TWELVE DISCOURSES OF
ATTAR
Part 2

MUHAMMAD ILYAS
Attar Qadiri Razavi
TWELVE
DISCOURSES OF ATTAR
PART 2

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

Muhammad Ilyas Attar
Qadiri Razavi

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)
Twelve Discourses of Attar – Part 2

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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, َأَنْشَأَهُ اللَّهُ مُعَذِّبَٰلَةً َوَضَمَّهُ التَّجَيِّجُ ِبِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمُ

َاللَّهُمَّ افْتَحِ عَلَيْنَا حِكْمَتُكَ وَانْشُرِ عَلَيْنَا رَحْمَتَكَ يَا دَا الحُجَّالِ وَالاَّكْرَامِ

Translation

Yā Allah! 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 捆绑ally once before and after the Du’ā.
# Transliteration Chart

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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-Aĥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi, is pleased to present the book ‘Twelve Discourses of Attar’ in English. This book consists of 12 Sunnah-Inspiring speeches of Amīr-e-Aĥl-e-Sunnat. Majlis-e-Tarājim has compiled them and got printed in the shape of a book. 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.

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

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No matter how lazy Satan makes you feel, read this booklet from beginning to end. You will gain countless benefits in the worldly life as well as in the afterlife, إنَّهُمَا اللَّهُ عَزِّوٌ جَلِيلٌ.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat Maulānā Shāh Imām Ahmād Razā Khān has narrated on page 122 of the 23rd volume of Fatāwā Razawīyyah: Sayyidunā Abul Mawāhib Ḥaḍrat said, ‘I saw the Beloved Prophet ﷺ in my dream. Rasūlullāh ﷺ said to me, ‘You will intercede for one hundred

* This speech was delivered during Dawat-e-Islami’s 3-day Sunnah-inspiring Ijtimā’ held in Saḥrā-e-Madīnah, Bāb-ul-Madīnah, Karachi on 25 Ṣafar-ul-Muḥarrar, 1430 AH – 2009. It is being presented in writing with some necessary amendments.

[Majlis Maktaba-tul-Madinah]
thousand people on the Day of Judgement.’ I asked, ‘Yā Rasūlallāh صلّى الله تعالى عليه وسلم! How did I gain such a great status?’ Rasūlullāh صلّى الله تعالى عليه وسلم said, ‘Because you recite Salāt and send its reward to me.’ (At-Ṭabqāt-tul-Kubrā lish-Sha‘rānī, pp. 101)

In order to send the reward, make the intention of sending the reward in your heart whilst you are reciting Salāt-‘ Alan-Nabī, or, either before or after reciting Salāt-‘Alan-Nabī, say, ‘I am sending the reward of this Salāt to the Beloved and Blessed Rasūl صلّى الله تعالى عليه وسلم’.

It is said that once a king who was passing by an orchard along with his companions saw someone throwing pebbles. One of the pebbles struck even the king. He ordered his servants to bring the pebble-throwing person before him. The servants brought an uncultured person. The king asked, ‘Where did you get these pebbles from?’ Terrified, he replied, ‘I saw these beautiful pebbles while wandering at a desolate place, so I put them into my pocket. When I reached this orchard, I used these pebbles to pluck fruits from the trees.’ The king asked, ‘Do you know the worth of these pebbles?’ He replied, ‘No.’ The king said, ‘These pieces of pebbles were, in fact, priceless diamonds which you have lost due to your foolishness.’ On hearing that, the uncultured person regretted a lot but his regret was useless because he had lost the priceless diamonds forever.

Moments of life are priceless diamonds

Dear Islamic brothers! Likewise, the moments of our life are also priceless diamonds. If we waste them in useless activities, we will gain nothing except for wistfulness and remorsefulness on the Day of Judgement.
Allah has sent human beings in this world for a limited period of time in order to attain a specific objective. Therefore, it is mentioned in Sūrah Al-Mu`minūn, verse 115, part 18:

So do you understand that We have created you in vain, and you are not to return to Us?

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Al-Mu`minūn, verse 115)

Regarding this verse, it is written in Khazāin-ul-‘Irfān: ‘Won’t you be resurrected for reward on the Day of Judgement! You have been created for worship which is obligatory for you. After you return to Us, you will be rewarded for your deeds.’

Explaining the aim of the creation of life and death, it is mentioned in Sūrah Al-Mulk, verse 2, part 29:

The One Who created death and life that you may be tested – as to which of you is better in deeds.

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Mulk, verse 2)

Life is short

Dear Islamic brothers! Besides these two verses, the purpose of the creation of human beings has also been described in many other places in the Holy Quran. Man has to live in this world for a very limited period of time. In this short life, he has to make preparations for the prolonged period of the grave and the Day of Judgement. Therefore, the time we have right now is very precious.
Time is flying. It can neither be stopped nor be taken under control. The breath we have taken once will never return.

**Continuity of breaths**

Sayyidunā Ḥasan Baṣrī has said, ‘Hurry up! Hurry up! What is the reality of your life – your life consists of breaths. If they cease, your actions and deeds whereby you get the pleasure of Allah will also cease. May Allah have mercy upon the person who assesses his character and deeds and sheds some tears recalling his sins!’ Saying that, he recited verse 84 of Sūrah Maryam:

> We are completing their counting.

*[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūrah Maryam, verse 84)*

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī said, ‘This counting refers to the number of breaths.’ *(Ḥiyā-ul-‘Ulūm, vol. 4, pp. 205)*

**Day announces...**

Sayyidunā Imām Baḥaṣqī has narrated in *Shu‘ab-ul-Īmān*: The Prophet of Raḥmah said, ‘The day makes the announcement daily at the time of the sunrise: ‘If you want to perform any good deed today, then do it because I will never return.’ *(Shu‘ab-ul-Īmān, vol. 3, pp. 386, Ḥadīth 3840)*

**Mister or late!**

Dear Islamic brothers! We should perform as many good deeds as possible taking the advantage of each and every day of our life as we may meet our death at any time. The people who call us today with the title ‘mister’ may call us tomorrow with the word ‘late’.
Whether we realise it or not, it is an undeniable fact that our death is approaching us very fast. Thus, it is mentioned in Sūrah Al-Inshiqāq, verse 6:

\[
\text{ُيَأْتِيْهَا الْإِنْسَانُ إِنَّكَ كَآمِرٌ إِلَى رَبِّكَ كَذَٰلِكَ فَلْيَبْنَى}
\]

*O man, indeed you have to definitely run towards your Lord, and then to meet Him.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Inshiqāq, verse 6)*

**Death comes suddenly**

O those who waste their precious time in idle activities! Just ponder how quickly life is passing! You may have seen several times that a healthy man dies all of a sudden. Now we do not know what is happening to him in the grave. However, he must have understood the reality of life.

O the ones hankering after the wealth of this world! O the ones considering the accumulation of wealth as the only aim of their life! Hurry up! Prepare yourself for the Hereafter lest you should be buried into the dark grave in the morning despite sleeping normally at night. For the sake of Allah! Wake up from the sleep of heedlessness. Allah has said in the first verse of Sūrah Al-Anbiyā:

\[
\text{ِإِلَّاَنَّاسًا جَسَابُهُمْ وَهُمْ فِي عَفْلَةٍ مُعَفَّضُونَ}
\]

*The accountability of the people is near, and they have turned their faces in negligence.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 17, Sūrah Al-Anbiyā, verse 1)*
Regret of even Heaven dwellers!

Dear Islamic brothers! It is necessary for us to realize the importance of our time. Spending the precious moments of life uselessly is a great loss as the Holy Prophet ﷺ has said, ‘The people of the Heaven will not regret anything of the world except the moment they spent without doing the Żikr of Allah ﷺ.’


Nib of the pen

Ḥāfīz Ibn ‘Asākir has written in Tabyīn-u-Każib-il-Muftarī: When the pen of Sayyidunā Salīm Rāzī (a great saint of the fifth century) would wear out, he would sharpen it doing the Żikr of Allah ﷺ so that his time may not be spent only in sharpening the pen. (Even though doing so for an Islamic piece of writing was itself a virtuous act, but like killing two birds with one stone) he took double advantage of his time.

Get trees planted in Paradise!

The significance of time can be realized by the fact that one can get a tree planted for himself in Paradise within a second, whilst living in the world. The method of getting a tree planted in Paradise is extremely easy as it is stated in a Ḣadiš of Ibn Mājah, ‘A tree will be planted in the Paradise for the one who utters any of the following:

(1) ﷺ
(2) ﷺ
(3) ﷺ
(4) ﷺ

(Sunan Ibn Mājah, vol. 4, pp. 252, Ḣadiš 3807)

Excellence of Şalāt-‘Alan-Nabi ﷺ

Dear Islamic brothers! You have just heard that it is extremely easy to have a tree planted in Paradise. If one of the aforementioned words is uttered, one tree and if all four are uttered then four trees
will be planted for you in Paradise. Now you may realize the importance of time; trees can be planted for us in the Paradise just by a slight movement of our tongue.

If only we would get countless trees planted in Paradise for us by reciting ‘سُبْحَانَ الَّهَ وَسَلَّمَ’ instead of wasting our time in useless conversation! Whether we are standing, walking, sitting, lying down or even working, we should try to recite Ṣalāt-‘Alan-Nabī abundantly, as there is a huge reward for it. The Beloved and Blessed Prophet ﷺ has said, ‘The one who recites Ṣalāt upon me once, Allah ﷲ showers 10 mercies upon him, removes 10 of his sins and elevates his 10 ranks.’ (Sunan Nasāī, pp. 222, Ḥadīth 1294)

Remember! Whenever you recite something whilst lying, you should fold your legs.

Dear Islamic brothers! If only we would get into the habit of weighing our words before we talk in this way: Whether the thing I am going to say has any worldly or religious benefit or not. If it appears to be useless, we should recite Ṣalāt-‘Alan-Nabī or start doing the Ṣūbūkh of Allah ﷲ instead of indulging in purposeless conversation so that we get the treasure of reward. Or we should say: ‘سُبْحَانَ الَّهَ ﷲ’ or ‘اَللَّهُ ﷲ أَصْبِحَ’ or ‘لا إِلَهَ إِلَّا الَّهُ ﷲ’ or ‘أَحْمَدُ لَهُ ﷲ’ so that trees are planted for us in Paradise.

Better than 60 years’ worship

If you don’t want to recite anything, you can still earn reward even in silence. Instead of thinking about useless worldly things, remember
Allah and His Beloved Rasūl ﷺ in imagination or meditate on Islamic knowledge or the agonies of death, the loneliness and the horror of the grave and the frightening situation of the Day of Judgement. In this way, your time will not be wasted and every breath will be counted as worship.

It is mentioned in Al-Jāmi’-us-Ṣaghīr that the Greatest and Holiest Prophet ﷺ has said, ‘To meditate (on matters of Hereafter) for a moment is better than 60 years’ worship.’

(Al-Jāmi’-us-Ṣaghīr, pp. 365, Ḥadīth 5897)

Five before five

Dear Islamic brothers! Surely, life is very short. In fact, the present time is the only time which we have in hand. Any hope for having time in future is nothing but a deception. It is quite possible that we meet our death the very next moment. Rasūlullāḥ ﷺ has said:

 أغتنِمْ خمسًا قَبْلَ خَمْسٍ: شَبَابُكَ قَبْلَ هَرُمَكَ وَصَحْحَاتُكَ قَبْلَ سَقْمِكَ وَجَنَّاتُكَ
قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُعْبَكَ وَحَيَاتُكَ قَبْلَ مَوْتِكَ

Translation: Value five (things) before five (other things): (1) youth before old age, (2) health before illness, (3) wealth before poverty, (4) leisure time before being busy and (5) life before death.

(Al-Mustadrak, vol. 5, pp. 435, Ḥadīth 7916)

Two favours

The Beloved and Blessed Prophet ﷺ has said, ‘There are two such favours about which many people are in deception. One is health and the other is leisure time.’

(Ṣaḥīḥ Bukhārī, vol. 4, pp. 222, Ḥadīth 6412)
Dear Islamic brothers! Undoubtedly, a sick person can better understand the significance of health as compared to a healthy person. Likewise, an extremely busy person knows well the significance of time. Those who have ample free time are not normally aware of the significance of these precious moments. Value your time and utilize it in the best possible way refraining from unnecessary talks, useless activities and useless company of friends.

Beauty of Islam

It is stated in Sunan-ut-Tirmižī: The Mercy for the universe, the Most Honourable Prophet has said, ‘Giving up that which is not beneficial to man is one of the beauties he gets by virtue of Islam.’ (Sunan-ut-Tirmižī, vol. 4, pp. 142, Ḥadīth 2344)

Value of priceless moments

Dear Islamic brothers! Life is comprised of limited days, hours and moments. Every breath is a priceless diamond. If only we would value every breath and spend every moment performing good deeds! If we waste our time in useless and sinful activities we may have to shed tears of grief and regret on the Day of Judgement as a result of seeing our book of deeds empty of good deeds. If only we would ponder how we are spending every moment of our life. We should try to spend every moment of our life in useful activities refraining from wasting time in having useless conversations and idle gossips. Otherwise, we may have to regret on the Day of Judgement.
Sayings of those who valued time

1. Amīr-ul-Muminin, Sayyidunā ‘Alī has said, ‘These days are the pages of your life, decorate them with good deeds.’

2. Sayyidunā ‘Abdullaĥ Ibn Mas’ūd has said, ‘I feel sad and ashamed on the day which I spend without increasing my good deeds.’

3. Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz has said, ‘Your life is shortening every day, so why are you lazy in performing good deeds?’ Once someone said humbly to him, ‘Yā Amīr-ul-Mu’minin! Postpone this work until tomorrow.’ He said, ‘I hardly complete a day’s work in one day; if I postpone today’s work until tomorrow, then how will I be able to complete two days’ work in one day?’

Do not postpone today’s work until tomorrow, you will have some other work tomorrow.

4. Sayyidunā Hasan Başrī has said, ‘O man! Your life consists of days. When a day passes, a part of your life also passes.’ (Tabqāt-ul-Kubrā lil-Manāwī, vol. 1, pp. 259)

5. Sayyidunā Imām Shāfi‘ī has said, ‘I remained in the company of pious people for a certain period of time, gaining spiritual benefits. I learnt two important things from their company: (1) time is like a sword, you should cut it (with good deeds) or else it will cut you (by keeping you busy with useless things) and (2) safeguard your Nafs; if you do not keep it busy with good things, it will keep you busy with bad things.’
6. Imâm Râzî has said, ‘By Allah I get very sad at the time of eating because I have to leave religious activities (writing or studying). Time is a very valuable asset.’

7. Hâfîz Ibn Ḥajar has stated about Sayyidunâ Shamsuddîn Aṣbahâni (a great Shâfi‘î scholar of the 8th century): He used to eat less for fear of the waste of time in going to the toilet again and again.

*(Ad-Dur-rul-Kâminaĥ lil-‘Asqalânî, vol. 4, pp. 328)*

8. ‘Allâmah Zhâbî has written in *Tażkira-tul-Huffâz* about Khaṭîb-e-Baghdâdî: ‘He used to eat less for fear of the waste of time in going to the toilet again and again.


9. Sayyidunâ Junayd Baghdâdî was reciting the Holy Quran at the time of his death. Someone asked surprisingly, ‘Recitation even at this time!’ He replied, ‘My book of deeds is being closed, so I am adding good deeds to it quickly.’

*(Ṣîd-ul-Khaṭîr li Ibn-ul-Jauzi, pp. 227)*

صنّوّا علّى الحبيبِ صّلّى الله تعالى علّى تَحَمَّد

Plan a schedule

Dear Islamic brothers! If possible, make a daily schedule. Firstly, try your best to sleep within two hours after offering Salât-ul-‘Ishâ. Chatting and gossiping with friends (when there is no religious benefit) at night in hotels, clubs etc. is a big loss. It is stated in *Tafsîr Rûh-ul-Bayân*, volume 4, page 166: ‘One of the causes of the
destruction of the nation of Lūfī was that they would sit by the roadside and would laugh and joke.’

Dear Islamic brothers! Tremble with fear of Allah ﷺ! No matter how pious your friends look, you should avoid and repent of every such company which makes you heedless of Allah ﷺ. Sleep early after completing your religious activities of the night because resting at night is better than resting in the day for health and this is natural too. It is mentioned in Sūrah Al-Qaşıṣ, verse 73:

وَمِنْ رَحْمَتِهِ جَعَلَ الَّيْلَ وَ الْيَضَاءَ لِتَبْكُرَ فِيهِ وَ لِتَبْتَغُوا مِنْ فَضْلِهِ

And out of His mercy He made the night and the day for you, that you may rest during the night and seek His bounty during the day, and for this you may accept the truth.

[Kanz-ul-Īmān (Translation of Quran)] (Part 20, Sūrah Al-Qaşıṣ, verse 73)

Commenting on the foregoing verse, Ḥakīm-ul-Ummat Muftī Ahmad Yār Khān ﷺ has written on page 629 of Nūr-ul-‘Īrfān, ‘This verse makes it clear that resting at night and earning livelihood during the day is better. Do not remain awake at night unnecessarily, nor spend the day in useless activities. However, if someone sleeps during the day and works during the night due to his job, there is no harm in doing so.’

Excellence of morning

It is also important to take the nature of your work in consideration while making schedule. For example, the Islamic brothers who sleep early at night are fresh in the morning. Therefore, morning time is very good for academic activities. The following Du’ā of Rasūlullāh ﷺ
has been narrated in *Sunan-ut-Tirmiżī*: ‘Yā Allah 
increase blessings in morning time for my Ummah.’

(*Sunan-ut-Tirmiţī*, vol. 3, pp. 6, Ḥadīţ 1216)

Regarding this Ḥadīţ, Muftī Ahmad Yār Khān 
said, ‘That is, (O Allah āţ-ţ) increase blessings in all the religious and worldly 
tasks which my Ummah performs in the morning. (e.g. journey, 
gaining knowledge, business, etc.).’

(*Mirāt-ul Manājīh*, vol. 5, pp. 491)

Try to plan properly all of your daily routines from the time of rising 
in the morning to sleeping at night. For example, Taĥajjud at such- 
and-such time, activities for the acquisition of religious knowledge, 
Ṣalāt-ul-Fajr with Jamā’at (and all other Ṣalāh as well) in the Masjid 
with first Takbīr, Ishrāq, Chāsht, breakfast, Ḥalāl earning, lunch, 
domestic activities, evening activities, good company (if this is not 
possible, then loneliness is far better), meeting Islamic brothers for 
religious purpose, etc.

All these activities should be worked out and appropriate time should 
be given to all of them. Those who are not used to doing so might 
face difficulty in the beginning, but gradually it will become their 
habit and they will see its blessings themselves, Ḥanāfīāţ-ţ-ţ-ţ.

Dear Islamic brothers! At the end of the speech, I would like to mention 
the excellence of Sunnah as well as some Sunan and manners. The 
Prophet of Raĥmah, the Intercessor of Ummah āţ-ţ has 
said, ‘He who loved my Sunnah loved me and he who loved me will 
be with me in the Paradise.’

(*Mishkāt-ul-Maṣābīh*, vol. 1, pp. 55, Ḥadīţ 175)
15 Pearls of wisdom regarding sleeping and waking

1. Dust your bedding properly before using it for sleeping in order to remove harmful insects etc., if there is any.

2. Recite the following Du’ā before sleeping:

أَللهُمَّ يَا سُبْحَانَكَ آمُوَتْ وَآتِيَ

Translation: O Allah! I die and live with Your name (i.e. sleep and wake up). (Ṣaḥīḥ Bukhārī, vol. 4, pp. 196, Ḥadīth 6325)

3. Do not sleep after Ṣalāt-ul-‘Aṣr as it could cause insanity. Rasūlullāh ﷺ said, ‘The one losing his intellect as a result of sleeping after Ṣalāt-ul-‘Aṣr should blame only himself.’ (Musnad Abī Ya’lā, vol. 4, pp. 278, Ḥadīth 4897)

4. Having a siesta in the afternoon is Mustaḥab. (Fatāwā ʿĀlamgīrī, vol. 5, pp. 376) Ṣadr-ush-Shariʿah, Badr-ut-Ṭariqah ʿAllāmah Maulānā Muftī Muhammad Amjad ʿAlī Aʿzamī has said, ‘This is probably for those people who stay awake at night offering Ṣalāh, doing Žikr of Allah or remaining busy with study. Siesta removes the tiredness caused by staying awake at night.’ (Bahār-e-Sharīʿat, part 16, pp. 79)

5. It is Makrūḥ to sleep at the start of the day or between Maghrib and ʿIshā. (Fatāwā ʿĀlamgīrī, vol. 5, pp. 376)

6. It is Mustaḥab to sleep in the state of purity.

7. It is also Mustaḥab to sleep on the right side with the right hand under the right cheek facing Qiblāh for a while and then to sleep on the left side. (Fatāwā ʿĀlamgīrī, vol. 5, pp. 376)
8. Whilst going to sleep, ponder over ‘sleeping’ in the grave where nobody will accompany you except your deeds.

9. Whilst going to sleep, keep yourself busy doing Žikr of Allah َُ وَ لَّا إِلَّا اللَّهُ َُلَّهُ ﻋَزَّ ﻭَ ﻫَ ál (i.e. keep saying َُ لَّا إِلَّا اللَّهُ َُلَّهُ ﻋَزَّ ﻭَ ﻫَ ál and َُ لَّا إِلَّا اللَّهُ َُلَّهُ ﻋَزَّ ﻭَ ﻫَ ál) until you fall asleep as a person will awaken in the same state in which he falls asleep and will be resurrected on the Day of Judgement in the same state in which he meets his death.

(Fatāwā ‘Ālamgīrī, vol. 5, pp. 376)

10. After waking up, recite the following Du’ā:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَ إِلَيْهِ النُّشُورُ

Translation: All praise is for Allah َُ لَّا إِلَّا اللَّهُ َُلَّهُ ﻋَزَّ ﻭَ ﻫَ ál Who gave us life after death and we are to return to Him.

(Ṣahīh Bukhārī, vol. 4, pp. 196, Ḥadīth 6325)

11. After you get up, make the firm intention of adopting piety and refraining from distressing others.

(Fatāwā ‘Ālamgīrī, vol. 5, pp. 376)

12. When the girl and the boy reach the age of 10, they should be made to sleep on separate beds. A boy of this age should not sleep with his peers or men on the same bed.

(Durr-e-Mukhtār, vol. 9, pp. 629)

13. When husband and wife sleep on the same bed, they should not allow a ten-year old child to sleep with them. When a boy reaches puberty, rulings of men will apply to him.

(Durr-e-Mukhtār, vol. 9, pp. 630)
14. Use Miswāk (to clean your teeth) when you wake up.

15. Waking up at night to perform Taḥajjud is a great virtue. The Beloved and Blessed Prophet ﷺ has said, ‘After the Farḍ Šalāḥ, the supreme Šalāḥ is the one offered during the night.’ (Ṣaḥīḥ Muslim, pp. 591, Ḥadīth 1163)

To learn various Sunan, purchase the booklet entitled ‘Sunnatayn aur Ādāb’ (Sunan and Manners) from Maktaba-tul-Madīnah. Travelling with the Madanī Qāfilaḥs of Dawat-e-Islami in the company of the Prophet’s devotees is also an excellent and effective way of learning and acting upon Sunnah.
I WANT TO RECTIFY MYSELF*

No matter how hard Satan tricks to prevent you, do read this booklet completely. You will feel a Madani revolution streaming in your heart.

Deliverance from hypocrisy and the hellfire

Sayyidunā Imām Sakhāwī has narrated that the Noble Prophet has stated, ‘The one who sends Ṣalāt upon me once, Allah showers ten blessings upon him; and the one who sends Ṣalāt upon me ten times, Allah showers a hundred blessings upon him; and the one who sends Ṣalāt upon me a hundred times, Allah inscribes between both of his eyes that this person is freed from hypocrisy and the fires of Hell; and on the Day of Judgement, He will place him among the martyrs.’ *(Al-Qaul-ul-Badī’, pp. 233)*

[* Hay Du‘āon say bařĥ ker Du‘ā Durūd-o-Salām
Kay daf‘a kartā ĥay ĥar aik balā Durūd-o-Salām

Of all prayers, the superior prayer is, Ṣalāt and salutation
It repels every affliction, Ṣalāt and salutation

صلوًا على الحبيب صل الله تعالى عليه مبرمٌ \* Amīr–e-Aḥl-e-Sunnat delivered this speech in the weekly Sunnah-Inspiring congregation of Dawat-e-Islami, the global non-political movement for preaching of Quran and Sunnah, at its global Madani Markaz Faizān-e-Madinah on 27th of Ramadan-ul-Mubārak, 1423 AH. It is being presented in printed form with minor amendments. [Majlis Maktaba-tul-Madinah]
What do you want: Heaven or Hell?

Imām Abū Nu’aym Aḥmad Bin ‘Abdullāh Aṣfahānī (deceased in 430 AH) has mentioned in *Hilya-tul-Awliyā* that Sayyidunā Ibrāhim Taymī stated: Once, I imagined that I am in Hell, tightly strapped by the chains of fire, eating cactus and sipping the pus of the people in Hell. After those contemplations, I enquired from my Nafs, ‘Tell me, what do you desire: the torment of Hell or deliverance from Hell?’ My Nafs answered, ‘Deliverance. I want to go back to the world and perform such deeds by virtue of which I can be exempted from Hell.’ After that, I contemplated that I am in Heaven, eating its fruits, drinking beverages from its rivers, and meeting with the Ḥūrs (pure maidens). After those imaginations, I questioned my Nafs, ‘What do you desire: Heaven or Hell?’ My Nafs answered, ‘Heaven. I want to go to the world and perform good deeds so that I can avail the bounties of Paradise.’ Then I said to my Nafs: Right now you have the opportunity. (Meaning: O Nafs! Now you have to determine your path yourself, either rectify yourself and go to Heaven or do sins and go to the Hell. Therefore, you should sow what you want to reap). (*Hilya-tul-Awliyā*, vol. 4, pp. 235, Hadīth 5361)

*Kuch naykiyān kamā lay, jald ākhirat banā lay*  
*Koī nahīn bharosah ay bhai! Zindāgī kā*

*Do some good deeds quickly for your afterlife*  
*O brother! There is no surety of life*

*صلُوا علی الحَبِيبَ صلِّی اللَّهُ تَعَالَی عَلَی مُحَمَّدَ*

**Preparation for the afterlife**

Dear Islamic brothers! Try to understand that in order to reform their Nafs, how our noble saints would hold it accountable, would try to control it; would discipline it on its wrongdoings, and sometimes even inflict punishment on it. Whilst always fearing Allah and
reforming themselves more and more, they would strive extensively to prepare for the afterlife. No doubt efforts of such people bear fruit. Allah has stated in the Holy Quran, part 15, Sūrah Banī Isrā’il, verse 19:

\[
\text{وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لِهَا سَعِينَهَا}
\]

A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, revivalist of the Sunnah, eradicator of Bid’ah, scholar of Shari’ah, guide of Ṭariqaḥ, Maulānā Shāh Imām Aḥmad Razā Khān translated this verse in his renowned translation of the Holy Quran ‘Kanz-ul-Īmān’ in the following words:

*And whoever desires the Hereafter and strives for it as he ought to strive, and is a believer – so only their striving has been successful.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrā’il, verse 19)

**Bright future**

Today, we engage ourselves in efforts to better our future. We strive to gather various sorts of comforts, we toil to increase our bank balance, we try to make our business’ flourish, and we make so many schemes in order to attain worldly comforts for the future, so that in some way our ‘worldly morrow’ may prosper. But regrettably, we are absolutely negligent in bettering our afterlife. Numerous careless people embrace death while toiling for a better worldly life. Thus, instead of celebrating their cheering of a bright future, they are lowered into the dark grave. To be engaged in search for merely a better life in this world, to be neglectful in thinking about and in preparing for the afterlife, and whilst accounting for past deeds, not making efforts to avoid sins and not firmly determining to do good deeds, is nothing but real loss. A wise person is one who focuses on
the afterlife, reforms himself by holding his Nafs severely accountable; he is regretful for his sins and fears the severe consequences of sins, just as our saints have done. Hence:

**Amazing accountability**

Hujjat-ul-Islam, Imām Muhammad Ghazālī has narrated that once Sayyidunā Ibn-uṣ-Ṣimnāh whilst performing self-accountability calculated his age and it came out to be 60 years. After multiplying his age by 12, it resulted in 720 months. He then multiplied these 720 months by 30, the result was 21,600 days; the number of days of his blessed life. Then he himself said, ‘If I have committed one sin in a day, I have committed 21,600 sins to the present day. Most probably I have committed up to 1,000 sins in a day.’ Saying that, he started trembling with the fear of Allah, then at once, he screamed and fell down on the floor. When checked, his soul was found to have departed from this mortal world. *(Kīmiyā-e-Saʿādat, vol. 2, pp. 891)*

**No repentance, no fear of the aftermath!**

Dear Islamic brothers! Contemplate deeply about how our noble saints did Fikr-e-Madīnah. And in order to reform their Nafs, how they would perform accountability for it! And even being engaged in doing good deeds, they would consider themselves as sinners and would always fear Allah. Some of them had such an intense fear of Allah that their souls would depart. But unfortunately, we are destructively engaged in the depth of sins, neither do we have feelings of regret, nor do we feel any fear of the

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1 One of the best Madani In’ām among Madani In’āmāt to achieve self-reforms is practicing Fikr-e-Madinah i.e. one should regularly perform accountability of his deeds at night whilst filling the Madani In’āmāt booklet as well.
aftermath. Our saints would stay awake at night, fast in abundance, perform good deeds excessively; but would still assume themselves as guilty, and would constantly weep due to the fear of Allah.

*Rātīn zārī ker ker rawnday, nīnd akhīn dī ĩlwanday*

_Fajrīn aw gün ĵān kahânday, sab thîn nîwîn ĵawnday_

They spend their nights constantly crying, wiping away the sleep from their eyes
They consider themselves sinners at dawn and lower in deeds than everybody else

(Translation: They are such pious people whose nights would go by in weeping and because of it they could not sleep. Even after this, when morning would come, they would consider themselves the biggest sinners amongst the people).

Their elegance is such that not practicing ‘Mustaḥab’ deeds is considered a bad act by them; reduction in supererogatory worship is perceived to be a wrongdoing and a mistake made in their childhood is counted as a sin by them, even though childhood sins are not accountable. Hence:

**A childhood sin (mistake) recalled**

Once Sayyidunā ‘Utbaĥ Ghulām started shivering while passing by a house and suffered perspiration. When people enquired, he replied ‘This is the place where I committed a sin in my childhood.’

(Tanbīĥ-ul-Mughtarrīn, pp. 57) May Allah have mercy on him and forgive us without accountability for his sake!

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1 An act which Shari’ah likes to be performed but its abandonment is not disliked.
Strange method of remembering sins of childhood

It has been reported that a sin got committed by Sayyidunā Ḥasan Baṣrī عليه السلام in his childhood. Whenever he got a new dress sewed, he would write that sin on its collar. Often, he would cry so much on looking at it that he would faint. (Tażkira-tul-Awliyā, vol. 1, pp. 39)

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

 Feeling proud of flawed virtues

Dear Islamic brothers! Did you notice? Our noble saints عزّو جلّ were aware of the sins they committed in their childhood and because of it they feared Allah عزّو جلّ so much. And on the other hand, it is we ill-fated adults who forget even those sins that we commit deliberately but we remember our flawed virtues and feel proud about them.

 Do good deed but do not remember it

Dear Islamic brothers! A wise person is one who obtains the fortune of performing good deeds and does not remember them. And if sins are committed, he remembers them. And in order to reform himself, he strictly performs self-accountability. Upon decrease in good deeds, he even disciplines himself and frightens himself of the wrath of Allah ﷺ at every moment. This had been the practice of our saints. Hence:
What did you do today?

Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zām َرحَمَ اللهُ ﷺ عَلَيْهُ would perform self-accountability on a daily basis and when night would come, he would whip himself on his feet asking himself, ‘Tell me what you did today?’ (Ihyā-ul-‘Ulūm, vol. 5, pp. 141)

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

Humbleness of Fārūq-e-A’zām

Sayyidunā ‘Umar Fārūq-e-A’zām َرحَمَ اللهُ ﷺ عَلَيْهُ is from amongst the ‘Asharāh Mubashsharah’, meaning those ten ِصلَّى اللهُ عَلَيْهِ وَسَلَّمُ Ṣaḥābah Kirām َرحَمَ اللهُ ﷺ عَلَيْهِمْ who were blessed with the glad tiding of Paradise; and in spite of being most excellent in rank than everyone after Sayyidunā Abū Bakr Ṣiddīq َرحَمَ اللهُ ﷺ عَلَيْهُ would possess great humbleness. Hence, Sayyidunā Anas Bin Mālik َرحَمَ اللهُ ﷺ عَلَيْهُ stated: Once I saw Sayyidunā ‘Umar Fārūq-e-A’zām َرحَمَ اللهُ ﷺ عَلَيْهُ near a wall of a garden addressing his Nafs: ‘Bravo! People call you the leader of the believers.’ Then with humbleness he stated, ‘And you don’t fear Allah َعَزَّوَجَلَّ! Remember! If you don’t have the fear of Allah َعَزَّوَجَلَّ, you will have to face His torment.’ (Kīmiyā-e-Sa’ādat, vol. 2, pp. 892)

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

Dear Islamic brothers! The way Sayyidunā ‘Umar Fārūq-e-A’zām َرحَمَ اللهُ ﷺ عَلَيْهُ scolded his Nafs and performed self-accountability with the fear of Allah َعَزَّوَجَلَّ, is also for the sake of teaching us. Hence:
Accountability before the Day of Judgement

Once, Sayyidunā ‘Umar Fārūq-e-A’zam stated ‘O People! Perform accountability of your actions before the Day of Judgement comes and you are held accountable for.’ (Ihya-ul-Ulūm, vol. 5, pp. 128)

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

What is accountability?

Dear Islamic brothers! Reviewing our past deeds is called Muḥāsabah [self-accountability]. May we become regular in performing Fikr-e-Madīnah every night for accountability of our Nafs regarding deeds of the whole day so that we may remain aware of profit/loss in the wealth of our deeds! Just like the way in which a business partner is asked for details of accounts, similarly it is very important to be cautious in accountability of the Nafs because the Nafs is very clever and deceiving. It portrays its non-compliance as compliance in order to show goodness in evil-doing but in fact there is only vice in it. Not only this, we should also seek accountability of our Nafs in all the legitimate matters as well in order to reform ourselves in the true sense. If we find our Nafs to be guilty, we should sternly ask it to make up for that. Similar was the good practice of our saints. Hence:

Thumb on the lamp

A great scholar and Tābi’i saint Sayyidunā Aḥnaf Bin Qays would pick up a lamp in his hand at night and put his thumb on its flame and state: ‘O Nafs! Why did you do that? And why did you eat that thing?’ (Kimiya-e-Sa’ādat, vol. 2, pp. 893) May Allah have mercy on him and forgive us without accountability for his sake!
Meaning, he would perform accountability that if his Nafs has made an error then it should be warned that the flame of this lamp is very light in intensity, even then it is unbearable. Then how is it possible to endure the dreadful fire of Hell. Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazâlî عليه خمَسُ اللّهُ الوَالِيَ while narrating another similar event like this, stated:

I will never look up

Sayyidunâ Majma’ once looked up and unintentionally had a glance of a woman on top of a roof. He immediately lowered his eyes and felt so ashamed that he vowed to never look up again. *(Ihyâ-ul-Ulûm, vol. 5, pp. 141)*

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

Dear Islamic brothers! Did you notice what type of Madani mindset our saints had that if they glanced at a woman unintentionally, although an accidental glance is forgiven, they made a vow of never looking up again, i.e. they permanently applied Qufl-e-Madînah¹ on their eyes.

**Āqā kī ḥayâ say ḥukī reḥtī thîn nigâhâyn**

**Ānkhaun pay mayray bhâi lagā Qufl-e-Madînah**

*Due to modesty, our Prophet’s eyes would remain lowered*

*So on your eyes, my brother apply Qufl-e-Madînah*

¹ Spiritual guard of Madinah
What if I am prevented from Paradise?

Once, Sayyidunā Ibrāĥīm Bin Adĥam went to a public bathroom to take a bath. The attendant of the bathroom stopped him asking him for a dirham [money] and said that if he would not pay the dirham, he won’t let him enter. Listening to that, Sayyidunā Ibrāĥīm Bin Adĥam started crying. The attendant got worried and requested ‘If you don’t have any dirham, then it’s no problem, you can take a bath just free of cost.’

Sayyidunā Ibrāĥīm Bin Adĥam stated, ‘I didn’t cry because you stopped me, but the reason was that today I was stopped due to a dirham from entering into this public bathroom in which pious and sinners both take bath. Ah! If I would be stopped from entering Paradise, the high-residence for the pious, due to scarcity of good deeds then what will I do?’

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

Dear Islamic brothers! These are the accounts of those spiritual people who are the pious servants of their Creator, upon the heads of whom Allah has graced the crowns of Wilāyat [a high rank of sainthood]. See how these holy saints, even after attaining the high ranks of Wilāyat, would perform accountability of their Nafs in order to reform it and would consider themselves as sinners and guilty. May we have the spirit to reform ourselves and may we succeed in performing accountability of our deeds before death!

From the previous account, we learnt that the pious servants of Allah make the worldly calamities a means of contemplation for the afterlife. In relation to this, let’s read another event. Hence:
Handcuffs and chains

The commentator of the Holy Quran, the writer of Khazāin-ul-ʻIrfa-n-fī-Tafsīr-il-Quran, Khalīfah [successor] of A’lā Ḥaḍrat, Ṣadr-ul-Afādil, ‘Allāmah Maulānā Sayyid Muhammad Na’īmuddin Murādābādī stated on page 60 of his famous book Sawāniḥ Karbalā: In Ḥajjāj Bin Yūsuf’s times, Sayyidunā Imām Zayn-ul-ʻĀbidin was arrested for the second time; his delicate body was bound by heavy iron chains and watchmen were deputed. The famous Muḥaddīš [master of Ḥadīš] Sayyidunā Imām Zuḥrī came in his court and upon seeing his condition started weeping and while expressing his heartfelt desire, he requested, ‘Ah! I cannot bear to see this condition of yours. I wish I would have been imprisoned here in your place.’

Upon hearing that, Sayyidunā Imām Zayn-ul-ʻĀbidin stated: ‘Do you think that I am in discomfort because of imprisonment? The reality is that, if I want, I can free myself right now by the grace of Allah, but there is reward in having patience in this punishment. In the restriction of these chains is the remembrance of the frightful fires of Hell, the chains of fire, and the torment of Allah.’ Saying that, he unlocked his feet out from the chains and his hands out of the handcuffs.

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

The limited number of breaths

Sayyidunā Imām Ḥasan Baṣrī stated: ‘Hurry up, hurry up! What is your life? It is only these breaths, that if they stop, then
the continuation of those deeds will finish through which you gain closeness to Allah. May Allah have mercy on that person who did self-accountability for his deeds and shed a few tears for his sins.’ *(Ithāf-us-Sādat-il-Muttaqīn, vol. 14, pp. 71)*

**The one who doesn’t perform good deeds is foolish**

Dear Islamic brothers, take notice! From head to feet we are drowned in sins. What sin is there that we don’t do? We are not able to do good deeds, and if we do, there is no sign of sincerity in our good acts. By telling people of our good deeds, we entrap ourselves in the destruction of showing off. Our Book of Deeds is empty of good deeds and filled with bad deeds, but unfortunately, we have no concern about the bad consequences of this and about improving ourselves.

Furthermore, we assume that we are very intelligent; if someone calls us foolish, we become his enemy. But now you tell me, if a fugitive culprit has been sentenced with capital punishment, the police are searching for him and this foolish person, instead of finding a way to be safe, is wandering freely. So will we call this person intelligent? Definitely not! People will call such a person foolish.

**Name on the portal of Hell**

Dear Islamic brothers! The one who has been informed that:

- The one who intentionally misses Ṣalāḥ, his name will be engraved on the portal of Hell.

*(Ḥilya-tul-Awliyā, vol. 7, pp. 299, Ḥadīth 10590)*
And he has also been informed that:

- The one who misses even one fast in Ramadan without a valid Islamic exemption or health issue, fasts of his whole life cannot make up for it, even if he fasts\(^1\) later on.

  *(Sunan-ut-Tirmiżī, vol. 2, pp. 175, Ḥadīth 723)*

And he has also been informed that:

- The person who is capable of bearing transportation expenses and capable of a ride that may transport him up to Baytullāh (House of Allah عَزَّ وَجَلَّ) even then he doesn’t perform Hajj, may he die becoming a Jew or a Christian.

  *(Sunan-ut-Tirmiżī, vol. 2, pp. 219, Ḥadīth 812)*

If you break a promise, then remember:

- The one who breaks a promise is cursed by Allah عَزَّ وَجَلَّ, His angels and by all the people; neither his Farḍ (obligatory worship) nor his Nafl (supererogatory acts) are accepted.

  *(Ṣaḥīḥ Bukhārī, vol. 1, pp. 616, Ḥadīth 1870)*

- The one who misuses his eyes, looks at Nā-Maḥram\(^2\) women or looks at a lad with lust, or watches films, dramas, and immodest scenes on TV, VCR, internet, and in cinema houses, must note: ‘The one who fills his eyes with Ḥarām things, Allah عَزَّ وَجَلَّ will fill his eyes with fire on the Day of Judgement’.

- The one who has been notified that soon he will have to die because every soul has to embrace death; when the lifetime completes, death will not be delayed by even a single moment.

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\(^1\) i.e. One who misses a single fast of Ramadan without a valid reason, if he observes fasts throughout his life thereof would not acquire that Šawāb which he could have acquired on observing that fast in Ramadan, although, as per Shari’ah, observing one fast in its place will make up for it. Offering a Farḍ is one thing and acquiring the rank is something else.

\(^2\) Nā-Maḥram is one with whom Nikāḥ (marriage) is valid or may become valid.
And he has been informed that after dying, he has to enter into a grave that is dark and frightful for sinners, for whom there are insects, snakes, and scorpions therein, and he’ll have to stay there for thousands of years. Ah! The grave will squeeze everyone, it will squeeze the pious people just like how a mother embraces her lost and found son with affection; and the one with whom Allah is unhappy, it will squeeze them in such a way that their vertebra will break and ribs will intertwine with each other like the fingers of both hands mingle each other. Not only all this, a warning has been given that one Day of Judgement will be equal to fifty thousand years and the sun will be blazing fire at a distance of 1 mile. Accountability will take place. The comforts of Paradise will be for the pious people and the hardships of Hell will be for the sinners.

**Extreme stupidity**

In spite of knowing all this, if a person does not fear Allah the way he should; does not possess the proper fear of the hardships of death, terrors of the grave, horrors of the Day of Judgement, and the punishments of Hell; sleeps in heedlessness, does not offer prayers, does not fast in the month of Ramadan, does not give Zakâh for his assets when it becomes Farḍ on him, does not perform Hajj in spite of being Farḍ for him, breaking promises is his habit, does not stop lying, backbiting, gossiping, false suspicions, etc., remains a fanatic of movies and dramas, has a hobby of listening to songs, disobeys his parents, is engaged in ranting curses and in various sorts of shameful talks; in short, if he does not reform himself at all but still considers himself a wise person, then who can be more unintelligent than this person? And his silliness is so extreme that when he is advised for reforms, he replies carelessly: There will be no problem, Allah is Merciful and Affectionate; He will be Kind to me and will forgive me.
In what case expecting forgiveness is silliness?

