or loss to many people. Therefore, he should also be highly cautious before accepting gifts or invitations of special meal-gathering.

(*Rad-dul-Muhtār*, vol. 9, pp. 607)

Two parables of returning gifts

1. Hujjat-ul-Islam, Shaykh Sayyidunā Imām Muhammad Ghazālī عليه رَحْمَةُ اللهِ الْوَالِي has cited that Shaykh Sayyidunā Shafīq Balkhī عليه رَحْمَةُ اللهِ الْقَوِي has stated, ‘Once I sent some clothes to Shaykh Sayyidunā Sufyān Šaurī عليه رَحْمَةُ اللهِ تَعَالَى as a gift but he returned them. I said, ‘Yā Sayyidī, I am not your student!’ He replied, ‘But your brother has heard Ḥadīš from me. I am afraid that my heart might become softer for your brother than for other students.’ (*Ḥilyat-ul-Auliya*, vol. 7, pp. 3, Ḥadīš 9302)
2. Once, Shaykh Sayyidunā Sufyān Šaurī عليه رَحْمَةُ اللهِ تَعَالَى received some money as a gift from the son of his friend. At first, he accepted the money but after a while called his friend’s son back and returned the money insistently. He did so because his friendship was for the sake of Allah عَدُوَّ جَلَّ and he was afraid that the gift might become the (materialistic) return for the friendship. Sayyidunā Mubārak عليه رَحْمَةُ اللهِ تَعَالَى, a son of Shaykh Sayyidunā Sufyān Šaurī عليه رَحْمَةُ اللهِ تَعَالَى, asked him, ‘O Father!’ What has happened to you? When you had accepted it, you should have kept it for us!’ He عليه رَحْمَةُ اللهِ تَعَالَى replied, ‘O Mubārak! You will happily and gleefully spend it but it is I who will be questioned about it on the Day of Judgement.’ (*Iḥyā-ul-‘Ulūm*, vol. 3, pp. 408)

Question: If a subordinate gives dates from Madīnah or water of Zamzam to his superiors, should they accept it?

Answer: They should accept it as there is no fear of the blame of bribery here. Similarly, there is no problem in accepting booklets, [CDs or] cassettes of speeches and other preaching-material or the cards bearing the print of the Holy Prophet’s blessed shoe or

an inexpensive rosary or a pen worth a few rupees as these are not the kinds of gifts in which one would face slander. Similarly, there is a tradition of giving gifts on some occasions like return from the pilgrimage of Hajj or Madīnah, one's marriage and birth of a child; those in authority can accept gifts on such occasions from those under them. However, if the gift is more expensive or valuable than what is commonly given, then it is not permissible to accept. For example, if it is common to give 100 rupees as gift and one gives 500 or 1200 rupees as gift or a rupee¹-garland of the same amount, then it will be impermissible because of being in a place of slander².

Dear Islamic brothers! Keep close to the Madanī environment of Dawat-e-Islami, a non-political worldwide movement of Quran and Sunnah and travel with its Madanī Qāfilahs with the devotees of Rasūl. **إِنَّ رَبَّآءَ اللّٰهٖ عَزَّوَجَلَّ** You will learn various Islamic laws and principles.

To instill a passion of travelling in the Madanī Qāfilah, read on to see the Madanī marvels of the Madanī Qāfilah...

95. They were buried alive

An Islamic brother has reported, 'A Sunnah-Inspiring Madanī Qāfilah of twelve devotees of Rasūl was staying in the Jāmi' Masjid of Nindrai of the district Bagh of Kashmir. According to the schedule of the Qāfilah, on the morning of 3rd Ramadan 1426 A.H., it was time for the morning 'Madanī Mashwarah' after the small break for rest. Upon the instruction of the Amīr of the Qāfilah, eight Islamic brothers were preparing to attend the 'Madanī Mashwarah' whereas four Islamic brothers including me were still lying down out of laziness in the Madrasah adjacent to the Masjid.

Suddenly, we felt as if we were being jolted on a train. Frightened, we got up and ran. All the walls were shaking. The earth cracked open and we fell on our faces. We had not yet recovered ourselves when all of a sudden the roof and walls fell upon us and darkness fell all around us.

¹ It is common in the sub-continent to give a garland made of rupees.

² For detailed information of these rulings listen to the cassettes of Madanī Muzākarah no. 71 to 74.

Alas! The four of us had been buried alive! We started to recite Kalimaḥ and cried for help. We had almost given up the hope of coming out alive. An Islamic brother somehow managed to kick and push a rock, making an opening for the rays of light to come in. **عَزَّوَجَلَّ** اللهُ، One by one, we all managed to come out from that opening. By the blessings of immediate obedience to the Amīr of the Qāfilaḥ, the other eight devotees of Rasūl had already come out from the Masjid safely.

Zalzalay say amān, day gā Rab-e-Jahān عَزَّوَجَلَّ

Sab Du'āeyn karayn, Qāfilay mayn chalo

Ĥo bapā zalzalay, garchay āndhī chalay

Ṣabr kartay rahayn, Qāfilay mayn chalo

Protection from earthquake will be given by Almighty

Let's all make supplications in Qāfilaḥ

If earthquakes or tornadoes occur

How to have patience, learn in Qāfilaḥ

Consequence of disobedience

The foregoing incident shows that by the blessing of following Madanī Qāfilaḥ's schedule, the eight Islamic brothers did not get hurt and got out safely, whereas the other four Islamic brothers who were resting in a room out of laziness were temporarily buried alive together although they also managed to come out safely by the blessing of the Madanī Qāfilaḥ. Allah **عَزَّوَجَلَّ** shows signs in this way that someone comes out safe and sound even from the cave of death whereas someone is captured by death even if he has hidden himself in the strongest of forts. There is no way to escape from death. Hence, Allah **عَزَّوَجَلَّ** has said in Sūrah Al-Jumu'ah in part 28, verse 8:

قُلْ إِنَّ الْمَوْتَ الَّذِي تَفِرُّونَ مِنْهُ فَإِنَّهُ مُلْقِيكُمْ

You proclaim, you will certainly meet the death which you run away from.

[Kanz-ul-Īmān (Translation of Quran)] (Part 28, Sūrah Al-Jumu'ah, verse 8)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

96. Wise king

Aḥmad Bin Ṭūlūn, a wise Egyptian king, was once eating meal with his companions in a deserted place when his eye fell on a beggar wearing tattered clothes. The king sent him a piece of bread, fried chicken, meat and beverage through his servant. The servant returned and informed the king, ‘Your highness, he was not happy with the food.’ Upon hearing this, the king ordered that the beggar be brought to him. When the beggar came, the king asked him some questions which he answered elegantly and showed no signs of nervousness.

The wise king suddenly said, ‘You seem to be a spy.’ The king then called the official whipper to punish him. Seeing this, the beggar admitted that he was a spy. Seeing this incident a courtier said, ‘Your highness, it’s like you have done magic.’ The wise king replied, ‘This is not magic, I caught him by my acute judgment because the food sent to him was so delicious that even the one who had eaten a full meal would desire this meal upon seeing it but this beggar showed no interest in it even though he seemed needy. Moreover, an ordinary man becomes frightened when in the court of a king, but he talked to me boldly. Observing this, I felt that he was a spy (as spies are often trained to have such confidence).’ (*Ḥayāt-ul-Ḥaywān-ul-Kubrā, vol. 1, pp. 359*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

97. State of Ibn Ṭūlūn in grave

Dear Islamic brothers! Aḥmad Bin Ṭūlūn was a very wise, just, brave, humble, well-mannered, friend of knowledge, and a generous king. He was a Ḥāfiẓ of the Quran and would recite the Quran with a very pleasant voice. With all of these good qualities he was also an oppressor to the extent that his sword was always ready for bloodshed. It is said that the people that he killed and the ones that died in his prisons were nearly eighteen thousand in number. After his death, a man would recite the Holy Quran daily at his graveside. One day Aḥmad Bin Ṭūlūn appeared in the man’s dream and said, ‘Do not recite the Quran at my grave!’ The man asked, ‘Why?’ Ibn Ṭūlūn replied, ‘Whenever any verse is recited at my graveside, I am hit on the head and asked, ‘Did you not hear this verse?’’ (*Ḥayāt-ul-Ḥaywān-ul-Kubrā, vol. 1, pp. 460*)

Alas! The consequence of oppression is certainly very devastating. Since it is generally very difficult for the rulers to refrain from oppression and injustice, it is wise, especially in the present era, to stay away from the apparently attractive looking offices of the government and ministries. We will have also realized that the Ḥāfiẓ of the Quran should act upon the Quranic teachings. May Allah ﷺ forgive us, the sinful Muslims being punished in their graves, and the entire Ummah!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

98. Du'ā of forgiveness led to forgiveness

Dear Islamic brothers! We should make Du'ā of forgiveness for all Muslims. It is also beneficial to us. The more people we make Du'ā of forgiveness for, the more virtues and reward we will earn. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ has stated, 'Whoever asks for the forgiveness of all the Muslim men and women, Allah ﷺ will write one virtue for him for every Muslim man and woman.' (*Mu'jam Ṣaghīr*, pp. 513, Ḥadīṣ 7419)

If we intend others good, we will also be treated with good, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Hence 'Allāmah 'Abdur Raḥmān Ṣaffūrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has quoted, '(After his demise) a pious man appeared in someone's dream. The dreaming person asked the pious man as to how Allah ﷺ treated him. He replied, 'Allah ﷺ has forgiven me, blessing me with a palace near the palace of so-and-so person. I would perform more worship than that person but he has surpassed me because of a habit of his that I did not have. He would often make the Du'ā, 'Yā Allah عَزَّوَجَلَّ! Forgive all the Muslims of the past, present and future!' (*Nuzḥa-tul-Majālis*, vol. 2, pp. 3)

Ilāhī wāsiṭah Piyāray صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā sab kī maghfirat farmā

'Azāb-e-Nār say ḥam ko Khudāyā عَزَّوَجَلَّ khauf ātā ḥay

For the sake of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, forgive all
We fear the punishment of Hell, O our Allah عَزَّوَجَلَّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

99. 70 Days old corpse

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami, a global & non-political religious movement for the preaching of Quran and Sunnah, provides an opportunity to sympathize with Muslims and gain blessings in the worldly life as well as in the afterlife. Millions of those drowning in the sea of sins are being rescued by Dawat-e-Islami that is a unique Madanī movement of Aḥl-ul-Ḥaq [rightly-guided people].

Let me tell you a faith-refreshing marvel of the Madanī environment of Dawat-e-Islami: ‘There was a massive earthquake in the eastern part of Pakistan on Saturday, Ramadan 3, 1426 A.H. (October 8, 2005). Hundreds of thousands of people perished in this massive earthquake. Among the victims was a nineteen year old martyr, Nasrīn ‘Aṭṭāriyyah Bint-e-Ghulām Mursalīn of Mīrātasauliyān in Muzaffarabad (Kashmir). She used to attend the weekly Sunnah-Inspiring Ijtimā’ of Dawat-e-Islami. For some unavoidable reasons, her father and other family members had to open her grave at around 10 p.m. on Monday night 8 Żul-Qa’da-til-Ḥarām, 1426 A.H. (December 10, 2005). As the grave was opened, those present there smelt a pleasant fragrance emanating from her grave. Nasrīn ‘Aṭṭāriyyah’s shroud was in its original state and her body was still fresh even after seventy days of her martyrdom.

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

‘Aṭāye Habīb-e-Khudā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madanī Māḥaul
Ḥay Faizān-e-Ghauṣ-o-Razā رَحِمَهُمُ اللهُ تَعَالَى Madanī Māḥaul
Salāmat rahay Yā Khudā عَزَّوَجَلَّ Madanī Māḥaul
Bachay nazar-e-bad say sadā Madanī Māḥaul
Ay Islāmī beḥnaun! Tumḥāray liye bhī
Suno! Ḥay bahut kām kā Madanī Māḥaul
Tumḥayn Sunnataun aur parday kay aḥkām
Yeh ta’līm farmāye gā Madanī Māḥaul
Sanvar jāye gī ākhirat اِنْ شَاءَ اللهُ عَزَّوَجَلَّ
Tum apnāye rakho sadā Madanī Māḥaul

*Divine bestowment is the Madanī environment
 Blessings of Ghauš and Razā رَحْمَةُ اللَّهِ تَعَالَى, is the Madanī environment
 Yā Allah عَزَّوَجَلَّ, protect forever the Madanī environment
 From the evil eye, protect the Madanī environment
 O Islamic sisters, for you as well
 Is very beneficial the Madanī environment
 The rulings of Sunan and veil
 Will teach you, the Madanī environment
 Your Hereafter shall be better
 Stay associated with the Madanī environment*

Yā Allah عَزَّوَجَلَّ! Bless us with the true love of Your Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, all other Prophets عَلَيْهِمُ السَّلَام, the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, the Aĥl-e-Bayt عَلَيْهِمُ الرِّضْوَان [family of the Prophet] and the blessed Auliya رَحْمَةُ اللَّهِ تَعَالَى. Make us follow in their footsteps and protect our Īmān by their blessings. Grant us peace in the worldly life and in the afterlife. Forgive us and grant us an abode in Jannat-ul-Firdaus, without accountability, in the neighbourhood of Your Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

Six Madanī pearls

Sayyidunā Saḥl Bin ‘Abdullāh Tustarī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has given the following six pieces of advice:

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 Beloved and Blessed 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 Wasāwis (satanic whispers).
6. When a person undergoes hunger, sickness or ordeal, the mercy of Allah عَزَّوَجَلَّ turns towards him at that time.