Hujjat-ul-Islam, Sayyiduna Imām Muhammad Bin Muhammad Ghazālī stated in Ihyā-ul-‘Ulūm: ‘If the seed of faith is not watered with worship or the heart is left contaminated with bad manners and engaged in the pleasures of the world, then expecting forgiveness is similar to the expectations of a silly and distracted person.’ (Ihyā-ul-‘Ulūm, vol. 4, pp. 175)

The Merciful Prophet has stated: ‘An incapable (foolish) person is one who makes his Nafs follow desires and in spite of this, is hopeful from Allah.’

(Sunan-ut-Tirmižī, vol. 4, pp. 207-208, Ḥadīṣ 2467)

Hope of harvesting wheat whilst sowing barley is foolishness

The renowned exegetist Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān has stated as regards to the above Ḥadīṣ: The ‘Incapable’ in the aforementioned Ḥadīṣ refers to a foolish person i.e. an unwise man-the foolish who is dominated by his sinful Nafs. He commits the acts leading to the Hellfire and remains optimistic for Paradise saying Allah is the Most Benevolent and Merciful. He who sows barley and bears hope to reap wheat saying Allah is the Most Benevolent and Merciful, He would convert barley into wheat at the time of harvesting; this approach cannot be termed optimism. Allah has stated in the Holy Quran:

What has deceived you with regard to your Benevolent Lord?

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Infīṭār, verse 6)
And He has stated:

那些信道的人，和那些为真主而离开了自己的家而斗争的人，他们确是期待真主的慈悯的，真主是至赦的，至慈的。（《降旨于两翼的经》218节）

Those who believed, and those who have left their homes (migrated) for the sake of Allah, and fought in the way of Allah – they are optimistic of the mercy of Allah; and Allah is Most Forgiving, Most Merciful.

[Kanz-ul-Imān (Translation of Quran)] (Part 2, Sūrah Al-Baqarah, verse 218)

To plant barley and hope to reap wheat is a satanic deception and a trick of the Nafs. Khuwājah Ḥasan Baṣrī stated that: ‘False hope has taken some people off the right path of doing good deeds. Like the sin of false statements, false hope is also sin.’ (Mirāt-ul-Manājīh, vol. 7, pp. 102-103; Ashi’a-tul-Lam’āt, vol. 4, pp. 251; Mirqāt-ul-Mafātīh, vol. 9, pp. 142)

Sowing seed for Hell and expecting fruit of Paradise!

Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī narrated in Iḥyā-ul-‘Ulūm: Sayyidunā Yahyā Bin Mu’āz stated, ‘According to me the biggest deception is that with the hope of forgiveness, without being regretful, a person accelerates in doing sins. Without following His commands, he expects to gain closeness to Allah i.e. plants seed for Hell and expects fruit of Paradise. Whilst committing sins, he seeks dwelling in the house of the worshipping people (i.e. Paradise). Without good deeds, he waits for being rewarded. And, in spite of injustice and violence, he anticipates forgiveness from Allah.'
You are hopeful for forgiveness but do not tread on the right path; no doubt, a ship cannot sail on land.

(Ihyā-ul-Ulūm, vol. 4, pp. 176)

There are lessons in afflictions

Remember, Allah is Sovereign. Try to understand His Sovereignty in this way: Don’t you face any trouble in this world? Don’t you get sick? Have you never suffered worries? Have you never come across poverty, debt, unemployment? Have you never faced accidents? Have you not seen handicapped people with no hands, feet or eyes? Do such scenes of misery in this world not remind you of the punishments of Hell? Certainly for the wise people, in the miseries of this world lies a remembrance of torments of the grave, the afterlife, and Hell. Hence remember, Allah who can afflict people with sicknesses, miseries, and difficulties in this world can also torment in Hell.

Allah is the Sustainer and yet...

Think deeply about this that Allah is the Sustainer and is capable of providing sustenance even without any means, this is your belief and mine as well. Indeed, He has taken the generous responsibility of sustenance for everyone. It is stated in the Holy Quran:

And there is none walking on the earth, the provision of that is not upon the generous responsibility of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Ḥūd, verse 6)
Then it is something to think about that when Allah عَزَّوَجَالَهُ has taken the responsibility of providing sustenance; so why do we strive so hard for our livelihood? Why do we travel from one city to another, leave our home country and gladly, bear all miseries in the path of hoarding wealth. Because our mind is set that when I will make an effort, then livelihood will be provided i.e. No pain, no gain.

Allah عَزَّوَجَالَهُ has not taken the responsibility of forgiving everyone, but...

Dear Islamic brothers! Allah عَزَّوَجَالَهُ has taken the generous responsibility of providing sustenance for every living thing. But remember! He عَزَّوَجَالَهُ has not taken the responsibility of securing the faith of every Muslim and forgiving every Muslim without accountability. But still, we are merely anxious for our livelihood. There seems no endeavour whatsoever for the security of our faith and for seeking forgiveness without accountability. Perhaps because the hearts of most people have hardened nowadays, therefore they are ready to bear pains for the sake of materialistic things. In order to earn wealth, they are ready to work for eight, ten, or even twelve hours daily like an ox of an oil-press.

Alas! If they are requested to travel in the Madanī Qāfilaĥ for three days every month for the security of their faith and for forgiveness without accountability, they regretfully say, ‘We have no time’. Allah عَزَّوَجَالَهُ forbid, it seems as if it is being said:

_Nafs-o-Shayṭān nay bad-mast kiyā bḥāī ħay_  
Ĥam na sudḥray ħayn, na sudḥrayn geyn, qasam khāyī ħay_

_The Nafs and Satan has intoxicated us, brother, to such an extent_  
_We have not reformed, and vowed not to reform in the future_
Allah is Sovereign

Certainly Allah, without any reasoning, is capable of entering us into Paradise merely with His mercy. But it is necessary to fear His sovereignty as He may hold us accountable for a single sin and can throw us into Hell. A blessed saying of Allah has been quoted in Musnad Imām Aḥmad Bin Ḥanbal: ‘I have no concern if these people would enter Paradise; and nor do I have any concern if they go to Hell.’ (Musnad Imām Aḥmad, vol. 6, pp. 205, Ḥadīth 17676)

Therefore, in order to secure ourselves from Hell and for entrance into Paradise, we have to develop the mindset: ‘I intend to reform myself’ and for that, we will have to make utmost effort to inculcate the fear of Allah and love of the Prophet Mustafa in our beings. With the favour of Allah, we will avoid committing sins and make a habit of offering Ṣalāh and abiding by the Sunnah. We will travel in the Madanī Qāfīlahs [outreach travels for spreading the Sunnah]. Every night while doing Fikr-e-Madīna, we will fill our Madanī In’āmāt booklet and submit it to the designated Islamic brother [of Dawat-e-Islami] of our locality every month. With the grace of Allah and the Holy Prophet Mustafa, we will secure ourselves from Hell and will enter into Paradise, which is the True Success. Therefore it is mentioned in a magnificent saying of Allah in the Glorious Quran:

فَمَنْ رَحَمَ عَلَى الْقَآرَ وَ أَدْخَلَ الْجَنَّةَ فَقَدْ فَازَ

So the one who is drawn away from the fire and admitted into Paradise – he attained his goal.

[Kanz-ul-Īmān (Translation of Quran)] (Part 4, Sūrah Āl-e-‘Imrān, verse 185)
Repent in order to reform yourself

Dear Islamic brothers! Anyhow, we should not be hopeless from His mercy and at the same time we should not be heedless of His sovereignty. And we should persistently strive to reform ourselves. I believe that every Muslim desire is, ‘I intend to reform myself’. So those who really want to be rectified, they should sincerely repent from their past sins. No doubt, Allah accepts repentance. In order to persuade you, I am quoting three Ahādīḥ describing the excellence of repentance:

1. The Holy Prophet Mustafa has stated: When a person admits his sin, then repents, Allah accepts his repentance. (Ṣaḥīḥ Bukhārī, vol. 2, pp. 199, Ḥadīth 2661)

2. In a Ḥadīth-e-Qudsī, Allah has stated: O my servants! You are all sinners except those whom I grant salvation. So the one amongst you who understands that I have authority of forgiving, asks Me for forgiveness, I will forgive him and I have no concern. (Mishkāt-tul-Maṣābīḥ, vol. 2, pp. 439, Ḥadīth 2350)

3. It is a saying of the Holy Prophet Mustafa, ‘The one who supplicates like this:

\[
\text{اَللّهُمَّ لَا إِلَهَ إِلَّا أَنتَ سُبْحَانَكَ}
\]

\[
\text{عَمِلْتُ سَوْءًا أَوْ ظَلَّمْتُ تَفْسِيِّي فَأَغْفِرْلِي إِنَّهُ لَا يُعْفَرُ الْذُّنُوبُ إِلَّا أَنتَ}
\]

\[
O \text{ Allah (عَزَّوْجَلَّ) there is none worthy of worship except You, Purity is for You [from all shortcomings], I have done bad deeds and oppressed my Nafs. Forgive me because there is none forgiving except You.}
\]

Then Allah stated: I forgive his sins, even if they are equal to the number of ants.’ (Kanz-ul-‘Ummāl, vol. 2, pp. 287, Ḥadīth 5049)
Good intentions

Dear Islamic brothers! May Allah accept repentance of all of you, secure faith of all of you, bless you all with the privilege of Hajj again and again, make you see the Green Dome [Emerald Dome of the Holy Prophet’s Mausoleum] again and again, make you a sincere devotee of the Holy Prophet, and may He accept all these prayers in favour of me.

Be courageous and decide from today that, ‘I want to reform myself’. Therefore, I will not miss any Ṣalāh; I will not miss any fast in Ramadan; I will not watch films and dramas; I will not listen to music; I will not trim my beard less than a fistful; I will travel in the Madanī Qāfilaḥs of Dawat-e-Islami every month for three days to learn the Sunnahs. Everyday while doing Fikr-e-Madīnāḥ, I will fill my Madanī In’āmāt booklet and submit it to the designated Islamic brother on the first day of every month.

Dear Islamic brothers! While concluding my speech, I am going to avail the honour of stating an excellence of the Sunnah and some acts of Sunnah. The Noble Prophet stated: ‘The one who loved my Sunnah loved me and the one who loved me will be with me in Paradise.’ (Mishkāt-tul-Mašābīḥ, vol. 1, pp. 55, Ḥadīš 175)

4 Madanī pearls for applying kohl

1. It is reported in Sunan Ibn Mājah: The best kohl of all is Išmad, as it brightens the eyesight and grows the eyelashes.

(Sunan Ibn Mājah, vol. 4, pp. 115, Ḥadīš 3497)

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2. There is no harm in putting kohl of stone, and putting black kohl with the intention of cosmetic is Makrūḫ [disliked] for men. And if the intention is not for cosmetic, then there is no harm in it. *(Fatāwā ‘Ālamgīrī, vol. 5, pp. 359)*

3. It is a Sunnah to use kohl when going to sleep. *(Mirāt-ul-Manājīh, vol. 6, pp. 180)*

4. A summary of the three reported traditions of putting kohl is being presented: (i) sometimes three needles of kohl in both eyes (ii) sometimes three needles in the right eye and two in the left (iii) sometimes two needles in both eyes and in the end, one needle of kohl in both eyes. *(Shu‘ab-ul-Īmān, vol. 5, pp. 218-219)*

By doing this, you will be able to act upon all three ways. Dear Islamic brothers! Our Beloved and Blessed Prophet used to start every good deed from the right side, therefore put kohl in the right eye first and then in the left eye. To get a detailed understanding about the Sunnahs of kohl and to learn several other Sunnahs, obtain the book ‘Sunnatayn Aur Ādāb’ comprising of 120 pages, published by Maktaba-tul-Madīnah and go through it. One effective method for learning Sunnahs is to travel with the lovers of the Holy Prophet in the form of a Madani Qāfīlah of Dawat-e-Islami.

*Sīkhnay Sunnatayn Qāfīlay mayn chalo*

*Lūnay raḥmatayn Qāfīlay mayn chalo*

*Ḥaun gī ḥal mushkilayn Qāfīlay mayn chalo*

*Pāo gey barakatayn Qāfīlay mayn chalo*

*To learn the Sunnah, travel with the Madani Qāfīlah*

*To gain the mercy, travel with the Madani Qāfīlah*

*Problems will be resolved, travel with the Madani Qāfīlah*

*Blessings will be showered, travel with the Madani Qāfīlah*
Silent Prince*

No matter how hard Satan tries to prevent you from reading this booklet, do read it all. If you have not been careful in use of the tongue, you will burst into tears provided your heart has been vibrant by virtue of fear of Allah.

Excellence of Shalât-‘Alan-Nabi

The Greatest and Holiest Prophet has stated, ‘Doing Zikr (remembrance) of Allah in abundance and recitation of Shalât upon me keeps away poverty (i.e. destitution).’

(Al-Qawl-ul-Badi’, pp. 273)

All of a sudden the prince became silent. The king, the ministers, and the other courtiers were astonished as to what has happened that caused him to stop speaking. Everyone tried, but the prince continued to remain silent. Despite the silence, no change occurred in day-to-day routines of the prince. One day, the silent prince went along with his companions to hunt for birds. Armed with an arrow

* This speech was delivered by Amīr-e-Aḥl-e-Sunnat during the weekly Sunnah-Inspiring Ijtimā’ [congregation] of Dawat-e-Islami (a global, non-political movement for propagation of Quran and Sunnah) on 9th of Jumādal Ākhir, 1432 AH (12-5-2011). It is being presented with some amendments.

[Majlis Maktaba-tul-Madīnah]

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on his bow, he stood below a bushy tree, searching for some bird inside it. Suddenly, the chirping of a bird was heard from inside a bunch of leaves on the tree. He immediately shot an arrow in the direction of the sound, causing the bird to fall wounded. The bird began to flail agonizingly. The silent prince then spontaneously uttered, ‘As long as the bird was silent it remained safe, but as soon as it spoke it became the target of an arrow, and regretfully, as a result of it speaking, I also spoke out!'

\[ Chup rehnay main saw sukhan tu yeh tajribah ker lay \]

\[ Ay bahai! Zaban per tu lagha Quls-e-Madina\]

(Wasail-e-Bakhshish, pp. 66)

**Silence brings security**

Dear Islamic brothers! This incident might be a fabricated one, but it is an unquestionable fact that a talkative person compels others to speak, wastes his own time and the time of others, occasionally regrets what he says, on many occasions, regrets what he has said, and has to face many problems. It is a reality that as long as a person remains silent, he remains secured from many difficulties.

**Baḥrām and the bird**

It is said, ‘Baḥrām was sitting beneath a tree, when he heard the chirping of a bird. He shot it down dead, and then began to say, ‘Guarding the tongue is beneficial for both humans and birds. If this bird had taken care of its tongue, it would not have been killed.’

(Al-Mustaṭraf, vol. 1, pp. 147)

**Four Aḥādīš regarding the excellence of silence**

1. ‘... meaning: The one who remained silent won deliverance. (Sunan-ut-Tirmizī, vol. 4, pp. 225, Ḥadīṣ 2509)
2. Silence is the head of all morals.  
\(\text{Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 417, Ḥadīth 3850}\)

3. Silence is a worship of high virtue.  
\(\text{ibid, Ḥadīth 3849}\)

4. For a person to remain resolute on silence is better than 60 years of worship.  
\(\text{Shu'ab-ul-Īmān, vol. 4, pp. 245, Ḥadīth 4953}\)

**Explanation of ‘better than 60 years of worship’**

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Muftī Āḥmad Yār Khān Na‘īmī writes regarding the fourth Ḥadīth: If someone performs sixty years of worship, but he also talks a lot, and he does not differentiate between good conversation and bad conversation, then it is better to remain silent for a while, because in silence, there is contemplation, there is rectification of the Nafs (inner-self), there is immersion in divine realities and recognition, there is diving into the ocean of internal Żikr (remembrance of Allah ﷺ), and there is Murāqaba (meditation).  
\(\text{Mirāt-ul-Manājīh, vol. 6, pp. 361}\)

4. Four terrible harms of unnecessary talking

Those who chat away, those who make a squabble out of conversations, and those who talk uselessly, thinking that it is permissible and not a sin, or even those who say unnecessary things from time to time, they too should consider Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī’s outlook on useless conversation, and should scare themselves with these four
harms of talking uselessly. It is on the basis of these four reasons that he has condemned useless conversation:

1. Kirāman Kātibīn (those respected angels who record deeds) have to write down useless conversation, therefore a person should be ashamed of this and should not give them the trouble of writing down useless conversation. Allah ﷺ states in verse 18 of Sūrah Qāf in part 26:

\[
\text{مَا يَلْفَظُ مِنْ قُوَّلٍ إِلاَّ نَذَّرَيهُ رَقِبَةً عَجِيبَةً}
\]

He does not utter a single word, without a ready observer next to him to record it.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Qāf, verse 18)

2. It is not good for a record of deeds filled with useless conversation to be presented in the court of Allah ﷺ.

3. A person will be ordered in the court of Allah ﷺ in front of all of creation to read out his book of deeds. Now, the horrifying severities of the Day of Judgement will be in front of him; he will be naked, he will be incredibly thirsty, his back will be bowing due to hunger, he will have been stopped from going into paradise, and every type of serenity will have been abandoned for him.

Just think carefully for a moment! How worrying it would be to read out a record of deeds filled with useless conversation in such perilous situation. (If we work out that someone talks uselessly for just 15 minutes a day, then this gives 7.5 hours in a month, which amounts to 90 hours in a year. Let’s say someone talked uselessly for an average of 15 minutes a day for 50 years, then this gives 187 days and 12 hours, i.e. more than 6 months. So, just think! On that terrifying Day of Judgement when the
sun will be blazing fire from 1 mile away, who will be able to read out his record of deeds for 6 months continuously without any pause in such perilous heat! This is just the calculation of 15 minutes of useless conversation daily; we sometimes spend many hours chatting away uselessly with friends, and sinful conversation and other evils are in addition to this).

4. On the Day of Judgement a person’s useless conversation will be condemned and because of it he will be ashamed. A person will have no answer for this and out of shame in front of Allah ﷺ he will become humiliated and will sweat profusely.

(Minhâj-ul-‘Abidîn, pp. 67)

Her laf; kâ kis taraḥ ḥisâb âh! Mayn dûn gâ
Allah zabân kâ ḥo ‘aṭâ Qufl-e-Madînâh

(Wasâil-e-Bakhshish, pp. 66)

The most harmful thing
Sayyidunâ Sufyân Bin ‘Abdullâh ﷺ has stated, ‘Once I requested in the court of the Holy Prophet ﷺ, ‘Yâ Rasûlallâh! What would you identify as the most dangerous and harmful thing for me?’ The Beloved and Blessed Prophet ﷺ then held his blessed tongue and said, ‘This.’ (Sunan-ut-Tirmižî, vol. 4, pp. 184, Hâdiš 2418)

Either speak good or remain silent
If only! This Ḥâdiš of Ṣâhiḥ Bukhârî would inculcate into our minds, which states, ‘Mîn kân yûmâ ﷺ wâliyûn allahu wâliyûn lâkhîr al-lawâmîth qâlîlîq jîlîwâr’r ‘aw lâ yawmîth ūyyahîl. Whomever believes in Allah ﷺ and the Day of Judgement, he should either speak good or remain silent. (Ṣâhiḥ Bukhârî, vol. 4, pp. 105, Hâdiš 6018)
On page 91 of the book ‘Allah-Wâlon kî Bâtayn’, comprising of 217 pages, published by Maktaba-tul-Madînah, the publishing department of Dawat-e-Islami, Amir-ul-Mu’minin Sayyidunâ Šiddîq-e-Akbar has stated, ‘There is no goodness in that conversation which is made not for the sake of the pleasure of Allah.’

(Hilya-tul-Awliyâ, vol. 1, pp. 71)

Sayyidunâ Imâm Sufyân Šaurî has stated, ‘The first level of worship is silence, the second is gaining knowledge, then remembering it, then acting upon it, and then spreading it to others.’

(Târîkh-ul-Baghdad, vol. 6, pp. 6)

If you desire paradise, then...

The people requested in the court of Sayyidunâ ‘Îsâ, ‘Tell us such an action through which we can attain paradise.’ He replied, ‘Never speak.’ They then said, ‘It could not be helped,’ upon which he said, ‘Do not utter anything from your tongue except what is virtuous.’ (Ihyâ-ul-‘Ulûm, vol. 3, pp. 136)

Akšar mayray hóniaun pay rahay Žikr-e-Madînah
Allah zabân kâ ho ‘atâ Qufl-e-Madînah
(Wasâil-e-Bakhshish, pp. 66)

Silence is a means of safeguarding Îmân [faith]

Someone who continuously cuts into other peoples speech like a pair of scissors, he will remain deprived of understanding what someone else is saying, and in fact it remains a danger for a talkative person that when constantly talking, Kufriyât (words of profanity) may slip from his tongue.
Narrating a statement of some pious saints, Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī states in *Ihya-ul-‘Ulūm*, ‘Two qualities assembles in the one who remains silent:

1. His Dīn (religion) remains secured, and
2. he understands properly what someone else is saying.’

(*Ihya-ul-‘Ulūm, pp. 137, vol. 3*)

**Silence is a cover for an ignorant person**

Sayyidunā Sufyān Bin ‘Uyaynah has stated, ‘Silence is the honour of a scholar, and a cover for an ignorant person.’

(*Shu’ab-ul-Īmān, pp. 86, vol. 7, Ḥadīth 4701*)

Silence is the key of worship

It is narrated from Sayyidunā Imām Sufyān, ‘Prolonged silence is the key to worship.’

(*Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 255, Ḥadīth 436*)

**Protection of wealth is easy, but that of tongue...**

Sayyidunā Muhammad Bin Wāsi’ said to Sayyidunā Mālik Bin Dīnār, ‘Protecting the tongue is more difficult for a person than protecting the wealth.’

(*Ithāf-us-Sādat liz-Zabīdī, vol. 9, pp. 144*)

It is unfortunate that generally everyone is mindful of protecting his wealth, even though if wealth is lost it is only a worldly loss. How sad that the mindset of protecting the tongue is very rare! Undoubtedly,
as a result of not protecting the tongue, along with worldly losses, there is also the great risk of tribulations in the Hereafter.

\[Bak\ bak\ kī\ yeh\ ‘ādat\ na\ sar-e-ḥashr\ phānsā\ day\ \]
\[Allah\ zabān\ kā\ ĕ\ ‘aṭā\ Qūfl-e-Madīnāh\ \]
\[(Wasāil-e-Bakhshish, pp. 66)\]

**The one who speaks is often regretful**

Dear Islamic brothers! It is an undeniable truth that the risk of embarrassment is very low in silence, whereas someone who has the habit of speaking out of place is often compelled to beg sorry and ask for forgiveness, or he has the regret in his heart that, ‘If I had not spoken at that point, it would have been better, because as a result of me speaking, the hesitation of the other person finished, I had to listen to bitter words, so and so got annoyed, so and so became unhappy, feelings of so and so were hurt, my honour diminished, etc.’

It is narrated from Muhammad Bin Naḍr Ḥārišī ‘Honour (awe) is lost on talking excessively.’

\[(Aṣ-Ṣamt\ ma’\ Mawsū’aḥ\ Ibn\ Abid\ Dunyā,\ vol.\ 7, pp. 60, Ḥadīth\ 52)\]

**It is better to regret on keeping silent than to regret after speaking**

In fact it is better to regret on keeping silent than to regret after speaking, and it is better to regret after eating less than to regret after eating excessively, as the one who talks excessively suffers calamities, and the one who has habit of eating excessively, disturbs his stomach, usually becomes a victim of obesity, and suffers many types of diseases.
If for argument’s sake, he remains saved from illnesses in his youth, then after youth passes away he often becomes an embodiment of disease. To learn about the harms of excessive eating, the cure for obesity and much more, refer to the chapter ‘Excellence of Hunger’ in volume-1 of Faizān-e-Sunnat.

**A dumb person is more secured**

Dear Islamic brothers! If we look at it, a blind person is more secured, because he remains secured from the sins of unlawful sighting, such as staring at Nā-Mahram\(^1\) women, looking at Amrads\(^2\) with lust, watching films and dramas, and looking at the open knees and thighs of someone wearing shorts. In the same way, a dumb person also remains protected from countless afflictions of the tongue.

Amīr-ul-Mu`minīn Sayyidunā Abū Bakr Ṣiddīq has stated, ‘If only I had been dumb, but privileged to speak to the extent of performing Ṣikr of Allah.’

*(Mirqāt-ul-Mafātīḥ, vol. 10, pp. 87, Ḥadīth 5826)*

It is mentioned in *Ihya-ul-‘Ulūm* that Sayyidunā Abū Dardā\(^3\) saw an excessively talkative woman, and said, ‘If she had been dumb, it would have been better for her.’ *(Ihya-ul-‘Ulūm, vol. 3, pp. 142)*

**How can the home become a centre of peace?**

From this statement of the respected companion of our Beloved and Blessed Prophet those Islamic sisters should particularly learn a lesson who remain engrossed in chitchat, and do not tire of talking about this and that.

---

1 One with whom marriage is not Ḥarām forever.

2 i.e. beautiful attractive lad
If Islamic sisters apply Qufl-e-Madīnāh on their tongues in the true sense, many issues such as domestic discords, conflicts amongst relatives, quarrels between daughter-in-law and mother-in-law would be resolved, and the entire household would become a centre of peace, because most domestic discords result from misuse of the tongue.

**Madani remedy for resolving conflicts between daughter-in-law and mother-in-law**

If the mother-in-law scolds or reprimands her, the daughter-in-law should observe patience and tolerance only, and should not say even single word to her mother-in-law in reply, nor should she complain to her husband. She should not even tell anyone in her parent’s house, and she should not even have a frown on her face, nor should she vent her anger on her children or on the crockery. Success will fall at her feet. It is said, ‘One silence beats a hundred.’

Similarly if some daughter-in-law argues with her mother-in-law, then the mother-in-law should not do anything in reaction, but she should just observe silence and not complain to any member of the household, not even her son.

According to the saying, ‘Silence is golden’ she will acquire ease and tranquillity. If this Madani remedy of Sag-e-Madina (the author) is acted upon properly, then every discord between daughter-in-law and mother-in-law would be resolved very soon and the home would become a centre of peace. To find a remedy for conflicts between daughter-in-law and mother-in-law, obtain the VCD comprised of prudent Madani pearls, entitled ‘Ghar Aman kā Gehwārah Kaysay Banay’ from Maktaba-tul-Madina, or watch it on Dawat-e-Islami’s website, www.dawateislami.net. With the blessings of this VCD many disturbed homes have become centres of peace.
A request to the tongue

Dear Islamic brothers! When the tongue will remain straight, and it will be used for speaking only the good, then the entire body will avail benefit from this, and if it is crooked, for example, it scolds someone, swears and disgraces someone, backbites and slanders, and tells lies, then sometimes even in this world the body suffers pounding.

The Prophet of Rahmah, the Intercessor of Umma, the Owner of Jannah has stated, ‘When a person gets up in the morning then his body parts bow and say to the tongue, ‘Fear Allah about us, because we are associated with you. If you remain straight, then we too will remain straight; but if you are crooked, then we too will be crooked.’

(Sunan-ut-Tirmizī, vol. 4, pp. 183, Ḥadīṯ 2415)

The excellence of speaking good

The Beloved and Blessed Prophet has stated, ‘There are such balconies in paradise whose outside can be seen from the inside, and whose inside can be seen from the outside.’ A Bedouin

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stood up and asked, ‘Yā Rasūllallāh! For whom these are?’ He replied, ‘These are for one who speaks good, feeds others, keeps consecutive fasts, and wakes up at night to offer Ṣalāh for Allah when the people are asleep.’

(Ṣunan-ut-Tirmiẓī, pp. 237, vol. 4, Ḥadīth 2535)

The Prophet would observe prolonged silence

كان رَسُولِ الله صَلَّى الله عليه وسلم مُحْيِي اللَّيْلَاتِ وَمُسْتَهِلَّ الْضُّمْحَتِ

Meaning: The Prophet would observe prolonged silence. (Sharḥ-us-Sunnah lil-Baghwī, vol. 7, pp. 45, Hādiṣ 3589)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān Na’īmī writes in explanation of this Ḥadīth, ‘Silence here means silence from worldly talk, otherwise the blessed tongue of the Holy Prophet would always remain occupied in the Žikr of Allah; he would not talk to people unnecessarily.

This refers to permissible conversation; impermissible conversation never expressed by the blessed tongue throughout his entire life. Lying, backbiting, slandering etc. did not emanate from the blessed tongue even once throughout his entire blessed life. The Noble Prophet is an embodiment of truth, then how could any falsehood ever approach him!’ (Mīrāt-ul-Manājīh, vol. 8, pp. 81)

Two kinds of talking and two kinds of silence

The Beloved and Blessed Prophet has stated:

إِمَلَآءُ الْحُبُّ حَيْرُ مِنَ السُّكُوتِ وَالسُّكُوتُ حَيْرُ مِنَ إِمَلَآءِ الشَّئِّ
To speak of the good is better than keeping silent, and keeping silent is better than speaking ill. (Shu‘ab-ul-Īmān, vol. 4, pp. 216, Ḥadīth 4993)

Sayyidunā ‘Ali Bin ‘Ušmān Ḥajwayrī, famous as ‘Dātā Ganj Bakhsh’ wrote in his book Kashf-ul-Mahjūb: Speech is of two kinds, ‘One is truthful speaking and the other is false speaking, and similarly, silence is also of two kinds:

1. Purposeful Silence (for example, keeping silent silence to contemplate in matters of the Hereafter or Islamic rulings, etc.), and

2. Heedless Silence (silence filled with filthy thoughts or worldly notions).

Everybody whilst in the state of silence should ponder carefully that if speaking for him is virtuous then speaking is better for him than silence, and if speaking for him is sinful then silence is better for him than talking. Sayyidunā Dātā Ganj Bakhsh mentioned a parable for explaining uses and abuses of conversation:

Once Sayyidunā Abū Bakr Shiblī Baghdadi was passing an area of Baghdad and he heard a person saying: اللسُؤُوهُ خُبْرٌ مِنَ الْكَلَامَ، ‘Silence is better than speaking.’ He said, ‘Your silence is better for you than speaking, and for me speaking is better than silence.’ (Kashf-ul-Mahjūb, pp. 402)

Definition of obscene conversation

How fortunate are those Islamic brothers and sisters who use their tongues in only moral conversation and who impart the invitation of goodness to the people. Unfortunately, nowadays it is very rare to find get-togethers free from obscene conversation, even to the extent that those with an outward religious appearance are not able
to refrain from this. Perhaps they do not even know what obscene conversation is. Listen! The definition of obscene conversation is:

\[\text{‘To mention immoral issues (such as filthy and evil matters) in open words.’} \]

\[(\text{Ihyā-ul-‘Ulūm, vol. 3, pp. 151})\]

Those youngsters who incite discussions of private marital issues and matters that should be kept covered, in order to satisfy their lust, those who comfort their hearts by talking about, or even just listening to obscene and immoral matters, those who use filthy swearwords, those who make disgusting gestures, those who gain pleasure from these obscene gestures, and those who watch films and dramas in order to fulfil their filthy lustful desires (because there is usually an excess of immorality in these) should repeatedly read the following heart-trembling narration and should shiver with the fear of Almighty Allah عزّزّلّه.

**Pus and blood will ooze from the mouth**

It is narrated that four types of the people of Hell will be running and wandering in between boiling water and fire and will be asking to be perished. One among these four will be a person from whose mouth pus and blood will be oozing out and the people of the Hell will say to him, ‘What has happened to this wretched person that he is increasing our pains and agonies?’ The reply will be given, ‘This unfortunate and wretched person used to pay attention towards filthy conversation and used to gain pleasure from it, such as talks about intercourse.’ \[(\text{Ithāf-us-Sādat līz-Zābidī, vol. 9, pp. 187})\]

Those who pay their attention towards filthy satanic whispers about Nā-Mahram women and Amrads, those who intentionally engage themselves in evil thoughts, and \[\text{معاوية الله} \] all those who gain pleasure
from imagining filthy activities should gain admonition from the above-mentioned narration.

\[ Na \text{ waswasay āyain na mujĥay ganday khiyālāt }\]
\[ Day žiĥn kā or dil kā Khudā! Qufl-e-Madīnah\]

(Wasāil-e-Bakhshish, pp. 66)

The one in the form of a dog

Sayyidunā Ibrāĥīm Bin Maysarah has stated, ‘Someone who talks obscenely (meaning, one who talks about obscene things) will come on the Day of Judgement in the form of a dog.’

(Ithāf-us-Sādat liz-Zabīdī, vol. 9, pp. 190)

Paradise is Ḥarām [prohibited]

The Prophet of Raĥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannah has stated, ‘Paradise is Ḥarām for that individual who uses obscene language (meaning, one who talks about obscene things).’

(Aş-Şamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 204, Ḥadiš 325)

A Fārūqī string of seven Madanī pearls

Amīr-ul-Mu’minin Sayyidunā ‘Umar Fārûq-e-A’zam has stated:

1. He who avoids talking uselessly is blessed with intellect and wisdom.

2. He who avoids useless gazing i.e. looking around unnecessarily, gains tranquillity of the heart.
3. He who refrains from useless eating (meaning, one who refrains from eating excessively or eating different types of food without any hunger merely for pleasure) is bestowed with pleasure in ‘Ibādaḥ (worship).

4. He who refrains from useless laughter is granted awe and dignity.

5. He, who refrains from joking around and mockery, is blessed with the light of Īmān (faith).

6. He, who refrains from fondness of this world, is given fondness of the afterlife.

7. He, who refrains from finding faults in others, is blessed with the ability to rectify his own faults.

(Derived from: Al-Munabbiḥāt, pp. 89)

If only! It would be so...

Every Islamic brother and sister should make it a part of their routine to read this booklet on the first Monday of every Madanī (Islamic) month. اِنَّ شَفَاءَ اللَّهِ عَزَّ وَجَلَّ You will feel an astonishing revolution in your hearts.

An excellent way to protect our tongues is to act upon Madanī In’ām Number 45 and 46, therefore to develop the habit of abstaining from useless talking, conclude necessary conversation in the least possible number of words, and furthermore make an effort to communicate somewhat through gestures and through writing. In case any useless word slips from your tongue, make it a habit to recite Ṣalāt-‘Alan-Nabī once or thrice right away.
Secret of a companion for becoming dweller of paradise

By the grace of Allah عزّ وجلّ, our Beloved Prophet ﷺ could recognize just by looking at people whether they were destined for paradise or for hellfire, and in fact he would know before arrival of a newcomer whether he was destined for Paradise or Hell. In this regard, one day the Prophet of Raḥmān, the Intercessor of Ummān, the Owner of Jannāt said, ‘The first person who will enter from this door is destined for paradise.’ Subsequently, Sayyidunā ‘Abdullāh Bin Salām ﷺ entered. The people congratulated him and inquired regarding the deed by virtue of which he had earned that blessing. Sayyidunā ‘Abdullāh Bin Salām ﷺ said, ‘My good deeds are very few, and those for which I bear hope in Allah عزّ وجلّ are safeguarding the heart and leaving the pointless conversation.’

(Aṣ-Ṣamʿ ma’ Mawsū‘ah Ibn Abid Dunyā, vol. 7, pp. 86, Ḥadīth 111)

The words سلامة الصدر in this blessed Ḥadīth, meaning ‘Safeguarding the heart’ refers to purity of the heart from immoral thoughts and from internal ailments such as jealousy etc. and the presence of firm and resolute Īmān (faith) in the heart.

Raftār kā guftār kā kirdār kā day day
Ḥār ‘uzū kā day mujh ko Khudā Qufl-e-Madīnāh

(Wasāi'-e-Bakhshish, pp. 66)

Examples of useless talking

Dear Islamic brothers! Though talking uselessly is not a sin, there is no goodness in it at all. Sayyidunā ‘Abdullāh Bin Salām ﷺ was blessed with the glad tidings of Paradise from the
blessed tongue of the Holy Prophet! One attribute that he had was that he would never indulge in useless talking. He would never ask questions about matters that did not concern to him, but unfortunately we ask useless questions about matters to which we do not have even a least concern. For example:

- How much did you buy this for?
- How much did you get that for?
- What is rate of real estate in so and so locality?

- If visiting someone’s house or if someone got a new house then the questions are: How much did you buy it for? How many rooms does it have? What is the rent? What sort of landlord have you got? (This question often calls for backbiting and slandering because usually the answer to such a question without any Shar’i requirement is in the following sinful manner: ‘Our landlord is very rough / unkind / crooked / wild / crazy / cruel / stingy etc.’)

- In the similar context when someone buys a new shop, car or motor bike then questions are asked about its price, durability, whether it was purchased by cash, or on instalments.

- Some unwise people when visit a sick patient who is even unable to talk out of sickness, ask such questions to him as though they are senior physicians and thus ask his full details and ask for in-depth explanations of things like X-ray reports, laboratory test reports and if there had been the case of surgical operation then even the number of the stitches is being asked. Even if there is a disease related to the private parts even then these shameless people enquire for full details openly without any hesitation. Women are also found indulged in similar nonsensical conversation.
Useless comments are passed on weather conditions, needless discussions about intensity of weather are frequently talked about without any need e.g. in hot weather some talkative people will be exclaiming, ‘Weather is extremely hot nowadays and alas! Interruption of power supply is also frequent.’

Similarly, in the cold weather they will be found chattering their teeth out of imitation and saying ‘today’s weather is absolutely freezing.’

If weather is cloudy then a needless commentary is done e.g. nowadays there is an excessive rainfall, water has accumulated everywhere and the concerned authority is paying no heed to remove the mud etc.

Similarly a useless criticism on local and international politics is made without any good intention of bringing reformation and similarly an unwanted criticism on different political parties is presented.

If one has visited some other city or country, he begins to describe scenes of mountains and pastures that he witnessed over there or description of houses and roads is presented needlessly. But keep in mind that if we find someone talking about on such topics we should not think ill about him as sometimes talking about certain worldly matters with good intentions becomes a Šawāb bearing act or at least it does not fall in category of useless talking.

It is difficult for one who talks uselessly to refrain from the sin of false exaggeration

Keep in mind that useless talking is not a sin, provided it is factual and without any overstatement and understatement. If any false
exaggeration is done, it will fall into the category of sinning. But it is extremely difficult to relate things in such a way that it does not cross the limit of ‘useless talking.’

Usually false overstatements do occur, and those who talk uselessly often fall into the ditch of backbiting, slandering, fault-finding, and hurting the feelings of others. Therefore, safety essentially lies in silence, because ‘Silence is golden.’

**If only we gain the blessing of waiting and weighing up what we are going to say**

If one would develop the habit of ‘weighing up’ i.e. contemplating carefully before speaking, then he will begin to perceive countless useless words. If it is just ‘useless talking’, then although this is not a sin, still there are many harms in this, for example taking the pain of using the tongue and wasting the precious time. If this same amount of time is spent in performing the Žikr (remembrance) of Allah ﷽ or in religious study, or in relating some Sunnaḥ, heaps of rewards may become due.

**Useless discussion about terrorism**

Similarly if there takes place some terrorist incident ﷽ people get a topic to talk about uselessly, and in some cases to have sinful conversations about. They mention it everywhere with interpretations having no head or tail or indulge in illogical debates sometimes slandering some party or leader baselessly etc.

Most of the time such conversation is not only useless, instead it spreads fear and terror among the people, nurtures rumours, and becomes the basis for chaos to break out. The Nafs finds extreme
pleasure in talking about and listening to incidents of blasts and terrorism. Sometimes words asking prayers are uttered, but the desire to gain pleasure and feel excitement through talking about and listening to terrifying news stories is present in the core of the heart.

If only we may identify this mischief of the Nafs and abstain from taking interest in the mention of blasts and terrorism. Nonetheless, mentioning those who are martyred under oppression, expressing sympathy for those Muslims who are injured or affected, talking about how they can be helped, and making supplications for restoration of peace and security should not be discontinued, because such acts are rewarded. So whenever the situation of this type of conversation is confronted, contemplate carefully as to what your intention is. If you find some good intention, then it is fine. But mostly the purpose of such conversation is to get excitement from terrifying events.

**Ṣiddiq-e-Akbar would place a stone in his mouth**

Remember! The tongue is also a great bounty of Allah ﷺ, and it will also be asked about on the Day of Judgement, therefore it should never be misused. Sayyidunā Ṣiddiq-e-Akbar ﷺ, despite being a definite Jannātī (destined for Paradise), was extremely cautious of the perils of the tongue. In this regard, it is mentioned in Ḳiyā-ul-‘Ulūm, ‘Sayyidunā Abū Bakr Ṣiddiq ﷺ used to keep a stone in his blessed mouth to preclude the chance of talking.’

*(Ḳiyā-ul-‘Ulūm, vol. 3, pp. 137)*

**Rakh laytay thay patthar sun Abū Bakr dahan mayn**

*Ay bhai! Zabān per tū lagā Quṭl-e-Madīnāh*

*(Wasāil-e-Bakhshish, pp. 66)*

صلّوَ ٱللهُ تَعَالَ ٱلۡحَمَّدَ
Practising keeping silent for 40 years

Dear Islamic brothers! If you truly want to inculcate the habit of observing silence then you will have to contemplate about this with seriousness and you will have to practise it rigorously, otherwise it is difficult to apply Qufl-e-Madīnâ on the tongue through only half hearted attempts. Scaring yourself of the perils of misusing the tongue, make a firm effort to develop the habit of silence; success will fall at your feet. However, this effort must be made steadfastly. Let’s consider an account of someone who made such consistent efforts. Sayyidunâ Arţâh Bin Munţir has stated, ‘One of the person practised keeping silent for 40 years by placing a stone in his mouth, to the extent that apart from for eating, drinking, and sleeping, he would never remove the stone from his mouth.’ (Aṣ-Ṣamt ma’ Mawsû'âh Ibn Abid-Dunyâ, pp. 256, vol. 7, Ḥadîş 438)

Remember! The stone should not be so small that it can pass down the throat resulting in some emergency, and furthermore, a stone should not be kept in the mouth in the state of fasting because soil etc. from it can pass below the throat.

The Tâbi‘î saint who would perform self accountability by writing his conversations

Sayyidunâ Rabî’ Bin Khušaym did not speak a single worldly thing from his tongue for 20 years. At the onset of morning, he would take a pen, an inkpot, and some paper and he would write down whatever he would speak throughout the day and then he would perform self accountability in the evening (according to what was written down). (Iḥyā-ul-‘Ulûm, vol. 3, pp. 137)
The method of performing accountability for conversations

Here, by ‘performing self accountability’, it is meant to contemplate deeply about each and every word uttered and to interrogate yourself, for example, ask yourself, ‘Why did I say such and such?’ ‘What was the need to speak at that particular point?’ ‘Such and such conversation could have been done in this many words; why were such and such extra words uttered?’ ‘The phrase you said to so and so was not allowable by Sharī‘ah, and it was a taunt which would have hurt his feelings – come on, now repent and also ask for forgiveness from that Islamic brother.’ ‘Why did you go to that get-together when you knew that useless conversation would take place over there, and why did you show your accord to so and so thing? You even had to listen to backbiting there, and in fact, you also took interest in listening to the backbiting. Come on, repent sincerely, and also make a commitment that you will stay away from such get-togethers.’

In this way, a wise person can perform accountability for his conversations, and in fact for his day to day matters. Through this, your sins, carelessness, many of your weaknesses and faults may become known to you and you may resort to self-rectification. In the Madanī environment of Dawat-e-Islami, performing self-accountability is called ‘Fikr-e-Madīnaĥ’, and in Dawat-e-Islami the mindset to perform Fikr-e-Madīnaĥ for at least 12 minutes daily and filling out the Madanī In’āmāt booklet is inculcated.

\[ \text{Žikr-o-Durūd ĥer gĥařī wird-e-zabān rahay} \]
\[ \text{Mayrî fuzūl goi kī ‘ādat nikāl do} \]

(Wasāîl-e-Bakhshish, pp. 164)

‘Umar Bin ‘Abdul ‘Azīz wept desperately

Sayyidunā Abū ‘Abdullāĥ has stated, ‘I have heard that a scholar began to say in front of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz
‘A silent scholar is also like a scholar who speaks.’ He said, ‘I understand that on the Day of Judgement a scholar who speaks will be superior to a scholar who keeps silent, because the one who speaks will have benefitted the people, whereas the one who keeps silent will have benefitted himself only.’

That scholar then said, ‘Yā Amīr-ul-Mu`minin! Are you not acquainted with the tribulations of speaking?’ Upon hearing this that, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz burst into tears desperately.’

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

Explanation of this account

Dear Islamic brothers! How amazing was the cautiousness and the feeling of fearing Allah in our pious predecessors. However, there is no doubt in the fact that orating religious discourses by cautious scholars of religion, delivering Sunnah-Inspiring speeches by Muballighīn and inviting towards good are all those acts which have unmatched distinction over observing silence. However, the words of that scholar in the court of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz, ‘Are you not acquainted with the tribulations of speaking?’ were also fitting and it was this sentence of that devout scholar by realizing core of which Amīr-ul-Mu`minin began to weep desperately out of fear of Allah.

Although preaching for good is beneficial for the public, there is the risk of several harms for the speaker himself. For example, if someone is a good preacher, then he may fall prey to different tribulations because of the praise and acclaim he receives from others on account
of his eloquence, articulacy, and fluency of speaking, or due to conceit over his abilities, or due to considering himself worthy and others as worthless, or by use of numerous axioms and fabulous phrases to impress others for the sake of earthly desires and self-esteem. If he has command over spoken Arabic, he might indulge in tribulation of using Arabic phrases frequently in his conversation and speech in order to impress others.

In the same way, whoever possesses good voice may suffer tribulation of arrogance as a result of praise by audience, considering his good voice as his own skill rather than a blessing from Allah ﷺ. So the warning of that Divinely Scholar as regards to ‘speaking’ is valid. For a preacher who possesses negative attributes similar to those mentioned above, preaching may be a big tribulation and may ruin his afterlife, even if the audience is benefited from his words.

**Exceptional remedy for purifying conversation from futility**

For those who really wish to reduce their conversation an exceptional remedy from *Ihyā-ul-ʿUlūm* is presented here for them to filter their words, and to purify their conversation from inappropriate or unnecessary words and various other faults. As per extract of the reverent saying of Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī ﷺ: ‘There are four types of conversation:

1. Entirely harmful conversation
2. Entirely beneficial conversation,
3. Conversation which is both harmful and beneficial and
4. Conversation in which there is no harm and no benefit. It is always necessary to refrain from the first type of conversation which is entirely harmful, and in the same way it is also essential
to abstain from the third type of conversation in which there lies benefit and harm both. The fourth type is included in useless conversation, as there is neither any harm in it nor any benefit, therefore wasting time in such conversation is a sort of harm also. Now only the second type of conversation remains i.e. three quarters (75%) of conversation is not worthy of use and only one quarter (25%) of conversation, which is beneficial, only that is worthy of use.

However, in this conversation which is worthy of use, there is the risk of un-felt ostentation, fabrication, backbiting, false exaggeration, the affliction of talking about one’s own excellence or integrity etc. Furthermore, the dangers of falling into useless conversation in the course of having beneficial conversation, and then through this going further apart leading to sins being committed are also associated and this permeation is so subtle that cannot become known. Therefore even during the conversation that is worthy of use, one remains plunged in dangers.

*(Ihyā-ul-‘Ulūm, vol. 3, pp. 138)*

**A foolish person speaks without thinking**

Dear Islamic brothers! A wise person first weighs his words and then utters them, but a foolish person speaks of spontaneously whatever invokes in his heart, although outcome brings disgrace for him. In this regard, Sayyidunā Hasan Baṣrī has stated, ‘It was famous amongst the people that the tongue of a wise person succeeds his heart, because he looks towards his heart before speaking (i.e. he reflects carefully whether to say it or not). If it is beneficial he speaks out, otherwise he keeps silent.

On the contrary, the tongue of a foolish person precedes his heart, as he does not bother to reflect i.e. whatever comes on to the tongue, he just slips it out.’ *(Extracted from: Tānbīḥ-ul-Ghāfilīn, pp. 115)*
Method of weighing before speaking

Dear Islamic brothers! Remember that our Beloved and Blessed Prophet ﷺ never spoke any useless word from his blessed truthful tongue and neither did he ﷺ ever laugh out loudly. If only these Sunnahs of observing silence and not laughing loudly become common. If only we develop the habit of weighing up our words before speaking.

The method of weighing up is that before releasing the words from your tongue, ask yourself: ‘What is the purpose of saying this?’ ‘Am I inviting anyone towards goodness?’ ‘Is there any goodness for me or anyone else in what I am about to say?’ ‘Does what I am about to say consist of any exaggeration which might indulge me in the sin of telling lie?’

Mentioning an example of false exaggeration, Ṣadr-ush-Sharī’ah Badr-uṭ-Ṭariqaḥ Muftī Muhammad Amjad ‘Alī A’ẓamī has stated, ‘If one came once and he says that he came a thousand times, he is liar.’ (Bahār-e-Sharī’at, pp. 519, vol. 3)

Also contemplate like: ‘Am I about to falsely praise someone?’ ‘Am I about to backbite anyone?’ ‘Will anyone’s feelings hurt due to me saying this?’ ‘After speaking will I have to take my words back or beg sorry out of remorse?’ ‘Will I have to take back any words said out of emotion?’ ‘Will I expose my secret or that of somebody else?’

After weighing up before speaking even if it becomes apparent that what is about to be said is neither beneficial nor harmful, and is neither rewarding nor sinful, even then there is a sort of harm in speaking because instead of bothering the tongue with utterance of useless and futile words, if one recites ‘لا إِلَهَ إِلَّا اللَّهُ مَحْقَقَ الْحَمَّدَ اللَّهُ صَلِّي عَلَيْهِ’
or invokes Ṣalāt-ʿAlan-Nabī, he will definitely get great reward and this is an excellent use of precious time; not availing this reward is unquestionably a loss.

Žikr-o-Durūd ĥer ghařī wird-e-zabān rahay
Mayrī fuzūl goī kī ‘ādat nikāl do
(Wasāil-e-Bakhshish, pp. 164)

The method of observing silence
Dear Islamic brothers! Despite the fact that useless talking is not a sin, there are significant losses and harms that are associated with it. Therefore, it is extremely necessary to refrain from such talking. If only! If only! If only we harness the virtue of keeping silent by applying Qufl-e-Madinah on the tongue.

Narration: Sayyidunā Muwarriq ‘Ijlī says, ‘There is one such attribute which I have been striving to acquire for 20 years and I have not succeeded in achieving it yet; however I have still not discontinued my pursuit for it.’ He was asked, ‘What is that important thing?’ He replied, ‘Keeping silent.’
(Az-Zuĥd lil-Imām Ahmad, pp. 310, Ḥadīṣ 1762)

Anyone seeking silence should communicate at least some conversation through writing or through gestures instead of talking using the tongue. In this way, the habit of keeping silent will begin to develop إن شاء الله عز وجل.

In this regard, one Madani In’ām in the prescription for becoming pious provided by Dawat-e-Islami i.e. ‘Madanī In’āmāt’ is: ‘Did you apply ‘Qufl-e-Madinah of the Tongue’ to develop habit of avoiding useless talking today by communicating somewhat through gestures, and at least four times by writing?’

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During your efforts in trying to keep silent, it is quite possible that you remain successful in abstaining from useless conversation for a few days, but then the habit of talking might revert back to its previous state. Even if this does happen, do not despair and keep trying constantly. If your spirit is genuine, then

إِن شَاءَ اللَّهُ غَفُّرَ لَكُمْ

you will definitely be successful.

During the times you are practicing keeping silent, it is better to keep a smile on your face so that no one gets the impression that you are annoyed with him considering you frowned. In such times when you are trying to keep silent, your anger may increase, therefore if someone fails to understand your gestures, ensure that you do not vent your anger on him, because this may lead to the sin of hurting his feelings. Communication through gestures is advisable with only those with whom you have understanding. A stranger or one not acquainted with you may become annoyed on communicating through gestures; therefore you ought to talk to them as and when required.

As a matter of fact, speaking becomes Wājib (compulsory) in several cases. For example, for replying to Salām of someone you meet etc. When meeting someone, instead of gestures, it is Sunnah to pay Salām with the tongue. Similarly, if someone knocks on a door, and the one inside asks who it is, the one outside should not say, ‘Madīnah! Please open up!’, or ‘It’s me’, instead it is Sunnah to mention one’s name at such occasion.

**Call each other in a virtuous manner and earn reward**

To call someone or attract someone’s attention by saying ‘Shish shish’ does not seem good. In the case you know the name of the person, do not even call him by saying, ‘Madīnah’; rather call him by his name or Kunyah (patronymic) as doing so is Sunnah.
In particular it is extremely necessary to refrain from calling out the sacred word ‘Madīnah’ in toilets or other vile places. If you do not know the name, then according to the customs prevalent at that place, you should call one in a respectful manner. For example in our society, someone young is usually called, ‘Brother!’ and someone elder is usually called, ‘Uncle!’

In any case, whenever you call someone, make the intention of receiving the reward of pleasing the heart of the true believer, and use the most pleasant manner along with using the name of the person, and furthermore, according to the situation, add the word ‘Brother’ at the end, or if he has performed Hajj, then ‘Ḥāji’ can also be prefixed. The one who is called should say ‘Labbayk’ (meaning, ‘I am present’).

In the Madānī environment of Dawat-e-Islami, when someone is called, the reply ‘Labbayk’ is usually given, which sounds very good to the ears, and happiness can infuse into the heart of a Muslim upon hearing this. Further, the fact that the respected companions would respond to the calling of the Beloved and Blessed Prophet by saying ‘Labbayk!’ is mentioned in the Aḥādiṣ.

In addition to this, there is also a reference for this from the exemplary life of a Walī (saint) of Allah. In this regard, when anyone would request the attention of the great leader of millions of Ḥanbalis, Sayyidunā Imām Aḥmad Bin Ḥanbal in order to ask him about some ruling, he would often reply by saying ‘Labbayk.’ (Manāqib Imām Aḥmad Bin Ḥanbal lil-Jawzī, pp. 298)

It is mentioned in the famous book of Masnūn Du’ās ‘Ḥiṣn-e-Ḥaṣīn’, ‘When anyone calls you, say ‘Labbayk’ in reply.’

(Hiṣn-e-Ḥaṣīn, pp. 104)
Three Madani marvels that exhibited by virtue of silence

1. Beholding the Holy Prophet ﷺ by virtue of observing silence

It is the abstract of the epistle of an Islamic sister: Upon listening to a Sunnah-Inspiring speech about the virtues of observing silence via the audio-cassette released by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah, I began to practice Qufl-e-Madinah i.e. I began to develop the habit of keeping silent. Within only three days I realized how many useless words I used to say.

Due to the blessings of silence, I began to see good dreams. On the third day of my efforts for abstaining from useless conversation, I listened to another Sunnah-Inspiring speech released by Maktaba-tul-Madinah, bearing the title ‘Ithā’at kisay kehtay hayn?’ (‘What is True Obedience?’).

On that night when I went to sleep, I dreamt an incident which had been narrated in that cassette. It was a scene of some war, in which the Holy Prophet ﷺ sends Sayyidunā Huジャfā to spy on the enemies. When Sayyidunā Huジャfā reaches the tents of the disbelievers, he observes the leader of the disbelievers Abū Sufyān (who has not yet embraced Muslim) standing there. Finding the timely opportunity, Sayyidunā Huジャfā draws an arrow onto his bow, when he suddenly recalls the order of the Beloved Prophet ﷺ (the summary of which is, ‘Do not provoke’). So, in obedience to his Madani Amīr (chief), he refrains from firing that arrow. Then he presents his findings in the court of the Beloved and Blessed Prophet ﷺ.
I was blessed with beholding the Greatest and Holiest Prophet and two respected companions clearly; the rest of the scene looked hazy.

It is written further: By virtue of only three-days effort of abstaining from useless conversation, the Prophet of Rahmaḥ, the Intercessor of Ummaḥ granted me such a wonderful favour. Now it is my earnest desire to keep prevent my tongue from releasing any useless word. Please pray for success in my endeavour.

Islamic sisters in particular would be feeling envy of this fortunate Islamic sister. For an Islamic sister to adopt silence is truly a challenging job, because in comparison to men, women are usually more talkative.

Allah zabān kā ḥo ‘aṭā Qufl-e-Madīnah
Mayn kāsh zabān per lūn lagā Qufl-e-Madīnah
(Wasāil-e-Bakhshish, pp. 66)

2. The role of silence in establishing Madani environment in environs

It is the abstract of the letter which was mailed by an Islamic brother to Sag-e-Madinaḥ (the author): Despite being attached to the Madani environment, I was very talkative and would not recite Şalāt-‘Alan-Nabī in reasonable number before listening to the Sunnah-Inspiring speech about silence in the Sunnah-Inspired Ijtima’ of Dawat-e-Islami.

Since I have begun struggle to keep silent, I have been blessed with the good fortune of reciting Şalāt-‘Alan-Nabī one thousand times every day, otherwise my priceless time had been wasted in gossips.
I am presenting the 12 thousand Șalāwāt-‘Alan-Nabī which I have recited in 12 days as a gift (i.e. rendering the Šawāb) to you.

Furthermore, due to my talkative nature, the Madanî work of Dawat-e-Islami in my Žailî Ḥalqâh would also suffer. A few days back, a Madanî Mashwarâh was held to resolve the mutual conflicts of our Žailî Ḥalqâh. Astonishingly, due to my silence, all the disputes died out. Our Nigrân-e-Pâk expressed his delight and said to me frankly, ‘I was very scared that you might start argumentation and the conversation would turn into a scuffle, however by virtue of your silence we all felt ease.’ Actually in past, the environment of our Madanî Mashwarâhs etc. would get degraded due to my baseless argumentation and roughneck.

A Madanî weapon for Madanî campaigns

Dear Islamic brothers! Did you see how beneficial it is for Madanî work to abstain from useless conversation! Therefore, a preacher of Sunnahs should remain serious and should speak less. If he is very talkative or cuts into other people’s conversations, or repeatedly talks when others are talking, or starts arguments and disputes, then there lies significant risk of harm to religious affairs because of him. Such an unfortunate person is deprived of observing silence, which is a Madanî weapon to defeat Satan.

Giving a word of advice to Sayyidunâ Abû Žar Ghifârî, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind, said, ‘Must observe silence excessively, as Satan will run away by this and you will avail convenience in the campaigns of religion.’

(Šhu‘ab-ul-Īmān, vol. 4, pp. 242, Ḥadîš 4942)
3. The role of silence in establishing Madani environment in the home

Dear Islamic brothers! By abandoning the habits of unnecessary talking, laughing and joking, and impolite use of words, your honour will also increase in the home, and when the members of your household would impress by your serious nature, then your invitation towards good will impact quickly, and if Madani Māḥaul was not established in your home, it will become easier to establish it.

In this regard, the abstract of a letter which an Islamic brother wrote after listening to a Sunnah-Inspired speech about ‘The excellence of silence’ in a Sunnah-Inspired Ijtimā’ of Dawat-e-Islami is as follows: According to the teachings delivered in the Sunnah-Inspired speech, a talkative person like me began to develop the habit of observing silence. I am experiencing immeasurable benefit out of this. Due to my nature of useless talking, the members of my household had become discontented with me, but ever since I have started to keep silent, my reputation in my home has improved greatly.

In particular, my wonderful mother, who would remain very unhappy with me, is now extremely pleased with me. In past, as I would talk uselessly so even my good words would have no impact, however now whenever I tell a Sunnah etc. to my beloved mother, not only does she listen with interest, but she also tries to act upon it.
19 Madanī pearls to establish Madanī environment in the household

1. When entering or leaving the home, say Salām loudly.

2. If you see your father or mother coming, stand up out of paying respect.

3. At least once a day, Islamic brothers should kiss the hands and feet of their father, and Islamic sisters should kiss that of their mother.

4. Keep your tone of voice low in the court of your parents, do not look into their eyes (during interaction); keep your gaze lowered when talking to them.

5. Promptly accomplish whatever task they assign you if it is not against Sharī‘ah.

6. Adopt seriousness. Refrain from rough talks, laughing and joking, getting angry over minor issues, pinpointing faults in meals, scolding or beating younger brothers and sisters, or quarrelling with elders of the household. If you have the habit of arguing then you must change your attitude at once and seek forgiveness from everyone.

7. If you remain serious inside the home as well as outside – the blessings of this will definitely enter your home.
8. Speak to your mother and even the mother of your children (and even children, outside or inside the home) in a courteous manner. (While conversing in Urdu, address others by using ‘Āp’ instead of ‘Tū’).

9. Go to bed within 2 hours to the time of ‘Ishâ Jamā’at in Masjid of your environs. If only, you wake up for Tahâjjud or at the very least, wake up easily for Fajr, and offer Šalât-ul-Fajr in the first row of the Masjid with the congregation. In this way, you will not suffer lethargy at work either.

10. If members of the household are lethargic in offering Šalâh, or if they commit the sins of unveiling, watching films and dramas, or listening to songs, and you are not the head of the family, and furthermore, you believe that there is a strong possibility that they will not listen to your advice, then instead of constantly rebuking them, encourage them to listen or watch audio/video Bayānât (speeches) released by Maktaba-tul-Madīnâh, and encourage them to watch Madani Channel. You will see heartening Madanî effects out of this.

11. No matter how much you are scolded at home, or even if you are beaten, be patient, be patient, and be patient. If you start to pay back in the same coin, then there is no chance for creating Madanî environment in your home, and in fact this could further worsen the situation. If unwarranted strictness is shown, Satan sometimes succeeds in making the people stubborn in reaction.

12. One most effective method of developing Madanî environment in the home is to deliver/listen to Dars from Faizān-e-Sunnat at home every day.

13. Continuously make heartfelt Du’ā for everyone in your household, as the Beloved Prophet صلی الله علیه وآله وسلم has said:
meaning ‘Du’ā is the weapon of a true believer.’

(Al-Mustadrak lil-Hākim, vol. 2, pp. 162, Ḥadīth 1855)

14. In the above context, wherever the home is mentioned, the women living in their in-laws should take it for the home of their in-laws, and where parents are mentioned, they should conduct the same respectful behaviour with their mother-in-law and father-in-law, as long there is no Shar’i prohibition in doing so. But a woman should never kiss hands/feet of her father-in-law and similarly a man should not do so with his mother-in-law.

15. It is mentioned on page 290 of Masā'il-ul-Quran: Recite following Du’ā after every Ṣalāh (with Ṣalāt-ʿAlān-Nabī once before and once after it) – your households will abide by the blessed Sunnahs and a Madanī environment will develop in your home. Du’ā is:

\[
\text{اَللّٰهُمَّ} \text{رزِبْنَا هَبَّ لَنَا من أَزْوَاجِنَا وَدُوْرَيْنَا قَرْءَةً أَعْيُنٍ}
\]

\[
\text{وَاجْعَلْنَا لِلْمَنْقِيقَينَ إِمَامًا}
\]

(‘اَللّٰهُمَّ’ is not part of the Quranic verse).

16. For a disobedient child, or any such member of the households, when he is asleep, recite the following blessed Āyah [Quranic verse] every day for 11 or 21 days by his bedside towards the head in such a volume that he does not wake up:

1 O our Lord, grant us from our wives and children the coolness of eyes, and make us leader of the pious ones. [Kanz-ul-Īmān (Translation of Quran)] (Part 19, Sūrah Al-Furqān, verse 74)
Remember! When dealing with a noncompliant elder, there is chance of awaking if this Wazīfah (litany) is recited aloud, especially if he is not in deep sleep. It is difficult to ascertain whether somebody has just closed his eyes or he is actually asleep. Therefore where there is a risk of discord, do not perform this ritual. In particular, a wife should not perform this ritual for her husband.

17. Furthermore, to make disobedient children obedient, recite ‘Ya Shēhīd’ 21 times every day after Ṣalāt-ul-Fajr whilst face towards the sky, until your purpose is fulfilled. (With Ṣalāt-‘Alan-Nabī once before and once after it).

18. Pass your days of life in accordance with Madānī In’āmāt. Furthermore, persuade tender-hearted members of your households with wisdom and gentleness to act upon the Madānī In’āmāt. A father should make endeavours for implementation of Madānī In’āmāt among his children wisely and tenderly. With the benevolence of Allah, Madani revolution will bring about in the home.

19. Travel for at least 3 days every month with the devotees of the Prophet in Madani Qāfīlah and also make Du’ā for your family

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1 Rather it (what they deny) is the Excellent Glorious Quran, in the Preserved Tablet.

[Kanz-ul-Īmān (Translation of Quran)] (Part 30, Sūrah Al-Burūj, verse 21, 22)
over there. By virtue of Madani Qasila, worldly norms of several homes have transformed into Madani environment.

Dear Islamic brothers! Now towards the end of my Bayān, I would like to avail auspicious opportunity of telling you an excellence of Sunnah and thereafter I will tell you some Sunnahs and manners. The most Beloved Prophet Muhammad stated, ‘He, who loved my Sunnah, loved me and he who loved me will be with me in the Paradise.’ (Ibn ‘Asākir, pp. 343, vol. 9)

20 Madani pearls regarding Miswāk
Firstly two sayings of the Holy Prophet:

1. Two Rak’āt offered after performing Miswāk are better than 70 Rak’āt offered without Miswāk.
   (Attarghīb Wattarīb, vol. 1, pp. 102, Ḥadīth 18)

2. Make the use of Miswāk necessary upon yourselves because in this lies the cleanliness of the mouth and a cause for (attaining) the pleasure of Allah.
   (Musnad Imām Ahmad, vol. 2, pp. 438, Ḥadīth 5869)

*Miswāk is a piece of twig of specific trees used to clean mouth/teeth in accordance with Sunnah.
3. On page 288 of the first volume of *Bahār-e-Sharī‘at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, ‘Allāmāh Maulānā Muftī Muhammad Amjad ‘Alī A’zamī has stated, ‘The reverent scholars say that whoever routinely uses the Miswāk, he will be blessed with the good fortune of reciting the Kalimaĥ (fundamental article of faith) at the time of death, and whoever consumes opium he will not be destined with reciting Kalimaĥ at the time of death.’

4. It is narrated from Sayyidunā Ibn ‘Abbās that there are 10 qualities in the Miswāk: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smell of the mouth, it is in accordance with the Sunnah, the angels become happy, Allah is pleased, increases good deeds and rectifies the stomach.

   *(Jam‘-ul-Jawāmi’ lis-Suyūtī, pp. 249, vol. I, Ḥadīṣ 14867)*

5. Sayyidunā ‘Abdul Waḥḥāb Sha’rānī narrates, ‘On one occasion Sayyidunā Abū Bakr Shiblī Baghdadi felt need for Miswāk whilst performing Wuḍū, and he looked for but could not find one. So he bought a Miswāk for one dinar (a gold coin) and used it.

Some people asked him, ‘You have spent too much on this! Should one spend so much for Miswāk?’ He replied, ‘Without doubt, this world along with all that it contains does not worth even that of the wing of a mosquito in the court of Allah. How will I answer if, on the Day of Judgement, Allah asked me, ‘Why did you abandon the Sunnah of my beloved? The reality of the money and wealth that I gave you is not even equivalent to that of the wing of a mosquito, so after all, why did you not spend such despicable wealth for accomplishing that great Sunnah (the Miswāk)?’ *(Extracted from: Lawāqa-ul-Anwār, pp. 38)*
6. Sayyidunā ʿImām Shāfiʿī has stated, ‘Four things fortify the intellect: abstaining from useless conversation, the use of the Miswāk, the company of the pious people and acting upon the (religious) knowledge that you possess.’

(Hayāt-ul-ʿHaywān, vol. 2, pp. 166)

7. Miswāk should be from Zaytūn, or Neem, or similar trees/plants having bitter taste.

8. Thickness of Miswāk should be equal to that of the little finger.

9. Miswāk should not be longer than one’s hand span as Satan sits on it.

10. The strands of the Miswāk should be soft; otherwise, they might cause space between the teeth and gums.

11. If Miswāk is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.

12. Trim the strands of Miswāk every day as they are beneficial only as long as they have some bitterness.

13. Brush your teeth horizontally with Miswāk.

14. Always brush your teeth with Miswāk in three cycles.

15. And rinse it after each cycle.

16. Hold the Miswāk in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb along it pointing towards the top (near the soft strands that are used to brush the teeth).

17. First brush (with Miswāk) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
18. Using the Miswāk holding in the fist poses risk of piles.

19. Miswāk is preceding Sunnah for Wuḍū but if one has fouling breath, using Miswāk becomes Sunnat-ul-Muakkadah.

(Fatāwā Razawiyyah, vol. 1, pp. 623)

20. Do not throw away a used Miswāk or its strands as it is an instrument used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea. (For acquiring detailed information on this subject, consult page 294 to 295 of volume 1 of Bahār-e-Shari‘at, published by Maktaba-tul-Madinah).

To learn thousands of Sunnahs, purchase two publications of Maktaba-tul-Madinah: (1) Bahār-e-Shari‘at part-16, comprising of 312 pages. (2) Sunnatayn aur Ādāb comprising of 120 pages. One of the best methods of learning the Sunnahs is to travel with the Sunnah-Inspiring Madanī Qāfīlay of Dawat-e-Islami.

Lūinay rahmatayn Qāfīlay mayn chalo
Sīkhnay Sunnatayn Qāfīlay mayn chalo

Ḥaun gī hal mushkilayn Qāfīlay mayn chalo
Khatm ḫaun shāmatayn Qāfīlay mayn chalo

To gain mercy, travel with Madanī Qāfīlah
To learn Sunnah, travel with Madanī Qāfīlah

To resolve hardships, travel with Madanī Qāfīlah
To end afflictions, travel with Madanī Qāfīlah

 صلى الله عليه وسلم
OCEANIC DOME*

No matter how lazy Satan makes you feel, read this booklet completely. You will tremble with Divine fear, إن شاء الله عز وجل.

One who recited Ṣalāt-ʿAlan-Nabī loudly was forgiven

An elderly pious man dreamt of a person after his death and asked, ‘Allah ﷺ has treated you?’ He said, ‘Allah ﷺ has forgiven me.’ The pious man asked, ‘What reason for?’ He replied, ‘I used to write Ḥadīṣ in the company of a Muḥaddīṣ. Once, he recited Ṣalāt upon the Beloved and Blessed Prophet ﷺ. I [also] recited Ṣalāt-ʿAlan-Nabī loudly. When other attendees heard it, they too recited Ṣalāt-ʿAlan-Nabī. Therefore, Allah ﷺ forgave all of us by its blessings.’ (Al-Qaul-ul-Badi’, pp. 254)

 صلى الله عليه وسلم صلَّوَا عَلَى الْحَبِيبِ صلى الله تعالى على ﷺ مُحَمَّد

Allah ﷺ sent a revelation to Sayyidunā Sulaymān عليه وسلم ordering him to go to the seashore and observe an act of His omnipotence. Sayyidunā Sulaymān عليه وسلم went there along with his companions but did not notice anything. Therefore, he ordered a jinn to dive into the ocean and bring

* Amir-e-Ahl-e-Sunnat د. أمير أهل السنة delivered this speech during the weekly Sunnah-Inspiring Ijtimā’ of Dawat-e-Islami – the global and non-political movement for preaching of Quran and Sunnah – on 18th Rajab-ul-Murajjab, 1431 AH (July 1, 2010). It is being published with amendments and additions. [Majlis Maktaba-tul-Madinah]
information from the inside. The jinn dived into the ocean. After he came out, he said, ‘I could not reach the seabed; nor could I see anything.’ He gave the order to another more powerful jinn who dived twofold deeper than the first jinn but could not also dig up any information. Then he gave the order to his minister Āṣif Bin Barkhiyā. Very shortly, Āṣif Bin Barkhiyā produced a grand camphororic, four-door, white coloured oceanic dome in the blessed court of Sayyidunā Sulaymān. One of its doors was made of pearls; the other was of rubies, the third was of diamonds and the fourth one was made of emeralds. Despite all of its four doors being open, there was not a single drop of water in the oceanic dome. Inside it was a handsome young man, dressed up in neat and clean clothes, busy offering Ṣalāḥ. After he completed his Ṣalāḥ, Sayyidunā Sulaymān said Salām to him and enquired about the secret of the oceanic dome. He humbly replied: O Prophet of Allah! My father was disabled and my mother was visually-impaired [i.e. blind]. I served them for seventy years, اللہ تعالیٰ علیہ السلام. My mother prayed for me at the time of her death, ‘O Allah! Grant my son a long righteous and healthy life.’ My father prayed for me at the time of his death, ‘O Allah! Enable my son to worship in such a place where Satan cannot interfere.’

After the burial of my beloved father, I came to the seashore where I saw this oceanic dome and entered it. Meanwhile, an angel came and took this dome to the bottom of the ocean. On the enquiry of Sayyidunā Sulaymān, the young man said, ‘I came here in the blessed age of Sayyidunā Ibrâhîm Khalilullah. اللہ تعالیٰ علیہ السلام. I realized that he had been living in the oceanic dome for two thousand years but he was still young. Not a single hair of his head had turned white.
Regarding his food, he said, ‘Every day a green bird brings something yellow in its beak. I eat it. It has the taste of all the bounties of the world. It satisfies my hunger and thirst. In addition, I remain safe from heat, cold, sleep, laziness, drowsiness, loneliness, fear and horrors.’ Then, on the request of the young man and the order of Sayyidunā Sulaymān, Āṣif Bin Barkhiyā picked the oceanic dome up and took it back to the seabed. Thereafter, Sayyidunā Sulaymān said, ‘O people! May Allah shower His mercy upon all of you! Did you notice how greatly the prayers of parents are answered! Refrain from disobeying your parents.’ *(Rauḍ-ur-Riyāhīn, pp. 233)*

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

Dear Islamic brothers! It has become obvious that serving parents is a great privilege. If they get pleased and pray for us, we will succeed. Listen to one more faith-refreshing parable and rejoice:

### Injured finger

Sayyidunā Bāyazīd Biṣṭāmī said, ‘During a very cold night, my mother asked me to bring water. I went to bring a glass of water but she had fallen asleep when I came. I did not feel it appropriate to wake her up. Therefore, I stood near her holding the glass of water and waiting for her to wake up so that I would present it to her. I stood for quite a while. Meantime, some water spilled over my finger and froze, turning into ice.

When my mother woke up, I presented her the glass of water. My finger had adhered to the glass because of ice. As I detached my
finger from the glass, its skin came off, causing bleeding. Seeing it, my mother asked, ‘What is this?’ I told her the whole story. Listening to it, she raised her hands and made Du’a, ‘O Allah ﷺ! I am pleased with him. You also get pleased with him.’

(Nuzha-tul-Majalis, vol. 1, pp. 261)

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

Kiss the doorstep of Paradise everyday

The fortunate people whose parents are alive should kiss the feet and hands of their parents at least once a day. There is a great reward for treating parents with respect. The Holy Prophet ﷺ has said, ‘Paradise lies under the feet of mothers.’

(Musnad-ush-Shahab, vol. 1, pp. 102, Hadith119) Therefore, treating them with kindness is a means of entering Paradise.

It is stated in Bahar-e-Shariat – page 88, part 16 containing 312 pages – published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: One may also kiss the feet of his mother. It is stated in a Hadith, ‘The one who kissed the feet of his mother, it is as if he has kissed the doorstep of Paradise.’

(Durr-e-Mukhtair, vol. 9, pp. 606)

Two slaves freed for raising voice before mother

Whenever you see your mother or father coming, stand up with respect. Don’t talk to them meeting their eyes. Whenever they call you, reply to them instantly saying ‘Labbayk’ (I am here). Talk to them in a very polite manner. Never raise your voice to theirs. Once Sayyiduna ‘Abdullâh Bin ‘Awn’s mother called him. While replying
to her, his voice rose slightly. So he freed two slaves, making up for it. *(Hilya-tul-Awliyā, vol. 3, pp. 45, Ḥadīth 3103)*

صَلِّوا عَلَى الْحَبِيبٍ صَلِّي اللَّهُ تَعَالَى عَلَيْهِ مَاتَحَمَّد

**Repeatedly earn the reward of Hajj Mabrūr**

How greatly our saints valued their parents and how great their Madanī mindset was! Where shall we get two slaves from! Alas! In such matters, we don’t have the enthusiasm to sacrifice ‘two chickens’ or even two eggs in the path of Allah. May Allah enable us to realize the status of parents. Āmīn!

Let’s now gain a treasure of reward for free without spending anything. Look at your parents with great sympathy and affection. How nice it is to look at parents with a merciful gaze! The Holy Prophet has said, ‘When offspring looks at their parents with a merciful gaze, Allah writes the reward of Hajj Mabrūr (accepted Hajj) for every (such) sight.’ The holy companions asked, ‘Even if someone looks at them hundred times a day?’ The Beloved and Blessed Prophet said, *Yes, Allah is the Greatest and the Atyab (the Purest).* *(Shuʿab-ul-Īmān, vol. 6, pp. 186, Ḥadīth 7856)*

Undoubtedly, Allah has power over everything. He can bestow as much reward as He wills. He is not helpless or dependant at all. So if someone looks at his parents with a merciful gaze one hundred times a day; He will grant him the reward of one hundred accepted Hajjs.

صَلِّوا عَلَى الْحَبِيبٍ صَلِّي اللَّهُ تَعَالَى عَلَيْهِ مَاتَحَمَّد
Companion in Paradise

Once Sayyidunā Mūsā υπέρτενα Μουσά humbly asked Allah عَزَّوَجَلَّ, ‘O the most Forgiving One! Show me the person who will be my companion in Paradise.’ Allah عَزَّوَجَلَّ said, ‘Go to so-and-so city. You will find there so-and-so butcher. He is your companion in Paradise.’ Therefore, Sayyidunā Mūsā υπέρτενα Μουσά went to the city to meet the butcher. (Despite not knowing him and deeming him as a travelling guest), the butcher invited Sayyidunā Mūsā υπέρτενα Μουσά. When both of them sat down to eat, he placed a very big basket beside him. He would eat one morsel himself and put two into the basket. Someone knocked on the door. The butcher got up and went to answer the door. Meanwhile, Sayyidunā Mūsā υπέρτενα Μουσά looked in the basket and found an elderly man and woman inside. As soon as they looked at Sayyidunā Mūsā υπέρτενα Μουσά, a smile spread across their faces. They testified the Prophethood of Sayyidunā Mūsā υπέρτενα Μουσά and passed away right away.

After the butcher came back and looked at his deceased parents in the basket, he understood the whole matter. Then, kissing the hands of Sayyidunā Mūsā υπέρτενα Μουσά he said, ‘It seems that you are the Prophet of Allah, Mūsā Kalīmullāĥ υπέρτενα Μουσά كليم الله.’ Sayyidunā Mūsā υπέρτενα Μουσά asked, ‘How did you recognise me?’ He replied, ‘My parents would make the following prayer beseechingly every day: O Allah عَزَّوَجَلَّ! Bless us with death whilst we are beholding Sayyidunā Mūsā υπέρτενα Μουσά. Due to their sudden death, I realised that you must be Sayyidunā Mūsā υπέρτενα Μουσά.’ The butcher further said, ‘Whenever my mother ate food, she would get delighted and make the following prayer for me: O Allah عَزَّوَجَلَّ! Make my son the companion of Sayyidunā Mūsā υπέρτενα Μουσά in Paradise.’ Sayyidunā Mūsā υπέρτενα Μουσά said, ‘Congratulations! Allah عَزَّوَجَلَّ has made you my companion in Paradise.’ (Nuzḥa-tul-Majālis, vol. 1, pp. 266)
May Allah عزّ وجلّ have mercy on them and forgive us without accountability for their sake!

**Disobedient of parents is punished even in the worldly life**

Dear Islamic brothers! You have just heard how the prayers of parents are answered for their offspring! Likewise, if parents curse their children in anger, it also produces its effects. Therefore, we should always keep our parents happy. The Greatest and Holiest Prophet ﷺ has said, ‘Parents are your Hell and Paradise.’

*(Sunan Ibn Mājah, vol. 4, pp. 186, Ḥadīth 3662)*

On another occasion, the Holy Prophet ﷺ said, ‘If Allah عزّ وجلّ wills He عزّ وجلّ can delay the punishment for every sin until the Day of Judgement, but He عزّ وجلّ punishes the one disobedient to his parents within his lifetime.’ *(Al-Mustadrak, vol. 5, pp. 216, Ḥadīth 7345)*

**Dumbness as punishment for not replying to mother**

It is narrated that the mother of a man called him but he did not reply. Displeased, she cursed him and he became dumb as a result.

*(Bir-rul-Wālidayn liṭ-Ṭarṭūshī, pp. 79)*

**Parents should refrain from cursing**

Dear Islamic brothers! You have noted! The one who didn’t reply to his mother’s call became dumb instantly! The foregoing brief parable contains admonitory Madani pearls not only for disobedient offspring but also for parents. Mothers curse their children like this: *May you perish, may you suffer from leprosy*, etc. These mothers should particularly be cautious about what they utter on such an occasion lest they unknowingly curse their children at such a time when prayer is answered, resulting in their children really getting into any trouble and obviously causing trouble for themselves too. Therefore, it is always appropriate to pray for the wellbeing of children.
Return from abroad if parents call you

No doubt, it is a great honour to travel with the Sunnah-Inspiring Madani Qasila of Dawat-e-Islami with the devotees of Rasul. It is also a great privilege to travel abroad and stay there for 12 or 25 months to attend Madani Qasila and to promote other Madani activities of Dawat-e-Islami. However, if your parents get hurt and get into terrible trouble due to this travel of yours, then you must not travel. Promoting the working of Dawat-e-Islami around the globe is aimed at earning the pleasure of Allah ﷺ, not praises from people. And the pleasure of Allah ﷺ can never be attained by hurting the feelings of parents.

Furthermore, people intending to go to any other city or country to do any job or business should only travel after they have obtained consent from their parents. Also keep the following ruling in mind. It is stated on page 202 of Bahar-e-Shariyat, part 16 [the 312-page publication of Maktaba-tul-Madina, the publishing department of Dawat-e-Islami]: If he (i.e. the son) is abroad, and the parents call him, then he must return to them. Writing a letter is not sufficient. Similarly, if parents need him to serve them, he must return and serve them.

Infant spoke!

Whenever your parents call you, do not delay in replying without a valid reason. Some people are very negligent in this matter and do not even consider it something bad to delay in reply. Remember! Even if a person is offering Nafl Salat and his parents who are unaware of it call him vaguely, he will have to reply to them even by breaking the Salat.’ (Derived from: Bahar-e-Shariyat, vol. 1, pp. 638) (However, it is Wajib to repeat that Nafl Salat afterwards).
Those who hurt the feelings of their parents by ignoring their call for no reason are severe sinners and deserve hellfire. The mother is after all a mother. If she curses her children even due to a misunderstanding during the moment when prayers are answered, offspring may get into trouble. In this regard, here is an admonitory parable of an Israeli pious man mentioned in the book of Ṣaḥīḥ Bukhārī: The Prophet of Raḥmān, the Intercessor of Ummāh has said, ‘There was a person named Jurayj in Banī Isrā’il. He was offering Ṣalāh when his mother came and called him, but he did not reply. He thought to himself, ‘Shall I offer Ṣalāh or reply to her?’ His mother came again (and cursed him because of not getting a reply from him), ‘O Allah! Do not give him death until he sees the face of a fallen woman.’

[The Beloved and Blessed Prophet further stated,] ‘One day, Jurayj was in the place of worship. A woman said, ‘I will seduce him.’ Hence, she came and started talking to Jurayj but he (Jurayj) refused. At last, she went to a shepherd and gave him control over herself. Therefore, she gave birth to a child and associated him with Jurayj. People came to Jurayj, broke his place of worship, turned him out and spoke ill of him. Jurayj performed Wuḍū and offered Ṣalāh and then came to that child and said, ‘O child! Who is your father?’ He replied, ‘So-and-so shepherd.’ So people said to Jurayj, ‘We will build you a place of worship with gold.’ He said, ‘No, make it as it was of earth.’

(Ṣaḥīḥ Bukhārī, vol. 2, pp. 139, Ḥadīth 2482; Ṣaḥīḥ Muslim, pp. 1380, Ḥadīth 2550)

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

 صلى الله عليه وسلم صلى الله عليه وسلم
Twelve Discourses of Attar

Walking six miles on hot stones with mother on shoulders

The rights of parents are so many that we can never be released of them. A companion once humbly said to the Holy Prophet صل الله عليه وسلم, ‘On a path, stones were so hot that a piece of meat would have roasted if it had been put onto them! I carried my mother on my shoulders for six miles. Am I free from the rights of my mother?’ The Holy Prophet صل الله عليه وسلم said, ‘Perhaps, this could be the return for one of the contractions she endured during labour while giving birth to you.’

(Al-Mu’jam-u-ṣaghīr li-Ṭabarānī, vol. 1, pp. 92, Ḥadīth 256)

May Allah عزّ و جلّ have mercy on them and forgive us without accountability for their sake!

If a man were to bear a child instead of a woman...!

Dear Islamic brothers! Undoubtedly, a mother faces many hardships for her child. It is only a mother who can bear labour pains (i.e. the pain she has to endure during the delivery). Men are lucky to have been spared the trouble of delivery.

A’lā Ḥaḍrat, Imām-e-Āhl-e-Sunnat, Mujaddid of Ummah, reviver of Sunnah, eradicator of Bid’ah, Maulana, Shāh Imām Aḥmad Razā Khān عليه مرحومه الرحمان has stated in Fatāwā Razawīyyah, volume 27, page 101: A woman faces hardships for a long time, whereas a man only gets pleasure. She keeps the child in her womb for nine months facing difficulties in walking, getting up and sitting down. Moreover, she risks death during every contraction of the delivery. She also bears different types of pains during the post-natal bleeding period and is unable to sleep due to them. That’s why Allah عزّ و جلّ has said:
His mother bore him in the womb painfully, and delivered him painfully; and his bearing and weaning are for thirty months.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Aḥqāf, verse 15)

So it is as if she is sentenced to three years of hard labour for every child she gives birth to. If a man were to give birth to even a baby mouse, he would never dare to experience it again throughout his life. (Fatāwā Razawīyyah, vol. 27, pp. 101)

Wife deserves sympathy

Dear Islamic brothers! The blessed Fatwā of A’lā Ḥaḍrat describes how respectable a mother is and how important a wife is. A husband should be more kind to his wife particularly during pregnancy. He should help her out in domestic chores. He shouldn’t let her do any hard work. He shouldn’t stress her out by shouting at her or by any other means. In fact, he should give her as much rest as possible. Whenever he adores his child, he should also look at his child’s mother with a merciful gaze [and remind himself] of the difficulties she endured to give birth to his beloved child.

Explanation of the ruling on breastfeeding

The Quranic verse mentioned in the blessed Fatwā of A’lā Ḥaḍrat ‘weaning is for thirty months’, refers to the relationship formed on the basis of suckling and to Ḥurmat [i.e. prohibition] on Nikah.

It is stated on page 36 of Bahār-e-Sharī’at, part 2 [the 1182-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: An infant shall be breastfed for two Ḥijrī years.
Feeding it longer than this period is not permissible whether the infant is a girl or a boy.