(Iḥyā-ul-‘Ulūm, vol. 3, pp. 91)

A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated, ‘To find fault with an Islamic scholar and object to him is Ḥarām. If, because of this, a person stays away from an Islamic scholar and gives up the acquisition of the knowledge of rulings from him, it is fatal for that person.’ *(Fatāwā Razawīyah, vol. 23, pp. 711)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

مَدَنِي مُذَاكِرَه

Madani Muzakarah

CHAPTER 4

MADANI MUZAKARAH

To gain essential and interesting information and guidelines about eating, read on...

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

CHAPTER 4

Madani Muzakarah*

The following information is beneficial not only to chefs but also to everyone else. Satan may use every trick of the trade to keep you from reading this chapter. Try to counter his deceptions and make an ardent effort to read this chapter in its entirety. Reap many rewards by giving Dars in the Masjid and at home etc.

Virtues of Ṣalāt-‘Alan-Nabī ﷺ

The Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannaḥ ﷺ صَلَّى اللهُ 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

A Madanī Mashwarah took place on Friday night, the 19th of Rabi’-un-Nūr 1423 A.H. This meeting was held at Bāb-ul-Madīnah, Karachi for the caretakers and the chefs of Dawat-e-Islami’s Madāris and Jāmi’a-tul-Madīnah¹. Many students also participated. After the traditional recitation of the Quran and Na’at, Amīr-e-Aḥl-e-Sunnat ‘Allāmah Maulānā, Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ delivered many

* A Madanī Muzākaraḥ is a term used in Dawat-e-Islami. It implies a question and answer session with Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.

¹ An institution for learning Islamic sciences run by Dawat-e-Islami. [Translator’s Notes]

words of wisdom. He urged the attendees to offer every Ṣalāh with Jamā'at in the first row of Masjid with Takbīr-e-Aūlā, partake in the weekly Sunnah-Inspiring Ijtimā' from beginning to end, travel with Madanī Qāfilaḥs for three days every month, and fill and hand in Madanī In'āmāt booklets at the end of every [Islamic] month.

Measure food when dishing out

Question: What's the way to save food from going to waste?

Answer: Measure the ingredients when cooking food and also measure the quantity when distributing it. For example, a chef has to prepare Biryānī for ninety two students. As almost eight persons can be fed with one kilogram of rice, he should prepare Biryānī with twelve kilograms of rice.

Give food in the required quantity so that everyone is satiated and the food is also completely consumed. This will be very convenient and you will be able to minimize the wastage of food, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. If you do not measure the ingredients while cooking, you might cook either more or less than the required quantity. The taste of the leftover Biryānī reduces when reheated.

Six hundred thousand prisoners

Question: When did food begin to rot first?

Answer: Since the time of Banī Isrāīl [descendants of Isrāīl]. Let me tell you the detailed incident. After Pharaoh perished in the river Nile, Prophet Sayyidunā Mūsā *عَلَيْهِ السَّلَام*, along with 600000 people from Banī Isrāīl, left for 'Bayt-ul-Muqaddas' with the commandment of Allah *عَزَّوَجَلَّ* to fight against a nation called 'Amāliqah.' When they approached Bayt-ul-Muqaddas, the Banī Isrāīl backed off and denied to fight, even asking Prophet Sayyidunā Mūsā *عَلَيْهِ السَّلَام* to fight along with his Creator against this warlike nation. Prophet Sayyidunā Mūsā *عَلَيْهِ السَّلَام* was extremely disheartened by this.

As a result, these 600000 people were trapped in a plain for forty years. This plain was 30 miles long and 27000 yards wide. They would start walking in the morning but end up at

the same place, where they had started from, in the evening. This plain was called ‘Tīḥ’ which means ‘*the place where the people who have got lost keep wandering.*’ (*Tafsīr Na’imī, vol. 6, pp. 336-351*)

Mann and Salwā

It is stated in ‘*Rūḥ-ul-Bayān*’, ‘While the Prophet Sayyidunā Mūsā Kalīmullāḥ عَلَيْهِ السَّلَامُ was staying in the plains of Tīḥ along with 600000 people from Banī Isrāīl, Allah عَزَّوَجَلَّ sent down two foods for them from the sky. One was called ‘Mann’ and the other ‘Salwā.’ ‘Mann’ was a white honey-like dessert or white honey which would shower from the sky like rain. ‘Salwā’ was cooked quails that would descend from the sky with the southern winds.

Why food began to spoil?

Prophet Sayyidunā Mūsā Kalīmullāḥ عَلَيْهِ السَّلَامُ [and his Ummah] was ordered by Allah عَزَّوَجَلَّ not to save this food (i.e. Mann and Salwā) for the next day. Some of the people with weak faith feared that they would starve to death in this barren plain, if someday Mann and Salwā did not descend. Therefore, they began to save and conceal this food for the next day. As a result of the disobedience to the Prophet, all the food saved for the next day began to rot and the food ceased to descend from the sky either.

(*Rūḥ-ul-Bayān, vol. 1, pp. 142*)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘If there were no Banī Isrāīl, neither food would spoil nor would meat ever rot.’¹ The rotting of meat dates back to the era of Banī Isrāīl. Before that time, food and meat would not rot.

Twelve springs gush forth

Did you see that the disobedience to their Prophet عَلَيْهِ السَّلَامُ led the people of Banī Isrāīl to such a grave calamity? All those who were over twenty years at the time of being trapped in the plains of ‘Tīḥ’, died over there.

Since Prophet Sayyidunā Mūsā عَلَيْهِ السَّلَامُ was staying amongst them, Mann and Salwā descended upon these people by his blessings. He عَلَيْهِ السَّلَامُ struck a rock with his

¹ (Ṣaḥīḥ Muslim, pp. 775, Ḥadiṣ 1470)

blessed staff and twelve springs of water gushed forth. The Banī Isrāil drank water from these springs and also used it for bathing. The dresses they used to wear during this time did not get dirty; nor did these dresses get old and tattered. Their nails and hair did not grow, which meant that they did not need to remove hair and cut nails. At night a shining pillar would appear which would serve as a light source for them. During the day, a cloud would hover overhead to shelter them from the sun. When a child was born amongst them, he would be covered by a shell-like nail dress which would continue to grow as the child grew. During this imprisonment, all of these bounties were bestowed upon them because of the blessing of Prophet Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام. (*Rūḥ-ul-Ma'ānī*, vol. 6, pp. 383)

Is it permissible for an employee to offer Nafl Ṣalāh?

The foregoing Quranic incident shows that sometimes sins and transgressions result in troubles even in the world. The Islamic brothers who are chefs should strive to complete their work and assigned tasks in a proper manner. Some employees today do not properly complete their duties as they do not have a righteous Madanī mindset. Despite not completing their work deliberately, they receive full wages, polluting their earnings.

Remember! An employee cannot even offer Nafl Ṣalāh during his duty hours without the permission of his employer. If he feels weakness and is unable to fulfil his duties properly, he cannot even keep a Nafl fast without the permission of his employer. (*Rad-dul-Muhtār*, vol. 9, pp. 97) However, the employer can neither prevent his employee from offering Farḍ Ṣalāh with Jamā'at nor from fasting during the month of Ramadan. The employee must perform this Farḍ worship even if the employer tries to prevent him.

You are a trustee of every grain

Question: Is the chef a trustee of Jāmi'a-tul-Madīnah's kitchen?

Answer: Yes, if someone deliberately misuses even a single grain, he will be accountable for it on the Day of Judgement. May Allah عَزَّوَجَلَّ enable us to preserve every type of entrustment and refrain from breaching! There is severe punishment for breaching. Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has recorded the following in '*Mukāshafa-tul-Qulūb*':

Grave torments of breaching

On the Day of Judgement, a person will be brought before the court of Allah ﷺ. He will be asked, ‘Did you return the entrusted thing [i.e. Amānat] of such and such person?’ He will reply in the negative. On being ordered, the angel will take him to Hell. He will see that the entrusted thing is kept in the depth of Hell and he will fall towards it. He will reach it after seventy years; he will then pick that thing up and climb up. As he is close to the edge of Hell, he will slip and thus fall into the depth of Hell again. He will continue to climb and fall until he will be blessed with Allah’s mercy through the intercession of the Prophet of Raḥmāh, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the owner of that entrusted thing will be pleased with him. (*Mukāshafa-tul-Qulūb*, pp. 44, 45)

Reasons for food wastage in Madāris

[Amīr-e-Aḥl-e-Sunnat Maulānā Ilyas Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ asked the chefs] ‘Tell me, is more food wasted in restaurants or in Madāris¹?’ The chefs replied, ‘In Madāris!’ Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ then said, ‘Actually, the restaurant owner spends money from his own pocket and also has to make a profit on it, which is why he strictly monitors all the matters of his restaurant, ensuring frugality. As for the religious institutions, they are run by public donations; neither the caretakers nor the chefs have to pay any money from their own pockets. Thus, they are very careless. At times the whole carcass of a slaughtered animal that was donated in Ṣadaqaḥ rots due to carelessness, and is then thrown away.

Alas! How tragic it is that the charity donations given by Muslims are wasted in such a ruthless manner! This can result in punishment in the Hereafter. All caretakers of religious and social institutions should remember that the accountability of every grain is to be made on the Day of Judgement. Allah ﷺ says in the glorious Quran, part 30, Sūrah Az-Zilzāl, verse 7, 8:

¹ Plural of Madrasaḥ. [Translator’s Note]

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢٥﴾

So whoever does a good deed equal to the weight of a particle, will see it. And whoever does an evil deed equal to the weight of a particle, will see it.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Az-Zilzāl, verse 7-8)

Proper method of freezing food

Question: Kindly, share with us some Madani pearls on how to preserve meat and food?

Answer: Make sure that the freezer is working properly. In summer, the freezing capability of the freezer may be affected due to low voltage, increasing the risk of food rotting. In this situation, the food can be left in open air. If hung in open air without any support of wall etc., meat can remain fresh. When you put some gravy in the freezer, make sure that the container is uncovered so that the food can freeze properly. It is better to keep the food in small containers and plastic bags. Food in large containers can spoil because the food may not freeze properly. Khichrā¹ and lentils tend to spoil faster than other types of food. Similarly, cooked food made from tomatoes and other sour ingredients also tend to spoil faster.

Preserve raw meat for several days

Question: Is there any way to preserve raw meat so that it remains edible for many days?

Answer: If raw meat is put in the freezer in a large deep container, the meat in the lower part of the container may remain unfrozen and rot. Therefore, keep in mind the proper way of freezing a large quantity of meat. First put a layer of ice at the bottom of the container, then place meat on it and then put another layer of ice, then another layer of meat and put the container into the freezer. In this way, the meat in all parts of the container will properly freeze and will not rot for many days, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

¹ A type of food made of wheat, minced meat, lentils and spices. This dish is cooked on low heat to a paste-like consistency. [Translator's Note]

What to do if food rots?

Question: What are the signs of food spoiling?

Answer: Rotting causes a sour [bad] smell to emanate. One can also see froth develop in foods that have gravy. The softer and sour ingredients of the food begin to rot first. Therefore, if sour smell begins to emanate from meat-food, then take the pieces of meat from it, wash them and reuse them (provided that the meat has not gone bad). Do not purposely throw away the meat if it has not gone bad.

Eating rotten meat is Ḥarām

Questions: What shall we do if the meat rots?

Answer: Throw it away. Ṣadr-ush-Sharī'aḥ Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'Though Ḥarām to be consumed, the meat that has turned rot and smelly is not impure.' (*Al-Ashbāh wan-Naẓāir, vol. 1, pp. 418*)

Use of milk that has turned to curd

Question: How should one use milk that has started to turn into curd?

Answer: It is very easy to use milk that has started to turn into curd. Mix honey or sugar with it and cook it on a stove. Its water will evaporate, leaving a delicious sweet-item to be consumed.

Margarine

Question: Is it permissible to eat margarine [vegetable Ghī]?

Answer: It is permissible to eat margarine but it is often injurious to health because of being adulterated. Many people have upset stomach today; one of the reasons for this is the use of unhealthy margarine. If healthy margarine is not available, then use cooking oil. Corn oil is better, olive oil is even better.

For healthy life in old age

Question: Kindly, enlighten us with Madanī pearls so that [the use of] margarine, butter and oil are not injurious to our health?

Answer: It takes longer to digest oil, margarine and their likes. Excessive use of them engenders obesity and diseases. If the one decreasing the use of margarine, oil, superfine flour and sugar from his youth is predestined to reach old age, he will enjoy a healthy life in his old age, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. I humbly urge you to reduce the intake of oil, salt and spices in your foods by half. You will experience its benefits. However, patients should follow the recommendations of their doctors.