There is a misconception amongst some people that a girl can be breastfed for two years, whereas a boy for two and a half years. This is not correct. The ruling [of 2 years] applies only to breastfeeding. As for Nikah being Ḥarām, the period is two and a half years. In other words, although it is Ḥarām to breastfeed a baby after two years, Ḥurmat-un-Nikāḥ [prohibition on Nikah] will still be valid if she breastfeeds the baby within two and a half Ḥijrī years. However, if she feeds the baby after two and a half years, which is not permissible, Ḥurmat-un-Nikah will not be valid [i.e. Nikah will not be Ḥarām].

**It is obligatory to obey even cruel parents**

Sayyidunā ‘Abdullāĥ Bin ‘Abbās has stated that the Holy Prophet has said, ‘The one who is obedient to his parents in the morning, two doors of Paradise get opened for him in the morning, and if only one parent [is alive], then one door opens. And the one who is disobedient to Allah regarding his parents in the evening, two doors of Hell get opened for him in the morning, and if only one of them [is alive], then only one door opens.’ A person asked, ‘Even if the parents oppress him.’ He replied, ‘Even if they oppress, even if they oppress, even if they oppress.’ *(Shu’ab-ul-Īmān, vol. 6, pp. 206, Ḥadīš 7916)*

Dear Islamic brothers! The person who keeps his parents happy is very fortunate indeed. The one who displeases his parents will end up with destructiveness. Allah has said in Sūrah Bānī Isrā’îl, part 15, verse 23 to 25:
Treat your parents with goodness; if either of them or both reach old age in your presence, do not say 'uff' (any expression of disgust) to them and do not chide them, and speak to them with respect. And spread for them the arms of humility with tender heart, and say, 'My Lord! Have mercy on them both as they brought me up when I was a child.' Your Lord is Well-Aware of what in your hearts is.

[Kanz-ul-Imān (Translation of Quran)] (Part 15, Banī Isrāīl, verse 23-25)

Mother endures defecation of child in childhood

Dear Islamic brothers! In the above mentioned verse, Allah has given the order to be kind to parents and has emphasized that they should be particularly looked after in their old age. The old age of parents certainly puts a man to the test. Sometimes, extremely old parents wet and defecate in bed, causing the offspring to get deeply upset. But remember that it is obligatory for them to serve their parents even in this condition.

Look! The mother also puts up with the urination and defecation of her child in childhood. Therefore, even if they get extremely peevish, insane, grumpy, quarrelsome and troublesome due to their old age and diseases, you still have to be patient, patient and nothing but patient with them, treating them with respect. Do not even say 'uff' to them, let alone being rude to them and shouting at them or else you may suffer a great loss, meeting doom in the world and in the
Hereafter. The one who hurts the feeling of his parents is humiliated and disgraced in the world and deserves torment in Hereafter.

_Dil dukhānā cẖor dayn mā" bāp kā_

_Warnaḥ is mayn ĥay khasārah āp kā_

_Stop hurting the feelings of your parents_

_Otherwise you will be in great detriment_

(Wasāil-e-Bakhshish, pp. 377)

Donkey-shaped dead person

Sayyidunā ‘Awwām Bin Ḥawshab (who was amongst the Tab’-e-Tābi’īn and passed away in 148 Ḥijrī) has said, ‘I once passed through a neighbourhood. At the end of it was a graveyard. After Şalāt-ul-‘Aṣr, a grave split open and a man came out of it with his head like that of a donkey and the rest of his body like that of a human. He brayed thrice, and went back into the grave. The grave then got closed.

An old lady sitting nearby was spinning yarn. Another lady asked me: Do you see that old woman? I asked, ‘Who is she?’ She said, ‘The old lady is the mother of the one in the grave. He was a drunkard. Whenever he drank and returned home in the evening, his mother would advise him, ‘O son! Fear Allah. How long will you drink this impure thing!’ He used to reply, ‘You bray like a donkey.’ He died after Şalāt-ul-‘Aṣr. Ever since his death, his grave splits open every day after Şalāt-ul-‘Aṣr, he brays like a donkey thrice and then goes back into his grave. The grave then gets closed.’

(Attargḥīb Wattarḥīb, vol. 2, pp. 226, Ḫadīš 17)

No act of worship done by disobedient offspring is accepted

Dear Islamic brothers! We repent to Allah the Most Merciful and Forgiving, begging Him for safety in the Hereafter. Alas! Hurting
the feelings of parents is a cause of disgrace and severe torment. It is stated in a Ḥadīṣ, ‘َعَذَّابُ الْقُبُور حَقّ’ i.e. Torment of the grave is the truth.  
(Sunan Nasāī, pp. 225, Ḥadīṣ 1305)

Sometimes a glimpse of it is also shown in the world so that people may learn a lesson from it. A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Mujaddid of Ummah, Shāh Imām Aḥmad Razā Khān has stated in answer to a question regarding the one who disobeys his father: Disobedience to the father is disobedience to Allah Who is Omnipotent and the displeasure of the father is the displeasure of Allah. If a person pleases his parents, they are his Paradise, and if he displeases them, then they are his Hell. None of his good deeds whether Farḍ or Nafl will be accepted at all until he pleases his father. In addition to the torment of the Hereafter, severe calamities will befall him in the world. There is also a danger of him not reciting Kalimaḥ at the time of death, َمَعَادَةُ اللَّهِ عَزَّوَجَلَّ.  
(Fatāwā Razawiyyaḥ, vol. 24, pp. 384-385)

Even if parents are unbelievers, it is still necessary to treat them with kindness remaining within the bounds of Shari’ah. On page 452 of Bahār-e-Sharī’at, vol. 2 [the 1182-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], Ṣadr-usl-Sharı’ah, Badr-uṭ-Ṭarīqāḥ, ‘Allāmah Maulānā Mufti Muhammad Amjad ‘Alī A’ẓamī has stated with reference of ‘Ālamgīrī, ‘If the father or the mother of a Muslim is unbeliever and asks him to take them to a temple, he should not take them. However, if they ask him to bring them back from the temple, then he can bring them back.’ (Fatāwā ‘Ālamgīrī, vol. 2, pp. 350)

Those who have parents sworn at
Those who swear at others saying offensive words about their mother are very bad people. Ṣadr-usl-Sharı’ah, Badr-uṭ-Ṭarīqāḥ, ‘Allāmah
Maulānā Muftī Muhammad Amjād ‘Alī A’ẓāmī has stated on page 195 of Bahār-e-Sharī’at, part 16 [the 312-page publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami]: The Beloved and Blessed Prophet ﷺ said, ‘It is amongst the grave sins that a person swears at his parents.’ People asked, ‘Yā Rasūlallāh ﷺ said, ‘It is amongst the grave sins that a person swears at his parents.’ Does anyone swear at his parents? He said, ‘Yes. This happens when he swears at the father of someone else, [and] the other person swears at his father; and he swears at the mother of someone, [and] that person swears at his mother.’ (Ṣaḥīḥ Muslim, pp. 60, Ḥadīth 146) Narrating this Ḥadīth, ‘Allāmah Maulānā Muftī Muhammad Amjād ‘Alī A’ẓāmī has stated, ‘The blessed companions who had seen the era of ignorance in Arabia could not comprehend how someone could swear at his own parents (i.e. they were surprised to have heard it). The Beloved and Blessed Prophet ﷺ explained that it meant to make someone else swear [at one’s own parents]. But these days some people themselves swear at their own parents and completely disrespect them. (Bahār-e-Sharī’at)

Those hanging with the branches of fire

Sayyidunā Imām Ahmad Bin Ḥajār Makkī Shāfī’ī has narrated: The Prophet of Raḥmah ﷺ said, ‘On the night of Mi’rāj (Ascension), I saw some people who were hanging on the branches of fire. So I asked, ‘O Jibrīl, who are these people?’ He replied, ‘These are the people who used to speak ill of their fathers and mothers in the world.’ (Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 2, pp. 139)

As many flames as raindrops

It is narrated that the one who swears at his parents, as many flames descend into his grave as raindrops fall on the earth from the sky.’ (Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 2, pp. 140)
Grave breaks ribs

It is narrated, ‘When the one, disobedient to his parents, is buried, the grave squeezes him so hard that his ribs (break), penetrating into each other. (Az-Zawājir ‘Aniqirāf-il-Kabāir, vol. 2, pp. 140)

Three people will not enter Heaven

Sayyidunā ‘Abdullāĥ Bin ‘Umar has narrated that the Greatest and Holiest Prophet صلّي الله علیه و سلم said, ‘Three people will not enter Paradise: (1) The one who upsets his parents. (2) A Dayyūš and (3) A woman who adopts the appearance of a man.’

(Al-Mustadrak, vol. 1, pp. 252, Ḥadīš 252)

If parents quarrel with each other, what should offspring do?

A’lā Ḥaḍrat, Imam-e-Aḥl-e-Sunnat, Maulānā Shāĥ Imām Aḥmad Razā Khān has said: If there is a quarrel between parents, offspring should neither support the mother nor the father. They should not treat their father harshly in love of their mother. Hurting the feelings of the father, answering him back and talking to him whilst meeting his eyes rudely are all Ḥarām acts as well as disobedience to Allah عزّ و جلّ. It is not permissible at all for offspring to support either their mother or father in this way. Both of them are his Heaven and Hell. If he upsets anyone of them, he will deserve Hell, وَالعِبَاءُ بَيْنَ اللهِ عزّ و جلّ. (We seek refuge of Allah عزّ و جلّ). Also note that no one can be obeyed by disobeying Allah عزّ و جلّ.

For example, if a mother wants her son to displease his father but he does not do so, i.e. he refuses to displease his father, and his mother gets displeased with him because of his refusal, then he should let her get displeased and should not listen to her at all in this matter. The same ruling will apply if his father asks him to displease his mother. Scholars have elaborated that priority should be given to the
mother when it comes to serving [parents], and preference should be given to the father when it comes to respecting them because one’s father has authority and power even over his mother.

(Derived from: Fatāwā Razawīyyaĥ, vol. 24, pp. 390)

If parents order to shave beard, do not obey
It has become evident that we should not obey our parents if they order us to do something contrary to Shari’ah. It is a sin to obey them in impermissible matters. For example, if parents ask us to tell a lie or shave the beard off or keep it less than a fist-length, then do not listen to them at all, no matter how angry they become. You will not be considered disobedient. Rather, if you obey them in such a matter, you will definitely be considered disobedient to Allah.

Similarly, if parents are divorced and the mother tries to prevent offspring from meeting the father, offspring must not obey this order of the mother, no matter how much she cries. Not only will offspring have to meet the father but also serve him. Even though parents are separated but the relationship with offspring is not broken. Both of them still have rights over the offspring.

What should one do if his parents died while they were displeased with him?
The one whose parents have passed away while they were displeased with him, should abundantly make Du’ā for their forgiveness, as the biggest gift for the deceased is the Du’ā of forgiveness. He should also make as much Īşāl-e-Şawāb to them as possible. When the deceased parents receive the gifts of rewards on a regular basis, it is hoped that they will get pleased with him.

It is mentioned on page 197 of Bahār-e-Shari’at, part 16 [the 312-page publication of Maktaba-tul-Madīnāĥ, the publishing department

www.dawateislami.net
of Dawat-e-Islami]: The Prophet of Raḥmaḥ has said, ‘Someone’s parents or one of them passed away and he used to disobey them; now he always continues to ask for their forgiveness until Allah writes his name as a pious person.’

(Shu’ab-ul-Īmān, vol. 6, pp. 202, Ḥadīth 7902)

If possible, buy as many booklets and books from Maktoba-tul-Madinah as you can and distribute them with the intention of Īāl-e-Šawāb1. If you want your parents’ name or your address to be printed on the books and booklets for the purpose of Īāl-e-Šawāb, please contact Maktoba-tul-Madinah.

Pay off debts of parents

The Beloved and Blessed Prophet has said, ‘The one who fulfils the oath of his parents after (their death) and pays their debts off; and does not get them sworn at by swearing at the parents of the other [person, so his name] will be recorded amongst those who are good to their parents even if he was disobedient to them (in their life). And the one who does not fulfil their oath and does not pay their debts off and gets them sworn at by swearing at the parents of the other [person, so his name] will be written as disobedient even if he was good to them in their life.’

(Al-Mu’jam-ul-Awsat, vol. 4, pp. 232, Ḥadīth 5819)

Reward of visiting grave of parents on Friday

The Most Beloved Prophet has said, ‘The one who visits the graves of both of or anyone of his parents every Friday,

1 Īāl-e-Šawāb refers to the act of spiritually conveying the reward of virtuous deeds to the deceased.
Allah عَزَّوَجَلَّ will forgive his sins and he [i.e. his name] will be written amongst those who are good to parents.’

(Sunan-ut-Tirmižī, pp. 97, Ḥadīš 130)

**Madani Channel will bring Madanī reforms in every house**

Dear Islamic brothers! In order to avoid disobedience to parents, to have enthusiasm for obedience to them, and to light the candle of love for the Beloved and Blessed Prophet ﷺ in your heart; always remain associated with the Madanī environment of Dawat-e-Islami. By its blessings, we will have the privilege of acting upon the Sunnah, doing good deeds, refraining from sins and yearning for the protection of our faith.

In order to learn Sunnah, travel with a 3-day Madanî Qāfila every month with the devotees of Prophet. Spend your days and nights following ‘Madanî In’āmāt’ provided to us by the Madanî Markaz. Moreover, every night, do Fikr-e-Madīnah at least for 12 minutes filling in your Madanî In’āmāt booklet. By its blessings, you will succeed in the worldly life as well as in the afterlife. Listen to a Madanî parable and see how the blessings of the Madanî environment of Dawat-e-Islami are bestowed:

Here is a summary of a story told by a preacher of Dawat-e-Islami from Mirpur 11 (Dhaka, Bangladesh): On the way, I once came across a person. Seeing me, he asked, ‘Do you know where I am going with my wife and kids?’ Answering to his own question, he said, ‘Actually my parents and I had fallen out with each other. By virtue of watching the speech ‘Mā Bāp kay Ḥuqūq (rights of parents)’ aired on the Madani Channel of Dawat-e-Islami, I realised that I have committed a grave sin by disobeying my parents. Therefore, I am going to the house of my parents along with my wife and kids to apologise to
them forthwith. May Allah عَزَّ وَجَلَّ grant success to Dawat-e-Islami and Madani Channel by leaps and bounds.’

Rāḥ-e-Sunnat per chalā ker sab ko Jannat kī taraf
Lay chalay bas aik yeḥī hay Madani Channel kā hadaf
Yā Khudā āy iltijā ‘Aṭṭār kī
Sunnatayn apnāyain sab Sarkār kī

Leg severed due to mother’s curse

Dear Islamic brothers! The foregoing parable has highlighted the usefulness of Madani Channel. It also refers to the rights of parents. It is indeed quite difficult to be released from the rights of parents. One will have to exert himself throughout his life fulfilling the rights of parents and refraining from their displeasure. Those distressing their parents meet doom even in the world. ‘Allāmah Kamāluddin Damīrī has narrated: One leg of Zamakhsharī (who was a renowned scholar of the Mu’tazilī sect) was amputated. When asked by people about it, he disclosed that it was the consequence of the curse of his mother.

Going into details, he said: In my childhood, I once caught a sparrow and tied a string to its leg. Coincidentally, it flew away from my hand and entered an opening of the wall but the string remained hanging out. Holding the string, I pulled it hard, and the sparrow came out of the opening writhing in severe pain. The leg of the poor sparrow was severed. Seeing this appalling scene, my mother became very sad and cursed me with these words, ‘May your leg get cut as you have cut the leg of this bird that cannot even express its suffering.’ The matter was then ignored. After some time, I travelled to ‘Bukhara’ to gain religious knowledge. On the way, I fell down from
my conveyance receiving severe injury to my leg. Having reached Bukhara, I underwent lots of treatments but nothing alleviated the pain. Eventually, my leg was severed. (This way, the curse of the mother produced its effect). (*Hayāt-ul-Ḥaywān-ul-Kubrā*, vol. 2, pp. 163)

**Apologise to parents by holding their feet beseechingly**

Dear Islamic brothers! If your parents or anyone of them is displeased with you, then without any further delay, seek forgiveness from them by weeping, joining your hands together in front of them and even by holding their feet beseechingly. Fulfil their permissible demands because the success of the worldly life and the afterlife lies in it. For more information about the rights of parents, please watch the following two VCDs released by Maktaba-tul-Madinaḥ:

1.  Mā Bāp kay Ḥuqūq

2.  ‘Wālidayn kay Nā-Farmāno kā Anjām’. This VCD actually consists of a Madanī Mużākaraḥ held during the I’tikāf of Ramadan-ul-Mubārak (1430 Ḥijrī).

\[\begin{align*}
Dil dukhānā chör dayn mā’ bāp kā \\
Wānah ḥay is mayn khasārah āp kā \\
Kīnah-e-Muslim say sīnah pāk ker \\
Ittibā’-e-Sahib-e-Lawlāk ker \\
Yā Khudā ḥay iltijā ‘Aṭṭār kī \\
Sunnatayn apnāyain sab Sarkār kī
\end{align*}\]

*Stop hurting the hearts of your parents*
*Otherwise you will be in great detriment*
*Purify your heart from the malice of Muslims*
*Follow in the footsteps of the Beloved Prophet*
*O Rab, this is the request of ‘Aṭṭār*
*That everyone adopt the Sunnah of the Prophet*
Dear Islamic brothers! Bringing my speech to an end, I would like to mention the excellence of Sunnah besides some manners and Sunnahs. The Holy Prophet ﷺ has said: ‘The one who loved my Sunnah loved me and the one who loved me would be with me in Paradise.’ (Ibn ‘Asākir, vol. 9, pp. 343)

15 Sunnahs and manners of walking

1. Allah عزّوجلّ has said in Sūrah Banî Isrāîl, part 15, verse 37:

وَلَا تَمْشِي فِي الْأَرْضِ مُسْرِحاً

And do not walk arrogantly on the earth; undoubtedly, you cannot tear the earth and nor can you achieve height of the mountains. [Kanz-ul-İmān (Translation of Quran)] (Part 15, Banî Isrāîl, verse 37)

2. It is stated on page 78 of Bahār-e-Sharī’at, part 16 – the 312-page book – published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The Beloved and Blessed Prophet ﷺ has said, ‘A man wearing two shawls was strutting [i.e. walking haughtily]. He was sunk into the ground and he will continue to sink until the Day of Judgement.

(Ṣaḥīḥ Muslim, pp. 1156, Ḥadīth 2088)

3. The Beloved Prophet ﷺ sometimes used to hold the hand of his companion in his blessed hand while walking.

(Al-Mu’jam-ul-Kabīr, vol. 7, pp. 277)

4. When the Holy Prophet ﷺ walked, he would lean a little bit forward as though he was descending from a height. (Shamāil-ut-Tirmīżī, pp. 87, Ḥadīth 118)
5. Never walk with pride, wearing a chain of gold or any other metal, with the front buttons [of the shirt] open as if to show off. This is the style of the unwise, arrogant and transgressing people. It is Ḥarām for men to wear a gold chain around the neck. Wearing other metallic chains is not also permissible.

6. If there is no hindrance, walk on the side of the pathway at a medium pace. Neither walk so fast that people start looking at you in astonishment, nor walk too slowly that people consider you to be ill. One should not hold the hand of any Amrad. Holding the hand of any Islamic brother or shaking hands with him or hugging him with lust is a Ḥarām act leading to hellfire.

7. It is not Sunnah to look here and there (unnecessarily) while walking. Walk in a dignified manner with your gaze lowered. Sayyidunā Hassān Bin Abī Sinān  عليه السلام went to offer Eid Ṣalāh. When he  عليه السلام came back home, his wife asked him: How many women did you see? He  عليه السلام remained silent. When she insisted, he  عليه السلام said, ‘I kept looking towards my toes from exiting home till returning to you.’

(Kitāb-ul-Wara’ ma’ Mawsū’a Imām Ibn Abid Dunyā, vol. 1, pp. 205)

شیخان اللہ تعالَ! Pious bondmen of Allah don’t look here and there unnecessarily while walking, especially when they are in a crowded place lest their eye should fall at someone who is not permitted by the Shari‘ah to look at. This was the piety of our saints  عليه السلام. The ruling is that if you look at a woman unintentionally and avert your gaze immediately, you will not be sinful.

8. It’s not appropriate to look at someone’s balcony or windows unnecessarily.
9. While walking or coming up or down the stairs, make sure that your shoes do not make noise. Our Beloved and Blessed Prophet صلّى الله تعالى عليه وسلم did not like the sound made by shoes.

10. If two women are standing or walking on the way, do not pass them by walking in between them. It is prohibited in a blessed Ḥadīṣ to do so.

11. Spitting, blowing nose, inserting a finger into the nostril, scratching the ear, removing dirt from the body with fingers, scratching private parts etc. in front of people while walking, sitting or standing, are all contrary to manners.

12. Some people are habitual of kicking whatever comes in their way. It is absolutely an uncivilized manner that may also cause injury to their foot. Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water with inscriptions on them is also an act of disrespect.

13. While walking, abide by the laws that are not contrary to Shari’ah. For example, use the zebra crossings or the overhead bridges whilst crossing the road, if available.

14. Cross the road by looking towards the direction of the traffic. If you are in the middle of the road and the vehicle is approaching, then instead of running, stay still where you are standing as this is safer. Moreover, crossing the railway tracks during train times is like inviting death. The one crossing the railway track assuming the train to be very far away should not rule out the danger of getting entangled in wires in haste or carelessness and falling under the train. Furthermore, at certain places, it is contrary to law to cross railway tracks. Abide by these laws, especially at stations.
Walk for 45 minutes doing Żikr and reciting Ṣalāt-‘Alan-Nabī صلى الله عليه وسلم every day with the intention of gaining strength to worship. You will remain healthy. A better way of walking is to walk at a fast pace for the first 15 minutes, medium pace for next 15 minutes and then fast again for the last 15 minutes. In this way, the whole body will be exercised. The digestive system will function properly, and you will be safe from countless diseases including heart-related ones.

In order to learn thousands of Sunan, buy and read two books published by Maktab-tul-Madina: (1) Bahār-e-Shari‘at, part 16 containing 312 pages and (2) Sunnatayn aur Ādāb containing 120 pages. Another excellent way of learning Sunnah is to travel with the devotees of Rasūl in the Madani Qāfīlahs of Dawat-e-Islami.
EXCELLENCE OF POVERTY

Even if Satan makes you feel extremely lazy, read this booklet from beginning to end. You will be gaining a great treasure of reward as well as knowledge about the blessings and excellence of poverty.

Excellence of Şalāt-‘Alan-Nabī

Sayyidunā Samurāh Suwāyī was the respected father of Sayyidunā Jābir who was a companion of the Beloved Prophet. Sayyidunā Samurāh Suwāyī has narrated: We were present in the holy court of the Beloved Prophet when a person came and humbly asked, ‘Yā Rasūllallāh! Which deed is the best in the court of Allah?’ The Greatest and Noblest Prophet replied, ‘Telling the truth and fulfilling Amānaĥ [entrustment].’

(The narrator of the Ḥadīš Sayyidunā Samurāh Suwāyī humbly said, ‘Yā Rasūllallāh! Please give some other

* During the weekly Sunnah-Inspiring İjitima’ held on Thursday, the 9th of Jumādal Aūlā 1410 AH, December 7, 1989, Shaykh-e-Ṭariqaṭ Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilāl Muhammad Ilyas Attar Qadiri Razavi delivered a speech entitled ‘Blessings of Poverty’ at the very first Madanī Markaz of Dawat-e-Islami ‘Jāmi’ Masjid Gulsār-e-Ḥabib (situated at Guliştān-e-Okāřvī Bāb-ul-Madinah, Karachi). This booklet has been compiled with the help of the very same speech along with many additions and amendments.
piece of advice.’ He said, ‘Making Zikr in abundance and reciting Salât upon me because this deed removes poverty.’

(Al-Qaul-ul-Badî’, Bâb: 2, pp. 273)

Contentment of the ‘Lion of Allah’

Sayyidunâ Suwayd Bin Ghaflâh has stated: I was once present in the court of Amîr-ul-Mu’mînîn Sayyidunâ ‘Ali-ul-Murta’dâ in the capital city of Kufa. He was served with a loaf of barley-bread and a cup of milk. The loaf of bread was so dry and hard that he had to break it sometimes with his hands and sometimes by keeping it on his knees. Seeing this, I asked his maid Fi’dâh, ‘Do you have no sympathy for him? This loaf of bread has chaff, you should sift the barley and make soft bread for him so that he will have no difficulty in breaking it.’ Fi’dâh replied that Amîr-ul-Mu’mînîn had made her take an oath that she would never prepare bread for him with sifted barley. Meanwhile, turning towards me, Amîr-ul-Mu’mînîn asked, ‘O Ibn Ghaflâh! What were you saying to her?’ I told him what I said to the maid. I then said to him in a beseeching manner, ‘O Amîr-ul-Mu’mînîn! Please have mercy on you and do not inflict hardship on you.’

He replied, ‘O Ibn Ghaflâh! The Beloved and Blessed Prophet and his family neither ate wheat bread with satiation for three consecutive days nor was bread ever made with sifted flour for him. Once I was extremely hungry in Madinah 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 a person to soak clods of earth in water. I talked to her
and she agreed to pay me a single date per bucket of water used for soaking clods. I poured sixteen buckets of water to soak those clods. As a result of doing this, I got blisters on my hands. I brought those dates to the Beloved and Blessed Prophet صل الله عليه وسلم and told him the whole story. The Holy Prophet صل الله عليه وسلم ate some of the dates.’ (Tažkira-tul-Khawāṣ, Bāb: 5, pp. 112; Faizān-e-Sunnat, vol. 1, pp. 369)

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

صلُوا على الحبيب صل الله عليه وسلم

Soft heart

Dear Islamic brothers! Did you see that Amīr-ul-Mu‘minīn Sayyidūnā ‘Alī-ul-Murtaḍā رحمه الله تعالى وجهه الكريِم had adopted a very simple and ascetic lifestyle? Despite facing hardship, he صل الله عليه وسلم never expressed even a single word of complaint. Like his food, his dress was also very simple. Once he رحمه الله تعالى was asked as to why he رحمه الله تعالى patched up his Qamīṣ [i.e. a long loose full-sleeved shirt], so he replied, ‘يَجْمَعُ الْقُلْبُ وَيَقَادِرُ إِبِهِ الْمُؤْمِنِ، i.e., this [act] softens the heart and a Muslim adopts it (In other words, the heart of a Muslim should be soft). (Ḥilya-tul-Awliyā, vol. 1, pp. 124, Raqm 254)

صلُوا على الحبيب صل الله عليه وسلم

Dear Islamic brothers! Poverty is a blessing from Allah عزّ وجلّ and is liked by Beloved Mustafa صل الله عليه وسلم. It is absolutely excellent, bringing tremendous benefits. The beloved bondmen of Allah prefer it.
Benefits of poverty

Sayyidunā Ibrāĥīm Bin Bashshār  عليه وسلم has stated: I was once travelling with Sayyidunā Ibrāĥīm Bin Adĥam  عليه وسلم. Both of us had observed fasts and had nothing to eat at the time of Iftār. Nor did we have any apparent means to arrange anything to eat. Noticing my anxiety, Sayyidunā Ibrāĥīm Bin Adĥam  عليه وسلم said, ‘O Ibn-e-Bashshār  عليه وسلم! How great blessings and comforts Allah  عليهم وسلم have bestowed upon the poor and the destitute in the world and in the Hereafter! On the Day of Judgement, they will not be questioned about Zakāĥ; nor will they be held accountable for Hajj, Şadaqaţ and kind treatment towards relatives and others. On the contrary, the wealthy will be questioned about all of these acts. These wealthy and well-to-do in the world will be poor and destitute in the Hereafter. Those respected merely for their worldly status will be disgraced in the afterlife. Don’t worry. Allah  عليه وسلم is the Guarantor of sustenance and will provide for you. In fact, we are richer than the rich of the world. We will be absolutely delighted in the Hereafter besides being at ease and peace in the world. Relieved of grief, we have no worry about how we will spend our morning and evening. The only condition for the attainment of this privilege is that we must obey Allah  عليه وسلم perfectly in every circumstance.’ Saying this, he  عليه وسلم busied himself in offering Şalâţ. I also started offering Şalâţ. After a short while, a person carrying eight loaves of bread and many dates approached us and said, ‘Please eat these things. May Allah  عليه وسلم have mercy on you!’ He then left. Addressing me, Sayyidunā Ibrâĥīm Bin Adĥam  عليه وسلم said, ‘Eat it’. Even as we began eating, a beggar called out, ‘Give me some food for the pleasure of Allah  عليه وسلم.’ Giving three loaves of bread and dates to the needy person, Sayyidunā Ibrâĥīm Bin Adĥam  عليه وسلم said, ‘Reassuring the grieved is a trait of believers.’

(Rau’d-ur-Riyāţ, pp. 272)
May Allah  have mercy on them and forgive us without accountability for their sake!

أَهْلُ الْخَيْبَةِ يَوْمَ الْقِيَامَةِ صَالِحُ اللَّهُ تَعَالَ عَلَيْهِ وَلَيْسَ مَثَلُهُمْ سَتَّاَرُى

Poor and destitute will enter Paradise five hundred years before the rich

Dear Islamic brothers! The foregoing parable highlights the fact that poverty and destitution are actually a privilege, not a problem. The poor and Masākīn will be overjoyed in the Hereafter as they will not be questioned about monetary acts of worship such as Zakāĥ, Fitrah, Hajj etc. because these acts are obligatory only for the rich Muslims who have a particular amount of wealth fixed by Shari’ah. When the wealthy are held accountable in the court of Allah  for their wealth on the Day of Resurrection, the destitute Muslims will be entering Paradise by the grace and will of Allah . Hence the poor and destitute will enter Paradise before the rich. Sayyidunā  Abū Ĥurayrah has narrated that the Beloved and Blessed Prophet  has stated: The destitute Muslims will enter Paradise half a day before the rich, and that (half a day) will be (equivalent to) 500 years.’

(Sunan-ut-Tirmiţ, Kitāb-uz-Zuhd, vol. 4, pp. 158, Ḥadîth 2361)

Explaining the point that the poor will enter Paradise 500 years before the rich, Ḥākîm-ul-Ummat Muftî Ahmad Ŷār Khān Na’îmî has stated: Keep in mind that the delay will not be caused by accountability because the accountability of the entire world will be made by Allah very quickly. This will actually be aimed at revealing the high status of the destitute Muslims who will
be made to enter Paradise, whereas the rich will be prevented to face accountability. Explaining ‘500 years’, the honourable Mufti has stated: The Judgement Day will last for one thousand years. Allah has said:

Undeniably, there is such a day with your Rab, like a thousand years in your calculation.

[Kanz-ul-Imān (Translation of Quran)] (Part 17, Sūraĥ Al-Hajj, verse 47)

Some will feel as if the duration of the Judgement Day is fifty thousand years. Allah has said:

The punishment will befall on that day, the measure of which is fifty thousand years.

[Kanz-ul-Imān (Translation of Quran)] (Part 29, Sūraĥ Al-Ma’ārij, verse 4)

Some Mu`minīn will feel as if its duration is very short. Allah has said:

So that is a tough day. Not easy upon the disbelievers.

[Kanz-ul-Imān (Translation of Quran)] (Part 29, Sūraĥ Al-Muddaşşir, verse 9-10)

There is no contradiction between these verses. It is possible that the Judgement Day will last for fifty thousand years but some will feel that its duration is one thousand years. Some will feel that its duration is less than it, and the Abrār (the pious) will feel that its
duration is equivalent to only a Ṣā’āh [i.e. a short period of time]. One sleeping comfortably finds a night very short but one spending the same night in pain finds it very long.

(Mirāt-ul-Manājīh, vol. 7, pp. 67 – with some changes)

‘Aẓāb-e-qabr-o-maḥshar say bachā lo nār-e-dawzakh say
Khudārā sāḥ lay kay jāo Jannat Yā Rasūlallāh!

Translation: Please protect me from the torment of the grave, the Judgement Day and hellfire. For the sake of the Almighty! Take me to Paradise, Yā Rasūlallāh!

(Wasāiि-e-Bakhshish)

Patience with poverty

Dear Islamic brothers! Only such a Muslim who is patient with poverty deserves the above-mentioned blessings. The impatient poor and destitute person who is excessively interested in accumulating wealth even by unfair and unlawful means and feels envious or jealous of the luxuries of the rich does not deserve this reward. If he shows even more impatience, then disgrace and humiliation may befall him. Hence the destitute and the distressed must also fear the Hidden Plan of Allah because they may be made to go through ordeals in the form of these adversities. Impatient and complaining, if they tried to remove poverty and adversity by Ḥarām means, they may end up with doom and destructiveness in the Hereafter.

Sayyidunā Imām Muḥaddīš Ibn Jawzī has stated, ‘Destitution is like a disease. One suffering from it and enduring it with patience will reap its reward. Hence the destitute and the poor
who will have patience with poverty will enter Paradise 500 years before the rich.’ (Talbīs Iblīs, pp. 225)

Translation: May all of my family members remain content with a little sustenance. Bestow upon us the wealth of patience and contentment, Yā Rasūlallāh. (Wasāil-e-Bakhshish)

Are rich greater than poor?
Sayyidunā Abū Ḥurayraḥ has narrated that destitute Muḥājirīn came to the court of the Beloved and Blessed Prophet and humbly said: Yā Rasūlallāh! The rich have gained high ranks and eternal blessings. The Holy Prophet asked, ‘How?’ They replied, ‘They offer Śalāh like us and observe fasts like us. They give charity but we cannot. They free slaves but we cannot do so.’

Listening to this, the Beloved Prophet said, ‘Should I not teach you such a thing whereby you join those who are ahead of you and outstrip those who are behind you? And no one will be greater than you except for the one who performs the same deed like you.’ Blessed companions humbly said, ‘Yā Rasūlallāh! Please teach us.’ He said, ‘You recite Tasbīḥ (سُبْحَانَ اللَّهِ), Taḥmīd (آَمَنَّى بِاللَّهِ), and Takbīr (اللهُ آَحَبَبِيْنَ) 33 times each, after every Śalāh.’ (Ṣahīḥ Muslim, Kitāb-ul-Masājid, pp. 300, Ḥadiš 595)

Mayn baykār bātaun say bach kay Ḥamayshah
Karūn Tayrī ḥamd-o-šanā Yā Ilāhī
Translation: May I refrain from useless talk and always glorify You, O Almighty (Wasāil-e-Bakhshish)

Destitute caliph

It is stated on page 187 of the 590-page book ‘Ḥaḍrat Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz kī 425 Ḥikāyāt’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The daughters of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz came to him a day before Eid and said, ‘Dear father! Which clothes are we going to wear tomorrow on Eid?’ He replied, ‘The same clothes you are wearing right now; wash them and wear them tomorrow again.’ ‘No, dear father! Buy us new clothes’, the girls insisted. He said, ‘My dear daughters! Eid is the day when we are supposed to worship and express our gratitude to Allah; wearing new clothes isn’t necessary.’ ‘You’re right, father, but our friends will taunt us saying that you are wearing the same old clothes even on Eid despite being the daughters of Amīr-ul-Mu`minīn!’ Saying this, the girls began to cry.

Compelled by the sentiments of his daughters, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz called and asked the treasurer to give him a month’s salary in advance, but he refused to do so saying, ‘Sir! Are you sure that you will remain alive for another month?’ He thanked and prayed for the treasurer who then left without giving money. He then said to his daughters, ‘My dear daughters! Sacrifice your desires for the pleasure of Allah and His Beloved Rasūl.’

(Ma’dan-e-Akhlāq, part 1, pp. 257)
May Allah have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! Instead of complaining about deprivation, destitution and domestic problems, we should remain content with the will of Allah and always focus our attention to His mercy, following in the footsteps of our pious predecessors. We should also make Du’ā in abundance.

**Du’ā of the distressed**

A man once requested a saint, ‘I am extremely worried as I cannot manage to provide for my family. Please make Du’ā for me.’ The saint replied, ‘Whenever your family complains that they have no bread and food to eat, pray to Allah at that time, as the prayer made at that time is more likely to be answered.’

*(Raud-ur-Riyāhīn, pp. 25)*

Dear Islamic brothers! Obviously, those suffering severe destitution will be highly grieved and distressed, and the prayer of the distressed is answered. In his book *Fadāil-e-Du’ā* – published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami – the honourable father of A’lā Ḥaḍrat, Raéis-ul-Mutakallimīn ‘Allāmāh Maulānā Naqī ‘Alī Khān has listed the types of people whose prayers are answered. The very first in the list is ‘a distressed person’ (i.e. one who is sad due to worries). Explaining it, Imām-e-Aḥl-e-Sunnat, Maulānā Shāh Imām Ahmad Razā Khān has annotated the following footnote on the same page, ‘A Quranic verse also states that the prayer of the grieved and the helpless is answered.’
Or He Who answers the prayer of destitute when he calls upon Him and removes the evil.

[Kanz-ul-Imân (Translation of Quran)] (Part 20, Sûraĥ An-Naml, verse 62)

(Faḍāil-e-Du‘ā, pp. 218)

Dear Islamic brothers! By Allah الَّذِي كَانَ لَهُ مَلَأٌ مِّن السَّمَاوَاتِ وَالْأَرْضِ! A poor and destitute Sunnah-following Muslim is better than a rich and high-ranking officer. One who is obedient to Allah الَّذِي كَانَ لَهُ مَلَأٌ مِّن السَّمَاوَاتِ وَالْأَرْضِ and His Beloved Prophet ﷺ despite facing poverty, diseases and troubles is very fortunate and will succeed in the Hereafter.

Paradise for Masākīn

Dear Islamic brothers! Today, the lovers and seekers of the world look down upon the poor, preventing them from attending their gatherings and treating them rudely due to their poverty. But these poor Muslims will be enjoying very high status in the Hereafter by the grace of Allah الَّذِي كَانَ لَهُ مَلَأٌ مِّن السَّمَاوَاتِ وَالْأَرْضِ. Even Paradise will be proud of them. Sayyidunâ Abū Ḥurayrah ﷺ has narrated that the Beloved and Blessed Prophet ﷺ has stated: There was an argument between Hell and Paradise. Hell said, ‘I have been given supremacy with cruel and haughty people.’ Paradise said, ‘What has happened to me. Only weak, helpless and powerless people will enter
me.’ Allah عَزَّوُ جَلَّ said to Paradise, ‘O Paradise! You are My mercy. Through you, I will have mercy on whoever of My bondmen I want.’ Then Allah عَزَّوُ جَلَّ said to Hell, ‘O Hell! You are My retribution [i.e. punishment]. Through you, I will exact retribution on whoever of My bondmen I want.’ (Ṣahih Muslim, Kitāb-ul-Jannāh, pp. 1524, Ḥadīth 2846)

Explaining the Arabic word ‘ضَعَفَاء’ [Du’afā] mentioned in the foregoing Ḥadīth, Sayyidunā ‘Allāmah ‘Alī Bin Sūlṭān Muhammad Qārī has stated: The weak here refer to those Muslims who are financially and physically weak. (Mirqāt-ul-Mafātīḥ, Kitāb-ul-Fitan, vol. 9, pp. 662, Taḥt-al-Ḥadīth 5694)

Translation: O Allah عَزَّوُ جَلَّ! Do not give me the throne, crown, rule and wealth. Instead, give me the good news of Your pleasure, filling my empty begging bowl. (Wasāil-e-Bakhshish)

Most Paradise-dwellers will be poor

Dear Islamic brothers! The foregoing reassuring Ḥadīth hearten the poor and the destitute as Allah عَزَّوُ جَلَّ will have mercy on them, blessing them with entry into Paradise. Most of Paradise-dwellers will be those fortunate Muslims who will have spent their worldly lives with poverty and hunger. Sayyidunā ‘Abdullāh Bin ‘Amr has narrated that the Greatest and Holiest Prophet عَلَّيْهِ السَّلَامَ has stated: ‘When I watched Paradise, I found out that most Paradise-dwellers are poor. (Musnad Āḥmad, Musnad ‘Abdullāh Bin ‘Abbās, vol. 1, pp. 504, Ḥadīth 2086)
Day ḥusn-e-akhlāq kī dawlat, ker day ‘atā ikhlāṣ kī na’mat
Mujh ko khazānah day taqwā kā, Yā Allah mayrī jhauḷī bhar day

Translation: O Allah! Grant me the wealth of good manners, blessing of sincerity and treasure of piety, filling my begging bowl. (Wasāil-e-Bakhshish)

Du’ā of Merciful Prophet and love for poor

Dear Islamic brothers! If a Muslim patiently living in poverty ponders over Islamic teachings, he will find out that Aḥādiṣ describe great excellence of poverty and destitution. The poor are not inferior but deserve to be loved. Sayyidunā Abū Sa‘īd Khudrī has stated: Love the Masākīn [i.e. poor] because I have heard the Holy Prophet utter the following words during his Du’ā:

O Allah! Keep me alive as a destitute, make me depart this life as a destitute and resurrect me in the group of the destitute.
(Sunan Ibn Mājah, Kitāb-uz-Zuhd, vol. 4, pp. 433, Ḥadīth 4126)

Shar‘i ruling: Remember! If the Holy Prophet includes himself among the Masākīn showing humility in the court of Allah, so it is permissible for him. But it is impermissible and Ḥarām for us to call him ‘Faqīr and Miskīn’ [i.e. a destitute person]. (Fatāwā Aḥl-e-Sunnat, part 8, pp. 118)

Dear Islamic brothers! Poverty and destitution contain so many blessings that even the Beloved Prophet expressed his wish to be included in the group of the destitute, showering the
blessings of his companionship on them. He also advised that the destitute be loved, as is stated in the below-given Ḥadīṣ.

**Loving the destitute leads to closeness of Allah**

Sayyidunā Anas Bin Mālik has narrated that the Renowned and Revered Prophet ﷺ said whilst addressing Sayyidatunā ‘Āishah Ǧīdīqah: 

وَيَا عَابِيَةُ أُحِيِّي الْمَسَاكِينَ وَقَرْرِياً هُمْ فَانَ اللَّهُ يُقِرِّبُكَ يَوْمَ الْقِيَامَةِ

*O ‘Āisha (may Allah be pleased with her)! Give the destitute affection. Keep them close to you so that Allah will bestow His closeness upon you on the Day of Judgement.*

*(Mishkāt-ul-Maṣābīḥ, Kitāb-ur-Raquāq, vol. 1, pp. 255, Ḥadīṣ 5244)*

**Real destitute person**

Dear Islamic brothers! Being destitute of worldly wealth is a means of gaining blessings in the Hereafter provided that the destitute person remains patient. Therefore, do not get flurried and worried about it. The alarming destitution is that of the afterlife and is a great trouble. Sayyidunā Abū Ḥurayrah has narrated that the Ghayb-knowing Rasūl, the Embodiment of Nūr ﷺ once asked his companions, ‘Do you know who a destitute person is?’ They replied, ‘Yā Rasūl Allāh! Among us, the one who has no dirham and no wealth is a destitute person.’ He said, ‘The destitute person in my Ummah is the one who will be brought on the Judgement Day with Șalâh, fast and charity (in his book of deeds) but he will have sworn at so-and-so
person and falsely accused so-and-so person, he will have taken wealth unlawfully from so-and-so person and shed blood of so-and-so person and beaten so-and-so person. Thus, all of them will be given a share from his good deeds. If his good deeds come to an end before the fulfilment of the rights [of others], he will be burdened with the sins of people and then be thrown in Hell.’

(Şahîh Muslim, pp. 1394, Ḥadîth 2581)

Dear Islamic brothers! Tremble with fear! In fact, a destitute person is the one who will remain empty-handed on the Day of Judgement despite performing great deeds in the world like Śalâh, fast, Hajj, Zakâh, Šadaqâh, generous actions and welfare services. This is because he will swear at anyone or falsely accuse or rebuke anyone without Shar’î permission or insult or beat anyone or hurt anyone or he will not return the thing taken temporarily from anyone or he will not pay back the money borrowed from anyone or he will not causing them pain in the world. As a result, these people will get all of his good deeds. Then, burdened with their sins and devoid of good deeds, he will be thrown into Hell.

Ilâhî! Wāsiṭáh daytá hûn mayn mîhây Madînay kâ
Bachâ dunyâ kî āfat say, bachâ ‘uqbâ kî āfat say

Translation: O Almighty! Protect me from the trouble of the world and that of the Hereafter for the sake of sweet Madînâh.

(Wasâil-e-Bakhshish)
The way to remove destitution

Dear Islamic brothers! You have learnt that the one who is destitute of virtuous deeds in the afterlife is very unfortunate, whereas the one who is destitute of wealth in the worldly life is actually fortunate. All of us should develop the mindset of remaining patient in case of facing the ordeal of poverty, seeking refuge from the destitution of the afterlife because the one who is destitute in the afterlife is actually unfortunate. Also keep in mind that there is no harm in being employed to earn a living as per one’s need so that one will not become a burden on others and will become independent. Aiming to earn a living and reciting Awrād with these types of intentions have been a trait of our pious predecessors.

Sayyidunā Ibn Shīrawayh has stated that a destitute and needy person once came to the court of Sayyidunā Ma’rūf Karkhī, a famous and great Walī of Allah. He complained of his destitution. Sayyidunā Ma’rūf Karkhī said, ‘May Allah keep you under His protection and refuge! Return to your family and continue to recite these words: ما شاء الله كان ‘May Allah has wanted has occurred.’ (What Allah has wanted has occurred.)

The destitute person headed towards his home reciting the above words. On his way home, he came across a stranger who handed over to him a pouch and then left. As the destitute person opened the pouch, he found it to be full of dinars [i.e. gold coins]. Absolutely delighted, he came back to the court of Sayyidunā Ma’rūf Karkhī so that he could tell him the story. Seeing him, Sayyidunā Ma’rūf Karkhī said, ‘O bondman of Allah! Why have you returned, whereas your need has been fulfilled? May Allah who is رحمن keep you under His protection and refuge! Return to your family reciting: ما شاء الله كان.’ (‘Uyūn-ul-Ḥikāyāt, pp. 278)
May Allah عزّ وجلّ have mercy on him and forgive us without accountability for his sake!

أَهْمِيَّنَّ يَجَاهَ الْتَّبَيْنِ اللَّهُ تَعَالَ عَلَيْهِ عَلَيْهِ وَسَلَّمَ

صلُوا على الخُبْيْب صَلَّى الله تعالى عليه مُحَمَّدٌ

Best way to have blessings in sustenance

Sayyidunā Saḥl Bin Sa’d Sā’īdī ﷺ has stated that a person once came to the court of the Noblest and Greatest Prophet ﷺ and complained of his destitution and deprivation. The Beloved and Blessed Prophet ﷺ said, ‘When you enter your home, make Salām even if there is no one. Then send Salām to me and recite ﷺ (Sūrah Al-Ikhlaṣ) once.’ The person did as was advised. Allah ﷺ made him so rich that he even started doling out things to his neighbours and relatives. (Al-Qaul-ul-Bādî’, Bāb: 2, pp. 273)

Cure for deprivation

It is stated on page 242 of the 448-page book ‘Madanī Treasure of Blessings’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: If any poor and destitute person recites ﷺ 90 times daily, he will get rid of poverty، إن شاء الله عزّ وجلّ، بِيَهِيْلِكۚ’ (Madanī Treasure of Blessings, pp. 242)

صلُوا على الخُبْيْب صَلَّى الله تعالى عليه مُحَمَّدٌ

The way to have blessings in sustenance

It is stated on page 128 of the book ‘Malfūzāt-e-A’lā Ḥadrat’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: A blessed companion ﷺ came to the
court of the Prophet of Rahmah, the Intercessor of Ummah (صلی الله تعالی علیہ وسلّم) and humbly said, ‘The world has turned its back on me.’ He said, ‘Have you not memorized the Tasbih which is the Tasbih of angels’, and sustenance is given by its blessings? The world will come to you, disgraced. As the time of Fajr starts, say سُبْحَانَ اللَّهِ وَبِحْمَدِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحْمَدِ اسْتَغْفِرُ اللَّهُ ‘سُبْحَانَ اللَّهِ وَبِحْمَدِ سُبْحَانَ اللَّهِ الْعَظِيمِ وَبِحْمَدِ اسْتَغْفِرُ اللَّهُ’ hundred times.’ After seven days, the same blessed companion came again and humbly said, ‘Your Majesty! The world has come to me so abundantly that I am amazed how I pick it up and how I keep it [i.e. I have got so many worldly things that I find it difficult to look after all of them].

(Lisān-ul-Mīzān, vol. 4, pp. 304, Ḥadīš 5100; Zarqānī ‘alal Mawāḥib, vol. 9, pp. 428)

Dear Islamic brothers! The companionship of the virtuous and the prayers of the pious do produce a great effect. Seeking help from the beloved bondmen of Allah عَزَّوَجَلَّ removes adversities, anxieties and agonies. By the grace of Allah عَزَّوَجَلَّ, Dawat-e-Islami, the global and non-political movement for the preaching of Quran and Sunnah, provides a pious company in the present era. There are countless people whose trials and tribulations were removed by the blessing of joining the Madani environment of Dawat-e-Islami and travelling with its Madani Qafilas in the company of the devotees of Rasul. Presented here is one of such parables extracted from page 595 of the first volume of the 1022-page book ‘Faizān-e-Sunnat’.

Job in Karachi Electric Supply Company

A responsible Islamic brother of Orangi Town Bāb-ul-Madīnāh, Karachi sent a piece of writing, mentioning how he joined the Madani environment and how he found a job due to the blessing of
Dawat-e-Islami. He has stated: I began to attend the weekly Ijtimā’ of Dawat-e-Islami by virtue of the invitation of an Islamic brother in 2003 but I was not regular. I was upset due to unemployment. An Islamic brother persuaded me to join the Madanī Qāfilaḥ course in Faizān-e-Madināḥ, the global Madanī Markaz of Dawat-e-Islami, situated in Bāb-ul-Madināḥ, Karachi.

The company of the devotees of Rasūl greatly influenced me, enabling me to realize the aim of my life. After the completion of the Madanī Qāfilaḥ course, some of my friends informed me about the vacancies announced by K.E.S.C. (Karachi Electric Supply Company). They all had already applied and suggested that I also do so. Even though I was not so hopeful to get a government job due to corruption, nepotism and bribery in our departments, but I also applied for it owing to their insistence. I took a written test, gave an interview and then underwent a medical test.

Surprisingly, I was the only one who succeeded at every stage despite the obvious fact that there were a lot of influential candidates. On the occasion of the final interview, my family insisted that I wear a shirt and trousers but I had given up wearing those types of clothes due to the blessings of the Madanī Qāfilaḥ course, so I went for the interview in a white Shalwār and Kameez. When the officer observed my religious outfit, he asked me a few religious questions that I answered quite easily because I had learnt them during the Madanī Qāfilaḥ course. I got the job without bribery and intercession. My family was astonished to see the blessings of the Madanī Qāfilaḥ course and the Madanī environment, becoming admirers of Dawat-e-Islami.

At present, I am serving Sunnah as a Nigrān in my area, motivating people to travel with Madanī Qāfilaḥs and to act upon Madanī In’āmāt.’
Nawkrī chāhiye, āyiye āyiye
Qāafilay mayn chalayn, Qāafilay mayn chalo

Tangdastī mi/uni1E6Bay, dūr āfat ĥa/uni1E6Bay
Laynay ko barakatayn, Qāafilay mayn chalo

If you need a job brother, do not aimlessly wander
Come and don’t bother, travel with Madanī Qāfilaĥ

To avert deprivation and remove tribulation
To gain benediction, travel with Madanī Qāfilaĥ

صلّوًا علی الحَبِيبٍ صلّی الله تعالی علی مَحْمَدٍ

Dear Islamic brothers! Near the end of my speech, I would mention the excellence of Sunnah āš as well as some Sunan and manners. The Prophet of Raḥmān, the Intercessor of Ummah, the Owner of Jannah has said, ‘One who loved my Sunnah, loved me, and one who loved me will be with me in Paradise.’

(Mishkāt-ul-Maṣābīḥ, vol. 1, pp. 55, Ḥadīth 175)

صلّوًا علی الحَبِيبٍ صلّی الله تعالی علی مَحْمَدٍ

14 Madanī pearls about clothing

Here are three sayings of the Beloved Prophet صلّی الله تعالى علیه وَ سَلَّمَ:

1. The veil between the eyes of the jinn and the Satr of people is to recite بِسْمِ الله when anyone is about to take off his clothes.’

(Al-Mu’jam-ul-Awsād, vol. 2, pp. 59, Ḥadīth 2504)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān علیه جمّحة الله الاحْکَام has stated, ‘As a wall or a curtain serves as a barrier to the sight of people, this Žikr of Allah عَزَّوُ جَلَّ will
serve as a barrier to the sight of jinns, preventing them from seeing private parts. *(Mirāt-ul-Manājīh, vol. 1, pp. 268)*

2. One who wears clothing and then recites:

\[
\text{الحمد لله بالزينة كسامي هذا و رزقنيه من غير حولي شيء ولا فوكته}
\]

His previous and future sins will be forgiven.

*(Shu‘ab-ul-Īmān, vol. 5, pp. 181, Ḥadīṯ 6285)*

3. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah َغَفْلَتْعَزِيزَهُم will make him wear the attire of Karāmah [heavenly dress].’

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

4. The sacred attire of the Beloved Prophet صلى الله عليه وسلم was usually of white cloth. *(Kashf-ul-Itibās fis-Tiḥbāb-il-Libās, pp. 36)*

5. Clothing must be obtained by Ḥalāl earnings. No Ṣalāḥ, whether Farḍ or Nafl, is accepted if offered in the clothing obtained by Ḥarām earnings. *(Kashf-ul-Itibās fis-Tiḥbāb-il-Libās, pp. 41)*

6. It is narrated, ‘One who ties his turban whilst sitting, or wears his trousers whilst standing, Allah َغَفْلَتْعَزِيزَهُم will inflict on him such a disease that has no treatment.’

*(Kashf-ul-Itibās fis-Tiḥbāb-il-Libās, pp. 39)*

7. Start wearing clothes from the right side. For example, when putting on a Kurtā (a long loose full-sleeved shirt), put your right arm into the right sleeve first and then your left arm into the left sleeve. *(Kashf-ul-Itibās fis-Tiḥbāb-il-Libās, pp. 43)*

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1 Translation: All praise is for Allah (عز وجل) who gave me this garment to wear and granted it to me without my strength and power.
8. In the same way, when putting on the pyjamas, put your right foot into the right leg first and then the left foot into the left leg. When taking clothes off, do the opposite, i.e. start from the left side.

9. It is stated on page 409 of the 3rd volume of the 1197-page book *Bahār-e-Sharī’at*, published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: It is a Sunnah that the length of the Kurtā be up to half of the shin, and that of the sleeve be up to the fingertips at the most, with its width one hand-span. *(Rad-dul-Muhtar, vol. 9, pp. 579)*

10. It is a Sunnah for males to keep the bottom of their trousers/Taḥbənd above the ankles. *(Mirāt-ul-Manājīh, vol. 6, pp. 94)*

11. Men should wear only masculine clothing and women should wear only feminine clothing. Take the same care when dressing small children.

12. It is stated on page 481 of the first volume of the 1250-page book *Bahār-e-Sharī’at*, published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: It is Fard for males to cover the part of their body from below the navel up to a little below the knees. The navel is not included in Satr but knees are included. *(Durr-e-Mukhtār, Rad-dul-Muhtar, vol. 2, pp. 93)*

These days, many people wear trousers below the navel in such a way that some part below the navel is exposed. In this state, if the Kurtā etc. covers that area such that the colour of the skin is not visible, then it is fine, otherwise it is Ḥarām. If one-fourth of this part remained exposed in Ṣalāh, then the Ṣalāh would not be valid. *(Bahār-e-Sharī’at)*
(One who has put on the Iḥrām of Ḥajj or ‘Umraḥ should particularly take great care.)

13. Nowadays, many people roam around wearing shorts, exposing their knees and thighs. This is Ḥarām. Looking towards the exposed knees and thighs of such people is also Ḥarām. Seaside, playgrounds and gyms are the common sights of these scenes. Therefore, one must take great care if he has to visit such places.

14. Wearing clothes showing arrogance is forbidden. Whether one has become arrogant or not can be determined by pondering over one’s state [i.e. mentality and manner]. If one has the same state after wearing the clothes he had before wearing, it indicates he has not become arrogant. If the previous state does not exist anymore, this shows he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very bad trait.

(Baḥār-e-Sharī’at, vol. 3, pp. 409; Rad-dul-Muḥtār, vol. 9, pp. 579)
(163 Madanī Phūl, pp. 20)

Madanī appearance

The Madanī appearance includes growing a beard, wearing hair in a Sunnah-conforming style, putting on a light green-coloured turban, wearing a white Kurtā up to the half of the shin in length complying to Sunnah with sleeves a hand-span wide, placing a Miswāk prominently in the front pocket near the heart, and keeping the trousers above the ankles. (If there is also a white shawl over the head and a brown one to observe veil within veil, it will be absolutely brilliant!)

Duʿā of ‘Attar

O Allah! Bless me and all those Islamic brothers who adopt the Madanī appearance, with martyrdom under the shade of the Green

Translation: His devotee who has worn a turban and grown Sunnah-conforming hair along with a beard looks very elegant in the Madani appearance.

In order to learn Sunnahs, read the two publications of Maktaba-tul-Madinañ, ‘Bahar-e-Sharï’at (part 16), consisting of 312 pages, and ‘Sunnatayn aur Adab’, consisting of 120 pages. An excellent way of acquiring knowledge about Sunnah is to travel with the Madani Qafilas of Dawat-e-Islami in the company of the devotees of Prophet.

Sikhnay sunnatayn Qafilay mayn chalo
Lujnay rahmatayn Qafilay mayn chalo

Haun gî hal mushkilayn Qafilay mayn chalo
Pâo gey barakatayn Qafilay mayn chalo

To learn Sunnahs, travel with the Qafilah
To attain mercies, travel with the Qafilah

Your difficulties will be solved, travel with the Qafilah
You will receive great blessings, travel with the Qafilah
HOW TO SPEND OUR YOUTH?

No matter how lazy Satan tries to make you feel, read this booklet from beginning to end. Not only will you be acquiring the wealth of reward but also getting aware of the significance of the acts of worship performed in youth.

Excellence of Ṣalāt-‘Alan-Nabī ﷺ

The Mercy for the entire creation, the Guide to the path of salvation ﷺ has said, ‘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.’

(Jam’-ul-Jawāmi’, vol. 9, pp. 129, Ḥadīṣ 27686)

Hashr kī tīragī siyāhī mayn
Nūr ĕ hay, sham’-e-pur-ziyā ĕ hay Durūd

Chořiyo mat Durūd ko Kāfī
Rāh-e-Jannat kā rahnumā ĕ hay Durūd

* Shaykh-e-Ṭariqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi delivered a speech titled ‘Jawānī kī ‘Ībādat kay Fazāil’, i.e. Excellence of Worship in Youth in the Urdu language during the weekly Sunnah-Inspiring Ijtimā’ held on Thursday, 18th Rabi’-ul-Awwal 1412 AH, 26th September 1991, at the very first Madani Markaz of Dawat-e-Islami – ‘Jāmi’ Masjid Gulzār-e-Ḥabib (situated at Gulistān-e-Okārvi Bāb-ul-Madinah, Karachi). With the help of the very same speech, a booklet, along with many additions and amendments, was compiled by the Majlis Al-Madina-tul-‘Ilmiyyah in Urdu and translated by the Majlis-e-Tarājim (the translation department) into English.
Translation: Șalât-‘Alan-Nabî is a beacon in the gloom of the Resurrection Day. O Kāfi! Never give up reciting Șalât-‘Alan-Nabî. It is indeed a guide leading to path to Paradise.

Search for youth

It is said that an elderly person was once passing through some area. Extremely old, he was so bent that it looked as if he was looking for something over the ground. Seeing him, a comical young man said in jest, ‘O old man! What are you searching for?’ Although what he said was infuriating, the old man replied whilst demonstrating great tolerance and sagacity and presenting a thought-provoking piece of advice in return for his taunting remark, ‘Son! I am looking for my youth.’ Astonished to have heard an unexpectedly amazing reply to his snide comment, the young man asked, ‘Dear uncle! I could not comprehend what you mean. Is youth a thing of the kind that can be looked for? Has anyone losing it once ever been able to regain it?’ The elderly man responded, ‘This is what I regret now. When young, I could not avail myself of it. Today, I have realized its significance but I no longer have it. If only I had regained it so that I would make up for my past follies and foibles and would worship Allah wholeheartedly!’

If only my youth had returned to me so I would inform it of how old age has treated me.

Then, heaving a deep sigh of remorse and regret, he went onto say: Extremely regretfully! I have lost my wealth of youth. Now there is
no use crying over spilt milk. I could not benefit from my youth. I could neither perform virtuous deeds nor make any preparation for my afterlife but rather spent my youth sleeping deeply over the bed of heedlessness. I am now in my dotage with deteriorating health and weakening body. I have enthusiasm for worship now but have lost courage due to being old. Then, making individual effort, the aged man said, ‘Son! By the grace of Allah ٱللَّهُۥ! You are now young. Take advantage of your youth. Exert yourself to perform worship. Bow in the court of Allah ٱللَّهُۥ before you get bent. Otherwise, just like me, you will also be searching for your youth after you have been old and bent. But, at that time, you will have nothing except for wistfulness and shamefulness. You will be empty-handed to have lost your childhood in playing and youth in sleeping, and will be crying in ageing.’ The elderly man’s polite way of counselling in an advising and sympathizing tone along with fragrant Madani pearls of individual effort touched the heart of the young man, impressing him greatly. The very same young man who had shot the arrow of a taunting remark at the old man a few moments ago was inspired to promise the old man that he would make best use of his youth by spending it in piety. Highlighting the significance of youth, the beloved son of A’lā Ḥaḍrat, Mufti-e-A’ẓam Hind Maulānā Mustafa Razā Khān عليه الصلاة والسلام has composed a couplet in his collection of poems known as ‘Sāmān-e-Bakhshish’:

Riyāzat kay yehī din ĥayn, buřhapay mayn kahān ĥimmat
Jo kuch kernā ĥo ab ker lo, abhī Nūrī jawān tum ĥo

Translation: This is the time when we must adopt asceticism. O Nūrī! Do now what you have to do because you are young. You will not be courageous enough to do it in old age.
Present flower in return for thorn

Dear Islamic brothers! The foregoing parable contains precious Madani pearls of admonition, advice and wisdom. One of the Madani pearls is to have patience instead of making a retort when somebody talks in a taunting tone or resorts to criticism. Guiding the objecting person politely and presenting him with a Madani pearl in return for his poisonous thorn, depending upon the situation, will produce fruitful results, اين شاء الله فقد. This will even cause a Madani transformation in his life, paving the way for the accomplishment of the Madani aim ‘I must strive to reform myself and the people of the entire world, اين شاء الله فقد’.

*Tū pīchāy na ĥainā kabhī ay piyāray Muballigh
Shayṭān kay īr wār ko nākām banā day*

Translation: O preacher! Never withdraw from preaching, remaining unharmed from every attack of Satan.

صلو على محمد صلل الله تعالى علي محمد

Promote call to righteousness

Dear Islamic brothers! The above parable also gives the message that we should keep advising Muslims and calling them towards righteousness for the betterment of our own worldly life and afterlife as well as that of other Islamic brothers. Allah علیه السلام has said in verse number 55 of Sūrah Aţ-Ţāriyāt part 27:

وَذُكِرْ فَلَنَّ الْمُؤَمِّنِينَ تَنْفِقُواْ جَاهِلَةً

And advise, that the admonition benefits the believers.

[Kanz-ul-İmān (Translation of Quran)]
How to Spend our Youth?

*Mujh*ay tum aysī do ħimmat Āqā
*Dūn sab ko naykī kī da’wat Āqā
Banā do mujh ko bĥī nayk khašlat
*Nabī-e-Raḥmat, Shafī’-e-Ummat*

Translation: O Prophet of Raḥmaḥ and Intercessor of Ummaḥ! Encourage me to call everyone towards righteousness and make me also righteous.

**Benefit from time**

The above-mentioned parable also highlights the fact that waste of time eventually causes embarrassment. Those spending youth in carelessness, idleness and heedlessness end up regretting in old age. Those spending youth in the dark cave of sins find it very hard to come out of it in the bright daylight of virtuous deeds because it is too late to do so in old age. Even if someone wants to do something at that time, physical weakness and poor health discourage him. Therefore, as long as one is young and healthy, he should struggle hard to perform more and more acts of worship and good deeds, remaining steadfast in them.

Today, if anyone shrinks from good deeds and indulges in bad ones, losing his courage, capability and treasure of time, he will have to regret tomorrow but in vain and without any gain. The sharp-edged axe of time is unceasingly cutting the tree of our life. Who can stop the flying time? Who can slow down the fast-running vehicle of time? Therefore, value your time today taking advantage of it. Otherwise, if lost once, it will be regretted but not regained.
Translation: In luxury, one does not always remain. Lost time can never be regained.

Definition of youth

It is stated on page 455 of the first volume of the 1022-page book ‘Faizān-e-Sunnat’ published by Maktaba-tul-Madinah: According to dictionaries, a person remains young from the age of puberty to 30 or 40 years. From 30 to 50 years is the period of middle age while old age starts after 50 years.

Blessing of Quran and young man

Dear Islamic brothers! Youth is the stage of life when physical and intellectual abilities can greatly be benefitted from. It is indeed the best age to acquire religious knowledge and study Islamic scriptures [i.e. holy books of Islam]. In old age, man often goes crazy losing his wisdom and power of consideration. The treasure of memory gets buried. Mentally disturbed, the old sometimes behave like children, doing ridiculous things. But good news is for the young man who is habitual of reciting the Holy Quran because he will remain protected from such troubles and tribulations if he reaches old age.

The renowned commentator, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na’īmī has narrated that Sayyidunā ‘Ikrimah has stated: The young man who is habitual of reciting the Holy Quran will not be affected by this condition (i.e. he will not forget the knowledge in old age he had gained in young age.).

(Nūr-ul-‘Irfān, part 17, Surah Al-Hajj, Taḥt-al-Āyah 5)
Filmaun say dirāmaun say day nafrat Tū Ilāhī!
Bas shauq mujhay Na’at-o-Tilāwat kā Khudā day

Translation: O Almighty! Make me hate films and dramas. Make me keen to recite Quran and Na’at.

Worship in young age brings peace in old age

Dear Islamic brothers! The above parable shows that the one reciting the Holy Quran in youth will remain safe from forgetfulness in old age by its blessing. It is commonly observed that most old people use foul language and forget things but there are some fortunate old people who are so knowledgeable and intellectual that others feel overawed by them. One of the reasons of this glory and greatness is the recitation of Quran and other acts of worship performed in youth.

Madrasa-tul-Madīnah for adults

By the grace of Allah عَزَّوَجَلَّ! The global and non-political movement for the preaching of Quran and Sunnah, Dawat-e-Islami has made commendable and concerted efforts, promoting the teachings of Quran and arousing enthusiasm among young people for worship. One of these efforts includes the establishment of thousands of ‘Madrasa-tul-Madīnah for Adults’ which are usually held after Salah-ul-‘Ishâ all over the world at various places and Masajid. During these Madarīs, Islamic brothers learn the recitation of the Holy Quran with correct pronunciation and articulation, method of offering Salah correctly, Sunan and Du’as all free of charge.
Yeḥī ḥay ārzū ta’līm-e-Quran ām ḥo jāye
Ḥar aik parcham say aūnchā parcham-e-Islam ḥo jāye

May the teachings of the Quran everywhere spread
May the flag of Islam fly higher than all other flags

**Madrasa-tul-Madīnah for girls**

By the grace of Allah ﷺ! Besides the establishment of Madrasa-tul-Madīnah for adult Islamic brothers, Madāris-ul- Madīnah for adult Islamic sisters are also held under the supervision of Dawat-e-Islami, promoting the teachings of the Holy Quran (both Ḥifẓ and Nāzīrah). Thousands of Islamic sisters learn Quran for free during these Madāris where female teachers teach female students. In addition, countless other Madāris namely ‘Madrasa-tul-Madīnah’ have been established within and outside Pakistan. In accordance with the report prepared in Rajab-ul-Murajjab 1435 AH, more or less 2064 Madāris have been established in Pakistan alone in which almost 101410 boys and girls are getting the education of Ḥifẓ and Nāzīrah for free.

’Aṭā ĥo shauq Maulā Madrasay mayn ānay jānay kā
Khudāyā žauq day Quran pařhnay kā, pařhānay kā

Translation: O Almighty! May I attend the Madrasah, learn the Holy Quran and teach it to others enthusiastically.

İnferior was made superior by Madani environment

One of the departments of Dawat-e-Islami – Madrasa-tul-Madīnah for adults – has made it very easy for a young man to learn Quran and good manners, to have enthusiasm for worship and to make his afterlife better. Here is a summary of what an Islamic brother stated:
I had committed too many sins such as providing VCR-cable, hanging around with loafers at night, watching two to three movies every single day and attending concerts all night. Luckily, the star of my fortune shone. By the blessing of the constant individual effort made by an Islamic brother from the Nayabad area of Bāb-ul-Madīnāh Karachi, I attended the Madrasa-tul-Madīnāh for adults where I was blessed with the companionship of devotees of Rasūl and was inspired to join the Madanī environment of the global and non-political movement for the preaching of Quran and Sunnah – Dawat-e-Islami. I am now busy taking part in Madanī activities.

\[**Hayn Islāmī bḥāī sabhī bḥāī bḥāī**
\[\text{Hay bayḥad maḥabbat bharā Madanī Māḥaul}

**Translation:** All Islamic brothers treat each others like brothers. The Madanī environment is full of affection indeed.

\[صَلُوْا عَلَى الحَبِيبَ صَلَّى اللَّهُ ثَعَالَ عَلَيْهِ مَتَّى\]

**Value your youth**

A great Tābi‘ī saint, Sayyidunā ‘Amr Bin Maymūn Awdī has narrated that the Beloved and Blessed Prophet ﷺ has said whilst advising a person: Value five (things) before five (other) things: Youth before old age, health before illness, wealth before destitution, leisure time before being busy and life before death.

\[(Mishkāt-ul-Maṣābīḥ, Kitāb-ur-Raqāq, chapter 2, vol. 2, pp. 241, Ḥadī̇ṯ 5174)\]

A renowned Sufi poet, Sayyidunā Shaykh Muṣliḥuddīn Sa’dī Shīrāzī has said:
Translation: O heedless person! Today, your hands of health and courage are strong and free. Do something with them. Tomorrow, these will be wrapped under the shroud. How can they be used then? (Būstān-e-Sa’dī, Bāb 1, pp. 48)

Value youth
Here is a summary of a piece of writing made by Ḫakīm-ul-Ummat Muftī Ahmad Yār Khān Na‘īmī, highlighting the significance of youth. To aspire to perform worship abundantly in old age with weak limbs after one has wasted his youth in merriment and entertainment is nothing but stupidity. Do in youth what you want to do. There is a very great rank of a pious young man. Do not waste your life, (especially) the period of health, wealth and youth. Perform good deeds during it as one does not gain these favours again and again. Miyān Muhammad Bakhsh has said:

Sadā na ḥusn jawānī raḥandī, sadā na suḥbat-e-yārān
Sadā na bulbul bāghān bolay, sadā na bāgh bahārān

Translation: This beautiful youth is not eternal, nor will the company of friends and relatives be enjoyed forever. The chirping nightingale and the beauty of the garden are not also ever-lasting.

(Mirāt-ul-Manājī, vol. 7, pp. 16)

Saying of Sayyidunā Amīr Mu’āwiyyah while departing this life
When Sayyidunā Amīr Mu’āwiyyah was close to his death, he said, ‘Make me sit.’ After he was made to sit,
he started making Żikr of Allah and reciting Tasbīḥ. He then said to himself tearfully (showing humility), ‘O Mu’āwiyaḥ! You have thought of making the Żikr of Allah in old age after you have been weak. What did you do when the bush of youth was fresh?’ (Lubāb-ul-Iḥyā, pp. 352)

Humility of saints is advice for us

Dear Islamic brothers! Despite being eager to perform good deeds, our pious predecessors were very humble. Sayyidunā Amīr Mu’āwiyaḥ was a great companion and had spent his life performing virtuous deeds, even then, he wished that he had performed more worship. This act of humility on his part is actually a very nice piece of advice for us. We can draw such a lesson as: O the young! Youth is a very great favour. Value it. Do not spend it in idle activities. Otherwise, if you come to your senses in old age attempting to achieve something great, it will be like building castles in the air, which is not possible.

Translation: O young man! Do not idle your youth away. This is not the time of relaxation and recreation but rather it is the time of skills-enhancing and hard-working.

Youth even in old age

Stressing the importance of worship in youth, Sayyidunā ‘Allāmah Ibn Rajab Ḥanbalī has stated: One who remembers...
Allah in his youth will be helped by Allah in his old age and weakness besides being blessed with good hearing, vision, strength and intellect. Despite reaching the age of hundred years, Sayyidunā Abū Ṭayyib Ṭabarī was mentally and physically fit and healthy. Someone asked him of the secret of his health, so he replied, ‘I protected my physical abilities from sins in my youth, so Allah has retained them for me in my old age.’ On the contrary, Sayyidunā Junayd saw an old begging man. He said, ‘This person wasted (the rights) of Allah in his youth, so Allah wasted (his strength) in old age. (Majmū’ah Rasāil Ibn Rajab, vol. 3, pp. 100)

 раکب teléfono إبراهیم صلی الله علیه وآله وصحیب

Hard work in youth, benefit in old age

Dear Islamic brothers! Fortunate is the pious young man who spent his youth worshipping Allah until he reached old age. If such an old man aspires to perform worship but is unable to do so owing to poor health and helplessness, he will still be continuously granted the reward of the deeds he used to do when healthy and young. Sayyidunā Anas Bin Mālik has stated: When a bondman reaches the last part of his age (having performed good deeds in the state of Islam), Allah continues to record good deeds in his book of deeds which he used to do in his state of health.

(Musnad Abī Ya’lā, vol. 3, pp. 293, Ḥadīth 3666)

Reward for pious young man in old age

Ḥakīm-ul-Ummat Muftī ʿAḥmad Yār Khān has stated: If an old man who had been performing worship in his youth is unable to perform more worship owing to old age, Allah
declares him to be exempted and records, in his book of deeds, the very same acts of worship he used to do in his youth. (‘Ārif-Billâh Shaykh Sa’dî Shîrâzî has said:)

Translation: (It is a trait of masters to free old slaves. O my Creator! O the One who has adorned the world! Forgive the old aged Sa’dî as well). (Mirât-ul-Manâjîh, vol. 7, pp. 89)

Therefore, value your youth, performing more and more acts of worship so that you continue to reap their reward even in old age from the court of Allah despite being unable to perform them.

Beloved man of Allah

It is stated in a Ḣadîth Qudsi that Sayyidunâ ‘Abdullâh Bin ‘Umar has narrated that the Greatest and Holiest Prophet has stated: Allah said, ‘The young man who believes in the predestination decided by Me, remains content with what I have recorded [for him], contents himself with the sustenance I have granted, and suppresses desires of his Nafs for My pleasure, is like some of My angels in My court.’

(Jam’-ul-Jawâmi’, vol. 9, pp. 276, Ḣadîth 28714)

Indeed, if man becomes an obedient bondman of Allah and a true devotee of Beloved Mustafa, he becomes like angels or even greater than them.
Better than angels

Dear Islamic brothers! Remember! Our Rasūls are greater than the Rasūls of angels, and the Rasūls of angels are greater than our Awliyā, and our Awliyā are greater than those angels who are not Rasūl. Fussāq and Fujjār [i.e. sinners and evildoers] can never be greater than angels. (Fatāwā Razawiyyaĥ, vol. 29, pp. 391; An-Nibrās, pp. 595)

Sayyidunā ‘Abdullāĥ Bin ‘Umar has narrated that the Renowned and Revered Prophet has said: Allah loves such a person who has devoted his youth to obeying the Almighty. (Hilya-tul-Awliyā, vol. 5, pp. 394, Ḥadīš 7496)

Dear Islamic brothers! The foregoing narrations contain plenty of blessings for pious and fortunate young people who spend their youth worshipping Allah, performing other virtuous deeds and overcoming unlawful desires. For them is the good news of becoming beloved bondmen of Allah and gaining a respectable status from His court. Since it is not something easy to handle the bucking horse of Nafs in youth, the acts of worship performed in youth also earn the worshipper more reward.

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na’īmī has stated: One should refrain from sins in youth, remembering Allah because the parts of body are strong and Nafs is more inclined towards sins in youth. This is why the acts of worship performed in this period are greater than the ones done in old age. (Mirāt-ul-Manājīḥ, vol. 1, pp. 435)

Dear Islamic brothers! In the present sinful age, most of the youth have unfortunately drifted away from Quran and Sunnah. Intoxicated
by the joys of youth, fascinated by worldly pleasures and subjugated by Nafs and Satan, they are drowning in the sea of sins and indecencies. By the grace of Allah ﷺ, the global and non-political movement for the preaching of Quran and Sunnah – Dawat-e-Islami made endeavours with courage and enthusiasm for the reform of the Ummah, successfully rescuing the drowning people. The successful efforts of Dawat-e-Islami are visible to everyone. The youth who were once the slaves of Nafs and Satan were fortunately inspired to join the Madani environment of Dawat-e-Islami, causing an exciting Madani transformation in their boring lives. Devoting the beautiful days of their lives to seeking the pleasure of Allah ﷺ and His Prophet ﷺ, they adopted the Madani motto: ‘I must strive to reform myself and the people of the entire world.’

Youth of Ummah and Dawat-e-Islami

By the grace of Allah ﷺ! One of the many revolutionary steps taken by Dawat-e-Islami includes setting the youth – stuck in the mire of sins and obsessed with plans for the future of the worldly life – on the path to piety, transforming them into practicing Muslims for the betterment of their own afterlife. By the blessing of the Madani environment, a large number of young Islamic brothers have devoted themselves to the Divine path, staying away from worldly attractions and merriment. In the terminology of Dawat-e-Islami, this devotion is referred to as ‘Waqf-e-Madinah’.

Maqbūl jahān bhar mayn ħo Dawat-e-Islami
Šadaqāh tujhāy ay Rab-e-Ghaffār! Madīnay kā

Translation: O Forgiving Allah ﷺ! May Dawat-e-Islami become famous all over the world for the sake of Madīnah!

 صلى الله عليه وسلم
**Secret to best life**

Dear Islamic brothers! It is a Madani entreaty to you to join the Madani environment of Dawat-e-Islami and to make up your mind to worship Allah عزّ وجلّ for the betterment of your worldly life as well as afterlife. The secret to best life is to worship and obey Allah عزّ وجلّ.

Haqim-ul-Ummat Mufti Ahmad Yar Khan has said: Every person spends his life. The best life is the one spent in devotion to the Almighty عزّ وجلّ. Allah عزّ وجلّ has particularly commanded charity for the very same people who have devoted their lives to Him. *(Tafsir-e-Na’imi, vol. 3, pp. 134)*

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

**Reward of seventy Siddiqin**

Sayyiduna Anas has narrated that the Beloved and Blessed Prophet صلى الله عليه وسلم has stated: The young man who refrains from the things declared Harâm by Allah عزّ وجلّ, and acts upon His commandments, Allah عزّ وجلّ says to him, ‘For you is the reward equivalent to seventy Siddiqin’. *(Attarghib ft Faadail-ul-A’mal, pp. 78)*

**Real bondman of Allah**

Sayyiduna ‘Abdulah Bin Mas’ud has narrated that the Greatest and Holiest Prophet صلى الله عليه وسلم has stated: From among His creation, Allah عزّ وجلّ likes the most the handsome-faced young man who spends his youth and beauty in worshipping Allah عزّ وجلّ. Allah عزّ وجلّ gets proud of him in the presence of angels and says, ‘He is My real bondman.’ *(Attarghib ft Faadail-ul-A’mal, pp. 78)*
Dear Islamic brothers! Very fortunate are the young Muslims who spend their youth following Divine commandments and suppressing the desires of Nafs and Satan despite being able to fulfill them. They remain overcome with deep Divine fear, attaining the rank of becoming beloved bondmen of Allah. Aḥādiš state that there is good news for these fortunate people. They also gain a great status and respect in society.

**Modest young man**

In order to turn youth into a beautiful period of blessings, to protect it from the dirt of sins and to become a modest Muslim, get the cassette of an audio-speech ‘Bā-Ḥayā Nojawān’ released by Maktaba-tul-Madināḥ, the publishing department of Dawat-e-Islami. One can also get the 64-page booklet of the very same speech from Maktaba-tul-Madināḥ. Read it yourself and gift it to others as well. You will get the treasure of blessings. Inculcating the mindset of staying away from evils, refraining from laziness, serving religion and nation following in the footsteps of pious predecessors and acting upon Islamic teachings in order to gain success in the worldly life as well as in the afterlife, a poet has excellently guided the young generation:

*Tayray șofāy ḥayn afrangī, tayray qālīn ḥayn Irani
Laḥū mujh ko rulātī ḥay jawāno kī tan āsānī*

*Amārat kyā, shakh-e-khusraw bhī ḥo to kyā ḥāsil
Nā zaur-e-Ḥaydarī tujīn mayn, nā istighnāye Salmānī*

*Nā ḍhūnd ıs chīz ko tahḥīb-e-ḥāzīr kī tajallī mayn
Kay pāyā mayn nay istighnā mayn mi’rāj-e-Musalmānī*

**Translation:** Your settee is Western and your carpet is Iranian. I am shedding tears of blood due to the lavish and luxurious lifestyle of
our youth. Even though you have wealth or rule, there is no use of them if you do not have the bravery of Sayyidunā ‘Alī (Sparkless) and the contentment of Sayyidunā Salmān (Sparkless). I have found the glory of being a Muslim in contentment. Do not look for it in the civilization of the present modern age.

صلُوًا عَلَى الْحَبِيبَ صَلَّى اللَّهُ عَلَى مُحْمَّدٍ

**Youth is a Divine favour**

Dear Islamic brothers! Youth is a great favour of Allah عَزَّوْجَلَّ. One who has it should value it spending most part of it in acts of worship and obedience. One should benefit from these precious diamonds of time. Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān (Sparkless) has narrated: The worship performed in youth is greater than the worship done in old age, as the perfect time for worship is youth.

*Ker jawānī mayn ‘ibādat, kāhilī achčī nahīn
Jab buṟhāpā ā gayā kuch bāt ban peṛī nahīn

Hay buṟhāpā bḥī ghanīmat jab jawānī ho chukī
Yeh buɾhāpā bḥī na ḥogā maut jis dam ā gayī*

**Translation:** Perform worship in youth. Do not get lazy. When you reach old age, you will find worship very hard. If you have spent youth, then consider even old age important because you will not have even old age when you meet death.

Value your time. Consider it important. Lost time can never be regained. *(Mirāt-ul-Manājīḥ, vol. 3, pp. 167)*

It is particularly essential to realize the importance of the days of youth. With a healthy and fit body, a young person is able enough
to carry out commandments and perform acts of worship diligently and excellently. Who can reap these blessings in old age! An old man even finds it hard to attend Masjid and is unable to bear the severity of hunger and thirst. It is difficult to keep all of Farḍ fasts let alone Nafl ones. Therefore, the worship performed in youth is of great prominence.

**Superiority of young worshipper**

Sayyidunā Anas Bin Mālik has narrated that the Revered and Renowned Prophet ﷺ has stated: The young man performing worship in the morning is superior to the old man worshipping in old age; as Prophets (عَلَيْهِمَا السَّلَامُ) are superior to all people. *(Jam’-ul-Jawāmi’, vol. 5, pp. 235, Ḥadīš 14769)*

Dear Islamic brothers! While the foregoing narration shows that the worshipping young man is indeed fortunate and for him is the good news of superiority and success, this does not mean that the old people are not important at all. My dear Islamic brothers! This is a mistaken idea. Remember! It is a unique feature of Islamic society that it grants elevation to the old as well. In Islam, there is no such concept as turning the old person out of home and having them admitted to some institution, deeming them to be a burden. It is a distinctive characteristic of Islam that it grants a particular status to every Muslim without any discrimination of race, colour and age. And it is obligatory for every Muslim to realize its significance. A brief detail of it is given in the booklet *The Respect of a Muslim* published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami. In short, every Muslim, whether old or young, is considered important by Islam in a specific dimension.
Excellence of old age

The Revered and Renowned Prophet ﷺ has said: Do not pull out white hair as it is Nūr of a Muslim. The person who gets old in [the state of] Islam – for this reason – Allah ﷺ will record good deed for him, remove misdeed and raise the rank.

*(Sunan Abī Dāwūd, Kitāb-ut-Tarajjul, vol. 4, pp. 115, Ḥadīth 4202)*

Sayyidunā Ka‘b Bin Murrah ﷺ has narrated that the Holiest and Greatest Prophet ﷺ has said: One who grew old in Islam, this old age would be Nūr for him on the Day of Judgement.


Therefore, the aged Islamic brothers should not lose heart. They should not get disappointed. Every cloud has a silver lining. Someone has rightly said:

\[
\text{ Apósًا عَلَى الحَبِيبَ} \\
\text{ صَلِّ اللَّهُ تَعَالَ عَلَى مَحْمَدَ}
\]

Translation: If you have spent youth, then consider even old age important because you will not have even old age when you meet death.

No matter you realize the aim of your life in the world at any stage, you should not be pessimist. Consider it important and get busy pleasing Allah ﷺ by shedding tears in His court and adopting piety before the sun of your life goes down. With hope and fear, come in the court of Allah ﷺ, beseeching Him for mercy. Focus on the following hopeful verse:
Despair not of the mercy of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūrah Az-Zumar, verse 53)

You will not return empty-handed and disappointed but rather you will be blessed with the imperishable wealth of forgiveness, إِن شَآءَ اللَّهُ غَفِرَ لَهُ. It should also be kept in mind that repenting in the court of Allah عَزَّ وَجَلَّ even if in old age is a trait of the fortunate ones. Nowadays, there are many people who have reached old age but still take pleasure in various types of games and Ḥarām deeds. They wasted their youth in heedlessness and did not turn towards the path of piety even in old age. Which period of life is now left for them to make preparations for their afterlife?

Ker na pīrī mayn tū ghaflat ikhtiyār
Zindagī kā ab nahīn kuch i’tibār

Halq per ĥay maut kay khanjar kī dhār
Ker bas ab apnay ko murdaun mayn shumār

Aik din mernā ĥay ākhir maut ĥay
Ker lay jo kernā ĥay ākhir maut ĥay

Translation: Don’t be heedless in your old age. A windstorm of death will soon make the candle of your life go out. The blade of the knife of death is at your throat. Therefore, consider yourself among the dead. One day, you will have to meet your death. Do whatever you want but remember that you have to meet your death.
Dear Islamic brothers! We should take advantage of our young age. Otherwise we may end up regretting in our old age. At that time, one is usually unable to achieve something great. He desires to do something but lacks courage. He reminisces about his youth but it does not return. He regrets his old age but in vain because he is unable to get rid of it.

\[ \text{Jo ā kay na jāye woh buṛhāpā daykhā} \]
\[ \text{Jo jā kay na āye woh jawānī daykhī} \]

**Translation:** We have reached the old age that will remain with us till our death. We have lost the young age that will never return to us.

Dear Islamic brothers! There is indeed great excellence of performing worship in young age. How greatly Allah \( \text{غَرَّدُ جَلَّ} \) blesses the young person performing worship and refraining from sins is described in the following parable.