Cooking without oil

Question: Is it possible to cook food without oil?

Answer: Of course, it is. Some foods can be cooked without oil like plain rice, lentils and curd curry. It is not needed to add oil to the Pāyā¹ of a cow or a healthy sheep, because the fat on the bones melts and functions as oil. In fact, all types of food can be cooked without oil. Grind coriander leaves, mint and green chillies etc. in large quantity. You can also blend vegetables with it. Now cook the gravy with this paste, adding water, yogurt, green chillies and other spices like cloves, green, cardamom, cinnamon etc. according to your taste. You will get used to it after cooking it a few times, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

How to ensure proper working of sewer

Question: Kindly guide us on how to keep the kitchen clean?

Answer: It is imperative that you keep the kitchen clean. Clean stains from the walls and floor of the kitchen. Particles of food remain lying here and there in the kitchen and eventually rot, which then leads to germs and bacteria. It is, therefore, necessary to use germ killing detergents to clean the kitchen. Do not let food, spices, bones and oil go into the drain, otherwise the drainage pipes may clog. Clean the oil and spices clung to the pots and pans before you wash them. This will save the drainage from being clogged.

Grit and weevils

Question: Grit (i.e. small pieces of stone) and weevils sometimes get cooked with rice. If someone eats them unknowingly, what will be the ruling for him?

¹ A sub-continental dish like a spicy soup made from the bones of cow or sheep etc. [Translator's Note]

Answer: Separate sand, grit and weevils from the rice and lentils etc. before cooking. Remember that it is Ḥarām to eat sand to the extent that it causes harm. Similarly, it is also Ḥarām and a sin to deliberately eat even a single weevil. If weevils have got cooked with the meal; take them out after the cooking and eat the meal. If one is lazy and deliberately leaves grit etc. in the food causing inconvenience for the eaters then the cook, who was responsible for taking those grit and weevils out, will be a sinner.

Don't add whole kidney to food

Question: What is the Islamic ruling regarding the blood that comes out of the animal being slaughtered? Is it permissible to cook whole kidneys in the food, when preparing it?

Answer: One should take great care when cooking meat. The blood that comes out, when the animal is slaughtered, is impure and is Ḥarām to be consumed. Therefore, wash the meat thoroughly so that the blood is drained off. Do not put whole kidneys into the food; cut them open, wash them and then cook them.

Question: Is it permissible to eat the spleen and the kidney?

Answer: It is permissible but the Holy Prophet ﷺ did not like to consume these organs. Here are two Aḥādīṣ:

1. The Holy Prophet ﷺ disliked consuming the kidney as it is closer to (the organ of) urine. (*Kanz-ul-'Ummāl*, vol. 7, pp. 41, Ḥadīṣ 18212)
2. The Beloved and Blessed Prophet ﷺ hated consuming the spleen, but did not declare it Ḥarām. (*Ithāf-us-Sādat-il-Muttaqīn*, vol. 8, pp. 243)

Question: So, should we refrain from consuming the kidney and the spleen?

Answer: The true love and devotion would indeed expect you not to eat them, but do not criticise those who consume them as it is Ḥalāl to do so. It is narrated on the authority of Sayyidunā 'Abdullāh Ibn 'Umar رضى الله تعالى عنه that the Beloved and Blessed Rasūl ﷺ has stated, 'Two dead animals and two bloods have been made Ḥalāl for us. The two dead are fish and locusts and the two bloods are the spleen and the liver.' (*Musnad Imām Aḥmad*, vol. 2, pp. 415, Ḥadīṣ 5727)

Question: So are all types of fish Ḥalāl?

Answer: If a fish has died naturally without being hunted and floats upside down, it is Ḥarām. However, if one kills a fish and then it begins to float upside down it is not Ḥarām.

(Durr-e-Mukhtār, Rad-dul-Muhtār, vol. 9, pp. 445)

Airborne fish

Let me tell you an interesting parable about a fish. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, You will learn amazing facts from it. Hence, the caliph Ḥārūn-ur-Rashīd once let his falcon loose into the air for hunting. The falcon disappeared. After a while, it returned with a fish in between its claws. Astonished, the caliph asked a great scholar of that time Sayyidunā Muqātil *رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ* (about its edibility). The great Shaykh *رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ* replied, ‘Your ancestor Sayyidunā ‘Abdullāh Bin ‘Abbās *رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا* has stated, ‘Many different creatures live in the air some of which are white coloured. They give birth to fish like creatures that have arms but no wings.’ Sayyidunā Muqātil *رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ* then gave permission to consume that fish.

(Hayāt-ul-Ḥaywān-ul-Kubrā, vol. 1, pp. 157)

Eat little quantity of fish

Imām Bahāuddīn Ibrāhīm Zarnūjī *عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي* has stated, ‘There is a saying of Ḥakīm Jālīnūs that there are many benefits in pomegranate and a lot of disadvantages in fish, but eating a little fish is better than eating several pomegranates.’ *(Ta’līm-ul-Muta’allim, pp. 42)*

Who was Jālīnūs?

Question: Who was Jālīnūs?

Answer: His real name was ‘Claudius Galen.’ He lived even before the arrival of the Noble Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. He was born in the year 131 and died in 201. He was the greatest physician in ancient Greece and surpassed all the physicians of his time, in knowledge. Physicians from Greece were famous throughout the world for their expertise in medical science. He was such a great physician that even today after 1800 years, he is still well known.

22 Parts of slaughtered animal forbidden to be consumed

Question: Which parts of the *Ẓabiḥah* [slaughtered animal] should not be eaten?

Answer: In reply to a similar question, A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has stated, 'All the parts of a Ḥalāl animal are Ḥalāl except a few ones which are either Ḥarām or prohibited or Makrūḥ. [They include] (1) veins blood (2) gall bladder (3) bladder (4-5) genitals of male and female [animals] (6) testicles (7) glands (8) spinal cord (9) tendons that stretch from the neck to the shoulders (10) liver-blood (11) spleen-blood (12) meat-blood emanating from meat after the slaughter (13) heart-blood (14) bile or gall (i.e. a yellowish fluid in gall bladder) (15) nasal fluid mostly found in sheep (16) anus (17) guts (18) intestines (19) sperm (20) the sperm that has turned into blood (21) the sperm that has turned into a piece of flesh and (22) the one that has turned into a complete animal and was born dead or born alive but died without being slaughtered. (*Fatāwā Razawīyyah*, vol. 20, pp. 240, 241)

Experienced butchers usually remove some of the parts of the animal that are forbidden to be consumed but even they are unaware of some other forbidden parts or they do not pay heed. Therefore, I am going to mention some of the forbidden parts of the animal that are usually cooked with food because of lack of knowledge.

Blood

The blood that oozes out at the time of *Ẓabḥ* [slaughtering] is called 'Dam Masfūḥ.' This blood is impure and is Ḥarām to be consumed. Though the blood that remains after slaughtering in some organs like the cut area of the neck, the inside of heart, spleen, liver, small veins in the meat, is not impure, it is still forbidden to consume it. Therefore, one should thoroughly clean these organs before adding them to the food.

There are some very small blood-veins in the meat. It is extremely difficult to identify them. These small veins turn black when cooked. These veins usually appear in brains and in meat from the chicken leg and wing etc. If you see these black strands while eating, remove them. Do not cook the whole heart of a chicken. Cut it open first vertically in four pieces and clean the inside blood.

Spinal cord

Spinal cord is a white thread like strand which extends from the base of the brain through the length of the backbone [spine]. Experienced butchers take out the spinal cord. However, some spinal cord often remains due to their laziness and is cooked with the food. Therefore, separate the spinal cord from neck, ribs and back when washing the meat before cooking. The spinal cord is also found in the neck and backbone of chicken and other birds. As it is extremely difficult to remove it before cooking, remove it before you eat.

Tendons

Tendons are two bands of yellow fibrous tissue, on both sides of the neck, which serve to connect the shoulder muscles to the neck. It is forbidden to consume these tendons. You can easily spot these tendons in cows and goats but it is difficult to find them in small birds like the chicken. Remove them when you are eating. If you cannot identify them, take help from some experienced person.

Lymph glands

Around the neck, throat and also in fat etc., you can find these reddish lymph glands [also called lymph nodes] which in Arabic are called ‘Ghaddaĥ.’ Do not eat them. Remove them before cooking and if you spot them in cooked meat remove them then.

Testicles

Testicles are called ‘Khuṣyahĥ’, ‘Fauṭahĥ’ or ‘Bayḍahĥ.’ It is Makrūĥ Taĥrīmī to consume them. The testicles of male animals like bull and goat etc. are easily visible. In rooster they are located behind the intestine and are small egg-like structures, remove them [while cleaning the meat].

Tragically, ‘Kaṭā-Kaṭ’ is a commonly sold food in some of the restaurants of the subcontinent. Besides the liver and heart, it also contains goat and bull testicles. This is prepared on a large iron griddle pan, and is called ‘Kaṭā-Kaṭ’ perhaps because it is prepared right before the customer using some utensils that make a sound of ‘Kaṭ’, ‘Kaṭ’ when it hits against the iron griddle pan.

Guts

Guts contain body waste of the animal. It is Makrūh Taḥrīmī to consume the guts of the animal. Tragically several Muslims eat it.

How to identify forbidden things?

Question: How can one learn more details about forbidden things that you have just identified?

Answer: In order to learn details of forbidden parts of the slaughtered animal, all chefs and Islamic brothers should read from page 234 to 241 of the 20th volume of ‘*Fatāwā Razawiyyah*.’ Consult an Islamic scholar, if you do not understand any part of it. Then ask a butcher to identify those organs. Theoretical knowledge is very important, but observation and experience is even better.

How is it to eat bread made by one not offering Ṣalāh?

Question: Some people do not eat breads baked by the one who does not offer Ṣalāh. Our chefs are sometimes lazy in offering their Ṣalāh, please advise them?

Answer: It is permissible to eat the bread made by the one who does not offer Ṣalāh. However, if the righteous and the pious do not eat the breads made by the one not offering Ṣalāh as an act of censure, with the intention of reforming him, there is no harm in it. The chefs present here work in Islamic Madāris and Jāmi’āt. Many of these institutions are adjacent to Masājid. These chefs should offer not only Farḍ but also Nafl Ṣalāh like Awwabīn¹, Taḥajjud, Ishrāq and Chāsht². You are allowed (in our Madāris) to offer these Nawāfils when on duty.

Remember! Neither the cook nor the bread-baker nor their helper is allowed to miss their Farḍ Ṣalāh. As soon as you hear the Ṣalāt-‘Alan-Nabī recited before the Azān, turn all the stoves off. Prepare to go towards the Masjid to offer Ṣalāh with Jamā’at and

¹ Awwabīn is Nafl Ṣalāh offered after the Maghrib Ṣalāh. It usually contains six Rak’āt.

² Ishrāq and Chāsht are both Nafl Ṣalāh which may be offered any time from about twenty minutes after the sunrise till before Zavāl time. Chāsht is also known as Ṣalāt-ud-Ḍuḥā. [Translator’s Notes]

Takbīr-e-Aūlā, in the first Ṣaf [row]. I urge the well wisher¹ Islamic brothers to ask the chefs to come to the Masjid for Ṣalāḥ, as they make their rounds to call the students of the Madrasah to come to the Masjid for Ṣalāḥ.

Serving students is a privilege

Question: Are the chefs not fortunate that they have a privilege to serve seekers of Islamic knowledge?

Answer: Indeed, they are fortunate. My dear chefs! Undoubtedly, you are very fortunate that memorizers of the Quran and seekers of Islamic knowledge, who are showered with blessings, eat the food prepared by you. These students [of Islamic sciences] have indeed a high status. When Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ saw an Islamic student, he would say to him: ‘Marḥabā [welcome], the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has particularly made a will regarding you (to be kind and courteous with you).’ (*Sunan Dārimī, vol. 1, pp. 111, Ḥadīṣ 348*)

Students, especially the young ones, are indeed very fortunate that they are spending the precious moments of their life learning Islamic knowledge rather than playing games. They have devoted their young age to the acquisition of Islamic knowledge.

Du‘ā of forgiveness for sake of Islamic students

Question: What are your feelings about the students of Jāmi‘a-tul-Madīnah?

Answer: I have a deep affection for the students of Dawat-e-Islami’s Jāmi‘āt and Madāris. I also make Du‘ā for my forgiveness by their sake. Although some of them are mischievous, after all they are children! No matter how mischievous the children are, they are dearer to their parents. The mischief of a few students does not imply at all that all the students are ill-mannered.