**Reward granted to pious young man**

It is stated on page 17 of the booklet ‘Miraculous Wonders of Faruq-e-A’zam’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The counsellor of the Prophet, Sayyidunā ‘Umar Fārūq-e-A’zam \( \text{عَلَّهُ ﷺ} \) once went to the grave of a pious young person and said, ‘O so-and-so! Allah \( \text{غَرَّدُ جَلَّ} \) has made the following promise:

\[ \text{ٞلا مَنْ خَافَ مَقَامًا دَرِّيّهِ بَيْتَنِ} \]

*And one who fears to stand before his Lord, for him are two Paradises.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Ar-Raḥmān, verse 46)

O young man! Tell! How are you in your grave?’ Calling out the name of Sayyidunā ‘Umar Fārūq-e-A’zam \( \text{عَلَّهُ ﷺ} \) twice, the pious young
man said from the inside of the grave, ‘قد أعطانيهما ربي عز وجل في الجنة’ i.e. My Creator has bestowed upon me both of these two Paradises.

(Tārīkh-e-Madīnah Dimashq, vol. 45, pp. 450)

صلّو على الخبيث صلّي الله تعالى على محمد
توبوا إلى الله أستغفر الله
صلّو على الخبيث صلّي الله تعالى على محمد

The above parable shows that one who spends his life performing virtuous deeds and remaining overcome with Divine fear will get deserving of two Paradises by the mercy of Allah عز وجل. Therefore, spend your youth in piety and asceticism, refraining from the fulfilment of the desires of Nafs. Stay alert in youth. Remember! It is unwise to brag about the mortal and perishable wealth of youth and beauty.

Translation: You will no longer be in the first flush of your youth, yet you are proud of it. Blow the trumpet how much you want but you will soon lose it.

صلّو على الخبيث صلّي الله تعالى على محمد
توبوا إلى الله أستغفر الله
صلّو على الخبيث صلّي الله تعالى على محمد

Dear Islamic brothers! Listen to amazing parables of two worshipping and Almighty-fearing young men and see how great
saintly-miracles are bestowed upon those whose hearts are filled with Divine remembrance.

**Saintly-miracle possessing young man**

Sayyidunā Mālik Bin Dīnār has stated: During a journey, I felt raging thirst. Looking for water, I moved towards a valley. All of a sudden, I heard a horrible sound. ‘Perhaps some beast is chasing me’, I thought to myself. I was about to flee when someone screamed out from among the mountains, ‘O man! There is no such matter as you have assumed. There is a Wali of Allah. He has heaved a deep sigh with great wistfulness, uttering this high sound.’

Sayyidunā Mālik Bin Dīnār further said: As I retraced the path, I came across a young man busy with worship. Making Salām to him, I informed him of my thirst. He said, ‘O Malik! You have not got even a single drop of water in such a huge universe.’ Then, going towards a rock and kicking it, he said, ‘Quench our thirst with water by the Omnipotence of the One Who has the power to raise even decayed bones from the dead.’ Suddenly, water began to flow out of the rock as if it was a spring. I drank it until I got satiated. I then humbly said to the young man, ‘Please give me a piece of advice I obtain lasting benefit from.’ So he said, ‘Get busy with the worship of Allah in seclusion. He will give you water in jungles.’ Saying this, he left me behind.

*(Ar-Rauḍ-ul-Fāiq, pp. 166, amended)*

*Mayrī zindagī bas Tayrī bandagī mayn*

*Ĥī ay kāsh! Guzray sadā Yā Ilāhī*
Translation: O Almighty! If only I would spend my life in Your worship.

صَلُوَّا عَلَى الْحَبِيبِ صَلِّي اللَّهُ تَعَالَى عَلَيْهِ مَحْمُدٌ

Pious and Almighty-fearing young man

Sayyidunā Ţunnūn Miṣrī has stated: I once moved to Syria and passed by a lush green orchard where I saw a young man busy offering Ṣalāḥ under an apple tree. I felt a surge to talk to him. After the young man finished Ṣalāḥ, I tried to attract his attention but he wrote the following couplets over the ground instead of giving a verbal reply:

مُنعَ اللِّيْـسَـانُ مِنَ السُّـكَلَمْ لَأْنَـهُ    كَـهْـفُ الْبِلَاءِ وَ جَالِبُ الْأَقَاتِ

فَإِذَا نَطْقَتْ فَصَـقُحَ لَرَبِّكَ ذَا كَرَأَ لاَ تَنْسِهِ وَ أَحْمَدْهُ فِي الْحَالَاتِ

Translation: The tongue has been prevented from talking because it is a cave of calamities and adversities. Therefore, when you say something, make Zikr of Allah. Never forget Him and continue to glorify Him in every circumstance.

Deeply moved by what the young man had written, Sayyidunā Ţunnūn Miṣrī burst into tears. After he recovered, he also wrote the following couplets with his finger over the ground:

وَمَا مِنْ كَاتِبٍ إِلَّا سَبِيلٌ    وَ لِيْقِيُّ الْدُّهْرُ مَا كَتَبَتْ يَدَاهُ.

فَلاَ تَصْنَعْ بَيْضَيْكَ عَيْنَيْ شَنَّاءَ    يَسْرُكَ فِي الْقِبَامَةِ أَنْ تَزَاهَ

Translation: Every writing person will enter his grave a day but his writing will exist forever. Therefore, write such a thing that brings you happiness on the Day of Judgement.
Sayyidunā Żunnūn Miṣrī further said: Reading what I had written, the pious young man let out a scream and passed away. I thought about bathing and shrouding him but I heard a voice from the unseen: ‘Żunnūn! Leave him. The Creator of the universe (عَزِزَّاللّهُ الْكَبِيرُ) has promised him that angels will bath and shroud him.’ Listening to it, Sayyidunā Żunnūn Miṣrī moved to a side of the orchard and got busy with worship. Having offered some Rak‘āt of Ṣalāh, he saw that the young man had disappeared. (Rauḍ-ur-Riyāḥīn, pp. 49, amended)

Raḥūn mast-o-bay-khud mayn Tayrī wilā mayn
Pilā jām aysā pilā Yā Ilāhī

Translation: O Almighty! Make me drink such a beverage that I always remain infatuated with Your worship.

 сфَرَّ وَعَلَى الْخَيْبِبِ صَلِّ اللَّهُ تَعَالَ عَلَى مُحَمَّدَ

Fortunate ones under the shade of ‘Arsh

Congratulation to the worshipping and Almighty-fearing young man! On the Day of Judgement, the sun will be blazing down from the distance of a mile and there will be no shelter from its scorching heat except for the shade of ‘Arsh. Allah عَزِزَّاللّهُ الْكَبِيرُ will bless the fortunate young man with the merciful shelter under the shade of His ‘Arsh. Sayyidunā ‘Abdur Raḥmān Jalāluddin Suyūṭī Shāfi‘ī has narrated that Sayyidunā Salmān has written a letter to Sayyidunā Abū Dardā, mentioning: ‘Muslims with certain attributes will be under the shade of ‘Arsh: (Two of them include)

1. The person who was grown in such a way that his companionship, youth and strength were put into pleasing Allah عَزِزَّاللّهُ الْكَبِيرُ.
2. The person who made the Żikr of Allah and tears welled up in his eyes in His [i.e. Divine] fear.

(Muṣannaf Ibn Abī Shaybah, Kitāb-uz-Zuḥd, vol. 8, pp. 179, Ḣadīṯ 12)

Yā Rab mayn Tayray khauf say roṭā rahūn ĥer dam
Tū apnī maḥhabbat mayn mujhay mast banā day

Translation: O Almighty! May I often shed tears in Your fear! Bless me with overwhelming love of Yours.

Our pious predecessors would value their youth very much and would also advise others to do so.

Advice of Imām Ghazālī

Advising the youth as well as those who delay repentance, Ḥujjat-ul-Islam Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Ghazālī has stated: Don’t you consider how long have you been promising your Nafs that you will commence performing virtuous deeds tomorrow? The ‘tomorrow’ has turned into ‘today’. Do you not see that ‘tomorrow’ has passed, turning into ‘yesterday’? The fact is that you will be incapable of doing the good deed tomorrow more than today. (One who leaves today’s work unfinished until tomorrow and delays repentance and obedience) is like the person who is unable to uproot the tree in his youth and delays it until the next year despite knowing the fact that the tree will get stronger, as
time goes by, and he will get weaker. Hence one who is unable to uproot it in his youth will never be able to uproot it in old age.

(Iḥyā-ul-‘Ulām, vol. 4, pp. 72)

Dear Islamic brothers! How thought-provoking the foregoing saying of Imām Ghazālī is! How can the person who shows laziness in carrying out the commandments of Allah and Sharī‘ah in his youth be expected to make up for these mistakes in old age when his body will have been weak? Therefore, value your youth and tether the loose horse of Nafs to the pillar of piety within the same period of your life. Hasten to do penance because no one knows when the time of his death comes. One can meet his death anytime whether in youth or in childhood. Therefore, no matter you are passing any stage of your life, ponder over death. Hasten to do penance. The youth, in particular, should pay attention because Allah likes very much the penance done by a youth.

Excellence of repentance in youth
The Prophet of Raḥmatullāh, the Intercessor of Ummāh has stated: ‘One who does penance in his youth is the beloved of Allah.’

(Kanz-ul-‘Ummāl, Kitāb-ut-Taubah, Al-Juz 4, vol. 3, pp. 87, Ḥadīth 10181)

Beloved bondman of Allah
A preacher of Islam ‘Allamah Shaykh Shu’ayb Ḥarīfīsh has stated: Allah loves His bondman when he does penance in his youth. A youth is like an evergreen shrub. If a youth, despite
being attracted to worldly pleasures and enjoyment, refrains from these things for Divine pleasure, so he gets deserving of the love of Allah عَزَّوَجَلَّ, joining the fold of His beloved bondmen.

(Ђіқіїаtаун амr Naғііhаtауn, pp. 75)

Sayyidunā Anas Bin Mālik has narrated that the Revered and Renowned Prophet صلى الله عليه وسلم has stated: Allah عَزَّوَجَلَّ does not like anyone more than the repenting youth.

(Kanz-ul-‘Ummāl, Kitāb-ul-Mawā’іz, Al-Juz 15, vol. 8, pp. 332, Hadīş 43101)

صلوًا على الجَبَّيْبٍ صلى الله تعالى على مَحْمَدٍ

Do Istighfār in youth

Dear Islamic brothers! How fortunate the worshipping and repenting youth is! Allah عَزَّوَجَلَّ makes him a beloved bondman. It is rightly said:

در جَوَانِی تُوَبِّه گرَدُن شَیۡوَهُ پُبَعِمَرْی
وَقَتِ پِرَی گُرِی ہَالِمِمَ ہِی شَوَد پَہِیزِگَار

Translation: To make Istighfār in youth is a Sunnah of Prophets ﷺ. In old age, even a cruel wolf puts on the disguise of piety.

Satanic thought and cure for it

Satanic thought: The foregoing couplet describes penance and Istighfār as being a Sunnah of Prophets ﷺ, whereas penance is performed for sins. What is the Sunnah of Prophets ﷺ, even by Prophets ﷺ?
Cure for satanic thought: Never ever. Prophets are Ma’ṣūm from every sin and misdeed. The word ‘Ma’ṣūm’ here implies that Divinely bestowed protection has been promised to them. Thus, by Shari’a, it is impossible for them to commit any sin. Likewise, they are also unanimously Ma’ṣūm from every deed contrary to their status and glory both before and after Prophethood. Furthermore, they are absolutely Ma’ṣūm from grave sins. And the truth is that they are Ma’ṣūm even from committing minor sins purposely both before and after Prophethood.

(Derived from: Bahā’r-e-Sharī’at, vol. 1, pp. 38-39)

Admittedly, it has been narrated that Prophets used to do penance and Istighfār but they did so in order to show humility and teach their Umma. This is the reason why penance and Istighfār are described as being a Sunnah of Prophets in the foregoing couplet.

Advice to young man

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī has stated: Advising a young man, Sayyidunā Manṣūr Bin ‘Ammār said, ‘O young man! You must not be deceived by your youth. Many youths indulged in long hopes and forgot their death, delaying and ignoring repentance, saying: ‘I will repent tomorrow or the day after tomorrow’. At last, the angel of death came whilst they were heedless of their death. They were buried in their dark graves and were not benefited by their wealth, slaves, parents and offspring. It is stated in verses 88 and 89 of Sūrah Ash-Shu’arā, part 19:
The day when neither wealth nor sons shall benefit. Except he who presented himself before Allah, with a sound heart.

[Kanz-ul-Imān (Translation of Quran)] (Part 19, Ash-Shu’arā, verses 88-89)

(Mukāshafa-tul-Qulūb, pp. 87)

Dear Islamic brothers! In order to make preparations for the afterlife, to refrain from sins, to get steadfast in good deeds and to spend your youth obeying Allah and His Prophet, always stay affiliated with the Madani environment of Dawat-e-Islami. Travel with the Sunnah-Inspiring Madani Qāfilaĥs in the company of the devotees of Rasūl. In order to spend a successful life and to make your afterlife better, act upon Madani In’āmāt performing Fikr-e-Madinaĥ daily and hand in its booklet to the relevant responsible person every month.

Attend weekly Sunnah-Inspiring Ijtima’āt with zeal and zest. So as to do penance steadfastly and to get detailed information about it, read the 132-page book ‘Taubah ki Riwāyāt-o-Ḥikāyāt’ brought out by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Furthermore, attend Madani Mużākaraĥs, gaining the pearls of knowledge and wisdom. The Islamic brothers and sisters from outside Karachi should watch Madani Mużākaraĥs on the Madani Channel.

1 The heart which is safeguarded from defective beliefs.
Blessing of watching Madani Mużākaraḥ on Madani Channel

Here is a summary of an extract taken from page 58 of the book ‘Backbiting – A Cancer in our Society’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: دعاءً لله عز و جل, Dawat-e-Islami – a global and non-political movement for the preaching of Quran and Sunnah – has established several departments, promoting the message of Islam all over the globe. Amongst them is the department of Madani Channel, a television channel whereby Dawat-e-Islami is spreading Islamic teachings among households in several countries. It is a fully Islamic channel and is one of a kind in the world, as it has no films and dramas, no songs, no women, and no music of any kind.

آللحمد لله عز و جل! By the blessing of the Madani Channel, several non-Muslims have embraced Islam. Countless such people who did not use to offer ِصلاة have started offering ِصلاة regularly and innumerable people have repented of their sins, adopting Sunnah. Let us hear a Madani parable, e-mailed by an Islamic brother, realizing the effectiveness of the Madani Channel.

Here is its summary: It is commonplace these days that people indulge in backbiting while talking even without noticing it. An Islamic brother who had come to Bāb-ul-Madīnah (Karachi) from Hyderabad (Bāb-ul-Islam) told other Islamic brothers: One of my friends told me, ‘My sister is short-tempered. If she gets upset with anyone, she avoids them. One day, my sister had a row with my sister-in-law about some issue and stopped talking to her. Coincidentally, that very night, a ‘Madani Mużākaraḥ’ was aired on the Madani Channel – a very popular and the 100% Islamic channel run by Dawat-e-Islami. During the Madani Mużākaraḥ, the mindset of protecting oneself from the destructiveness of backbiting was inculcated. By blessing of watching the Madani Mużākaraḥ, the
very same short-tempered sister of mine who used to avoid meeting others not only approached my sister-in-law but also apologized to her, getting reconciled with her.’

Dear Islamic brothers! Near the end of my speech, I would have the honour to mention the excellence of Sunnah as well as some Sunnah and manners. The Prophet of Raḥmaḥ, the Intercessor of Ummah, the Owner of Jannāḥ has said, ‘One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.’ (Mishkāt-ul-Maṣāḥīḥ, vol. 1, pp. 55, Ḥadīṣ 175)

"Sīnāḥ tayrī Sunnat kā Madīnāh banay Āqā
Jannat mayn pařausī mujhay tum apnā banānā"

Translation: May my heart get filled with love for your Sunnah. O Beloved Prophet! Please make me a neighbour of yours in Paradise.

Entering and leaving home: 12 Madani pearls
1. When leaving home, read this Du’ā:

Translation: With the name of Allah, I have put my trust in Allah, there is neither power nor strength without Him.

(Sunan Abī Dāwūd, vol. 4, pp. 420, Ḥadīṣ 5095)
By the blessings of reciting this Du’ā’, the reciting person will remain on the right path and safe from calamities besides being blessed with Divine help.

2. The Du’ā of entering home is:

\[
\text{اَللهُمَّ اِنَّمَا نَعِمَتَكَ خَيْرُ الْفَوْلَةِ وَ خَيْرُ الْبَصَرَةِ بِبَوْلِهِ وَ لِجَنَّا وَ بِبَوْلِهِ وَ لِجَنَّا}
\]

**Translation:** O Allah, I ask You for the goodness of coming and exiting. We entered (home) with the name of Allah and exited (home) with the name of Allah and we put our trust in Allah, our Rab. *(ibid, Hādiṣ 5096)*

After reciting this Du’ā, say Salām to the household, and present Salām to the Beloved Prophet. Then recite Sūrah Al-Ikhlāṣ. There will be blessing in your sustenance and the house will be protected from disputes.

3. Say Salām to the Maḥārim and Maḥrimāt (e.g. the mother, the father, the brother, the sister, children and the wife etc.)

4. If anyone enters home without mentioning the name of Allah, e.g. without saying *بِبَوْلِهِ وَ لِجَنَّا*, Satan also enters with him.

5. If one enters a house where no one is present (even one’s own empty home) he should say:

\[
	ext{اَسْلَمَانَ عَلَيْنَا وَ عَلَى عِبَادِ الْلَّهِ الصُّلْبِيِّينَ}
\]

**Translation:** Salām be upon us and the righteous bondmen of Allah.
The angels will reply to this Salām. *(Rad-dul-Muḥtār, vol. 9, pp. 682)*

One can also say the following:

 آلِسَلَامُ عَلَيْكَ أَيْهَا النَّبِيُّ

**Translation:** O Nabī صلى الله عليه وسلم Salām be upon you.

The sacred and blessed soul of the Holy Prophet صلى الله عليه وسلم is present in the homes of Muslims. *(Sharḥ Ash-Shifā lil-Qārī, vol. 2, pp. 118)*

6. Before you enter someone’s home, say * صلى الله عليه وسلم*! *May I come in?*

7. If permission for entry is not given, return happily without getting annoyed. Perhaps they may not have given permission due to some compulsion.

8. When someone knocks at your door, it is Sunnah to ask as to who it is. The knocking person should tell his name, for example, *Muḥammad Ilyās*. Instead of telling the name, saying such things as *Madīnah!* ‘It’s me’, ‘open the door’ etc. is not Sunnah.

9. After you have told your name, stand at a side so that you do not look inside the house as soon as the door opens.

10. It is prohibited to peek into someone’s home. Some houses are taller than the other adjoining ones. Therefore, those living in taller houses should take great care when looking out from the balcony or window of their house.

11. When you go to someone’s home, do not unnecessarily criticize home arrangements, as this could be hurtful to them.
12. When leaving, make Du’ā for the household, thank them, say Salâm, and gift them a Sunnah-Inspiring booklet, if possible.

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In order to learn various Sunan, buy and read the two publications of Maktaba-tul-Madīnah, ‘Bahār-e–Sharī’at (part 16)’, consisting of 312 pages, and ‘Sunnatayn aur Ādāb’, consisting of 120 pages. An excellent way of acquiring knowledge about Sunnah is to travel with the Madani Qāfilaḥs of Dawat-e-Islami in the company of the devotees of Prophet.

*Sīkhnay Sunnatayn Qāfilay mayn chalo
Lūīnay rāḥmatayn Qāfilay mayn chalo

‗Āaun gī hal mushkilayn Qāfilay mayn chalo
Pāo gey barakatayn Qāfilay mayn chalo

To learn Sunnahs, travel with the Qāfilaḥ
To attain mercies, travel with the Qāfilaḥ
Your difficulties will be solved, travel with the Qāfilaḥ
You will receive great blessings, travel with the Qāfilaḥ

 صلى الله تعالى على محمد
Deal of a Heavenly Palace

Although Satan will be making you feel lazy, go through this booklet from beginning to end. It will make you concerned about your afterlife. 

Excellence of Ṣalāt-‘Ala-Nabi ﷺ

The Prophet of Rāḥmaḥ, the Intercessor of the Ummah, the Owner of Jannāḥ has said, ‘When those who love each other for the sake of Allah meet, and shake hands whilst sending Ṣalāt on Beloved and Blessed Rasūl ﷺ, their previous and future sins are forgiven before they separate [from each other].

(Musnad Abī Ya’lā, vol. 3, pp. 95, Ḥadīth 2951)

In Basra, Sayyidunā Mālik Bin Dīnār ʿAlī once passed by a palace which was under construction. He entered the grand palace and saw a handsome young man who was busy directing the workers and labourers about the construction. Sayyidunā Mālik Bin Dīnār ʿAlī drew the attention of his companion, Sayyidunā Ja’far Bin Sulaymān ʿAlī, towards the young man who was extremely interested in the construction of the palace. He said that he wanted to pray to Allah ʿAzza ʿWa Jallā to free the young man from this condition, then perhaps the young man will enter Heaven. He then
approached the young man along with Sayyidunā Ja’far Bin Sulaymān and made Salām. At first, the young man did not recognize Sayyidunā Mālik Bin Dīnār. When they introduced themselves, the young man treated Sayyidunā Mālik Bin Dīnār with respect and humbly asked the purpose of their arrival.

(Making an individual effort) Sayyidunā Mālik Bin Dīnār asked how much money he had intended to spend on the construction and decoration of the marvellous palace. He replied, ‘One hundred thousand dirhams.’ Sayyidunā Mālik Bin Dīnār said, ‘If you give hundred thousand dirhams to me, I assure you of such a splendid palace that is more beautiful and durable than this one. The soil of the palace will be of musk and saffron and it will never get demolished. In addition to the palace, there will be servants, maidens, domes made of ruby and beautiful camps as well. The palace is not built by any builder but by the divine command – Kun (become)!’

The young man requested Sayyidunā Mālik Bin Dīnār to give him a night’s grace to ponder over the matter. Sayyidunā Mālik Bin Dīnār agreed. After the conversation, they returned. The thought of the young man preyed on the mind of Sayyidunā Mālik Bin Dīnār the whole night, and he kept praying for him.

The next morning, when Sayyidunā Mālik Bin Dīnār reached the palace he found the young man waiting for him. Welcoming Sayyidunā Mālik Bin Dīnār with open arms, he said humbly, ‘Have you remembered what you offered to me yesterday?’ Sayyidunā Mālik Bin Dīnār replied, ‘Yes, of course.’ Then, handing over hundred thousand dirhams to Sayyidunā Mālik Bin Dīnār, the young man said that
those were his savings. He then gave a pen, an ink-pot and a piece of paper to Sayyidunā Mālik Bin Dīnār ﷺ.

Taking the pen and paper into his hand, Sayyidunā Mālik Bin Dīnār ﷺ wrote a sale-agreement in the following words, (Sayyidunā) Mālik Bin Dīnār ﷺ is standing as a surety for a splendid palace to be given to so-and-so person by Allah ﷺ, in exchange for his worldly house. If there are more luxuries in the palace, it will be the bounty of Allah ﷺ. I have made a deal for a heavenly palace with so-and-so person in exchange for these hundred thousand dirhams. The heavenly palace will be more spacious and marvellous than his worldly house and it is under the shadow of the mercy of Allah ﷺ.

Having handed over the sale-agreement to the young man, Sayyidunā Mālik Bin Dīnār ﷺ took hundred thousand dirhams from him and distributed them amongst the beggars and the poor by the evening. After almost 40 days, whilst going out of the Masjid after Şalāt-ul-Fajr, Mālik Bin Dīnār ﷺ saw a piece of paper near the arch of the Masjid. It was the same sale-agreement he had written for the young man. The following statement was written behind the paper without using ink, ‘This is the letter of freedom for Mālik Bin Dīnār ﷺ from Allah ﷺ. We have bestowed upon the young man the palace which you assured him with Our name, and increased it more than 70 times.’

Taking the paper, Sayyidunā Mālik Bin Dīnār ﷺ hurriedly reached the young man’s house where he heard cries. On asking, he was told that the young man had died a day before. The Ghassāl (the one giving the ritual bath to a dead body) stated, ‘Making his will, the young man asked me to give him bath. He then gave me a piece of paper to be kept in his shroud.’ Therefore, he was buried as per his will. When Sayyidunā Mālik Bin Dīnār ﷺ showed
him the paper he had found by the arch of the Masjid, the Ghassāl spontaneously said, ‘By Allah ʿazīz ʿālīkum, ‘It is the same piece of paper I had put in his shroud with my own hands.’ Having come to know about the whole incident, another person offered two hundred thousand dirhams to Sayyidunā Mālik Bin Dīnār ʿazīz ʿālīkum in exchange for the sale-agreement of a heavenly palace, but he declined saying, ‘What was predestined has happened, Allah ʿazīz ʿālīkum, does whatever He wants.’ Then Sayyidunā Mālik Bin Dīnār ʿazīz ʿālīkum wept a lot reminiscing about the deceased young man.

(Raṣūl-ur-Riyāhīn, pp. 58-59)

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

أَمِينُ يَجَاهِدُ التَّيْيِبُ الْأَمِيْنُ صَلِّ اللَّهُ عَلَيْهِ وَأَلِيهِ وَسَلَّمُ

Jis ko Khudā-e-Pāk nay dī khush naṣīb ḥay
Kitnī ‘āžīm chīz ḥay dawlat yaqīn kī

Whoever is blessed by Allah is fortunate
How great indeed is the treasure of faith!

صَلُّوا عَلَى الْحُبُّيْبِ صَلِّ اللَّهُ عَلَيْهِ عَلَى ٍحَمَّد

Glory of the Awliyā

Dear Islamic brothers! Sayyidunā Mālik Bin Dīnār ʿazīz ʿālīkum was one of the contemporaries of Sayyidunā Ḥasan Baṣrī ʿazīz ʿālīkum. He made a deal for a heavenly palace in exchange for a worldly house, obviously showing that powers and authorities have been bestowed upon him by Allah ʿazīz ʿālīkum. Without doubt, the Awliyā of Allah ʿazīz ʿālīkum have divinely-bestowed powers. Read the following Ḥādīḥ and see the glory and high status of the Awliyā. The Beloved and Blessed Prophet ṣallī ʿalāihi wa ʿalaihi ʿsallām has said, ‘Even a small bit of Riyā
(ostentation) is Shirk, and the enemy of the Walî of Allah fights against Allah عزّ وجلّ. The pious, the ascetic and the unassuming are the friends of Allah عزّ وجلّ. Nobody looks for them if they go missing; no body values them if they are present; their hearts are the lamps of Ḥidāyah [guidance], and they come out of every dark and dusty [thing]. (Mishkāt-ul-Ma/uni1E63ābī/uni1E2I, vol. 2, pp. 269, Hadīth, 5328)

Honour every pious person

Dear Islamic brothers! It is apparent that worldly fame and reputation is not a condition to be a Walî (friend) of Allah. Instead, only the sincere ones become the friends of Allah عزّ وجلّ even if no one treats them with respect in the world. No one looks for them if they go missing; no one laments if they pass away; and nobody treats them with respect if they attend any gathering. Anyway, we should respect and honour every staunch follower of the Shari’āh and Sunnah. If we cannot treat them with respect, we should never look down upon them as some people may not be known but could be hidden saints. We may be unaware of it, and at times disrespect could lead to ruin.

Doom of an impudent person

The rain had subsided, the air was chilly, and a cold breeze was blowing. A pious person (lost in the remembrance of Allah عزّ وجلّ), wearing tattered clothes and shoes was passing through a market. When he passed the shop of a confectioner, the confectioner presented him a cup of hot milk with love and honour. Sitting and reciting ﷽، he drank the milk, thanked Allah عزّ وجلّ, and went ahead.

A prostitute was sitting outside her home along with her partner. There was mud in the streets due to rain. The pious person unintentionally stepped onto the mud which splashed and dirtied
the dress of the prostitute. Furious, her partner slapped the pious person. Having been slapped, he thanked Allah ﺔﻌَ.zoom and said: ‘O Allah ﺔﻌَ.zoom! You are Absolutely Independent. Sometimes I get milk while at times, I am slapped. Anyway, I am happy with Your will.’ Having said this, he went ahead.

After a little while, the partner of the prostitute climbed onto the roof where he slipped and fell (on his head) to the ground and died. When the pious person passed the same place again, a man said to him, ‘You had cursed him, so he died.’ The pious person replied, ‘I swear by Allah ﺔﻌَ.zoom I did not curse him.’ He reacted for his beloved and slapped me. Thus Allah ﺔﻌَ.zoom disliked it and caused him to fall from the roof of the house.

**No significance of the world in eyes of Awliyā**

Dear Islamic brothers! The parable entitled, ‘Deal of a heavenly palace’ not only shows the glory of the Awliyā ﺔﻌَ.zoom but also reveals their indifference and disinterest in the world as well as their sacred zeal for the reform of the Ummah. They would remain anxious due to people’s disinterest in religion and fascination by the world. Undoubtedly, there is no significance of the world in the eyes of Awliyā ﺔﻌَ.zoom; they would never be heedless of Ahādīš that condemn the world. Listen to seventeen Ahādīš in the condemnation of the world.

**1. Sustenance of birds**

Amīr-ul-Mu`minin Sayyidunā `Umar Fārūq-e-A`zam رضی اللہ ع 自动生成هنہ has said that he heard the Noble Prophet صلی اللہ ع 自动生成هنہ say, ‘If you trust (i.e. have Tawakkul) in Allah ﺔﻌَ.zoom as He ought to be trusted, He will give you sustenance as He gives to birds that go hungry in the morning and return with their stomachs filled in the evening.’

*(Sunan-ut-Tirmızī, vol. 4, pp. 154, Hādîs 2351)*
The renowned exegetist of Ḥadīṣ and Quran, Ḥakīm-ul-Ummat Mufti Aḥmad Yār Khān has said, ‘The right of trust is to believe in Allah as the real giver of sustenance.’ Some other scholars have stated, ‘Struggling and then leaving the result on the will of Allah is the right of trust. One should work physically but have trust in Allah, it is also a proven fact that those trusting Allah don’t die of hunger.’

It should be kept in mind that birds do go out of their nest in search of sustenance. However, as trees are immovable, they get water and fertilizers etc. When a baby-crow hatches out, its colour is naturally white so its parents fly away due to fear. With the command of Allah, a particular type of small insects gather over its mouth and the baby crow feeds on them. When its feathers turn black then its parents return.

(Mirāt-ul-Manājīh, vol. 7, pp. 113-114; Mirqāt, vol. 9, pp. 156, Ḥadiṣ 5299)

What is Tawakkul?

A’lā Ḥaḍrat Maulānā Shāḥ Imām Aḥmad Razā Khān has said, ‘Tawakkul does not mean giving up sources but rather it means not having trust in sources.’ (Fatāwā Razawiyyaĥ, vol. 24, pp. 379) In other words, one should use sources but should not trust sources.

2. Better than the world and all that it contains

The Noble Prophet has said, ‘As much place as a whip covers in Heaven, this is better than the world and its things.’ (Ṣahīḥ Bukhārī, vol. 2, pp. 392, Ḥadiṣ 3250)

Commenting on this Ḥadiṣ, ‘Allāmāh Shaykh ‘Abdul Ḥaq Muḥaddiš Dīhlvī has stated, ‘A little place in Heaven is better than the world and whatever it contains. To mention a whip refers to a custom of the past when a horseman would throw his whip at
the place where he wanted to get off so that no one else would get off there.’ (Ashi’a-tul-Lam’āt, vol. 4, pp. 433)

The renowned exegetist of Ḥadiṣ and Quran Ḥakīm-ul-Ummat Mufti Aḥmad Yār Khān has stated that mentioning a whip implies a little place of Heaven! Indeed heavenly favours are eternal while worldly things are mortal. Worldly comforts come with troubles, whereas heavenly favours are pure (not mixed with troubles). Worldly things are inferior while those of Heaven are superior. Therefore, the world bears no comparison with even a little place of Heaven. (Mirāt-ul-Manājī, vol. 7, pp. 447)

3. Those saving wealth for worldly life are unwise

Sayyidatunā ‘Āishah Ẓiddīqah, the mother of the Muslims, has narrated that the Holy Prophet has said, ‘The world is the house of the one who has no house, and is the wealth of the one who has no wealth, and the one saving for it is not wise.’ (Mishkāt-ul-Maṣbīḥ, vol. 2, pp. 250, Ḥadiṣ 5211)

4. Live in the world like a traveller

Sayyidunā ‘Abdullāh Bin ‘Umar has narrated, ‘The Beloved and Blessed Prophet once held my arm and said, ‘Live in the world like a stranger and a traveller.’ Sayyidunā Ibn ‘Umar has said, ‘If you are alive in the morning, then don’t wait for the evening and vice versa, and make preparation for illness and death in your health and life.’

(Ṣaḥīḥ Bukhārī, vol. 4, pp. 223, Ḥadiṣ 6416)

5. Enemies will no longer be afraid

Sayyidunā Šawbān has narrated that the Beloved and Blessed Prophet has said, ‘It is likely that other nations would invite each other [to attack you] as an eating person
[invites] others towards his bowl. Someone humbly asked, ‘Will we be small in number?’ The Noble Rasūl replied that you would be in huge numbers but you would flow like tiny sticks etc. in flood water. That is, your bravery, courage and power will come to an end, and Allah will bring out your fear from the hearts of your enemies and will put laziness and weakness in your hearts. Somebody asked, ‘Yā Rasūlallāh! What is Waĥn? Rasūlullāh said, ‘The love of the world and fear of death.’ (Sunan Abī Dāwūd, vol. 4, pp. 1I0, Hadiḥ 4297)

Commenting on the foregoing Ḥadiḥ, the renowned exegetist of Ḥadiḥ and Quran Ḥakim-ul-Ummat Muftī Aḩmad Yār Khān has said, ‘Different forces of the unbelievers, the Christians, the Jews, the Parsis etc. would unite to wipe you off the face of the earth, and they would even invite each other to suppress, kill and annihilate the Muslims. This situation has arisen! See, the Jews and the Christians are the enemies of each other but they have become united to wipe the Muslims off the face of the earth, and other unbelievers are also supporting them. Each and every word spoken by the Holy Prophet is true. Will the unbelievers become so daring and fearless from us because we will be in small numbers in that era? (No) Today, we are in large numbers, which has some pressure on the unbelievers.

In other words, you will comparatively be in large numbers but you will be like tiny sticks in the sea because of ostentation, cowardice, disunity, anxiety, indolence, lack of wisdom, fear of death and love of the world. (Mirqāt, vol. 9, pp. 232, Hadiḥ 5369)

Your fear will be removed from the hearts of the unbelievers due to these shortcomings. ‘Waĥn’ implies laziness, weakness, frailty or hard-work. Here, it means laziness or weakness. Allah has said in Sūrah Luqmān part 21:
His mother kept him in the stomach, suffering weakness upon weakness.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Luqmān, verse 14)

Similarly, Allah عزّ و Khách has said in Sūrah Maryam part 16:

O my Lord, my bone is weakened.

[Kanz-ul-Īmān (Translation of Quran)] (Part 16, Sūrah Maryam, verse 4)

It means you will become weak and lazy, and will shrink from Jihad. There are two causes of laziness and weakness (1) Interest in the world and (2) fear of death. The nation suffering from these two shortcomings cannot live a respectable life. Remember! The love of the world and hatred for death are closely connected with each other.

(Mirāt, vol. 7, pp. 173-174)

6. Love of the world – head of sins

Sayyidunā Ḥuẓayfah has narrated that he once heard the Holy Prophet ﷺ say in his sermon, ‘Wine is the collector of sins (it leads to other sins), women are the ropes of Satan and love of the world is the head of all sins.’

(Mishkāt-ul-Maṣābih, vol. 2, pp. 250, Ḥadīṣ 5212)

7. Value of worldly life compared to the afterlife

Sayyidunā Mustaurid Bin Shaddād has narrated that the Noble Prophet ﷺ has said, ‘By Allah عزّ و خالق! In comparison to the Hereafter, this world is very short, like a person who dips his finger into the sea and then sees how much water has clung on to his finger.’ (Ṣaḥīh Muslim, pp. 1529, Ḥadīṣ 2858)
Commenting on the foregoing Ḥadīṣ, the renowned exegetist of Ḥadīṣ and Quran Ḥakim-ul-Ummat Muftī Aḥmad Yār Khān has said, ‘The comparison mentioned in the Ḥadīṣ is just for explanation, or else, the mortal and transient (world) does not have even as much comparison with the immortal and eternal Hereafter as the wetness of a drenched finger has with the sea.’

Remember! The worldly lifestyle that causes heedlessness of divine remembrance is bad, whereas the worldly life of a wise person or an Ārif is the farm of his afterlife. His worldly life is extremely great, whereas even the Ṣalāḥ offered by a heedless person for ostentation is [considered a part of] his worldliness. On the other hand, a wise man’s eating, drinking, sleeping, waking, living and even dying are all considered a part of his religion as these acts are the Sunnahs of the Beloved and Blessed Prophet صلى الله عليه وسلم. A Muslim should eat, drink, sleep and wake with the intention of acting upon Sunnah. There is a clear-cut difference between the life of the world, the life in the world and the life for the world. The life which is in the world but for the Hereafter, not for the world is blessed. Here is a couplet:

Āb dar kishtī ḥalāk-e-kishtī ast
Āb ander zayr-e-kishtī pashtī ast
(You will remain safe if the ship is in the river, but you will perish if the river comes into the ship)

(Mirāḥ, vol. 7, pp. 3)

8. Dead lamb

Sayyidunā Jābir has narrated that the Holy Prophet صلى الله عليه وسلم once passed a dead lamb (a young sheep) so he said, ‘Will any one of you like to have it in exchange for one dirham?’ They said humbly, ‘We won’t like to exchange it for anything.’ Then he said, ‘By Allah ﷻ! The world is even more contemptible to Allah ﷻ than this is to you.’

(Mishkāt-ul-Maṣāḥīḥ, vol. 2, pp. 242, Ḥadīṣ 5157)
Commenting on this Ḥadīth, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān has said, ‘Nobody buys a dead lamb in exchange for even 25 paisas as its skin is useless and its meat is Ḥarām. One should remember the meaning of the world that has just been mentioned. The Sufis say that even all the saints of the world cannot reform the lover of the world while all the Satans cannot mislead an ascetic Muslim. The lover of the world performs even good deeds for the world, whereas a religious person takes part in worldly activities for the religion.’ (Mirāḥ, vol. 7, pp. 3)

9. The world – more despicable than even a mosquito’s wing
Sayyidunā Saḥl Bin Sa’d has narrated that the Noble Prophet has said, ‘If the importance of the world were equal to even a mosquito’s wing to Allah, He would not give even a sip of water to the unbelievers to drink.’ (Sunan-ut-Tirmiẓī, vol. 4, pp. 143, Ḥadīth 2327)

10. Away from worship
Sayyidunā Ma’qil Bin Yasār has narrated that the Beloved and Blessed Prophet has said, ‘Your Creator has said, ‘O son of Ādam! Become free to worship me, I will fill your heart and hand with Ghanā (indifference and disinterest) and sustenance, and O son of Ādam! Don’t do away with worshipping me, (otherwise) I will fill your heart and hand with deprivation and busy you with worldly tasks.’ (Al-Mustadrak, vol. 5, pp. 464, Ḥadīth 7996)

11. Love of the world causes loss in the Hereafter
Sayyidunā Abū Mūsā Ash’arī has narrated that the Beloved and Blessed Rasūl has said, ‘The one loving his world causes harm to his Hereafter and the one loving his Hereafter harms his world, so (you) prefer the immortal (afterlife) to the mortal (worldly life).’ (Al-Mustadrak, vol. 5, pp. 454, Ḥadīth 7967)
12. One day’s food
Sayyidunā ‘Ubaydullāh Bin Miḥṣan Khaṭmī has reported that the Noble Rasūl  صلى الله عليه وسلم has said, ‘Whoever amongst you is healthy in the morning, his heart is satisfied and he has a day’s food, so (it is as if) the world has been collected for him.’

(Sunan-ut-Tirmīžī, vol. 4, pp. 154, Ḥadīth 2353)

 صلى الله عليه وسلم

13. The world is accursed
Sayyidunā Abū Ḥurayraḥ has narrated that the Noble Prophet صلى الله عليه وسلم has said, ‘Beware! The world and whatever is in it is accursed except the remembrance of Allah  عزّ وجلّ, and the one that draws closer to Rab (Allah  عزّ وجلّ) and the (religious) scholar and the (religious) student.’ (Sunan-ut-Tirmīžī, vol. 4, pp. 144, Ḥadīth 2329)

14. Allah  عزّ وجلّ makes man avoid the world
Sayyidunā Maḥmūd Bin Lubayd has narrated that the Beloved and Blessed Rasūl  صلى الله عليه وسلم has said, ‘Allah  عزّ وجلّ makes His servant avoid the world as you make your (patient) avoid eating and drinking [harmful things].’ (Shu’ab-ul-Īmān, vol. 7, pp. 321, Ḥadīth 10450)

15. Man of wealth is accursed
Sayyidunā Abū Ḥurayraḥ has narrated that the Holy Prophet صلى الله عليه وسلم has said, ‘Accursed is the slave of dirham and dinar.’ (Sunan-ut-Tirmīžī, vol. 4, pp. 166, Ḥadīth 2382)

16. Destruction caused by love of wealth and respect
Sayyidunā Kaʾb Bin Mālik has narrated the Prophet of Raḥmaḥ, the Intercessor of the Ummah صلى الله عليه وسلم has said,
‘Two hungry wolves let loose in the herd of goats do not cause as much loss as the greed for wealth and respect causes loss to the religion of man.’ *(Sunan-ut-Tirmiţī, vol. 4, pp. 166, 2383)*

17. The world – a prison for a Muslim

Sayyidunā Abū Ḥurayrah has narrated that the Noble Prophet has said, ‘The world is a prison for a Muslim and Heaven for an unbeliever.’ *(Ṣaḥīḥ Muslim, pp. 1582, Ḥadīţ 2956)*

صَلِّيْلَ اللَّهِ تَعَالَى عَلَى ٱلْخَيْبَٰبِ صَلِّيْلَ اللَّهِ تَعَالَى عَلَى ٱلْمُحْمَّدِ

Making individual effort is a Sunnah

Dear Islamic brothers! By reading the first parable, you may have noted how excellently Sayyidunā Mālik Bin Dīnār made an individual effort. He made a Madāni mindset of the young man who was busy with the construction of a worldly house and made a deal for a heavenly palace with him. Indeed individual effort plays a vital role in the accomplishment of the task of calling to righteousness. All the Prophets including even the Beloved and Blessed Prophet made individual efforts for the call to righteousness.

Importance of individual effort

Dear Islamic brothers! Almost 99% of Madāni work of Dawat-e-Islami depends upon individual effort. Individual effort has proved to be more effective than collective effort. It is often observed that the Islamic brothers who attend the weekly Ijtimā’ for many years and make intentions, in response to the persuasion made during Bayānāt, to act upon good deeds such as offering five times Ṣalāh with Jamā’at, fasting in Ramadan, wearing turban, growing a fistful beard, growing a hair-style according to Sunnah, white Madāni
uniform, filling the booklet of Madani In’âmât daily through Fikr-e-Madinaĥ, attending the Madani Tarbiyyat courses such as the 63-day course, 41-day Madani Qâfilah course, travelling with the Madani Qâfilah for 12 months, 30 days, 12 days or for 3 days etc. but many fail to act upon their intentions. On the other hand, if a Muballigh (preacher) of Dawat-e-Islami, making individual effort on such an Islamic brother, persuades him properly with sincerity and kindness, he is more likely to respond and start acting upon the Madani works. In other words, the iron is heated by collective effort and it is hammered into Madani shape by the individual effort.