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, Our students offer Nafl Ṣalāḥ in addition to Farḍ Ṣalāḥ. أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ Many students offer Ṣalāt-ut-Taubaḥ, Tahajjud, Ishrāq and Chāsht. Thousands of students also hand in their Madanī In‘āmāt booklets and a large number of them travel with Madanī

¹ In the Madanī environment of Dawat-e-Islami the brothers assigned to usher and call the students for Ṣalāḥ and persuade people to sit near the preacher during Dars and speech are called ‘Khayr Khuwāḥ’ [well wishers]. [Translator’s Note]

Qāfilāhs. There are also numerous students who have responsibilities of righteous Madani work of Dawat-e-Islami in nearby localities of these Jāmi'āt and Madāris. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, They are making their religious services in many Masājid. اَللّٰهُمَّ زِدْ فِرْدَ نُؤْمَةٍ زِدْ (Yā Allah عَزَّوَجَلَّ, increase this and increase this and then increase this more).

How to make complaint

Question: The chef Islamic brothers do not pay any heed to the students' complaints!

Answer: Look! Chefs also have self-respect; if they are repeatedly criticized by everyone, they may be offended. It is also apparent that one or two chefs cannot satisfy all the students of the Jāmi'ah.

Dear students! Remember that the one who repeatedly complains loses his own respect and his complain becomes ineffective either. Therefore, complaints must be made but just once and in a courteous and comprehensive manner. Written complaints prove to be more effective compared to the oral ones in these matters. Since many students are still immature they sometimes deteriorate the situation because of their improper manner of making complaints. Therefore, it is advised that no student should make the complaint directly to the chefs. Anyone who has a complaint should write to the responsible brother of the Jāmi'a-tul-Madīnah or Madrasa-tul-Madīnah's kitchen. (The chefs were very pleased with this answer of Amīr-e-Ahl-e-Sunnat رَاعَتْ بَرَكَاتُهُمُ الْعَالِيَهُ).

Who is responsible for burnt food?

Question: Are the chefs excused if they burn the food?

Answer: No, the chef is being paid for cooking and is responsible to ensure that the food is not burnt. The scholars of Islamic jurisprudence رَحْمَةُمُ اللّٰهِ تَعَالٰی have stated that if the chef spoils the food or burns it or leaves it uncooked, he will have to pay the penalty [from his own pocket for the loss]. (*Durr-e-Mukhtār, vol. 9, pp. 22*)

There is a matter of concern here for the responsible brothers. If the chef did not pay the penalty they cannot turn a blind eye to the waste of public endowments in this matter. If it were your own money, then perhaps you would get every penny back, to make up for the losses. In any case, the penalty for any loss of the endowed money because of the

spoilage of the food must be paid. One cannot be relieved of any penalties of the past just by saying ‘*From now on, I will be mindful of this.*’ It is necessary to calculate all previous loss and make up for it.

Oven bread and baking soda

Question: Sometimes, there is excessive baking soda in breads, is this not harmful?

Answer: It is important to do everything in moderation. The bread will not be tasty if there is too much baking soda in it. Excess of baking soda hurts the body in addition to spoiling the taste.

Question: What is the method of boiling chickpeas?

Answer: If you want to boil chickpeas, it is better to soak them in water for about eight hours [before boiling them]. You could also use some baking soda [while boiling] to soften them and cook them faster.

How to tenderize hard meat

Question: What is the proper way of tenderizing an old animal meat?

Answer: An old animal meat or hard meat gets tender quickly if unripe papaya is mixed with it whilst being cooked. Unripe papaya fruit is also used with spices in barbecue. Those who enjoy Nihāri [an Indo-Pak dish] at hotels are usually served with meat from old camels or cows or buffaloes that no longer give milk or cannot be used in farms. This is the magic of the papaya fruit that the hard meat becomes soft and edible. Sugar, peppermints and betel-nuts are also used for tenderizing meat. Letting it cook on the stove also softens the meat. When you cook stew or rice pilaf, put in small pieces of chicken or meat so that it gets fully tender. If the meat is put in larger pots or pans, it gets tender when the required amount of heat is given.

My Madanī suggestion is that one should put some squash for blessings in the stews [as squash was dearly liked by the Beloved and Blessed Prophet ﷺ]. Another benefit of putting vegetables in the meat is that they remove the negative effects of the meat.

Meat that does not get tender

Question: What to do with the meat that does not tenderize in any way?

Answer: There is no solution to it. A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ الرَّحْمَنُ has stated, 'The meat of the animal which has both male and female genitals, urinates from both places, and has no sign that conclusively makes it a male or a female, does not get tender in any way. If slaughtered according to Shari'ah, it would be Ḥalāl. If anyone wants to eat its meat he will have to eat it untenderized as it does not get tender. Its sacrifice [Qurbānī] is not permissible.' (*Fatāwā Razawīyah (Jadīd)*, vol. 20, pp. 255)

Signs of good meat

Question: What are the signs of good meat?

Answer: Meat of an old animal is red, whereas that of a younger one is brownish and usually has less fat. Brownish meat is better. It may be better to buy the last of the meat to be cooked at one's home because the meat sellers first try to palm the purchasers off with fatty and bony meat and the meat remaining in the end may have more flesh!¹ As for vegetables and fruits, the fresh ones sell quickly and the rotten and old ones are left. Seeing this, the saying is true: 'Buy fruits and vegetables in the beginning and meat in the end.'

Animals abuse

Question: Did any Ṣaḥābī [companion of the Prophet] sell meat?

Answer: Yes, Sayyidunā 'Amr Bin 'Āṣ and Sayyidunā Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُمَا would sell meat. May all meat sellers follow in the footsteps of these Prophet's companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

These days, many sins are committed in this business. The animals raised for getting meat are cruelly treated right from the beginning. No pity is taken on the miserable animal that cannot express its suffering. Without doubt, it is permissible to slaughter the animal, but these days, the animal is oppressed to such an extent during this permissible act that one feels frightened when sees the helplessness of the oppressed animal.

¹ It is common in the subcontinent, where meat is not processed unlike the west. [Translator's Note]

Question: Advise us of the things to be mindful of during the slaughtering of animals so that they feel the least amount of pain.

Answer: Find the direction of the Qiblah before making the cow fall on the ground as, having made it lie down, it is very painful to turn it to the direction of Qiblah by dragging it, especially on the rocky earth. All four veins or at least three of them should be cut during the slaughter. Not more than this should be cut. Some people cut more than four veins such that the knife touches the neck joint, causing unnecessary suffering to the animal. After this, do not cut the legs or take off the skin until the animal has completely stopped trembling. Until the soul has left the body, do not put the knife or even the hand on the slit throat.

Just imagine, how painful would it be if someone put their fingers or hands on your wound! In order to make the cow dead early, some butchers take its neck-skin off, stab into its chest and cut the veins of the heart. Similarly, some butchers break the neck of the goat right after slaughtering it. Animals that cannot express their sufferings should not be abused in these ways. Whoever has the power must prevent those causing pain to animals without any lawful reason.

It is stated on page 259 of *Bahār-e-Sharī'at* (volume 16), 'Abusing animals is worse than abusing Zimmī unbelievers¹, and abusing Zimmī unbelievers is worse than even abusing Muslims because animals have no one to help them except for Allah ﷺ. Who will save these poor animals from this abuse?' (*Bahār-e-Sharī'at*, vol. 16, pp. 259)

Question: How is it to enjoy watching the animals being slaughtered?

Answer: One should have pity on these animals that cannot express their suffering rather than making their slaughtering a spectacle. Just imagine, if you were being slaughtered in place of the animal, what would your condition be! To have pity on the animal while it is being slaughtered is a virtuous deed as a Prophet's companion رَضِيَ اللهُ تَعَالَى عَنْهُ once told the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ I have mercy on the goat while slaughtering it.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If you have mercy on it, Allah ﷺ will have mercy on you.' (*Al-Mustadrak*, vol. 5, pp. 327, Ḥadīṣ 7636)

¹ At this time all unbelievers are Harbī.

This Ḥadīṣ describes an instance of having mercy on the animal being slaughtered lawfully. If an animal is abused, then how gruesome it would be to make a spectacle out of its abuse! If possible, one should explain to the abuser of his wrongdoings and prevent him from doing so. If one cannot do this, then one should feel resentment in his heart and go away from that place. One should not look needlessly when the animal is being slaughtered. Enjoying the wailing and writhing of the animal being slaughtered, smiling, laughing and making this a spectacle are all signs of heedlessness. We should treat the goat with respect, as it is stated in a Ḥadīṣ, ‘Treat the goat with respect and clean dust from it as it is an animal of Paradise.’ (*Al-Jāmi’-uṣ-Ṣaghīr*, vol. 1, pp. 88, Ḥadīṣ 1421)

How is it to slaughter camel from three places?

Question: Nowadays, the camel is slaughtered from three places. To what extent is this correct?

Answer: It is wrongful to slaughter the camel from three places. To slaughter it from just one place is enough. It is a Sunnah to slaughter a camel by Naḥr which implies stabbing a spear or a knife into the lowest part of the camel’s throat, cutting its veins. (*Baḥār-e-Sharī’at*, part 15, pp. 115) After Naḥr there is no need to run the knife on the neck of the camel.

Camel was hit with an iron rod!

May all of us be blessed with the privilege of repeatedly performing Hajj, visiting Madīnah and performing ritual sacrifice in Minā¹! Alas! Such sad incidents were seen during the Hajj pilgrimage of 1422 A.H. that a kind-hearted person would faint at the sight of it. How the innocent camels were being treated! A tall Negro with a heavy iron rod in his hands would swiftly strike the camel with his rod. The innocent camel, caught by surprise, would collapse on the floor, screaming. Then some butchers would come and slaughter it in three places. In some places, they would slaughter a standing camel by Naḥr and streams of blood would gush forth. The camel would try to run but be hit with heavy iron rods, because of which it would collapse on the floor, in severe pain. Then it would be slaughtered in three places.

¹ It is Sunnah to perform the sacrifice of Hajj in Minā but nowadays the designated slaughter areas are located in Muzdalifah.

I have not seen these gruesome incidents in person, the Islamic brothers who had gone to do the Qurbānī (sacrifice) for the members of our ‘Chal Madīnah’ Hajj Qāfilaḥ in 1422 A.H. told it to us as they returned from the slaughter house.

Cautions for meat sellers

Question: Please describe some Madanī pearls for meat sellers.

Answer: Many meat sellers do various wrongdoings, increasing their sins and polluting their earnings. In brief, to sell the stale meat stored in the freezer as fresh meat; to sell the meat of an old cow or bull declaring it a young cow’s meat; to stick small udders of a young cow to the old cow’s thigh to give the impression that all the meat is from a young cow; to sell bones and things not eaten as a part of the meat to increase its weight deceptively; to sell meat weighing it by approximation without using the weighing machine (for example, someone asked for a pound of minced meat and the seller just grabbed a fistful and sold it as one pound without weighing). These are all sinful and Ḥarām acts that could lead to Hell.

Prohibition of selling by weighing with approximation

Question: You have just mentioned the prohibition of weighing the minced meat by approximation. This is a matter of grave difficulty for sellers and buyers as it is a common practice to sell things by weighing them with approximation. Is the buyer also a sinner?

Answer: Yes. If the buyer asks for a thing to be sold to him by proper weighing but then purchases it by weighing it with approximation, he is also a sinner. One of the ways of avoiding this sin is to ask for things mentioning their price rather than mentioning their weight. For instance, the buyer may say to the seller: Give it to me for 5 rupees or 12 rupees. In this way, whatever he gives will be permissible to take and both the seller and buyer will be saved from sin. Some sellers say that they will sell the thing by weighing it properly but tend to sell it by weighing with approximation; the buyer should adopt the above technique on such occasions.

Beef samosay sold in marketplace

Question: Can unwashed mince be eaten?

Answer: Unless one is aware that the unwashed mince is impure, there is no harm in eating it, but it's still better and safer to wash it. Those who eat kebabs and samosas from marketplace and in get-togethers should take note. Most of the people that sell kebabs and samosas often do not wash the mince they use. According to them, the taste of the kebabs and samosas reduces if the mince is washed.

Further, listen to what is, sometimes, put into mince purchased from markets. Some remove the skin from the guts of a cow and mix either spleen or, sometimes, Allah عَزَّوَجَلَّ forbid, congealed blood with guts that is minced so that the white flesh of the guts becomes pink in colour, resembling meat. At times, the sellers have garlic, ginger etc. grinded with the mince which can no longer be washed. Spices are mixed and the same mince is used in kebabs and samosas which are then sold. There is a risk of the same type of unclean mince in hotels and restaurants as well. Therefore, don't buy even pakoras from these people that sell these impure kebabs and samosas as the pakoras are also fried in the same fryer in which the unclean mince is put. However, Allah عَزَّوَجَلَّ forbid, I do not say that all kebab, samosa and meat-sellers do such acts, nor am I saying that each and every kebab and samosa seller uses unclean mince. Definitely, mince of pure and clean meat is also available. My request is that mince, kebabs or samosas should be bought from a trustworthy Muslim, and the Muslims who do such fraudulent acts should repent and seek forgiveness.

Dead chickens

These days, many deceptive practices are prevalent [in society]. It is said that whenever there is an outbreak of an epidemic among the chickens, the wicked minded people deceitfully supply the dead chickens to restaurants and kebab and samosa sellers.

Slaughtering a goat close to its death

Question: If a goat is close to its death, can it be slaughtered?

Answer: Yes, but there are certain things one has to be mindful of. If a sick goat was slaughtered and it only moved its mouth, i.e. it opened its mouth then it is Ḥarām but if it closed the mouth then it is Ḥalāl; if it opened the eyes it is Ḥarām, if it closed the eyes

then it is Ḥalāl; if it spread its legs then it is Ḥarām and if it folded the legs then it is Ḥalāl; if its hair did not raise it is Ḥarām and if the hair raised then it is Ḥalāl.

In other words, if one is not sure of the animal being alive then one should rely on these signs and if one is sure of the animal being alive then one must not rely upon these signs and the animal will be considered Ḥalāl. (*Fatāwā ‘Ālamgīrī, vol. 5, pp. 286*)

Ruling for forgetting Allah’s name at time of slaughter

Question: Is the animal Ḥalāl if a Muslim recites only بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ at the time of slaughtering the animal? And what is the ruling, if one forgets to mention the name of Allah عَزَّوَجَلَّ completely?

Answer: Yes, the animal is Ḥalāl. It is necessary to mention the name of Allah عَزَّوَجَلَّ at the time of slaughtering the animal, but it is better to recite بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ . If one mentions the name of Allah عَزَّوَجَلَّ in any other language apart from Arabic, the slaughtered animal will still be Ḥalāl. (*Fatāwā ‘Ālamgīrī, vol. 5, pp. 286*)

If one forgets to mention the name of Allah عَزَّوَجَلَّ whilst slaughtering the animal, the animal would still Ḥalāl to be consumed. However, if one deliberately did not mention it, then the animal would be Ḥarām. (For further information on this topic, read ‘*Bahār-e-Sharī‘at*’ volume 15).

Can we eat bones or not?

Question: Can the bones of the slaughtered animal be eaten?

Answer: Yes. A’lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has stated: ‘The bones of a Ḥalāl animal that has been slaughtered are not prohibited in any way, unless there is harm in consuming them.’ (*Fatāwā Razawīyyah (Jadīd), vol. 20, pp. 340*)

The white bones which are elastic like plastic are often soft and tasty. Similarly, rib bones and the white pair of bones near the flat bones of the hands are also soft. The windpipe which is above the lungs should be cut vertically and cleaned. The bone of the breast area, which is white, can also be eaten after being cooked. With it is also a black bone which is crispy and tasty as well.

Nearly all the young animals' black bone is crispy. Chew it well and spit out the dry chewed leftovers. The bones which cannot be eaten and chewed can be sucked from their broken part, for taste and nutrition. So, as long as one is enjoying the taste, take benefit from the favours of Allah ﷻ and then place it on the dining mat.

Question: We haven't seen any black bone in uncooked meat before!

Answer: It is the reddish bone which turns black when cooked. In fact, when blood is cooked, it turns black.

Madani pearls for using bones for cures

Question: Tell us some benefits of bones.

Answer: Bones are also divine favours which contain nutrition. Those who buy boneless meat deprive themselves and their family of a divine favour. Indeed, Allah ﷻ has not created anything useless. Besides being sustenance, bones also serve as medicines. Doctors advise some patients to drink bone soup. Many of you may have drunk it but none of you may have drunk only meat soup!

Bones are very important. The liquid extracted from bones is used in injections as well. If the one suffering from fever every fourth day eats food mixed with the crushed horns of a cow, he will be cured, *إن شاء الله ﷻ*. The mixture of water and burnt hair of a cow removes toothache. (*Hayāt-ul-Haywān-ul-Kubrā, vol. 1, pp. 219*) If someone applies the burnt bones of a pigeon, a Ḥalāl bird, to his wound, the wound will heal by the grace of Allah ﷻ. (*'Ajāib-ul-Haywānāt, pp. 147*)

Benefits of chicken meat

Question: Kindly state some benefits of chicken.

Answer: To eat chicken strengthens memory. It is also highly beneficial to stomach-pain. It is better to eat the meat of domesticated chickens. These days it is hard to find a domesticated chicken as some vendors colour the feathers of poultry farms smaller baby-chickens and their eggs and sell them as domesticated ones. The sign of a domesticated chicken is that it is thin with a small stomach, whereas the chickens produced in poultry farms are fatter with much meat on them.

How is it to eat bones of chicken?

Question: Is it permissible to eat the bones of chicken?

Answer: Yes. It's been my habit since my childhood to eat the whitish bones of chicken. It is generally assumed that consuming chicken bones is injurious to health. I once asked a qualified dietician about the harms of chicken bones. The dietician who has authored a book on nutrition replied that eating chicken bones causes no ill effects or damage.

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ وَاللَّهُ وَرَسُولُهُ أَحْلَمُ عَزَّوَجَلَّ وَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ (Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ know the best).

Can one eat fish bones?

Question: Can we eat fish bones?

Answer: We can eat these bones as well. However, the bones of fish are normally hard and cannot be eaten easily. The bones of some of the fish are soft. For example, the bones of oceanic pomfret fish etc. are soft and tasty. If one cannot swallow these bones, one may chew them properly and then spit out the chewed leftovers.

How is it to eat fish skin?

Question: Can fish skin be eaten?

Answer: Yes. People normally throw away the skin of fish before or after the cooking. One should not do this. If there are no problems or restrictions, one may also eat the skin of fish. Some fish have very tasty skin.

How is it to eat and sell crab?

Question: How is it to eat crab?

Answer: It is Ḥarām. Except for fish, all other sea animals are Ḥarām to be consumed. It is also impermissible to sell crabs. Islamic scholars have stated: 'Apart from fish, it is not allowed to sell any other sea animal like frog, crab, etc. and insects (such as flies, ants) and mice, musk-rats, lizards, chameleon, bandicoot, snakes and scorpions.' (*Faṭḥ-ul-Qadīr*, vol. 6, pp. 58)

What to do if stew is burnt?

Question: What should be done if the stew is burnt?

Answer: First take out spices and meat from the upper part of the container, and then fry some onions in any other container. When the onions turn brown, put the spices and meat into this container and then add half a cup of milk. The milk will remove the smell of burning. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

How to improve our digestion?

Question: How can we improve our digestion?

Answer: Be careful in what you eat and drink. To eat in excess spoils one's stomach, ruining one's digestive system. It is not a Sunnah to eat without hunger. Whenever you eat, divide your 'hunger' into three parts; one for food, one for water and one for air. After eating, do not sleep till the next one and a half hour to two hours. Eat less meat and more vegetables and fruits. Walk for one hour or at least half an hour daily. Walk at least 150 steps after eating dinner. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, The stomach-diseases that do not respond to any medicine will be cured. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, You will be safe from 80% of diseases including heart attack, paralysis of the face and other parts of the body, brain diseases, pain in body parts, throat and tongue diseases, chest and lung diseases, mouth blisters, heart burn, diabetes, high blood pressure, liver and gall bladder diseases etc.

Two Madani cures for indigestion

1. The one suffering from indigestion should recite the following Quranic verses, and then blow on his hands, and pass his hands on his abdomen. Likewise, he should recite the same verses and blow on his food before eating. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, Indigestion will be cured. Allah *عَزَّوَجَلَّ* says in the 43rd and 44th verses of Sūrah Al-Mursalāt (part 29):

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ ﴿٤٤﴾

Eat and drink with relish, the reward of your doings. Indeed We recompense the righteous like this. [*Kanz-ul-Īmān (Translation of Quran)*] (Part 29, Sūrah Al-Mursalāt, verse 43-44)

2. Imām Kamāluddīn Damīrī رحمته الله تعالى عليه has narrated from a few eminent scholars, ‘If a person has eaten something in excess and is fearful of indigestion, he should recite the following three times while passing his hands over his abdomen.

اللَّيْلَةُ لَيْلَةٌ عِيدِي يَا كَرِشِي
وَرَضِيَ اللَّهُ عَنْ سَيِّدِي أَبِي عَبْدِ اللَّهِ الْقَرَشِيِّ

O my stomach, tonight is the night of my Eid celebration and may Allah عَزَّوَجَلَّ be well pleased with our master, Shaykh Abū ‘Abdullāh Qarashī رحمته الله تعالى عليه.¹

[If he recites during the day, he should say اللَّيْلَةُ لَيْلَةٌ عِيدِي instead of اللَّيْلَةُ لَيْلَةٌ عِيدِي.]

(Hayāt-ul-Haywān-ul-Kubrā, vol. 1, pp. 460)

Medicinal cure for constipation

There are several treatments for constipation.

1. Skip a meal or two. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, This shall relieve the intestines and the stomach will get some rest as well.
2. Eat a decent amount of papaya.
3. Take 1 or 3 spoons of psyllium husk with water. If this does not improve the condition, increase the quantity of the husk. If constipation is reoccurring, repeat this twice or thrice a week.
4. Add half tea spoon of finely ground green tea to water and drink it before sleeping. If possible, do this daily for at least four months. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, Besides constipation, you will also be protected from various other illnesses. This is also beneficial to the improvement of memory.

¹ Shaykh Abū ‘Abdullāh Qarashī Ḥāshimī عليه رحمة الله القوي was among the eminent saints of Egypt. During the time of Shaykh ‘Abdul Qādir Jilānī رحمته الله تعالى عليه he was 17 years old. He passed away on 6 Zūl-Ḥijjah, 599 A.H. in Jerusalem. *(Fatāwā Africa, pp. 177)*

How to prevent students from dropping food?

Question: While eating, many students drop several grains of food. Please provide a remedy for this?

Answer: This is not limited to students only. This epidemic is widespread these days. There would hardly be only one fortunate Muslim out of thousands who does not waste grains of food. Students should be careful not to waste any bit of food. The management of the Madrasaḥ should be vigilant that every bit of food is eaten by the students because our Madāris are run by public endowments [Waqf].

During mealtimes, some students should serve as ‘well wishers’ by walking around¹. They should tell the eating-students the Sunnaḥs of eating and drinking, good intentions of eating and the Du’ās recited before and after the eating. They should politely make the students pick up and eat the bits and pieces of rice and bread dropped on the dining-mat.

Proper way of breaking bread

Question: Please tell us the [proper] way of breaking the bread?

Answer: To break the bread with the right hand whilst holding it in the left one is a Sunnaḥ. In order to avoid dropping bread crumbs on the dining-mat, one should make a habit of extending his hand to the middle of the plate and then breaking a piece of the bread over it so that all the crumbs fall in the plate. The same care should also be taken when eating samosas, pastries, biscuits, cookies, [cakes] and any other food items which are flaky. It is appropriate to finish all pieces of a slice of bread before breaking the other bread.

How to use leftover bread

Question: What should we do with the leftover pieces of bread?

Answer: The charitable donations collected for Madāris can be used for Madāris only, not for anything else. Without permission from Sharī’aḥ, these leftover pieces of bread cannot be used for any other purpose. Store the leftover bread either in a freezer or spread them

¹ A Majlis has been set up in the Jāmi’at and Madāris of Dawat-e-Islami for this purpose.

out in an open space to dry them out. After two or three days, cook them with curry. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, A delicious meal will be prepared. Distribute its small amount at mealtime among each group of the eating students and they would relish it, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Fallen food bits on dining-mat

Question: What should we do with the bits of food etc. which fall on the dining-mat?

Answer: Pick them up and eat them. At home, instead of wasting the leftover [or fallen] bits of food, feed them to the cows, goats, sparrows, chickens or cats. In this way, you will be able to refrain from disrespecting and wasting food.

How to make intention for eating?

Question: You have told us of making intentions before eating food; how should we make these intentions?

Answer: A Muslim should make good and pious intentions before performing any Mubāḥ act as he will be rewarded for every righteous intention, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Therefore, while eating, one should make the intention of gaining strength to carry out worship. However, this intention would only be valid if you eat less than your appetite. Overeating causes laziness, let alone gaining strength for worship. (For further elaboration on the intentions of eating, see pages 5 to 8 of this book).

Precautions of making tea

Question: Please tell us some precautions for drinking tea.

Answer: Tea is harmful to the patients of kidney and urine diseases. Its use should be curtailed. There are several prerequisites for making good tea: Milk and tea should be of good quality; the sugar, the tea, the cooking pot and the sieve should all be kept away from the aromas and smoke of the kitchen. If a pot has been used for making tea once and you need to make some more tea in the same pot right away, wash the pot properly before you reuse it. Utensils for making tea should be washed separately. The container used for storing tea should be tightly closed [air-tight], otherwise its original aroma will vanish.

Tea should be drunk shortly after being prepared. Its taste changes if reheated. The film which forms on the tea should be removed. It is said that if the film from 100 cups of tea is fed to a cat, it would die because of its poison [i.e. caffeine content].

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Art of making tea

Question: Please also tell us how to make tea.

Answer: If you wish to drink milk-tea (without adding water) boil milk adequately with sugar in a pot. Then, add tea such that it turns saffron in colour. Let it come to a boil. Keep stirring with a spoon. Boil it two or three times. Now take it off the stove, sieve and serve. If you wish to have regular tea, then adequately boil water with milk and sugar in a pot. Add tea, and follow the method mentioned above. If you like, you can also add small cardamoms.

Can honey be added to tea?

Question: Can we add honey to tea?