Remember! Individual effort is extremely easy in comparison with the collective effort as everyone does not have the capability of delivering an effective speech before thousands of people, whereas everyone has the capability of doing individual efforts even though he may not have the skills of delivering a speech. Earn the treasure of rewards by calling people towards righteousness through individual efforts.

**Reward of calling towards righteousness**

Verse 33, part 24, Sūraĥ Ḥâ-Mîm As-Sajdah says:

\[
\text{وَمَنْ أَحْسَنَ قُولًا مَثَّلَ عَلَىٰ اللَّهِ وَعَمِّلَ ضَامِعًا} \\
\text{وَقَالَ إِنَّ إِنَّمَا مِنَ الْمُسْلِمِينَ}
\]

*And who is better in speech than him who invites towards Allah and does righteous deeds and says, ‘I am Muslim’.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūraĥ Ḥâ-Mîm As-Sajdah, verse 33)

The Beloved and Blessed Prophet Ḥalîl Allāh ﷺ has said, ‘By Allah! If Allah gives Ḥidâyah [guidance] to even a single person through you, it is better than red camels for you.’

(Ṣahîh Muslim, pp. 1311, Ḥadîth 2406)
Sayyidunā Anas Bin Mālik has narrated that the Prophet of Raḥmah has said, ‘The one guiding [someone] to a good deed is like the doer of the good deed.’

(Sunan-ut-Tirmiżī, vol. 4, pp. 305, Ḥadīth 2679)

Sayyidunā Abū Ĥurayrā has narrated that the Beloved and Blessed Prophet has said, ‘The one inviting [people] towards guidance and righteousness will be given reward equal to the reward of those following that righteousness, and there will be no reduction in the reward of those (following righteousness). The one inviting [people] towards deviation [from true Islamic teachings] will have sin equal to the sin of those following that deviation, and there will be no reduction in the sin of those (following deviation). (Ṣaḥīḥ Muslim, pp. 1438, Ḥadīth 2674)

Reward of one year’s worship

Once Sayyidunā Mūsā Kalimullāh humbly asked Allah, ‘O Allah! What is the reward for the one ordering his brother to perform good deeds, and preventing him from evil?’ Allah said, ‘I record the reward of one year’s worship for each sentence he utters, and I have Ḥayā (shyness) in giving torment of Hell to him.’ (Mukāshafa-tul-Qulūb, pp. 48)

Remarkable incidents of individual effort

Dear Islamic brothers! Individual effort has played a vital role in the progress of Dawat-e-Islami. Listen to the two incidents of Amīr-e-Aḥl-e-Sunnat in his own words with regard to individual effort.

1. In the inception of Dawat-e-Islami, I used to go to the homes, offices and shops of people just to make individual efforts. In those days, I used to perform Imāmat in Nūr Masjid, Paper Market, Karachi. Once a clean-shaven young man got displeased
with me due to some misunderstanding, and even gave up offering Ṣalāḥ in the Masjid where I was Imām. One day I came across the same person who was standing at a side with his friend. I made Salām to him but he did not reply and even turned his face. Then, calling his name and saying, ‘You look extremely displeased’ I embraced him. His anger lessened and he expressed his objection which I answered courteously. Thereafter, he departed with his friend.

After a few days, I met the same displeased person’s friend who told me that his friend had remarked, ‘Ilyās is a well-mannered person; he made Salām to me first but I turned my face. Instead of making any emotional remarks, when he embraced me, I felt the hatred being removed and replaced with love for him. Now I will become only his Murīd (disciple). Thus, Alḥamdulillah! He not only became ‘Aṭṭārī and a lover of Amīr-e-Aḥl-e-Sunnat but also grew a beard on his face.

Hay falāh-o-kāmrānī narmī-o-āsānī mayn
Har banā kām bigař jātā Ḥay nādānī mayn

Dūḥ saktī Ḥī nahīn mawjawn kī ẓughyānī mayn
Jis kī kashti Ḥo Muhammad ẓughal-e-aḥl-e-sunnat kī nighebānī mayn

Success lies in tenderness and easiness
Every good thing deteriorates in hardness

The ship which Muhammad ẓughal-e-aḥl-e-sunnat saves,
Cannot drown in violent sea-waves

2. In those days, I was the Imām in Shahīd Masjid Kharadar Karachi, and would often visit different areas of Karachi in order to introduce Dawat-e-Islami to people through my speeches. By the grace of Allah ẓughal-e-aḥl-e-sunnat, the work of Dawat-e-Islami was
progressing gradually but still it was just like a weak plant. I used to live at Moosa Lane, Liyari Karachi. One of my neighbours got extremely displeased with me due to some misunderstanding and reached Shahīd Masjid. I was not in the Masjid at that time as I had gone elsewhere for delivering a speech. He spoke ill of me in the presence of people and threatened to vilify me. Having been informed about it, I did not take any retaliatory step; nor did I lose my courage but remained busy with my Madani work as usual.

After a few days, whilst returning to my home, I came across the same person who was standing with some people at a side of the road. It was the time of my trial. Plucking up the courage, I made Salām to him but he turned his face. I did not get emotional. Instead, I embraced him and called out his name affectionately. I then said, ‘You have been very annoyed!’ Even as I said these words, his anger disappeared and he spoke out spontaneously, ‘No brother Ilyās, I am no longer annoyed with you!’ Then holding my hand, he said, ‘Let’s go to my home, you must have a cold drink with me.’

Hay faläh-o-kāmrānī narmī-o-āsānī mayn
Har banā kām bigař jātā ĥay nādānī mayn
Dûb saktî ĥî nahîn mawjawn kî ṭughyānî mayn
Jis kî kashtî Ĥo Muḥammad ख़लील-लोहोदेहमः kî nighebanî mayn

Success lies in tenderness and easiness
Every good thing deteriorates in hardness

The ship which Muḥammad ख़लील-लोहोदेहमः saves,
Cannot drown in violent sea-waves

صلّوَ عَلَى الْحُجَّبِ صَلّى اللَّهُ تَعَالَ عَلَى مُحَمَّدٍ
**Enemy becomes friend**

Dear Islamic brothers! Bear this principle in mind that impurity can’t be purified with impurity but with clean water. Therefore, behave politely and tenderly even if somebody misbehaves with you. You will get delighted when you see its positive response. By Allah! Those tackling evil with goodness by forgiving the oppressors instead of taking revenge are very fortunate. In connection with the persuasion of coping with evil with goodness, verse 34, part 24, Sūrah Ḥā-Mīm As-Sajdāh says:

\[
\text{إِذْفَعُ بِالْبَيْتِ مِنِّي أَحْسَسْنَ فَإِذَا الَّذِي بِيْنَكَ وَبَيْنَدْ عَدَوَّةً كَأَنْذَرْتَ وَلَيْنَ حَيَّمَ} (34)
\]

O listener; repel the evil with that what is good, then he, between whom and you there was enmity, will become as if he was your best friend.

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūrah Ḥā-Mīm As-Sajdāh, verse 34)

I have mentioned only two personal incidents just for the persuasion of my Islamic brothers. There are many other such stories. Surely the expert in individual effort is indeed a full-fledged Muballigh of Dawat-e-Islami.

**Individual effort inspired a driver**

The preachers of Dawat-e-Islami are also acting upon the Sunnah of making individual efforts, brightening the candle of the Prophet’s love in the hearts of people. Sometimes, these preachers write to me as regards the blessings of their individual effort. Here is a summary of a letter that I received from a devotee of the Beloved Rasūl. In order to attend the weekly Sunnah-Inspiring Ijtima’ of Dawat-e-

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1 Describing personal incidents for the persuasion of disciples and devotees is one of the old customs of our saints, but it is inappropriate for ordinary Muballigh (preacher) to do so.
Islami which is held every Thursday-night, thousands of Islamic brothers come to the Madanî Markaz of Dawat-e-Islami, Faizân-e-Madînâh, Bâb-ul-Madînâh Karachi, via buses which are parked at a particular place.

While passing the parking area, I noticed that a bus driver was smoking opium and listening to songs in his empty bus. I met the driver politely. By the blessing of the meeting, he immediately turned the cassette player off and extinguished the opium-filled cigarette either. With a smile, I gave him an audio-cassette bearing a Sunnah-Inspiring speech entitled ‘The First Night in the Grave’ which he played instantly. I also sat with him to listen to the speech as listening to the speech with others is a useful way to persuade them. Impressed by listening to the speech, he repented of his sins and came to Faizân-e-Madînâh with me to attend the Ijtimâ’.

Dear Islamic brothers! Did you realize how effective and useful individual effort is! We should preach to every Muslim individually and persuade them to offer Șalâh. Whenever you come to attend the Ijtimâ’ etc. by bus or wagon, you should request the driver as well as the conductor to attend the Ijtimâ’. If they do not agree, give them a CD/DVD/audio cassette with a request to listen to it. Take the cassette back from them after they have listened and give another cassette. Make every possible effort to take song CDs/DVDs/cassettes from them and get speeches dubbed into those cassettes and then return them. In this way, at least a few sinful cassettes will be wiped out.

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One should never give up making individual effort and advising others. Allah ﷺ has said in Sūrah Aż-Żāriyāt, verse 55 part 27:

وَذِكْرُ فَانَ الزَّکَّارِ يَتَقَعُ الْمُؤْمِنِينَ

*And advise, that the admonition benefits the believers.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Aż-Żāriyāt, verse 55)

Two admonitory sayings of the Holy Prophet ﷺ

Those who often remain busy and interested in unnecessary decoration of their house and shop should read or listen to the following two sayings of the Noble Prophet ﷺ with exegesis, and pick up Madani pearls of admonition.

1. **No appreciation for unnecessary construction**

Sayyidunā Khabbāb has narrated that the Noble Prophet ﷺ has said, ‘Reward is given to a Muslim for every expenditure except this soil.’ *(Mishkāt-ul-Maṣābīḥ, vol. 2, pp. 246, Ḥadīṣ 5182)*

Commenting on the foregoing Ḥadīṣ, the renowned exegetist of Ḥadīṣ and Quran Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān has said, ‘A Muslim gets reward if he spends money on eating, drinking, clothing etc. [with a good intention] as they are a source of worship but there is no reward in unnecessary construction of one’s house. Therefore, don’t be fond of building beautiful houses as it is a waste of time and wealth.

Remember! Here the unnecessary construction of worldly buildings has been condemned. As for the construction of Masājid and Madāris (with good intentions) it is a type of worship as they are a means of perpetual reward. Likewise, the necessary construction of a house with a good intention such as the intention of worshipping
Allah in a peaceful and uninterrupted environment is also a good deed. Here the people who are often seen getting their houses renovated unnecessarily and frequently with new styles have been condemned.’ (Mirqāt, vol. 7, pp. 19)

2. No goodness in useless construction

Sayyidunā Anas has narrated that the Beloved and Blessed Prophet has said, ‘All the expenditures are in the way of Allah except the construction of buildings as it does not have any goodness.’ (Sunan-ut-Tirmižī, vol. 4, pp. 218, Ḥadīth 2490)

Muftī Aḥmad Yār Khān has said, ‘Making unnecessary worldly buildings is Isrāf (extravagance) since it is a waste of money.’ (Mirqāt, vol. 7, pp. 20)

Sheḥad dikhāye zahar pilāye qātil dā-in shauhar-kush
Is murdār pay kyā lalchāyā dunyā daykĥī bhālī ĥay

Why have you longed for the dead world, the killer of the husband? A witch that shows you honey but makes you eat poison

Admonishing couplets of the king of Awliyā

A beloved Wali of Rab, the matchless Pir Shaykh Abū Muhammad ‘Abdul Qādir Jilānī once passed by a house which was under construction. He read out the following couplets.

آتبَّنِيّ بِنَاءَ الحَالَادِینَ وَإِنَّمَا لَقَدْ كَانَ فِيَّ الْآرَاكَ كِفَائَةً
لَمْ يُمَنْ كَانَ يُمَزْمَزَ يَقُطَّعِهَا رَحْیَلَ
مقامًا فِيهَا لَوْ عَقِلَتْ قَلِیلً

Translation: Are you under the impression that you will live for good in the house you are making? In fact, just the shadow of a tree is sufficient for the traveller who has to stay for only one day and has to leave the next day. (Tanbīḥ-ul-Mughtarrīn, pp. 110)
Construction of houses and Awliyā

If Sayyidi ‘Alī Khawāṣ ever saw a righteous person build his house, he would condemn it and say, ‘You will not get satisfaction and peace of mind even after spending a huge amount of money on the construction of this house.’ (Tanbih-ul-Mughtarrīn, pp. 111)

Aūnchay aūnchay makān ṭhay jin kay
Tang qabron mayn āj ān pařay
Āj woh ḥayn na ḥayn makān bāqi
Nām ko bāhi nahīn ḥayn nishān bāqi

Those who had high buildings are now in their narrow graves,
Neither they nor their houses persist not even their names

An admonitory incident

A young man belonging to Multan reached a foreign country where he earned a great deal of wealth that he sent to his family for the construction of a marvellous house. The young man sent money for many years. At last, the construction and decoration of the house completed. When the young man returned, the preparations of the splendid house were at peak; but alas! The young man passed away just one week prior to moving into his house. He was shifted to his grave instead of his palatial home.

Jaḥān mayn ḥayn ‘ibrat kay ḥar sū numūnay
Magar tujh ko andhā kiyā rang-o-bū nay
Kabhi ghaur say bāhi yeh daykha ḥay tū nay
Jo ābād thay woh makān ab ḥayn sūnay
Jagah jī lagānay kī dunyā nahīn ḥay
Yeh ‘ibrat kī jā ḥay tamāshah nahīn ḥay

There is admonition everywhere in the world but colour and fragrance have blinded you
Don’t you see the houses in which people lived happily are now desolate too?
**Hundred years’ preparation, but no surety even for a moment**

Alas! Sometimes, a person is heedless but he is unaware of what is in store for him. It is stated in *Ghunya-tuṭ-Ṭālibīn*, ‘The shrouds of many people are washed and ready but the people who are going to wear those shrouds are wandering around in the marketplaces. There are many people whose graves have been dug and are ready but those who are going to be buried in them are lost in happiness. Some people are laughing but the time of their ruin is close. The construction of many houses is going to be completed but the time of the death of their owners has also approached.’ (*Ghunya-tuṭ-Ṭālibīn*, vol. 1, pp. 251)

\[
\text{Āgāh āpni mawt say koī bashar nahīn}
\]
\[
\text{Sāmān saw baras kā ħay pal kī khabar nahīn}
\]

*No human being is aware of death which no one can ever prevent*

*You prepare for a hundred years, but are not aware of the next moment*

Dear Islamic brothers! How long will we lead our life heedlessly in this world? Remember! One will have to leave this world suddenly. Beautiful gardens, marvellous houses, high palaces, wealth, diamonds, pearls, gold, silver, fame, worldly sources will not benefit you. The delicate body will be lifted from the soft mattress and laid into the grave without a pillow.

\[
\text{Naram bistar ġhar ġī per reḥ jāyain gey}
\]
\[
\text{Tum ko farsh-e-khāk pay dafnā-ayn gey}
\]

*You will be buried on the ground of dust*

*Soft bedding will remain in the home*

**It is a place of admonition**

Dear Islamic brothers! For the remembrance of death, listen to three incidents published in a newspaper. Remember that a person’s demise is a lesson to the other.
1. According to a newspaper, a sixteen years young girl living in Lahore was boiling milk when her scarf caught fire, burning her to death on the spot.

2. A lady who was busy cooking food passed away due to the explosion of the oven.

3. The procession of a political party was in progress in a city; two persons climbed onto the roof of a train to see the political leader. Alas! Their heads hit the overhead bridge, which resulted in their sudden demise.

She entered the lift, but there was no lift!

An Islamic brother has stated, ‘A woman was busy talking with someone standing in wait for the lift at the fourth floor of a building in Karachi. The door of the lift opened, and she stepped in the lift talking with someone without seeing, but the lift had not yet come up. She fell to the ground from the fourth floor, which resulted in her death.’

Admonitory couplets

No one remained alive in the world;
The king and the beggar have also left
Sikandar wanted to occupy the whole world,
But he had to leave the world empty-handed
Verdant farms will perish,
Eye-catching gardens will be wiped out
How long will you smell the flowers of happiness?
How long will you remain alive in this universe?
Don’t run after the worldly wealth
That is useless in the Hereafter
The worldly wealth is a trouble in the world as well as the Hereafter,
it will not help you when presented before Allah
Every one struggles to enhance his livelihood,
Alas! Who will aspire to perform good deeds?
How will you enter Heaven if you commit sins,
You will have to just regret and nothing
Expel the love of the world from your heart,
Brighten your heart with the light of the Prophet’s love
Don’t shed your tears for the world,
But shed innumerable tears in the grief of the Prophet
O Allah, may we have the love that Bilal had,
May we get free from the trap of wealth
O Almighty, have mercy on Attar,
Expel the love of the world from his heart

Where are the marvellous houses?

Dear Islamic brothers! Regretfully, our majority seems to have fallen in love with the world, but the love of the Hereafter does not appear. Everyone seems interested in worldly wealth, plots and educational degrees. Only a few people seek the immortal wealth of good deeds, forgiveness, devotion to Prophet صلَّى الله عليه وسلم, and Jannat-ul-Firdaus that is a great favour of Allah عَزَّوَجَلاللَّهِ. O the seekers of worldly splendid houses and marvellous palaces! Listen to what the Holy Quran says. Allah عَزَّوَجَلاللَّهِ has said in verses 25 to 29, Sūraĥ Ad-Dukhān, part 25:

وَمَا كَانَ لَهُمْ فَخْرًا وَلَوْ كَانُوْا قَوْمًا أُخْرِينَ

How many gardens and springs, they had left behind. And sown fields and nice houses. And comforts wherein they were free from care. We did alike, and We made another people to inherit them (their things). And the heavens and the earth did not shed tears for them, nor were they given respite.

[Kanz-ul-Īmān (Translation of Quran)] (Part 25, Sūraĥ Ad-Dukhān, verses 25-29)
In verse 5 of Sūrah Al-Fāţir, part 22 Allah ﷺ has said:

فَا تُفْرَنَّكُمُ الْحَيَوَةُ الدُّنْيَا وَلا يُفْرَنَّكُمْ بِاللهِ الْغَرُورُ ۚ

O mankind! Undoubtedly, the promise of Allah is true, never let the life of the world deceive you, and let not the arch deceiver deceive you regarding the command of Allah.

[Kanz-ul-Imān (Translation of Quran)] (Part 22, Sūrah Al-Fāṭir, verse 5)

Ponder over your afterlife

Dear Islamic brothers! Ponder a lot! Why have we been sent in the world? What is our aim of life? How have we spent our life so far? Alas! What will happen to us at the time of our death, in the grave, on the Day of Judgement, on the scale, and on the bridge of Şirāţ? What would be happening to our relatives and friends in their graves who have departed this life before us? If we ponder in this way, we will get rid of worldly pleasures and long hopes and be motivated to perform good deeds due to the remembrance of death, in addition to gaining great rewards.

Better than sixty years’ worship

The Holy Prophet ﷺ has said, ‘To ponder (over the Hereafter) for a while is better than sixty years’ worship.’

(Al-Jāmi’-u-ṣaḥīḥ, pp. 365, Ḥadīth 5897)

70 Days’ old corpse

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

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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 Madani movement of Ahl-e-Ḥaq [rightly-guided people].

Let me tell you a faith-refreshing marvel of the Madani environment of Dawat-e-Islami: ‘There was a massive earthquake in the eastern part of Pakistan on Saturday, Ramadan 3, 1426 AH (October 8, 2005). Hundreds of thousands of people perished in this massive earthquake. Among the victims was a nineteen year old martyr, Nasrin ‘Aṭṭāriyyaḥ Bint-e-Ghulām Mursalīn of Mīrātasauliyān in Muzaffarabad (Kashmir). She used to attend the weekly Sunnah-Inspiring Ijtima’ 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’dā-til-Ḥarām, 1426 AH (December 10, 2005). As the grave was opened, those present there smelt a pleasant fragrance emanating from her grave. Nasrin ‘Aṭṭāriyyaḥ’s shroud was in its original state and her body was still fresh even after seventy days of her martyrdom.

May Allah ﻋﺎﻟِم, have mercy on her and forgive us without accountability for her sake!

 صلى الله تعالى على ﺔبّيّم

All Islamic brothers and sisters are advised to fill in the booklet of Madani In’āmāt doing Fikr-e-Madinah, and hand it to the relevant responsible Islamic brother/sister on the first day of every Madani month. Furthermore, travel with a 3-day Madani Qafilah every month and, making individual effort, encourage others to travel with the devotees of the Beloved Rasūl, you will receive its blessings.

 صلى الله تعالى على ﺔبّيّم

www.dawateislami.net
Catastrophic Consequences of Cruelty *

Regardless of how hard Satan makes you feel lazy, read this booklet completely; إنَّ شَيْئًا اللَّهُ مَعَكَ, you will end in tears with fear of Allah ﷺ.

Crown of pearls

It is stated in Al-Qaul-ul-Badi’: After the death of Sayyidunā Shaykh Aḥmad Bin Manṣūr عليه السلام, someone dreamt him wearing a heavenly robe with a pearled crown on his head standing in the Miḥrāb of a Masjid in Shīrāz. The dreamer asked, ‘ما فعل الله ﷺ بِكِّ?’ i.e. how did Allah ﷺ treat you? He replied, ‘الله ﷺ عَدَّلَ ﺛَمَا مَعَكَ عَدَّلَ ﺛَمَا مَعَكَ’ ‘Allah ﷺ has forgiven me, conferred respect on me, honoured me with this pearled crown and made me enter Paradise.’ He further asked, ‘What is this reward for?’ Shaykh Aḥmad Bin Manṣūr عليه السلام answered, ‘حَمَّامَ اللَّهِ عَدَّلَ ﺛَمَا مَعَكَ’ ‘I used to invoke Ṣalāt-o-Salām upon the Holy Prophet صلى الله عليه وسلم abundantly; this is the deed which benefited me.’

(Al-Qaul-ul-Badi’, pp. 254)

Horrible dacoit

Shaykh ‘Abdullāḥ Shāfi’ī عليه السلام stated in his Travels: Once I was going towards a village from Basra. In afternoon, all of a sudden,  

* Amir-e-Āhl-e-Sunnat دامتعاً: كلام الفاكهُة delivered this speech during a 3-day Sunnah-Inspiring congregation of Dawat-e-Islami, the global non-political movement for propagation of Quran and Sunnah, in Ṣahrā-e-Madinah, Multan in 1429 AH (2008 AD). It is being published with some amendments. [Majlis Maktaba-tul-Madinaḥ]
a horrible dacoit attacked us. The dacoit martyred my companion and after snatching the money and belongings, tied my hands with a rope, laid me on the ground and escaped. Somehow, I managed to unfasten my hands and resumed the journey, but forgot my way until the sunset took place. I moved forward in a direction where I saw the fire burning.

After walking some distance, I came across a tent. I was rather exhausted due to the intense thirst, therefore, I stood at its entrance and called out: ‘العَطْشُ! أَلَّعَطْشُ! ’ i.e. Oh thirst! Oh thirst! Unfortunately, the tent belonged to the same horrible dacoit. Instead of bringing the water listening to my call, the dacoit came out with a sword and intended to finish me off in the very first attack. The dacoit’s wife obstructed his way but he did not give up. He dragged me far away into the jungle, sat upon my chest, placed his sword on my neck and was about to slaughter me when suddenly, a lion appeared roaring from the bushes. Seeing the lion, the dacoit fell far away out of fear. The lion mauled him badly and then disappeared into the bushes. I thanked Allah for this divine intervention.

*Sach Ĥay kay buray kām kā anjām burā Ĥay*

*As you sow, so shall you reap*

**The cruel are given temporary respite**

Dear Islamic brothers! Have you realized how catastrophic the consequences of cruelty are? Sayyidunā Shaykh Muhammad Bin Ismā’il Bukhārī has reported in ‘Ṣaḥīh Bukhārī’: Sayyidunā Abū Mūsā Ash’ārī narrated that the Holy Prophet said, ‘Verily, Allah gives respite to the cruel, until, when He grabs him, then He does not release him.’ After saying this, the Prophet of Raĥmah recited verse 102 of Sūrah Ḥûd of part 12:
And such is the seizing of your Lord when He seizes the towns upon their injustice; indeed His seizing is painful, severe.

[Kanz-ul-Imān (Translation of Quran)] (Part 12, Sūrah Ĥūd, verse 102)

(Ṣaḥīḥ Bukhārī, vol. 3, pp. 247, Ḥadīth 4686)

The terrorists, dacoits, murderers and criminals should pay heed to the above-mentioned incident. They should not forget about the consequences of their doings, as, whenever divine torment grabs such people, they suffer a terrible death and there is none to mourn for them. Above all, there would be tormented punishment in the Hereafter which nobody can bear. No doubt, oppressing the people is a sin. It brings suffering in the worldly life and the afterlife, and results in the torment of Hell. Cruelty is a violation of the commandments of Allah جلَّ عَلَيْهِ الصَّرْطَانَ and His Beloved and Blessed Prophet ﷺ and it results in the violation of human rights.

Jurjānī قدِّمَ الْفَضْلِ الْبَلَاغِيُّ الْفَضْلِ الْبَلَاغِيُّ defined the meaning of cruelty in his book, At-Ta’rifāt: To make misuse of something. (At-Ta’rifāt lil-Jurjānī, pp. 102)

In the Shari‘ah, cruelty means to do injustice with someone’s rights or to misuse something or to penalize one who has not committed the offence. (Mirāt, vol. 6, pp. 669)

The dacoit whose parable you have just read used to kill innocent people and commit theft and robbery; he got the punishment in this worldly life, and who knows what torments he would be facing in his grave. Moreover, accountability on the Day of Judgement is yet to be carried out. Even today, it is common that thieves, robbers and dacoits don’t hesitate in taking lives of people. Remember! Killing innocent people is a terrible sin.
Thrown headlong into Hell
Sayyidunā Muhammad Bin ‘Īsā Tirmižī، in his famous collection of Aḥādīš ‘Tirmižī’، has narrated from Sayyidunā Abū Sa`īd Khudrī and Sayyidunā Abū Ḥurayrah، ‘If all those in skies and on the earth would accomplice in killing a Muslim، Allah ﷺ will make them fall headlong into the Hell.’

(Sunan-ut-Tirmiżī، vol. 3، pp. 100، Ḥadīš 1403)

Shackles of fire
Those who swindle money out of people unlawfully، those who commit burglary، and those who demand money by sending threatening letters، should pay heed. Today، the valuables grabbed through Ḥarām means look attractive and easy to consume. but on the Day of Judgement، it can cause big trouble. Listen، O people! Sayyidunā Faqīḥ Abul Layš Samarqandī has reported in ‘Qurra-tul-‘Uyūn’: Verily، there are shackles of fire on the bridge of Şirāţ. The one who takes even a dirham through an unfair means، his feet will be tied with the shackles of fire. These shackles will cause difficulties for him to cross the bridge of Şirāţ until the owner of that dirham does not take compensation for it from his good deeds. And if he runs out of good deeds، he will have to carry the burden of the sins of the owner also، and as a result he will fall into Hell.

(Qurra-tul-‘Uyūn ma’ Ar-Rau/uni1E0D-ul-Fāiq، pp. 392)

Who is penniless?
Sayyidunā Muslim Bin Ḥajjāj Qushayrī reported in his famous Ḥadīš collection ‘Şahīh Muslim’: The Beloved and Blessed Prophet ﷺ asked، ‘Do you know who is penniless?’ The blessed companions replied، ‘Yā Rasūllallāh ﷺ، penniless is the one among us who does not have dirhams (money)
and other assets.’ The Greatest and Holiest Prophet replied, ‘In my Ummah, penniless is the one who will be having Ṣalāḥ, fasts and Zakāh on the Day of Judgement but would have abused or slandered someone, swindled someone out of money, killed someone, beaten someone; so from his good deeds, some would be given to one victim and some to the other, and if, before the compensation of the rights that he had trampled, all his good deeds are depleted, the wrongdoings of the victims will be transferred into the account of that ruthless person and then he will be thrown into the Hell.’

(Ṣaḥīḥ Muslim, pp. 1394, Ḥadīth 2581)

One should tremble...

O those who offer Ṣalāḥ, O those who observe fasts, O those who perform Hajj, O those who pay Zakāh properly, O those who contribute in charity, O pious looking moneyed people, have fear and tremble! Truly, the penniless is he, who despite performing virtuous deeds like Ṣalāḥ, fast, Zakāh, Hajj, contributing in charity and other welfare services would remain deprived on the Day of Judgement. To whom one would have made upset by abusing at times, or scolding where Shari‘ah does not permit or insulting or beating or not returning borrowed things intentionally, or not paying back the debt, or by hurting the feelings, such people would seize all his virtuous deeds and if his good deeds are exhausted, he would be thrown into Hell carrying the burden of their sins.

It is reported in ‘Ṣaḥīḥ Muslim’ that, the Beloved Prophet said, ‘You people will have to restore the rights to the sufferers, even the horned goat will be avenged for the hornless goat.’ (Ṣaḥīḥ Muslim, pp. 1394, Ḥadīth 2582)

It means that if you did not fulfill the rights of the people in this world, then you will have to restore their rights to them on the Day
of Judgement – in the worldly life, with money, and in the afterlife, with your good deeds. Therefore, it is wise to respect the rights in this worldly life in order to escape the sufferings in the afterlife.

It is mentioned in *Mirāt Sharḥ Mishkāt*, ‘Though animals are not accountable for Shar’ī obligations, they will still have to restore the rights to the beings.’ *(Mirāt, vol. 6, pp. 674)*

Those who fear Allah are so careful as regards to the recognition of human rights (Ḥuqūq-ul-‘Ībād) even in apparently unimportant dealings that leave us astonished. Hence,

**Half an apple**

Sayyidunā Ibrāhīm Bin Adḥam found an apple in a watercourse inside an orchard. He picked it up and consumed it. As soon as he ate it, he felt extreme regret for what he had done i.e. why he had eaten it without the permission of its owner! Therefore, he proceeded towards the orchard in search of the owner. A lady was the owner of that orchard. He apologized for his act. The lady said, ‘The king and I both are stakeholders in this orchard; I accept your apology regarding my right but I don’t have the authority to forgive you on behalf of the king.’ The king was in Balkh, so Ibrāhīm Bin Adḥam set out for Balkh and ultimately succeeded in seeking consent from the king.

*(Rahlah Ibn-e-Baṭīṭah, vol. 1, pp. 34)*

**Harm of picking teeth**

Dear Islamic brothers! There are numerous morals in the above-mentioned parable for those who usurp the possessions of others and pocket goods from the shops without payment (e.g. fruits, vegetables, etc.). What will they do if they will be charged for such acts on the Day of Judgement? Therefore ‘Allāmah ‘Abdul Wahhāb
Sha’rānī has narrated in ‘Tanbīḥ-ul-Mughtarrīn’: The famous Tābi’ī saint Sayyidunā Waḥb Bin Munabbīh said: An Israeli repented for all his previous sins, then worshipped for seventy years constantly in such a way that he would observe fast in the day and would keep vigil in the night for worship; he would not eat delicious food nor take rest under any shade.

After his death someone dreamt him and asked, ‘ما فَعَلَ اللّهُ بِكَ؟’ i.e. how did Allah treat you? He replied, ‘Allah has forgiven me, but my accountability was conducted and I was interrogated about the day when I was sitting at a friend’s shop. I was observing fast. At sunset, when I was supposed to break the fast, I picked a grain of wheat from the sack and was just about to eat it when I realized that the grain is not mine, therefore, I put it back in its place. So, I have been prevented from Paradise (i.e. due to the violation of human rights).’ (Tanbīḥ-ul-Mughtarrīn, pp. 51)

Harm in the Hereafter for plucking a grain of wheat

Dear Islamic brothers! Please ponder over it that a small piece of wood prevented that Israeli from entering Paradise. Picking the teeth with a worthless piece of wood seems so insignificant compared to people, who nowadays swindle millions and billions out of others. May Allah make us tread on the right path! Āmīn

One more appalling parable is being mentioned which is related to the devastation of one’s afterlife due to just plucking (not eating) a grain of wheat without the owner’s consent. It is narrated that someone dreamt a deceased person and asked: ‘ما فَعَلَ اللّهُ بِكَ؟’ i.e. how did Allah deal with you? He replied, ‘Allah has forgiven me, but my accountability was conducted and I was interrogated about the day when I was sitting at a friend’s shop. I was observing fast. At sunset, when I was supposed to break the fast, I picked a grain of wheat from the sack and was just about to eat it when I realized that the grain is not mine, therefore, I put it back in its place. So, I
was held accountable just for picking another’s grain, and my good
deeds were reduced according to the damage that I had committed.’

(Mirqāt-ul-Mafātīh, vol. 8, pp. 811, Taḥt-al-Ḥadīş 5083)

Seven hundred congregational Ṣalāḥs

Dear Islamic brothers! Have you taken notice! Even plucking someone
else’s grain of wheat can cause damage in the Hereafter. Who is there
that ponders upon plucking or eating a grain of wheat, since nowadays,
people help themselves to a full meal by barging into gatherings
whilst uninvited, despite the fact that the Shari’āh does not permit
one to attend someone’s gathering without being invited. It is stated
in a Ḥadīş of Abū Dāwūd: One who attended a gathering without
being invited, has entered as a thief and exited wreaking havoc.

(Sunan Abī Dāwūd, vol. 3, pp. 379, Ḥadīş 3741)

Moreover, nowadays, people swindle thousands or even millions of
money out of others in the name of debt. In the worldly life, it seems
very easy and attractive but it will be grave on the Day of Judgement.
O those who do not clear the people’s debt, listen carefully! Imām
Aḥmad Razā Khān has narrated, ‘One who will not clear
someone’s debt of about three paisa, he will have to give seven hundred
congregational Ṣalāḥs in compensation on the Day of Judgement.’

(Fatāwā Razawīyyah, vol. 25, pp. 69)

It is understood that one who siphons off someone’s money, is
cruel and he is actually causing great harm to himself. In his Ḥadīş
collection, ‘Ṭabarānī,’ Sayyidunā Sulaymān Ṭabarānī has reported: The meaning of the statement of the Noblest Prophet
is: Good deeds of the oppressor will be given to the
oppressed, and the sins of the oppressed will be given to the oppressor.

(Al-Mu’jam-ul-Kabīr, vol. 4, pp. 148, Ḥadīş 3969)
It is forbidden to delay repaying of a debt without reason

Let me give you an important piece of information regarding debt. Sayyidunā Imām Muhammad Bin Muhammad Ghazālī has narrated in Kīmiyā-e-Sa’ādat: One who takes a debt and intends that he will pay it back honestly, Allah appoints some angels for his security and they supplicate for his debt to be paid back.

(See: Ithāf-us-Sādaĥ liz-Zabīdī, vol. 6, pp. 409)

If the one who has taken a debt is capable to pay it, and he delays the payment without the creditor’s consent, then, delaying it even for a moment is a sin and the borrower will be considered cruel and oppressive. Whether he is observing fast or sleeping, sins will continuously be recorded in his account (meaning his sins will keep increasing), and all the time, he would be continuously under the curse of Allah. This is such a sin that it remains with the person even when he is asleep. If he can pay off the debt by selling his belongings, he is bound to do so; otherwise he will be a sinner. If in the compensation of debt, he gives something that the creditor does not like, even then he will be a sinner and he would be accused of the crime of this heinous act until the creditor forgives him, because this act is a major sin but people consider it as a misdemeanor.

(Kīmiyā-e-Sa’ādat, vol. 1, pp. 336)

Give voice to your superego

Dear Islamic brothers! When people are in need, they flatter the moneyed and make false promises in order to borrow money. But once they acquire it, they do not even bother to repay it. What the superego desires is that such a person should pay the debt back to the creditor along with a lot of thanks, but what happens today is that if at most the debt is paid off, first the creditor is frustrated by delaying, secondly the money is returned time to time in fractions instead of a lump sum.
Remember! To annoy the creditor without a valid reason is also displaying cruelty. Commonly, traders are habitual of delaying the payment by telling him (creditor) to come another day, or at another time and though the Sharī‘ah does not permit, they frustrate their creditors despite having money. They don’t bother that they are creating great harms for themselves. If you have money available and you plan to pay off the debts in the evening, what restricts you from paying it back early in the morning!

**Becoming rich through good deeds**

Dear Islamic brothers! The violation of human rights is very serious for the afterlife. Sayyidunā ‘Aḥmad Bin Ḥarb stated, ‘Many people will die being wealthy with plenty of good deeds but due to the violation of human rights, they will lose all their deeds on the Day of Judgement and hence will become poor and needy.’

*(Tanbīḥ-ul-Mughtarrīn, pp. 53)*

Sayyidunā Shaykh Abū Ṭālib Muhammad Bin ‘Alī Makki has stated in ‘Qūt-ul-Qulūb’: Mostly, people will be thrown into Hell due to the sins of others (not due to their own sins) which will be transferred into their account (due to the violation of human rights). Similarly, a great number of people will enter Paradise (not due to their own good deeds), upon receiving the good deeds of others.

*(Qūt-ul-Qulūb, vol. 2, pp. 292)*

It is apparent that those whose feelings were hurt and rights were violated in the world, will be getting the good deeds of others. So, the oppressed and the tortured ones will be benefitted on the Day of Judgement.

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One who annoys Allah  and His Prophet ﷺ

The matter of human rights is something that requires great consideration, but alas, today, besides the common people, even many influential ones do not pay attention to this. Nowadays, anger is a widespread disease. This anger causes even the decent ones to hurt others’ feelings and they don’t even realize that to hurt one’s feelings where Shari‘ah does not permit is Haram and leads to Hell.

Imâm Aḥmad Razâ Khân عليه دعيمة الرحمان has narrated in Fatâwâ Razawiyah, volume 24, page 342, with reference to Ṭabarâni: The Holy Prophet ﷺ said: ‘من أدى مسلماً فقد أذن أنه ومن أذن أنه فقد أذى الله’ i.e. who caused annoyance to a Muslim (where Shari‘ah does not permit), has caused annoyance to me, and the one who has caused annoyance to me, has caused annoyance to Allah ।

(Al-Mu’jam-ul-Awsâṭ, vol. 2, pp. 387, Ḥadîth 3607)

Allah  has stated in part 22, Sûrah Al-Ahzâb, verse 57, regarding those who cause annoyance to Allah  and His Beloved Prophet ﷺ:

إن الذين يؤذون الله ورسوله تعالى عداوة منهم  في الدنيا والأخرة وأعدا لهم عدائم عذابا مهينًا

Indeed those who offend Allah and His Messenger – upon them is Allah’s curse in the world and in the Hereafter, and Allah has kept prepared a disgraceful punishment for them.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sûrah Al-Ahzâb, verse 57)

Painful itchiness

Dear Islamic brothers! If you have ever caused trouble to someone, whether he is your elder brother, father, wife, father-in-law, even a

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president, prime minister, teacher, spiritual guide, Muażżīn or Imām and Khaṭīb, seek repentance and ask forgiveness from Allah without hesitation, and also remember to ask forgiveness from that particular person whom you hurt and win him over as the terrible torment of Hell is unbearable.

Listen attentively, Sayyidunā Yazīd Bin Shajarah said, ‘Hell has border lines like the coast line of the sea, which is inhabited by snakes similar to quick-paced camels, and scorpions similar to mules. When the sinners in Hell will ask for the reduction in pain, they will be ordered to escape from the borders. The moment they will tend to move, the snakes will catch them from their lips and faces, and will rip their skins. The sinners will run towards the fire to save themselves, then they will be made to suffer from a disease that will cause intense itching. They will scratch their skins to such an extent that their flesh will scrape off and only bones will remain, it will then be proclaimed, ‘O so-and-so, are you feeling pain?’ He will reply affirmatively. Then, it will be said that this is the recompense of the pain that you used to cause to the Muslims.’

(Attarghib Wattarhib, vol. 4, pp. 280, Hadīṣ 5649)

Roaming in Paradise

Dear Islamic brothers! A Muslim does not hurt another Muslim; instead, his task is to prevent the Muslims from being hurt by anything. Sayyidunā Imām Muslim Bin Ḥājjāj Qushayrī has reported in Ṣahīḥ Muslim that the Beloved Prophet said, ‘I saw a person roaming in Paradise, that he goes anywhere he wills because in this world, he had cut down a tree from the pathway that caused trouble to the people.’

(Ṣahīḥ Muslim, pp. 1410, Hadīṣ 2617)
Remarkable humbleness of the Holy Prophet

Our Beloved and Blessed Prophet، through his Uswah-e-Hasanah (Virtuous Character), has outlined glorious teachings for us to protect the rights of fellow beings. Let’s see a glimpse of his noble character. Our Noblest Prophet، announced publicly at the time of his apparent demise, ‘If I am liable to pay someone’s debt, if I have caused damage to someone’s life, property or name, then I present my life, property and dignity; take revenge in this world. None of you should worry that I will be displeased with him if he takes revenge on me; this is not my virtue. If someone’s right is due upon me, I would like that either he receive recompense from me or forgive me.’ Then he، said, ‘O people! One who is liable for restoring a right to someone, he should restore it to him and he should not think that he will fall into disgrace since disgrace caused in this world is a lot easier than that in the Hereafter.’


I had twisted your ear

Sayyidunā ‘Usmān-e-Ghanī، said to one of his slaves, ‘I had once twisted your ear, so avenge that on me.’

(Ar-Riyād-ul-Nađarah fī Manāqib Al-Asharaḥ, Juz 3, pp. 45)

Definition of a Muslim

The Holy Prophet، said, ‘A (perfect) Muslim is one from whose tongue and hands other Muslims are secured, and a (perfect) emigrant is one who refrains from what Allah has forbidden.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 15, Ḥadiṡ 10)

Regarding this Ḥadiṡ, the renowned exegetist Muftī Aḥmad Yār Khān stated, ‘A perfect Muslim is one who is a Muslim from all points of view whether Shar‘i or literal. A Mu‘min (true
believer) is one who refrains from backbiting of a Muslim, refrains from abusing, taunting, and tale-bearing, does not beat anyone, nor does he write anything against a Muslim.’ He wrote further, ‘A perfect emigrant is one who, besides leaving his homeland, also refrains from committing sins, or literally, to withdraw from committing sins is also termed as migration and it will continue forever.’ *(Mirāt-ul-Manājīh, vol. 1, pp. 29)*

**To stare at a Muslim and frighten him**

The Holy Prophet said, ‘It is not permissible for a Muslim to point at another Muslim with the eyes in such a way that hurts him.’ *(Itḥāf-us-Sādaĥ liz-Zabīdī, vol. 7, pp. 177)*

At another place he said, ‘It is not permissible for a Muslim to frighten another Muslim.’ *(Sunan Abī Dāwūd, vol. 4, pp. 391, Ḥadīṣ 5004)*

Dear Islamic brothers! We come to know that a Muslim is a protector and well-wisher of other Muslims. To quarrel with each other is not the conduct of Muslims; it causes huge problems, as Sayyidunā Shaykh Muhammad Bin Ismā’il Bukhārī narrated in his Ḥadīš collection, ‘Ṣaḥīĥ Bukhārī’: Sayyidunā ‘Ubādaĥ Bin Ṣāmit stated, ‘The Holy Prophet came out to tell us about the night of Shab-e-Qadr; two Muslims were quarrelling. The Prophet of Raḥmaĥ, the Intercessor of Ummaĥ, the Owner of Jannah said, ‘I had come to inform you about Shab-e-Qadr but so-and-so persons were quarrelling, therefore, specifying it (Shab-e-Qadr) was cancelled.’ *(Ṣaḥīĥ Bukhārī, vol. 1, pp. 662, Ḥadīṣ 2023)*

**We are gentle with the gentle and...**

Dear Islamic brothers! There are alarming lessons for us in the above-mentioned Ḥadīš. Our Beloved Prophet was
about to specify the night of Shab-e-Qadr but the quarrel of the two Muslims prevented this and so Shab-e-Qadr was made secret forever. Taking this as an example, just imagine that how detrimental it is to quarrel with each other. But who can make the pugnacious understand this? These days some Muslims are seen saying proudly, ‘One cannot live in this world with fair dealings, so we are gentle with the gentle and wrongdoer with the wrongdoers’ and they don’t just say it, they even prove it. Sometimes, on a very minor issue, arguing erupts first which leads to fighting, ending up with the use of daggers and guns. It’s so disappointing that some Muslims today, besides being a Muslim, kill each other, burn shops, cars and other belongings of the public and represent themselves as Paīhān, Punjabi, Sarāikī, Muḥājir, Sindhi or Baloch.