Answer: Sure, you can. In fact, if you can afford, you should use honey instead of sugar. Usually, people add a lot of sugar to their tea and enjoy drinking it. Excessive use of this kind of tea is extremely harmful as this could result in diabetes. Those who relish cold drinks and ice creams usually become patients of diabetes. One cold drink contains about seven teaspoons of sugar and an ice cream is like a 'sugar bomb.' If you cannot add honey to your tea, then just reduce the amount of sugar by half.

Dental hygiene

Question: Teeth are usually stained yellow because of drinking tea. Is there any remedy for it?

Answer: A few minutes after you have drunk tea, pour some water in the cup and stir the water [to clean the cup from the inside]. Then take a sip. Use this sip of water to rinse the inside of your mouth by moving the water around and then drink it. Repeat

this twice or thrice, till all the water and tea are finished from the cup. In this way, not a single drop of tea will go to waste; the cup will be rinsed clean and the teeth will also be protected from yellow stains. If you do not feel like drinking the water after rinsing your mouth, you may spit it out. The reason why I have told you to rinse your mouth a few minutes after having tea is that drinking cold water right after having hot tea is harmful to teeth. The quantity of water to be used for cup-rinsing and drinking should be very little. If you are able to do this every time you eat [or drink] any thing, your teeth will remain clean and your gums will also be protected from diseases, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Gum bleeding is a common problem these days. One of its causes is that food particles get stuck in between the teeth and harden like a piece of stone. To use Miswāk or bite or chew anything in this condition causes gum bleeding. If the mouth is rinsed every time [in the manner explained above] after eating, your teeth will remain clean and you will be protected from gum bleeding and other gum and tooth diseases, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Overeating usually upsets the stomach, and causes several illnesses including gums-bleeding to some people. If you adopt moderation in eating, many chronic diseases and gum bleeding will amazingly be healed, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Otherwise, the experience is that the medicines provide a temporary relief and then the disease keeps recurring.

Cleaning yellow teeth

Question: What should a person do whose teeth are already stained yellow?

Answer: He should properly use Miswāk. Mix salt and baking soda in equal weight and rub this mixture very carefully on the teeth so that it does not come into contact with the gums. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, Your teeth will amazingly be clean. Do not do this for several days consecutively. Those whose gums are weak or bleed should not do this.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

If you wish to stay healthy...

Dear students! I advise you to reduce the use of spices and oil in food, and sugar in tea by half. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, This would improve your health and assist you in fulfilling your righteous Madanī ambition of gaining Islamic education. The following meal-schedule particularly designed for Jāmi'a-tul-Madīnah can also be applied in houses.

Meal schedule for Dawat-e-Islami's Jāmi'a-tul-Madīnah

Day	Breakfast	Lunch	Dinner
Friday	Tea & Rusk	Lentil-meat curry & bread	lentil-spinach curry, bread & tea
Saturday	Chickpea curry, bread & tea	White rice/Meat Pulāow ¹	Mixed vegetables (like squash, potatoes, turnips, sweet squash) & bread
Sunday	Chickpea curry, bread & tea	Lentil-squash curry & bread	Vegetable curry, bread & tea
Monday	Chickpea curry, bread & tea	Lentil curry & bread	Biryānī & tea
Tuesday	Tea & Rusk/bread & tea	Mixed vegetables & bread	Lentil-squash curry, bread & tea
Wednesday	Chickpea curry, bread & tea	Curry & rice/lentil curry & rice	Squash-potato curry, bread & tea
Thursday	Potato curry and bread	Barley porridge/potato-meat curry	Laubiyā beans, bread & tea

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Indian pilaf

مَكْتُوبِ عَطَّار

Maktub-e-Attar

CHAPTER 5

LETTER FROM ATTAR TO HIS BELOVED SON

This letter is a collection of Madanī pearls for a healthy lifestyle. One who follows these suggestions will not be dependent on the doctor, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

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

CHAPTER 5

Letter from Attar to his Beloved Son

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

I, Sag-e-Madīnāh, Muhammad Ilyas Attar Qadiri Razavi رحمى الله تعالى عنه greet my beloved son, a preacher of Dawat-e-Islami, Al-Ḥāj, Abū Usayd Aḥmad ‘Ubayd Razā ‘Aṭṭārī Madanī رحمى الله تعالى عنه from the bottom of my heart. I present you with a delightful and fragrant Salām that has toured the streets of Karbalā, kissed the dome and minaret of the tomb of Imām Ḥusayn رحمى الله تعالى عنه and is full of the blessings of the month of Muḥarram.

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

It is narrated in a Ḥadīṣ that Sayyidunā Jarīr Bin ‘Abdullāh رحمى الله تعالى عنه has stated, ‘I made Bay’at to the Holy Prophet صلى الله تعالى عليه وآله وسلم to establish Ṣalāh, pay Zakāh and be a well-wisher of the common Muslims.’ (*Ṣaḥīḥ Muslim, pp. 48, Ḥadīṣ 97*)

أَلْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ, With the righteous intention of serving the Muslims and reaping its rewards, I have presented here some Madanī pearls on how to stay healthy, along with my Du’ā. If you desire a healthy life just for the enjoyment of worldly pleasures, then stop reading this letter. If, however, you intend to have good health so that you could carry out worship and preach Sunnah, then read this letter completely making good intentions for earning reward in the Hereafter. Recite Ṣalāt-‘Alan-Nabī and read on with good intentions:

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

May Allah ﷺ forgive me, you, our family and the entire Ummah! May He ﷺ bless us with health and prosperity so that we may consistently serve Islam staying associated with Dawat-e-Islami! May Allah ﷺ remove all our diseases and make us a devotee of Madīnah!

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

I need you for the Madanī activities of Dawat-e-Islami. Please do not be careless and neglectful of your health because sometimes even a minor cut can turn into a deep wound, causing death. It is often observed that where medicine does not work, mere precaution produces amazing results. If new clothes are washed even once, their original charm and value no longer remain. The body of the person who has been cured by medicines is also like a ‘washed cloth.’ Therefore, as long as possible, it is wise to take food treatments and dietary precautions instead of medicines. Sometimes, medicines also have their side effects.

Nā Samajh bīmār ko amrat bhī zahar āmayz hay

Such hay sau dawā kī aik dawā parhayz hay

For the unwise patient, even elixir is toxin

The truth is that abstinence is best medicine

General advice regarding food

While preparing any type of food, reduce the use of oil, chillies, salt and spices by half of the quantity usually used in your house. Reduce these things by half by weighing properly, not by approximation. Increase the use of vegetables. Meat stew should be eaten only twice a week and that too in small quantity. If meat stew is often cooked in your home, then make a habit to eat only one piece of meat. Do not eat until you are hungry. Properly chew food as intestines are not a substitute for teeth. Stop eating before your hunger has been fully satisfied. Give up the habit of eating till you are full. Avoid fruit juices that have artificial sweetness or have sugar mixed in them. Limit the use of foods which contain fat, superfine flour and sugar. Also refrain from ice creams, cold drinks, fried foods, commercially cooked dishes and fast foods. Furthermore, abstain from eating toffees, chocolate candies, Pān, Supari [betel nut pieces mixed with fennel seeds and flavours] and sweetened betel-nut pieces. Also avoid smoking and chewing tobacco.

If you wish to drink tea, drink only half a cup just two or three times a day. Add honey to tea instead of sugar. If you use sugar, cut its quantity by half. While making desserts and sweet dishes, use honey instead of sugar. If you cannot afford honey, then add sugar but only a quarter of the amount normally used. Those who have overly sweet tea, desserts and cold drinks are more prone to diabetes. (The patients of diabetes and blood pressure or other diseases should follow the advice of their doctors).

Walk for an hour everyday. If not possible, then walk for at least half an hour. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, Your lipid profile and weight will remain within the normal range. Furthermore, your belly will not bulge, your digestive system will improve, you will be protected from several ailments, and the diseases you are presently suffering from, will also get cured, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. You will find yourself more alert and active in performing righteous Madanī activities and worship, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Though burdensome for Nafs, these [recommendations] of mine will prove to be very useful. Further, after you have got accustomed to them, you will find it easy to follow them, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Remember! The taste of food lasts just for a few seconds on the tongue. As soon as the morsel has gone down the throat, one can no longer enjoy its taste whether it is dried barley bread or luscious spicy rice Biryānī. Barley bread will make your life easier and Biryānī might make you visit the doctor's clinic repeatedly.

(When an obese person starts to lose weight, sometimes, he might suffer from increased level of uric acid. However, this gets normal gradually. Still it is recommended to get the uric acid level checked every six weeks. To drink water in abundance also reduces uric acid level).

Eat twice a day

If possible, instead of eating thrice a day, eat only twice a day. With the intention of applying Madanī guard¹ to the stomach, eat only when you are hungry and withdraw your hand from the food while you are still hungry. In between meals, do not eat any food from marketplace. If you feel hunger, eat an apple or some fruits. Even though fruits normally increase body weight, they also have tremendous benefits [for the body]. Those

¹ Madanī guard of the stomach is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of refraining from consuming Ḥarām food, and eating even Ḥalāl food less than one's appetite.

who have diabetes or high level of triglycerides should strictly refrain from sweet fruits, dried fruits and root vegetables (that is, the vegetables growing underground such as carrots, reddish, potatoes, sweet potatoes, beets etc). Follow the advice of your doctor. For the pleasure of Allah عَزَّوَجَلَّ, make a habit of keeping the ‘fast of [Prophet] Dāwūd عَلَى نَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام’ (that is, fast on alternate days). This would solve many problems caused by overeating.

Get your blood tested

Although the human body requires the following substances to a certain extent, their presence in excess is harmful to the body. Therefore, my advice is that all Islamic brothers and sisters should have the following blood tests done.

1. **Lipid Profile:** (This also contains a cholesterol test and is typically performed after 12 to 14 hours fasting).
2. **Glucose:** (If this reveals increased level when performed on an empty stomach, then also get it tested after a meal).
3. **Uric Acid.**
4. **Serum Creatinine:** (This test is done for the diagnosis of kidney damage and risk of kidney failure, if any. It can help give timely treatment to the patient. This should not be ignored as these days the cases of kidney failure are on the rise).

For the pleasure of Allah عَزَّوَجَلَّ, keep a fast and have these tests done after Ṣalāt-ul-‘Aṣr - or eat dinner early in the evening and then have these tests performed before breakfast, the next morning. Show the reports to your doctor. A healthy person should have these tests performed at least once every six months. Those who are ill must get done the tests, without delay, recommended by their physician. They can also have the above tests performed with the consultation of their doctor.

It is not wise 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. Remember that some perfectly healthy looking young individuals suffer sudden heart failures, meeting their death. One of its major causes is the high level of their lipid profile [in blood].

Those with high level of cholesterol should refrain from these things

1. All types of fat.
2. Things made from clarified butter and cooking oil.
3. Egg-yolk
4. Salted snacks
5. Most bakery items.
6. Beef
7. Pizzas
8. Bread fried in oil.
9. Fried things such as omelette, kebabs, Samosay, Pakořay etc. [i.e. fried turnovers].
10. Cream
11. Butter
12. Ice creams etc.

(Since increased cholesterol level directly affects the heart, consult a doctor as well). There is no harm in eating chicken and fish, and using little amount of corn oil in cooking. If the doctor allows, there is no harm in eating fatless mutton or lamb-meat. According to a medical research, olive oil is beneficial to the patients with increased level of cholesterol as it removes the bad cholesterol [LDL] from blood. If there is an increase in triglycerides in blood, then refrain from all sweet dishes and shrimps.

Uric acid

If uric acid is above normal level, it can cause damage to the kidneys and the brain besides giving rise to the risk of skin diseases and joint pain. Its high level can also lead to liver cancer, *بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ*. According to a medical research, uric acid is increased in blood by the intake of the foods which have high concentrations of purine. Alcohol-based medications, diuretic medicines (i.e. the ones causing an increase in the flow of urine) and obesity also increase uric acid.

Uric acid patients should avoid...

One who has high level of uric acid should avoid all such food items which contain purine in excess. Purine is found in high concentrations in all types of meat and meat products, meat soup, fish, shrimps, Masūr Dāl [lentils], beans, green peas, spinach, cauliflower and cabbage etc.

Foods with moderate amount of purine

Milk and milk-containing products, eggs, sugar, wheat and wheat-containing foods, starch, sago, clarified butter, margarine, fruits and their juices, salads, most vegetables (besides a few), tomatoes, cold drinks etc. have all moderate amount of purine. According to some doctors, beef is more harmful to the patients of increased level of uric acid. For him, mutton is less harmful than beef, chicken is less injurious than mutton and fish causes less harm than chicken.

Cure for uric acid by water

Drink 40 glasses of water during a day and night. Do not worry even if the water you have drunk reaches up to the throat and the stomach is full. It will soon be discharged in the form of urine. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, You will see its benefit within a day. For example, if the normal range of uric acid is between 3 to 7 and your level is 8. Drink 40 glasses of water in a day and night, and it will come down to 7, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. If you continue this treatment for the next one or two days, your uric acid level will decrease by one unit per day, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Although the amount of urine will temporarily be increased because of drinking more water, it causes no side effect. Rather, it would clean the stomach, intestines, urinary bladder and the kidneys etc., removing various impurities from the abdomen, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Though there is no harm in eating on the day this treatment is done, remember that drinking water immediately after eating causes obesity, increasing body weight. Therefore, it is advised to drink water 1 or 2 hours after eating. (Also consult an expert and experienced doctor).

Madanī advice

Please paste this letter in your diary. Read out this letter to your family members and Islamic brothers. Suggest them to get the foregoing tests done. If needed, gift copies of this letter to others and earn reward. All the Islamic brothers and sisters are advised to read *Faizān-e-Sunnat*'s chapter entitled 'Excellence of Hunger' from page 47 to 79. Even if you have already read it, read it again with good intentions.

وَالسَّلَامُ مَعَ الْإِكْرَامِ

Seeker of passion for Madinah, Baqī', forgiveness and neighbourhood of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Paradise without facing accountability.

Muhammad Ilyas Qadiri

22 Muḥarram-ul-Ḥarām 1427 A.H.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

حاجی مُشتاق عَطَّاری

Haji Mushtaq Attari

CHAPTER 6

HAJI MUSHTAQ ATTARI

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

CHAPTER 6

Haji Mushtaq Attari

Excellence of 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 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, Hadīṣ 11341*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

An excellent Na’at-reciter, a preacher of Dawat-e-Islami, Al-Ḥāj Abū ‘Ubayd Qārī Muhammad Mushtāq Aḥmad ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي, son of Maulānā Akhlāq Aḥmad, was born on Sunday, Ramadan 18, 1386 A.H. (January 1, 1967), in Bannu (Khyber Pakhtunkhwa, Pakistan). Before he settled in Bāb-ul-Madīnāḥ Karachi, he had lived in Sardarabad (Faisalabad, Pakistan). He served for many years as the Imām of Madīnāḥ Masjid, Orangi town, Bāb-ul-Madīnāḥ Karachi. Since 1995 until his demise, he also served as the Imām and orator of Jāmi’ Masjid Kanz-ul-Īmān (Babri Chowk, Bāb-ul-Madīnāḥ, Karachi). He was a Ḥāfiẓ of the 8 parts of the Holy Quran and was an excellent Qārī.

He had completed four years of Dars-e-Nizāmī but his religious knowledge was no less than a qualified and erudite Islamic scholar. He worked for many years as a senior auditor in the government accounts department. He taught English language in Jāmi’a-tul-Madīnāḥ (Sabz Market, Bāb-ul-Madīnāḥ, Karachi). اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, He was privileged to perform Hajj and visit the Holy city of Madīnāḥ four times.

Agarchay dawlat-e-dunyā mayrī sab chīn lī jāye
Mayray dil say na hārgiz Yā Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ tayrī wilā niklay

No matter all of my worldly wealth is taken away
But Prophet's devotion, from my heart, should never go away

Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ الْبَارِي joins Madanī environment

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Ḥājī Mushtāq ‘Aṭṭārī was a religious-minded person even before joining Dawat-e-Islami's Madanī environment. He had a beard and was a Na'at reciter with a very pleasant voice. He himself narrated to me¹ as to how he joined Dawat-e-Islami's Madanī environment. He reported, 'When I attended Dawat-e-Islami's Sunnah-Inspiring weekly Ijtimā' for the first time at its first Madanī Markaz, Gulzār-e-Ḥabīb Masjid, I began to leave at the end of the Ijtimā', like other brothers. As I was leaving, a bearded and turbaned Islamic brother approached me and shook hands with me warmly. I was impressed by the courteous and polite manner in which he had greeted me. Making individual effort, he managed to make me meet you (Amīr-e-Aḥl-e-Sunnat). Inspired, I joined the Madanī environment of Dawat-e-Islami, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ الْبَارِي became Nigrān of Shūrā

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ had blessed Ḥājī Mushtāq عَلَيْهِ رَحْمَةُ الْبَارِي with a very pleasant voice. He would often recite Na'at in large Ijtimā'āt, overwhelming the devotees of Rasūl. He was also an excellent preacher, and had a tremendous enthusiasm for Madanī work. Allah عَزَّوَجَلَّ blessed him with higher ranks and in 2000 he was appointed as the Nigrān of Bāb-ul-Madīnah Karachi, with the approval of all the Nigrāns of Karachi. The very same year, in the month of October, he was appointed as the Nigrān of the Markazī Majlis-e-Shūrā of Dawat-e-Islami.

¹ [The author, Amīr-e-Aḥl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ]

Rizā per Rab صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī rāzī ḥayn tumhāray ḥam bhīkārī ḥayn
Ḥamārī ākhirat behtar banā do Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

We are content with the divine will, and are your devotees
Make our Hereafter better, Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Holy Prophet ﷺ embraced his devotee Mushtāq

A few months before the demise of Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي, an Islamic brother sent me¹ a letter, mentioning the following statement under oath: ‘I had a dream in which I found myself in front of the golden grilles of the tomb of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. As I peeped through one of the three holes of the golden grilles, I saw a faith-refreshing sight. I saw that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is accompanied by Sayyidunā Abū Bakr and Sayyidunā ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Soon, Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي also appeared. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ embraced him and said something which I didn’t remember. I then woke up.’

Āp kay qadmaun say lag kar maut kī Yā Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Ārzū kab āye gī bar baykas-o-majbūr kī

When will the desire of this helpless one to die at your feet
Come to fruition, Yā Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! I plead

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Awaiting arrival of Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي

Since Ḥājī Mushtāq عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي was severely ill in those days, I gave the [above-mentioned] faith-refreshing dream containing letter to him so that he would be heartened. I am positive that the Prophet of mankind, the Peace of our heart and mind, the most

¹ [The author, Amīr-e-Aḥl-e-Sunnat دامت برکاتُهُمُ الْعَالِيه]

Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was very gracious to him. An Islamic brother sent me a letter [whose summary is as follows]: ‘الْحَمْدُ لِلَّهِ عَزَّ وَجَلَّ’, On the night between Tuesday and Wednesday, I dreamt that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was seated in Masjid-un-Nabawī. Around him were other Prophets عَلَيْهِمُ السَّلَام, Khulafā-e-Rāshidīn رَضِيَ اللهُ تَعَالَى عَنْهُمْ, Imām Ḥasan and Ḥusayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا and countless saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ. The air was silent. Turning to Sayyidunā Abū Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘(O Abū Bakr!) Muhammad Mushtāq ‘Aṭṭārī is about to come. I will shake hands with him and so should you. He will come here and recite Na’ats to us.’ Then I woke up.’ On Sha’bān 29, 1423 A.H. (November 5, 2002), I heard that Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي passed away between 8:15 to 8:30 a.m.

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١﴾

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Lab per Na’at-e-Nabī kā naghmah kal bhī thā aur āj bhī hay

Mayray Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say mayrā rishtah kal bhī thā aur āj bhī hay

Couplets of Na’at on my lips, were there yesterday and are today

My relationship with my Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was there yesterday and is today

Dear Islamic brothers! Listening to the above faith-refreshing dream, one can form the positive opinion that deceased Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي was an acknowledged Na’at reciter in the court of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is why glad tidings of ‘awaiting his arrival’ and ‘hearing of Na’at’ were given.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Funeral of Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي

The funeral Ṣalāh of Ḥājī Mushtāq عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي was offered in Nishtar park, Bāb-ul-Madīnah Karachi. I (Amīr-e-Aḥl-e-Sunnat) have attended many funeral Ṣalāhs but have never seen as many people as were in his funeral. Many touching sights were witnessed.

People who dearly loved him were crying bitterly. In the heart-breaking sighs and sobs of the grieved and bereaved people, Hājī Mushtāq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ was laid to rest in Şahrā-e-Madīnaḥ (Bāb-ul- Madīnaḥ, Toll Plaza, Karachi) where grief and sorrow filled the air.

Shahā ‘Aṭṭār kā piyārā ḥay yeḥ Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ
Yeḥī muxdaḥ isay tum bhī sunā do Yā Rasūlallāḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mushtāq ‘Aṭṭārī is very dear to ‘Aṭṭār
Give him the same glad tidings, Yā Rasūlallāḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A huge amount of Īṣāl-e-Şawāb

An Īṣāl-e-Şawāb Ijtimā’ was held in the global Madanī Markaz, Faizān-e-Madīnaḥ (Bāb-ul-Madīnaḥ Karachi) on the third day of his demise. A large number of Islamic brothers attended the Ijtimā’. A brief list of some of the Īṣāl-e-Şawāb donated by brothers from different cities is as follows:

Recitation of:

1. Quran; 13919 times.
2. The number of the recited various parts of the Quran, 5613.
3. Sūrah Yāsīn; 1038 times.
4. Sūrah Al-Mulk; 1140 times.
5. Sūrah Ar-Raḥmān; 165 times.
6. Sūrah Al-Muzzammil; 10 times.
7. Āyat-ul-Kursī; 33592 times.
8. various Sūrahs; 93186 times.
9. Şalāt-‘Alan-Nabī, 13888087 times.

10. Kalimah Ṭayyibah, 348400 times.

11. various Tasbiḥāt, 357200 times.

*Ilāhī عَزَّوَجَلَّ maut āye Gumbad-e-Khazrā kay sāye mayn
Madīnay mayn janāzah dhūm say ‘Aṭṭār kā niklay*

*O Almighty عَزَّوَجَلَّ, grant death under the shadow of the green dome
May ‘Aṭṭār’s funeral be held in Madīnah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Some aspects of character of Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ الْبَارِي

In the light of his personal observation, an Islamic brother has expressed his views regarding the character of Al-Ḥāj Abū ‘Ubayd Qārī Muhammad Mushtāq Aḥmad ‘Aṭṭārī عَلَيْهِ رَحْمَةُ الْبَارِي. His views are as follows:

1. I lived for six years in Orangi town, Bāb-ul-Madīnah Karachi, where Ḥājī Mushtāq عَلَيْهِ رَحْمَةُ الْبَارِي used to serve as a local Nigrān of Dawat-e-Islami. I never saw him backbite or rebuke anyone.
2. No matter how controversial or organizational issue (as regards Dawat-e-Islami’s Madanī work) we were encountered with, he would always solve it wisely and softly.
3. No matter how hurtful things anyone said, he would remain cool, calm and collected.
4. He was very punctual. He would always keep his appointments.
5. Whenever he used to be invited for recitation of Na’at in an Ijtimā’ or for conduction of Nikāḥ¹ with an offer of conveyance by the host, he would decline the offer saying that he would come on his own bike.
6. If the host ever offered him money for travelling expense, he would not accept it.

¹ Marriage ceremony. [Translator’s Note]

7. My marriage was held on December 19, 1996. On my request, Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي came to Landhi (which is very far from Orangi town). He conducted my Nikāḥ ceremony in addition to reciting the Saḥrā (couplets of Du’ā for the bride and the groom). At the end, we insisted that he travel back to his house in the groom’s car or in a taxi which we offered to arrange, but he declined and travelled by bus.

Ḥaḍrat-e-Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى say ḥam ko piyār ḥay
 إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ *Do jaḥān mayn apnā bayṛā pār ḥay*

We love Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى, indeed
 إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ *We will succeed*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Desires fulfilled at shrine of Ḥājī Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي

Ḥājī Mushtāq عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي rests in Ṣaḥrā-e-Madīnah, Bāb-ul-Madīnah Karachi. Countless Islamic brothers from near and far visit his shrine, reaping blessings. An Islamic brother has narrated his own experience. He has stated: ‘My wife was expectant. According to doctors, the unborn baby was a girl. Since I already had a girl, I desired a baby boy this time. I came to the shrine of Ḥājī Mushtāq عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي and made Du’ā over there. The medical report proved wrong and, by the grace of Allah عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي, my wife gave birth to a baby boy.

Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kā ḥay jo bhī dīwānah
Us pay rahmat mudām hotī ḥay

Whoever is a devotee of Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ
Is blessed with perpetual mercy

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Magic spell was cured

An Islamic brother has reported that he was under a magic spell. He visited the shrine of Ḥājī Mushtāq عَلَيْهِ رَحْمَةُ اللَّهِ الرَّزَّاقِ with other brothers and made Du'a over there. He felt as if something has taken hold of him, but after a while, that feeling vanished and he was cured, اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ.

Sun lo ḥar aīk nayk shakhṣiyyat

Qābil-e-iḥtirām ḥotī ḥay

Listen! All pious people

Are worthy of respect

Yā Allah عَزَّوَجَلَّ! Forgive me, Ḥājī Muhammad Mushtāq ‘Aṭṭārī عَلَيْهِ رَحْمَةُ اللَّهِ الْجَارِي, all brothers and sisters of Dawat-e-Islami and all Muslims!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللَّهَ	تُوبُوا إِلَى اللَّهِ
صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

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

40 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ

6. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘To recite Ṣalāt upon me is Nūr on the bridge of Ṣirāt. 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

9. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the day of Thursday comes, Allah عَزَّوَجَلَّ 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

10. The Beloved Rasūl صَلَّى اللهُ 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)

11. The Noble Rasūl صَلَّى اللهُ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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-Ḥayshamī*, vol. 10, pp. 163, Ḥadīṣ 17022)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

16. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me on the day of Friday, I will intercede for him on the Day of Judgement.’ (*Kanz-ul-‘Ummāl*, vol. 1, pp. 255, Ḥadīṣ 2236)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

17. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me three times during the day and three times at night with love and devotion, Allah عَزَّوَجَلَّ will forgive the sins the person committed during that day and that night.’ (*Mu’jam Kabīr, vol. 18, pp. 361, Ḥadīṣ 928*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

18. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me 100 times, Allah عَزَّوَجَلَّ will write between his eyes that this person is free from hypocrisy and hellfire and Allah عَزَّوَجَلَّ will keep him with the martyrs on the Day of Judgement.’ (*Majma’-uz-Zawāid, vol. 10, pp. 253, Ḥadīṣ 172998*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

19. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him.’ (*Ṣaḥīḥ Muslim, vol. 1, pp. 166*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

20. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The person closest to me on the Day of Judgement will be the one who would have recited Ṣalāt upon me the most in the world.’ (*Jāmi’ Tirmizī, vol. 1, pp. 64*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

21. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites one Ṣalāt upon me, Allah عَزَّوَجَلَّ sends ten mercies upon him and writes ten virtues in his book of deeds.’ (*Jāmi’ Tirmizī, vol. 1, pp. 64*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

22. After Ṣalāh, a person glorified Allah عَزَّوَجَلَّ and then recited Ṣalāt-‘Alan-Nabī. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Make Du’ā! It will be accepted. Ask! [What you ask] will be granted.’ (*Sunan Nasāī, vol. 1, pp. 189*)

23. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him, forgives his ten sins and raises his ten ranks.’
(*Sunan Nasāī, vol. 1, pp. 191*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

24. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites ten Ṣalāt upon me, Allah عَزَّوَجَلَّ sends one hundred mercies upon him.’ (*Attarghīb Wattarhīb, vol. 2, pp. 322*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

25. 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, Hadīš 2829*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

26. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Indeed your names are presented to me along with your identity; therefore, recite Ṣalāt upon me with eloquent words.’ (*Muṣannaf ‘Abdur Razzāq, vol. 2, pp. 214, Hadīš 3111*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

27. The Beloved Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Recite Ṣalāt upon me in abundance; without doubt, this is forgiveness for your sins.’ (*Al-Jāmi’-us-Ṣaghīr, pp. 87, Hadīš 1406*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

28. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me on the day of Friday, I will intercede for him on the Day of Judgement.’ (*Kanz-ul-‘Ummāl, vol. 1, pp. 255, Hadīš 2236*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

29. 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

30. The Beloved Rasūl 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-Ḥayshamī, vol. 10, pp. 163, Ḥadīṣ 17022*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

31. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me ten times, Allah عَزَّوَجَلَّ sends one hundred mercies upon him.’ (*Attarghīb Wattarhīb, vol. 2, pp. 322*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

32. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me 100 times, Allah عَزَّوَجَلَّ will write between his eyes that this person is free from hypocrisy and hellfire and Allah عَزَّوَجَلَّ will keep him with the martyrs on the Day of Judgement.’ (*Majma’-uz-Zawāid, vol. 10, pp. 253, Ḥadīṣ 172998*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

33. The Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites Ṣalāt upon me one time, Allah عَزَّوَجَلَّ sends ten mercies upon him.’ (*Ṣaḥīḥ Muslim, vol. 1, pp. 166*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

34. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘To recite Ṣalāt upon me is Nūr on the bridge of Ṣirāt. 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 عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

36. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When the day of Thursday comes, Allah عَزَّوَجَلَّ 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

37. 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ

38. 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 عَلَيْهِ وَآلِهِ وَسَلَّمَ

39. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The person closest to me on the Day of Judgement will be the one who would have recited Ṣalāt upon me the most in the world.’ (*Jāmi’ Tirmizī, vol. 1, pp. 64*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

40. After Ṣalāh, a person glorified Allah عَزَّوَجَلَّ and then recited Ṣalāt-‘Alan-Nabī. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Make Du’ā! It will be accepted. Ask! [What you ask] will be granted.’ (*Sunan Nasāī, vol. 1, pp. 189*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
 آمَابَعْدُ 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 Ummaḥ so that a Sunnaḥ would be established by it or corrupt beliefs would be removed by it, will enter Heaven.’ (*Ḥilyat-ul-Auliya, vol. 1, pp. 45, Hadīṣ 14466*)
2. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘May Allah عَزَّوَجَلَّ keep the one fresh who listens to my Ḥadīṣ, memorises it and conveys it to others.’ (*Jāmi’ Tirmizī, vol. 4, pp. 298, Hadīṣ 2665*)
3. One of the wisdoms of the sacred name of Sayyidunā Idrīs عَلِيٌّ رَيْحَانًا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ 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 Ghauṣ-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, صِرْتُ حَتَّى صِرْتُ قُطْبًا ‘I kept disseminating knowledge until I became a Quṭb.’ (*Qaṣīdah-e-Ghauṣiyyah*)
5. To give Dars from *Faizān-e-Sunnat* is one of the Madanī activities of Dawat-e-Islami. Spread Sunnaḥs 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 Taḥrīm, part 28, verse 6, Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ 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 Ḍāilī 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.

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.

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 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’ā within seven minutes.
21. Every Muballigh should memorise the method of giving Dars, the post-Dars persuasion and the concluding Du’ā.
22. Islamic sisters should amend the method of giving Dars as per their requirements.

Blessings of acting upon knowledge

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: مَنْ عَمِلَ بِمَا عَلِمَ وَرَزَقَهُ اللهُ 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-Aḥl-e-Sunnat دَامَتْ سِرَاتُكُمْ خَيْرًا يَا أُمَّةَ الْعَالَمِينَ.

الْحَمْدُ 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:

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

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

وَعَلَىٰ إِلِكِ وَأَصْحِبِكَ يَا حَبِيبَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَىٰ إِلِكِ وَأَصْحِبِكَ يَا نُورَ اللَّهِ	الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ 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 الْإِعْتِكَافِ

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 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-‘Alan-Nabī from *Faizān-e-Sunnat*. Then say the following so that the attendees would also recite Ṣalāt-‘Alan-Nabī.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ 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.

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 ﷺ 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

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

Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnaḥs, to have hatred for sins and to protect your faith, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Every Islamic brother should develop the Madanī mindset that **‘I must strive to reform myself and people of the entire world, *إِنْ 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, *إِنْ 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:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ

‘Yā Allah عَزَّوَجَلَّ! For the sake of Muṣṭafā صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forgive us, our parents, and the entire Ummaḥ. 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

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

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 har 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-Aḥzāb, 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'amāt and travelling with Madanī Qāfilahs. (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).

*Tumhāyn ay Muballigh yeh mayrī Du'ā hāy
Kiye jāo țay tum taraqqī kā zīnāh*

*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 taurīq
Milay din mayn dau martabah 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

Glossary

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

‘**Arafah** [عَرَفَهُ]: 9th day of Żul-Ĥijjah (last Islamic month).

Bid’at-e-Ĥasanah [بِدْعَتِ حَسَنَه]: Good innovation

Collective I’tikāf [اجْتِمَاعِي اِعْتِكَاف]: The I’tikāf in which a group of Muslims take part in the same Masjid.

Ḍaḥwā Kubrā [صَحْوِي كُبْرِي]: Islamic midday

Du’ā [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-Madīnah [فِكْر مَدِينَة]: Fikr-e-Madīnah 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 Madani In’āmāt booklet whilst reflecting upon virtuous and evil deeds.

Fiqh [فِقْه]: Islamic jurisprudence

Ghusl [غُسْل]: Ritual bath

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

Ĥalāl [حَلَال]: Lawful (by Sharī’ah)

Ĥanafī [حَنَفِي]: One out of four schools of Islamic jurisprudence.

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

Ĥifẓ [حِفْظ]: Memorizing the Quran by heart.

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.

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

Īṣāl-e-Ṣawāb [إِيصَالِ نَوَاب]: Īṣāl-e-Ṣawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Ṣawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fātiḥah*' published by Maktaba-tul-Madīnah.

Jamā'at [جَمَاعَات]: Congregational Ṣalāh

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

Kaffārah [كَفَّارَةٌ]: Expiation or atonement

Kanz-ul-Īmān [كَانِزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Ahl-e-Sunnat, Al-Hāḥ, Al-Hāfiẓ, Al-Qārī Imām Aḥmad Razā Khan عَلَيْهِ السَّلَام.

Khilāl [خِلَال]: Passing fingers of both hands into each other or passing fingers of right hand through beard (during Wuḍū) or cleaning teeth by toothpicks.

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

Makrūh [مَكْرُوه]: Disliked

Makrūh Taḥrīmī [مَكْرُوه تَحْرِيمِي]: 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 [مَكْرُوه تَنْزِيهِي]: 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.

Maktaba-tul-Madīnah [مَكْتَبَةُ الْمَدِينَةِ]: The publishing department of Dawat-e-Islami.

Miskīn [مِسْكِينٍ]: A Miskīn is the one who possesses nothing and has to beg others for food to satisfy hunger and clothes to cover the body. Begging is Ḥalāl (allowed) for him.

Miswāk [مِسْوَاكٍ]: Natural tooth-stick made from a twig of a tree. Typically made from peelu, olive or walnut tree.

Mu'takif/Mu'takifīn [مُعْتَكِفٍ/مُعْتَكِفِينَ]: The one/those taking part in I'tikāf.

Mūazzin [مُؤَذِّنٍ]: One who has been appointed to utter Azān for Ṣalāh.

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

Muballigh [مُبَلِّغٍ]: A preacher

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

Muḥaddiṣ [مُحَدِّثٍ]: A scholar of Ḥadiṣ.

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

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

Nafil [نَفْلٍ]: Supererogatory act/worship

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

Naẓr-e-Ghayr Mu'ayyan [نَذْرٌ غَيْرٌ مُعَيَّنٍ]: Unspecified vow

Naẓr-e-Mu'ayyan [نَذْرٌ مُعَيَّنٍ]: Specified vow

Qaḍā [قَضَا]: To make up or compensate for any missed worship.

Qiblah [قِبْلَةٌ]: The direction which Muslims face during Ṣalāh etc.

Rak'at [رَكْعَةٌ]: Unit/cycle of Ṣalāh

Ṣadā-e-Madīnah [صَدَائِ مَدِينَةٍ]: Calling (waking up) Muslims for Ṣalāt-ul-Fajr (one of the several Madanī activities of Dawat-e-Islami).

Ṣadaqaḥ [صَدَقَةٌ]: Charity or alms

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

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

Shar’ī [شَرْعِي]: According to Sharī’ah

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

Ṣubḥ-e-Ṣādiq [صُبحِ صَادِق]: The true dawn

Sunan-e-Ghayr Muakkadaḥ [سُنَّتِ غَيْرِ مُؤَكَّدَةٍ]: An act which the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ neither practised continually nor emphasized to practice it but Sharī’ah disliked its outright abandonment.

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

Sūrah [سُورَةٌ]: Chapter of the Holy Quran

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

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

Ṭarīqah [طَرِيقَةٌ]: Methodology of Islamic mysticism.

Tasbīḥ [تَسْبِيح]: Glorification of Allah عَزَّوَجَلَّ.

Ṭawāf [طَوَاف]: Moving around the Holy Ka’bah.

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

Umm-ul-Muminīn [أُمُّ الْمُؤْمِنِينَ]: Mother of believers

Veil within veil [پردے میں پردہ]: Veil within veil is the translation of the Urdu term ‘Parday mayn Pardaḥ’ 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.

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

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ آمَنَّا بِكَ فَأَعُوذُ بِكَ مِنْ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

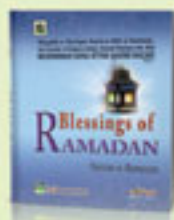
THE BLOSSOMING OF SUNNAH

By the Grace of Allah ﷺ Sunnahs of the beloved and blessed Prophet ﷺ are extensively learnt and taught in the congenial Madanī Environment of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah.

It is a Madanī request to spend the whole night in the weekly Sunnah Inspiring Ijtimā' commencing after Ṣalāt-ul-Maghrib every Thursday in your city. Habitualize yourself to a punctual travel in the Madanī Qāfilah with the devotees of the Holy Prophet in order to learn the Sunnah and fill out the Madanī In'āmāt booklet daily practicing Fikr-e-Madīnah (Madanī Contemplation) and submit it to the Zimmadār (relevant representative of Dawat-e-Islami) of your locality. By the blessing of this, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will develop a mindset and a yearning to protect your faith, adopt the Sunnahs and be averse to sins.

Every Islamic brother should develop the Madanī Mindset that **“I must strive to reform myself and people of the whole world** **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.”**

In order to reform ourselves, we must act upon the Madanī In'āmāt and to reform people of the entire world we must travel in the Madanī Qāfilah **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



Maktaba
tul
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