O the Muslims! You were the protectors of one another, what has happened to you? Our Beloved Prophet ﷺ said, ‘In brotherhood, kindness and mercy, believers are like one body, so if one organ gets hurt, the whole body feels the pain.’

(Ṣaiḥiḥ Muslim, pp. 1396, Ḥadīṣ 2586)

A poet has explained it so beautifully:

\[ Mubtalāye dard koī ‘uzū ḥo roīī ĥay ānkĥ \]
\[ Kis qadar ĕamdard sārav jism kī ĕhotī ĥay ānkĥ \]

**Don’t be cruel, even to one who misbehaves**

It is narrated in ‘Sunan-ut-Tirmižī’ that the Revered and Renowned Prophet ﷺ said: Don’t become imitator O people, saying ‘if people do good, we will also do good, and if people behave cruelly, we will conduct cruelly’, but settle your Nafs, that if people do good, you do good as well, but if people misbehave, you don’t oppress.

(Sunan-ul-Tirmižī, vol. 3, pp. 405, Ḥadīṣ 2014)
Journey to return another’s pen

Dear Islamic brothers! Did you notice! How wonderful Madani pearls regarding benevolent conduct with the Muslims have been taught by our Beloved Prophet صلى الله عليه وسلم. Our saints had been very sensitive regarding human rights, and were very careful in fulfilling them. Therefore, Sayyidunā ‘Abdullāḥ Bin Mubārak رحمته الله تعالى عليه stayed in Syria for some days. There, he used to write Aḥādīṣ. Once his pen stopped working, so he borrowed someone else’s pen for the time being. He forgot to return it and unintentionally carried it to his homeland. When he recalled that the pen did not belong to him, Sayyidunā ‘Abdullāḥ Bin Mubārak رحمته الله تعالى عليه again travelled to Syria from his country just to return the pen that he had borrowed.

(Tażkira-tul-Wā‘īn, pp. 243)

How is it to wear someone else’s slippers without consent

Dear Islamic brothers! Did you realize! Our saints would fear Allah عزّو جلّ so much regarding others’ belongings. But regrettfully, today we are becoming fearless in this regard. Remember, presently it looks easy to keep someone else’s belongings intentionally, but it will be very painful on the Day of Judgement to pay the compensation to its owner and to satisfy him. Therefore, care should be taken as regards to even little things of others. Anything that belongs to someone else e.g. shawl, towel, crockery, bed, chairs, etc. should never be used without permission. Permission is not required if there already exists general permission from the owner of those things. For example, if one is a guest at somebody’s home, it is common that the owner has no reservations for use of such things by the guest.

It is often seen in the Masjid that some people use other’s footwear for going to the toilet without the owner’s permission. Apparently it
seems to be a trivial matter, but think for a while! You wore someone’s footwear and went to the toilet; meanwhile, its owner comes along in order to go home. Realizing that his footwear is missing, he anticipates that it may have been stolen, and so he leaves barefooted and depressed. Even though you placed the footwear back at its original place upon returning, but its owner has lost it. Who is to be blamed? Obviously it’s you, and you will be termed cruel. Ah! How pathetic the condition of the cruel would be on the Day of Judgement!

Sayyidunā Shaykh ‘Abdul Wahhāb Sha’rānī said, ‘Under some cases, the oppressed will still not be satisfied with the cruel, even after taking all of his good deeds as a compensation for only a single act of oppression.’ (Tanbīḥ-ul-Mughtarrīn, pp. 50)

That is why our saints used to be very vigilant about the matters that appear to be trivial. Sayyidunā Imām Muhammad Bin Muhammad Ghazālī has stated:

**Care in smelling fragrance**

Mushk (an expensive perfume) was being weighed in front of Amīr-ul-Mu’minin Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz for distribution among the Muslims; he instantly covered his nose so as to prevent himself from smelling the fragrance. When people saw his act, he clarified, ‘To smell the fragrance is its usage.’ (Since Mushk is present in front of me in a large quantity, therefore, I can smell its fragrance more than the other Muslims, and I don’t want to benefit more from it as compared to other Muslims by smelling more fragrance than others.)

(Iḥyā-ul-‘Ulūm, vol. 2, pp. 121; Qūt-ul-Qulāb, vol. 2, pp. 533)

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

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**Extinguished the lamp!**

It is stated in ‘*Kīmiyā-e-Sa’ādat*’ that a saint was sitting beside a sick person. The person died by the will of Allah. Great compliments to the Madanī mindset of that saint that he extinguished the lamp instantly and said, ‘Now his inheritors also own rights in the oil of this lamp.’ *(Kīmiyā-e-Sa’ādat, vol. 1, pp. 347)*

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

**Garden of Paradise or ditch of Hell**

Allah, Allah! What a marvellous mindset our saints would have! We can’t even imagine such a mindset for ourselves. The Awliyā would shiver with the fear of Allah; they would not be forgetful about their death nor negligent in the matters of the grave and the Day of Judgement. Ah! The issues one has to confront in his grave are horrific. Ah! What will happen with us! We are heedless of our graves.

It is stated in ‘Ihyā-ul-‘Ulūm’: Sayyidunā Sufyān Šaurī said, ‘One who recalls his grave quite often, he will find it to be a garden of Paradise after his death; and the one who forgets, will find it to be a ditch of Hell.’ *(Ihyā-ul-‘Ulūm, vol. 4, pp. 238)*

\[
Gaur-e-nīkān bāgh ḥogī khuld kā
Mujrimaun kī qabr dozakh kā gaṛhā
\]

**Half a date**

Remember! Taking care of the rights of your small Madanī children is also necessary. Showing carelessness regarding their rights is
detritual and giving attention to their rights may lead to Paradise. Therefore, Sayyidunā Muhammad Bin Ismā’īl Bukhārī has reported in his Ḥadīṣ collection ‘Ṣaḥīḥ Bukhārī’: Umm-ul-Mu’minin Sayyidatunā ‘Āishaĥ Ṣiddīqah said, ‘A lady came to me with her two daughters and asked for some help. At that time, I had only a single date, so I gave it to her. She divided it into two pieces and gave one piece to each daughter.’ When Sayyidatunā ‘Āishaĥ Ṣiddīqah related that event to the Holy Prophet Ṣallallāhu ‘Alayhi wa Sallam, he said, ‘One who has been gifted with daughters, and he treated them with good conduct, then these daughters will become a barrier for him against the Hell.’

(Ṣaḥīḥ Bukhārī, vol. 4, pp. 99, Ḥadīṣ 5995)

**Outcome of a royal slap**

Sayyidunā ‘Umar Fārūq-e-A’żam would never exempt anyone regarding the rights of beings. The king of Ghassān had recently embraced Islam which had made Sayyidunā ‘Umar Fārūq-e-A’żam happy as it created a hope that people of his kingdom would also come into the fold of Islam. During Ṭawāf, a poor Bedouin unintentionally stepped over the cloth of the king. The king slapped him in anger with such force that the Bedouin lost his tooth. The Bedouin asked for justice in the court of Sayyidunā ‘Umar Fārūq-e-A’żam. When the king admitted that he had slapped him, Sayyidunā ‘Umar Fārūq-e-A’żam said to the oppressed Bedouin that he may take Qiṣāṣ (revenge) from the king of Ghassān. The king said resentfully, ‘How is it that an ordinary person can be equal to a king, and has the right to take revenge from me!’ Sayyidunā ‘Umar said, ‘Islam has made you equal to each other.’ The king sought respite of one day for the Qiṣāṣ, but he escaped at night and became Murtad (apostate).

(Khuṭbāt-e-Muḥarram, pp. 138)
Simplicity of Sayyidunā ‘Umar Fārūq-e-A’ẓam

Dear Islamic brothers! Sayyidunā ‘Umar did not show any leniency towards the king of Ghassān. The renunciation of Islamic beliefs and becoming Murtad of that king did not cause any harm to Islam. Besides, if Sayyidunā ‘Umar had shown leniency, the image of Islam would have been spoiled since a concept may have developed in people’s mind that Islam cannot force the strong people to restore the rights to the vulnerable people. It was the blessing of this fair judicature that once in summer, Sayyidunā ‘Umar Fārūq-e-A’ẓam was asleep restfully, without the security of any guard, under a tree with his head lying on a rock when an envoy of Rome reached him. The emissary became astonished to see him sleeping like that and wondered as to whether this is the same person from whom the people of the whole world trembled! Then he said, ‘O ‘Umar! You do justice and safeguard human rights so you sleep even on the rocks; whereas our kings oppress the people, trample on their rights, so they cannot slumber on even in their velvety beds.’

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

Causes of a bad end

Just realize the detrimental outcome of cruelty that caused the king of Ghassān to lose his Īmān! Sayyidunā Abū Bakr Warrāq said, ‘Oppressing the people often becomes a cause of deprivation of Īmān (faith).’ Someone asked Sayyidunā ‘Abul Qāsim Hakīm, ‘Is there some sin that can deprive a person of his Īmān?’ He replied, ‘There are three causes for the deprivation of Īmān:'

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1. Not paying gratitude (in the court of Allah ﴿عَزَّوُجَلَّ﴾) for the bounty of Īmān.
2. Not possessing the fear of losing Īmān.
3. Oppressing a Muslim.’ (Tanbīḥ-ul-Ghāfilin, pp. 204)

How is it to call oneself a ‘slave’ of another

Our saints ﴿رحمه الله العظيم﴾ have set the striking examples regarding the care of human rights. Therefore, Sayyidunā Imām Abū Yūsuf ﴿رحمه الله تعالى عنته﴾, who was the chief justice of his time and was a great student of His Eminence Imām-e-A’ẓam Abū Ḥanīfah ﴿رحمه الله تعالى عنته﴾, refused to accept the testimony of Faḍl Bin Rabī’, who was the trusted minister of caliph Ḥārūn-ur-Rashīd ﴿رحمه الله تعالى عنته﴾. When Khalīfaḫ Ḥārūn-ur-Rashīd ﴿رحمه الله تعالى عنته﴾ asked the cause of his refusal, he said, ‘Once I heard it myself that he was saying to you ‘I am your slave’, if he was truthful in his statement, then he is not eligible to testify in your favour because the testimony given by the slave in favour of his master is unacceptable. And if he had told a lie just to flatter you, even then his testimony is unacceptable since one who can dare to tell a lie blatantly in your royal court, how he can refrain from false testimonies in my court!’

How are you?

Dear Islamic brothers! Did you realize? Sayyidunā Imām Abū Yūsuf ﴿رحمه الله تعالى عنته﴾ was so intelligent, meticulous and impartial in the matters of justice that he did not hesitate to reject the testimony of the minister in favour of the caliph. It’s worth noticing here that sometimes, inattentively or to flatter someone, one declares himself a servant or a slave of another, but the sentiments in the heart are just opposite to it. May our hearts and tongues be aligned!

Our saints ﴿رحمه الله العظيم﴾ would take great care in this regard and say what they really believed. Therefore, Sayyidunā Imām Muhammad
Ibn Sirīn asked a person, ‘How are you?’ He replied, ‘How would one feel when he owes a debt of 500 dirhams, and has to look after his households in the state of pennilessness.’ Sayyidunā Imām Muhammad brought 1000 dirhams from his home, and while delivering the money to him, he said, ‘Pay your debt of 500 dirhams and keep the rest for your households.’ After the incident, Sayyidunā Imām Muhammad committed to himself that he would never ask anyone’s condition in the future.

Sayyidunā Imām Muhammad Bin Muhammad Ghazālī said, ‘Imām Ibn Sirīn committed not to ask anyone about his condition in future because he was of the viewpoint ‘if I asked someone and he told me his problem and I did not help him out, then I would be considered ‘hypocrite’ in this regard.’

*(Kimiyā-e-Sa‘ādat, vol. 1, pp. 408)*

**Explanation of ‘I will be considered hypocrite’**

Dear Islamic brothers! Did you realize? Our saints were so straightforward and truthful. They believed that unless one has true sympathy for the other from the depths of his heart, he should not ask about his condition. And if on asking his condition, he tells his problem, then he should be helped out to the maximum possible extent. Remember! The word ‘hypocrite [i.e. Munāfiq]’ used in the above sentence refers to Munāfiq-e-‘Amāli and Nifāq-e-‘Amāli is not Kufr.

**It is necessary to help the oppressed**

To oppress people is a violation of human rights, similarly, not to help the oppressed despite having the ability to do so is also a crime. Sayyidunā ‘Abdullāh Ibn ‘Abbās has reported that the Holy Prophet said: Allah said, ‘I swear by My Honour and Magnificence, I will surely avenge the cruel sooner or
later. And I will also avenge the one who doesn’t help the oppressed, despite having the ability to do so.’

*(Attarghib Wattarhib, vol. 3, pp. 141, Hadis 3421)*

Therefore, we have realised that the one who does not help the oppressed besides being capable of it, is a sinner. But one who is not capable to help the oppressed is not a sinner as Mufti Muhammad Sharif-ul-Haq Amjadi has said, ‘Remember! To help a Muslim is sometimes Farḍ, sometimes Wajib, and sometimes Mustahab, depending upon the condition of the helper.’

*(Nuzha-tul-Qari, vol. 3, pp. 665)*

**Flames were erupting from a grave**

‘Allama Abū Yusuf Muhammad Sharif Koilawi has narrated in his book ‘Akhlaq-us-Salihin’, Abū Maysarah said: Flames were erupting from a grave, and the deceased person was being tormented. The deceased person asked the angels, ‘Why do you beat me?’ The angels replied, ‘Once an oppressed person asked you for help, but you did not help him, and once you offered Salah without performing Wuḍū.’

*(Akhlaq-us-Salihin, pp. 57; Tanbih-ul-Mughtarrin, pp. 51)*

**Sympathy for Muslims**

Dear Islamic brothers! This was about the one who does not help the oppressed though he is capable, then how the cruel would be dealt with! Thus we should realise that the oppressed must be helped out to the maximum extent in order to earn reward. Our saints would remain worried about the afflictions of the Muslims. Try to realize this from the incident mentioned in ‘Kimiya-e-Saadat’ that people once saw that Sayyiduna Fudayl Bin ‘Iyad was crying. When they asked the reason, he replied, ‘I am crying for
those Muslims who have oppressed me and when, on the Day of Judgement, they will be asked as to why they had oppressed, none of their excuses will be accepted, and they will be insulted and disgraced.’ (Kīmiyā-e-Sa‘ādat, vol. 1, pp. 393)

**Sympathy for a thief**

A person stole money from one of our saints. The saint started weeping. When people showed sympathy, he said, ‘I am not crying for my money, instead I am crying for the thief that he will be convicted on the Day of Judgement, and at that moment, he won’t be having any excuse. Ah! What a great insult he would suffer at that time.’

**Torment of robbery**

Let me inform you of the torment of robbery. Abul Layš Samarqandī has narrated in ‘Qurrā-tul-‘Uyūn’: One who stole even a little amount of someone’s money will come stringing it as a necklace of fire around his neck on the Day of Judgement. And the one who ate from even a little Ḥarām earnings, fire will be ignited in his stomach and he will scream with such a terrifying sound that the people resurrecting from their graves will shiver, until whatever Allah decides in front of the people. (Qurrā-tul-‘Uyūn, pp. 392)

**Madanī pearls for those who cure sinners**

Dear Islamic brothers! The topic under discussion was to remain sympathetic towards the Muslims. Our saints would display compassion for the Muslims. Considering the torment that people would suffer due to their sins, our saints would feel sorrow for them and would struggle to reform them. We should also take care of our Islamic brothers and strive to reform them by making constant and prudent efforts. The tactic of a doctor bears lessons for us. If the patient is reluctant towards the doctor due to the pain of injection
or a bitter medicine, even then the doctor does not hate the patient. Instead, he treats the patient kindly. So, if a sinner (patient suffering from the disease of sins) makes fun of us or treats us badly, we should not give up; instead we should continue his treatment. If we continue our struggle and persuade sinners to travel in the Madani Qafilahs of Dawat-e-Islami, then these sinners will surely be cured from the disease of sins.

Method to learn others’ rights

Remember! Among the rights of fellow beings, the foremost are the rights of the parents. To learn their rights, listen to the audio cassette of the speech (Bayan) ‘Mā Bāp ko Satānā Ḥarām Ḥay’ released by Maktaba-tul-Madina and the VCD ‘Mā Bāp kay Ḥuqūq’ of Nigrān-e-Shūrā. Similarly, rights of children, husband and wife, relatives, neighbours, etc. are more important than the rights of other people. It’s impossible to learn all these rights in this short speech (Bayan); for this purpose, peruse the following three books published by Maktaba-tul-Madina:

1. Wālidayn, Zaujayn aur Asātiţāh kay Ḥuqūq
2. Ḥuqūq-ul-'Ībād kaysay Mu‘āf Ḥaun
3. Awlād kay Ḥuqūq

Also, travel with the Sunnah-Inspiring Madani Qafilahs, therefore, along with the information about human rights, the spirit of carefulness will also engender in you. If one becomes vigilant, the path towards Heaven becomes easier for him.

Different ways of cruel conduct

Those who misbehave with the Muslims, hurt their feelings, mispronounce their names, taunt them, mock them and make fun
of them, should fear Allah. Listen! Allah has stated in part 26, Sūrah Al-Ḥujūrāt, verse 11:

O people who believe! Men must not ridicule other men for it could be that the ridiculed ones are better than the mockers, nor must the women ridicule other women for the ridiculed women may be better than the mockers; and do not insult one another, nor assign evil nicknames; how bad it is to be called a sinner after being a Muslim! And whoever does not repent – then it is only they who are unjust.

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Ḥujūrāt, verse 11)

To make fun of someone is a sin

Dear Islamic brothers! To laugh at someone’s poverty, lineage or physical imperfection is a sin. Similarly, to call a person with an appellation that is not considered good in a society is also a sin. We can’t call someone a dog, donkey, pig, etc. Likewise, though one has an imperfection in him, we cannot call him with this defect – for example, O blind one! O tall one! etc. But, it is permissible to refer to a person with his imperfection if the intention is to identify him, where necessary. The Glorious Quran has declared them Fāsiq (transgressor) who laugh at people, call them with an appellation that is not considered good in a society and make fun of them. Those
who don’t repent from this bad act have been declared cruel by the Holy Quran. O those who make fun of others, listen carefully!

**Punishment for making fun of others**

Whenever you feel a desire to make fun of others, first concentrate on this saying of the Prophet of Raḥmah ﷺ: On the Day of Judgement, for the one who used to make fun of people, a door of Paradise will be opened and he would be called to come. He will then move towards it in a state of grief and distress, but as soon as he approaches it, the door will close. Then another door of Paradise will be opened and he will be called to come. Therefore, again he will move forward towards it in a state of grief and distress but that door will also go shut. He will be treated so on and on until he won’t go when the door will be opened and the call will be let out.

*(Kitāb-us-Ṣamt ma’ Mawsū’ah Imām Ibn-e-‘Abī Dunyā, vol. 7, pp. 183-184, Ḥadīth 287)*

**Please ask for forgiveness**

Dear Islamic brothers! Fear Allah ﷺ and ask forgiveness from Him. Also, in case of the violation of human rights, just seeking forgiveness from Allah ﷺ is not enough; the violated rights will have to be compensated for. For example, if a financial right was violated, the money must also be paid; if someone’s feelings were hurt, the oppressor should seek forgiveness from the oppressed. Ask forgiveness from all those whom you had made fun of, called with bad titles, taunted and mocked, stared at someone that hurt him, frightened, abused, beaten, disrespected or backbit someone which he got informed of. To sum up, seek forgiveness from all those whom you caused pain where Shari’ah does not permit. If you refrain from seeking forgiveness from a person considering that it will cause damage to your dignity in his eyes, then please think! What will happen if on the Day of Judgement, the same person takes your
good deeds and you are made accountable for his sins! I swear by Allah عَلَّمُ نِيَاتَكَ that your dignity would be truly lost at that time and regretfully, none of your friends, brothers, or relatives will be there to help you.

Please hurry! By sitting at the feet of your parents, by entreating your relatives, by falling at the feet of your subordinates, reconcile with your Islamic brothers and friends, by humiliating yourself in front of them and seek forgiveness today in this world so that you may win respect in the Hereafter. The Holy Prophet صلى الله عليه وسلم said, ‘من توافقن الله رفعته لله‘ i.e. one who shows humility for Allah عَلَّمُ نِيَاتَكَ, Allah عَلَّمُ نِيَاتَكَ honours him with glory.

(Shu’ab-ul-Īmān, vol. 6, pp. 297, Ḥadīṣ 8229)

O people! Seek forgiveness from each other and forgive each other.

I have forgiven

For the one who is more popular, there are more chances of him violating human rights. A large number of people are affiliated with me (Sag-e-Madīnah). Ah! I might have hurt the feelings of a number of people! I request you all most humbly that if I have hurt someone physically, financially, or someone’s repute, either he may take revenge or forgive me. If I am liable to pay someone’s debt, he may surely take it from me, and if he doesn’t want to settle it, he is requested to forgive me. I cancel my (personal) money that others owe to me. Yā Allah عَلَّمُ نِيَاتَكَ, please don’t torment any Muslim for my cause. I forgive the violation of my rights in the past as well as in the future by any Muslim, whether someone has hurt my feelings in the past or the future, has beaten me in the past or will beat in the future, attempted to take my life in the past or will make such an attempt
in the future, or even the one who will succeed in such an attempt and assassinate me. I affirm that I forgive all the Muslims for the violation of my rights. O Allah! I represent myself as a humble person, so please forgive all my sins of the past and future, and forgive me without accountability of my deeds.

\[\text{\textit{Ṣadqāḥ piyāray kī ḥayā kā kay na lay mujhī say hisāb}}\]
\[\text{Bakhsh bay-pūcẖay lajāye ko lajānā kyā ḥay}\]

All Islamic brothers who are attending this international gathering (Ijtimā’) of three days, or viewing me on Madani Channel or through the internet or those Islamic brothers and sisters who are listening to me through CDs and DVDs or reading this published speech (Bayān), please be attentive. Imagine that I have violated any of your rights that can be considered as the gravest violation of rights one can commit, moreover, for the sake of Allah, forgive me for all the violations of your rights I have committed. And I request you to forgive me in advance in case of the violation of your rights in future. Please say once from the bottom of your heart ‘I have forgiven you’.

**Money should be returned**

The one who has owed a debt must repay it, and should seek forgiveness as well if he has delayed it. To all those whom you bribed, or robbed, it’s necessary to return their valuables, or ask them to provide a temporary respite or forgive you for everything that you are liable to pay or return. Also seek forgiveness for the inconvenience you have caused them. If that particular person has died, his inheritors should be contacted and paid, if there are no inheritors, then give an equal amount in charity (Ṣadaqāḥ). If one has illegally usurped people’s possessions but does not remember the individuals who are the victims, even then he should donate an
equal amount as a charity, i.e. give it to the Masākīn (destitute). If the sufferer demanded his rights even after one has donated an equal amount in charity, he is bound to pay him as well.

**How to apologize to those who we forgot?**

For those Islamic brothers who fear Allah عزّزوجل regarding the matters of human rights and are now in a state of confusion that they may have violated the rights of a number of people and hurt their feelings; how can they find each and every sufferer! So, to all the people whose feelings you have hurt and it’s possible to contact them, meet them or contact them via phone or in writing and somehow manage to persuade them to forgive you. And for those whom you lost, or those who have died, or you don’t remember the individuals whom you hurt, then ask Allah عزّزوجل to forgive them in your supplications after offering every Șalăh. For example, make a habit to pray like this after every Șalăh, ‘Yā Allah عزّزوجل! Forgive me and all those Muslims whose rights I have violated to date.’ Don’t feel despondent as Allah’s mercy is infinite. And ِنَّشَاءُ اللَّهِ عزّزوجل your sincere remorse will bring fruit and by virtue of the Merciful Prophet ﷺ, Allah عزّزوجل will treat you kindly by providing you with chances that lead to the forgiveness of the violation of human rights that you have committed.

**Allah عزّزوجل will arrange reconciliation**

Sayyidunā Anas said: Once the Holy Prophet ﷺ was present there. He said: Once the Holy Prophet ﷺ was present there. He smiled. Sayyidunā ‘Umar Fārūq-e-A’zam asked, ‘Yā Rasūlallāh! May my parents be sacrificed on you; why did you smile?’ The Greatest and Holiest Prophet ﷺ replied, ‘Two of my Ummatīs (believers) will fall (in reverential posture) in the court of Allah عزّزوجل, one will appeal, ‘Yā Allah عزّزوجل! Give me justice, he had oppressed me.’ Allah عزّزوجل will say to the plaintiff, ‘Now what shall this poor
person (the accused) do, he does not have any good deeds left with him.’ The plaintiff will say, ‘Transfer my sins into his account.’ The Holy Prophet \(\text{صَلِّ اللَّهُ عَلَيْهِ وَرَحْمَتُهُ وَبَكْرَةً} \) started weeping after this statement and said: That Day will be very important since on that Day, everyone will be in a need to reduce his burden. Allah \(\text{عَزَّ وَجَلَّ} \) will say to the plaintiff, ‘Look at what is in front of you?’ He will reply, ‘O Rab \(\text{عَزَّ وَجَلَّ} \)! I can see large cities and huge palaces of gold that have been decorated with pearls. For which Prophet or Şiddiq or Shaĥīd (martyr) are these cities and beautiful palaces for?’ Allah \(\text{عَزَّ وَجَلَّ} \) will reply, ‘These are for the one who would pay their price.’ The plaintiff will ask, ‘Who can pay their price?’ Allah \(\text{عَزَّ وَجَلَّ} \) will reply, ‘You can pay for them.’ He will ask, ‘How can I?’ Allah \(\text{عَزَّ وَجَلَّ} \) will reply, ‘By forgiving your brother for the rights that he has violated.’ The plaintiff will say, ‘Yā Allah \(\text{عَزَّ وَجَلَّ} \)! I forgive all my rights.’ Allah \(\text{عَزَّ وَجَلَّ} \) will say, ‘Hold your brother’s hand and both of you enter Paradise together.’ Then the Holy Prophet \(\text{صَلِّ اللَّهُ عَلَيْهِ وَرَحْمَتُهُ وَبَكْرَةً} \) said, ‘Fear Allah \(\text{عَزَّ وَجَلَّ} \) and reconcile among the people because on the Day of Judgement, Allah \(\text{عَزَّ وَجَلَّ} \) will also arrange reconciliation among the Muslims.’

(Al-Mustadrak-lil-Ĥākim, vol. 5, pp. 795, Ḥadīth 8758)

صلوًا على الحبيب صل الله تعالى عليه وسلم

Dear Islamic brothers! Concluding my speech, I would like to avail the opportunity of stating the excellence of the Sunnah and some Sunan and manners. The Holy Prophet \(\text{صَلِّ اللَّهُ عَلَيْهِ وَرَحْمَتُهُ وَبَكْرَةً} \) said, ‘One who loved my Sunnah, has loved me and the one who loved me will be with me in Paradise.’ (Mishkât-ul-Mašâbiḥ, vol. 1, pp. 55, Ḥadīth 175)

Sunnatayn ‘ām karayn Dīn kā ġam kām karayn

Nayk ḥo jāyain Musalmān Madīnay wālay
12 Madani pearls related to conversation

1. Talk bearing smile and nice gesture.

2. With the intention to please Muslims, maintain a respectful conduct with the elders and a kind conduct with the young ones. Besides getting reward, you will remain respectful in the eyes of both.

3. Shouting during conversation, which is common among friend circles these days is not Sunnah.

4. Even to a newly born child, talk with respect and with good intentions. It will enhance your morals and the child will also learn manners.

5. It’s not a good habit to touch private body parts, to remove dirt from the body using the fingers, to touch the nose again and again in front of others or to insert one’s finger in the nose or ear, or to keep spitting as people dislike such acts.

6. When someone is talking, listen to him patiently till he finishes. To interrupt one whilst he is talking, is not Sunnah.

7. Don’t guffaw (burst out laughing) while talking. Never do so at all since the Holy Prophet never guffawed in his blessed lifetime.

8. Talking excessively and laughing aloud harm your personality.

9. The Holy Prophet has said, ‘When you see a person who has been gifted with a feeling of disinterest towards this world and with a habit of speaking less, then be closer to him and avail his company since he has been gifted with wisdom.’

(Sunan Ibn Mājah, vol. 4, pp. 422, Hādiş 4101)
10. The Holy Prophet ﷺ has said, ‘One who kept quiet attained salvation.’ (Sunan-ut-Tirmīżī, vol. 4, pp. 225, Ḥādīṣ 2509)

It is mentioned in Mirāt-ul-Manājīḥ: Sayyidunā Imām Ghazālī ﷺ said: There are 4 types of conversations: (i) Purely harmful (ii) Purely beneficial (iii) Harmful as well as beneficial and (iv) neither harmful nor beneficial. Purely harmful conversation should always be avoided and purely beneficial conversation should be adopted. It’s better to avoid a conversation that is harmful as well as beneficial, and to get involved in a conversation that is neither harmful nor beneficial is a wastage of time. It is quite difficult to differentiate among these types of conversations, therefore it is better to keep silent.’

(Mirāt-ul-Manājīḥ, vol. 6, pp. 464)

11. There should always be some purpose behind every conversation and the mentality and temperament of the listener should be kept in mind while speaking.

12. Always avoid indecent and rough conversation, foul language, and do not abuse anyone. Remember! It is Ḥarām-e-Qaṭṭī (absolutely prohibited) to abuse a Muslim where the Shari‘ah does not permit. (Fatāwā Razawiyah, vol. 21, pp. 127)

Paradise is Ḥarām for a person who speaks obscene language. The Beloved Prophet ﷺ said, ‘Paradise is Ḥarām for a person who indulges in indecent talks.’

(Kitāb-us-Ṣamt, ma’ Mawsū‘ah - Imām Ibn Abid Dunyā, vol. 7, pp. 204 Raqm 325)

Please go through the book ‘Sunnatayn aur Ādāb’, comprising of 120 pages, published by Maktaba-tul-Madīnah to get detailed knowledge related to Islamic ethics of conversation, and to learn more Sunan
of the Holy Prophet صلّى الله تعالى على محمد و آله وسلم. Travelling in Madani Qafilaḥ with devotees of the Holy Prophet is also one of the best ways to learn and practise the Sunnah of the Beloved Prophet صلّى الله تعالى على محمد و آله وسلم.

*Sīkhnay Sunnatayn Qāfilay mayn chalo*Lūn raḥmatayn Qāfilay mayn chalo

Ḥaun gī hal mushkilayn Qāfilay mayn chalo
Pāo gey barkatayn Qāfilay mayn chalo

To learn Sunnah, travel with Madani Qafilaḥ
To gain mercy, travel with Madani Qafilaḥ

To resolve hardships, travel with Madani Qafilaḥ
Blessings will be showered, travel with the Madani Qafilaḥ
Grave Abuse by THE PEOPLE OF LUT*

Read this treatise up to the end even if Satan induces you to laziness. You will tremble with the fear of the Day of Judgement.

Excellence of Şalât-‘Alan-Nabi ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind has stated, ‘No doubt! The person nearer to me among all other people on the Day of Reckoning will be the one who would send Şalât upon me more than anybody else.’

(Sunan-ut-Tirmiži, pp. 27, vol. 2, Hadīth 484)

صلبًا على الحبيب صلى الله تعالى على محبَد

Nephew of Prophet Ibrāhīm Khalilullāh

Sayyidunā Lūṭ is the nephew of Sayyidunā Ibrāhīm عليه السلام. He was the Prophet of ‘Sodom’ (an area). He had migrated to Syria with Sayyidunā Ibrāhīm عليه السلام and had served Sayyidunā Ibrāhīm عليه السلام extensively. He was bestowed with Prophethood by virtue of the prayer asked by Sayyidunā Ibrāhīm عليه السلام. (Nūr-ul-‘Irfān, pp. 255)

* This speech was delivered by Amīr-e-Ahľ-e-Sunnat (on 29 Žul-Qa’daḥ 1432 AH/27-10-2011) in Faizān-e-Madīnah, the global Madānī Markaz of Dawat-e-Islami, the non-political movement for preaching of Quran & Sunnah. It’s being published with amendments and additions. [Majlis Maktaba-tul-Madinah]
Satan was the first to get sodomy committed on earth

Satan was the first to get sodomy committed in the world. He came to the people of Sayyidunā Lūṭ disguising himself as ‘Amrad-e-Ḥasīn’ i.e. beautiful attractive lad. He got people enticed towards him and eventually succeeded in getting the immoral act done. They got such a taste of it that they turned habitual of this sinful act and affairs reached to such an extent that they began to satisfy their desires with men instead of women. *(Extracted from Mukāshafa-tul-Qulūb, pp. 76)*

Sayyidunā Lūṭ admonished them

The words of admonition which Sayyidunā Lūṭ delivered to his people while forbidding them from this awful act have been mentioned in verse 80-81, Sūrah Al-A’rāf, part 8 as:

\[
\begin{align*}
\text{أَتَأْتُونَ النَّافِحَةَ مَا سَبَقْتُكُم بِهَا مِنَ أَحَدِ مِنَ الْعَلَمِيِّنَ} \\
\text{إِنْ كُنْتُمْ لَتَأْتُونَ الرِّجالَ شَهْوَةً مِّنْ دُونِ الْدِّينَ اِلْتَّسَاءُ بَلْ إِنْ تُؤْمَرُ مُسَرِّفَوْنَ}
\end{align*}
\]

*Do you commit the shameful act which no one in the creation has ever done before you? You go towards men with lust leaving the women! Rather, you have transgressed the limits.*

*[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-A’rāf, verse 80-81)*

Instead of bowing their heads with shame on hearing the advice of Sayyidunā Lūṭ that would secure them in the worldly life and the afterlife, those shameless people dare made the reply which has been described in verse number 82, Sūrah Al-A’rāf, part 8 in these words:

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A terrible torment descended upon the people of Lūṭ

When the defiance and the habit of sodomy of the people of Lūṭ exceeded the limit of admonition, the torment from Allah exceeded the limit of admonition, the torment from Allah descended. Hence, Sayyidunā Jibrīl accompanied with some angels came to Sayyidunā Lūṭ in the appearance of ‘Amrad-e-Ḥasīn’.

Sayyidunā Lūṭ became anxious upon seeing the beauty and attractiveness of these guests and the lust of his people. After some time, the depraved people encircled the magnificent house of Sayyidunā Lūṭ and started climbing up the walls with lustful intent of committing sodomy with these guests. Sayyidunā Lūṭ admonished these people earnestly, but they did not give up their horrible intent. Having seen him thoughtful and dejected, Sayyidunā Jibrīl said, ‘O Prophet of Allah! Do not be dejected. We are angels and have descended with a divine torment for these evil-doers. Take the true believers and your family members with you and go far away from this town before dawn. Beware! No one should look back towards the town; otherwise he will also fall prey to that torment.’

Hence, Sayyidunā Lūṭ went away from the town with his households and the true believers. Then, Sayyidunā Jibrīl soared towards the sky having lifted all five towns of that city onto his wings. After reaching a certain altitude, he

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-A’rāf, verse 82)

His people had no answer other than to say, ‘Deport them out of your town; these people desire purity’.
dropped those towns upside down onto the earth. Then, stones rained so forcefully over them that even their dead bodies were shattered into pieces. Exactly at the time when this city was being turned upside down, one of the wives of Sayyidunā Lūţ whose name was ‘Wā’ilaĥ’ and who was in fact a hypocrite and had affection for the evil-doers of the nation, looked back and uttered, ‘Ah, my people!’ Whilst she was standing after saying this, a stone of divine torment fell onto her also and she died. It is stated in verse number 83-84, Sūrah Al-A’rāf, part 8:

We rescued him and his family, except his wife – she became of those who stayed behind. And We poured rain upon them; so look! What was the end of culprits!

[Kanz-ul-Imān (Translation of Quran)] (Part 8, Sūrah Al-A’rāf, verse 83-84)

Every stone that rained over the debauched people had the name of the person who was killed by that stone.

(Extracted from ‘Ajāib-ul-Quran, pp. 110-112; Tafsīr Şāwī, vol. 2, pp. 691)

The stone pursued!

At that time, a trader from amongst the people of Sayyidunā Lūţ was in Makka-tul-Mukarramaĥ for business reasons. The stone bearing his name reached there, but angels held it back by saying that it is the Ḥaram of Allah. Hence, that stone remained suspended between the earth and the sky for 40 days outside the Ḥaram. Having finished the dealings, as soon as the trader came out of Makka-tul-Mukarramaĥ and left the Ḥaram, the stone fell onto him and he died on the very spot. (Mukāshafa-tul-Qulūb, pp. 76)
The pig is a sodomite
The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān Ḥaqqī has stated, ‘Immorality is that sin which is even disliked by the intellect. Although Kufr (unbelief) is the worst grave sin, but Allah ﷻ has not called it immorality as human instinct does not feel revulsion from it. Many so-called wise people are committing it, but sodomy is such an awful thing that even animals abhor it except the pigs. Sodomy with boys is absolutely Ṣaḥīḥ (prohibited). The person who denies its prohibition is a Kāfir (unbeliever). Lūṭ i.e. a sodomite does not remain capable for a woman.’ (Nūr-ul-‘Irfān, pp. 255)

The most disliked sin in the court of Allah
Sayyidunā Sulaymān ﷺ once asked Satan, ‘What sin is most disliked by Allah ﷻ?’ Iblīs said, ‘The sin which is most disliked by Allah ﷻ (عَزَّوَجَلَّ) is the sodomy of a man with a man and fulfilment of (sexual) desire of a woman by a woman.’

One of the admonitory Aḥādiš of the Beloved and Blessed Prophet ﷺ mentions in this regard, ‘If a man commits sex with a man, both of them are adulterers, and if a woman commits sex with a woman, in this case both are adulteresses.’

(Sunan-ul-Kubrā, vol. 8, pp. 406, Ḥadīth 17033)

Three categories of homosexuals
It has been reported by Sayyidunā Abū Sa‘īd Khudrī ﷺ that some people shall be called ‘Lūṭiyyāh’ in the last era and they shall be of three types:

1. Those who will only gaze lustfully at the faces of beautiful lads and will talk to them (with the feel of lust).
2. Those who will shake hands with them (out of lust) and will hug them as well.

3. Those who will commit sodomy with them.

The curse of Allah is upon all of them, except those who will repent of. (So, Allah will accept their repentance and they shall be secured from the curse.)

(Al-Firdaus bimā Šaur-ul-Kha/uni1E6D/uni1E6Dāb, vol. 2, pp. 31I, /uni1E24adīš 342I)

Smouldering corpses

Once in a jungle, Sayyidunā ‘Īsā Rū/uni1E25/ullāĥ saw that a man was on fire. He tried to extinguish the fire with water, but the fire acquired the form of an Amrad. Sayyidunā ‘Īsā Rū/uni1E25/ullāĥ requested in the court of Allah عَزَّوَجَلَّ, ‘O Allah عَزَّوَجَلَّ, turn them back to their initial state so that I may ask them about their sin.’ Then, a man and an Amrad came out of the fire. The man said, ‘O Rū/uni1E25/ullāĥ! I established friendship with this Amrad. Alas! On Friday night, being overcome by lust, I committed sodomy with him, and repeated the same act on the next day as well. One of the pious person reminded me about the fear of Allah عَزَّوَجَلَّ, but I didn’t take heed to it. Then both of us died. Now, becoming fire, we do scorch each other, in turn and this chastisement of ours will continue till the Day of Reckoning.’ (May Allah عَزَّوَجَلَّ give us shelter!) (Nuzĥa-tul-Majālis, vol. 2, pp. 52)

Amrad also deserves Hell!

Beware of the attack of Satan enticing you to develop friendship with Amrads! The intention might be straight in the beginning, but Satan has powers to take over. It is very difficult to refrain from the sin of casting sinful eyes and touching the body with lust for those who make friendship with Amrads. Remember! The Amrad will also
be sinful and deserving of Hell if he allows sodomy by his own will, or in greed of money or employment etc.

**In the graveyard of the people of Lūṭ**

It has been reported by Sayyidunā Wakī’, ‘The person who commits the act like that of the people of Lūṭ (i.e. sodomy) and dies without repentance, he will be transferred to the graveyard of the people of Lūṭ after burial and he will be resurrected with the people of Lūṭ.’ (i.e. he will rise on the Day of Judgement with the people of Lūṭ.) *(Ibn ‘Asākir, vol. 45, pp. 406)*

**Punishment of the sodomite in this world**

According to the Ḣanafī doctrine, the punishment for a sodomite is to drop a wall over him or to make him fall upside down from a high elevation, hurling stones over him subsequently or to detain him till he dies or repents, or if he has committed this evil act a few times, the sultan of Islam should kill him. *(Durr-e-Mukhtar, Rad-dul-Muḥtār, vol. 6, pp. 43-44)* It’s not permissible for the masses to implement these punishments; only the Islamic ruler will mete out the execution.

**How is it to consider sodomy lawful?**

Let’s consider two questions and their answers taken from page 397-398 of the book ‘*Kufriyah Kalimāt kay bāray mayn Suwāl Jawāb*’ comprising of 692 pages, published by Maktaba-tul-Madinaḥ, the publishing organ of Dawat-e-Islamī.

**Question:** Will a person remain a Muslim if he considers sodomy permissible or calls it permissible?

**Answer:** No. He will become a Kāfir. Islamic jurists have stated, ‘Whoever denied the prohibition of Ḥarām-e-Ijmā’ī (consensual Ḥarām) or doubted its prohibition is a Kāfir. Examples of such
Harām acts are drinking alcohol, fornication, sodomy, interest, etc.’  
(Minh-ur-Ra‘ūd, pp. 503)

Imām-e-Aḥl-e-Sunnāt Maulānā Shāh Imām Aḥmad Razā Khān has commented about the person who considers sodomy as permissible, ‘A person who considers sodomy as Ḥalāl is a Kāfir.’  
(Fatāwā Razawīyyah, vol. 23, pp. 694)

To say ‘would that sodomy is lawful!’ is profanity

Question: What is the ruling for a person who doesn’t consider it permissible, but wishes, ‘Would that sodomy is lawful!’?

Answer: This longing is also Kufr. It’s mentioned on page 208, volume 5 of ‘Al-Ba‘hr-ur-Rā‘īq’: It is Kufr to desire for the permissibility of those Harām acts which had never been permissible – for example, would that oppression, fornication, unjust killing are permissible.

Marvel of an Imām

O seekers of the neighbourhood of the Holy Prophet صلى الله عليه وسلم in Jannat-ul-Firdaus through the mercy of Allah ﷺ! The control of the eyes is vital because the misuse of the eyes is the first step towards this dreadful sin. Let us see a glimpse of the devastation brought by immoral glances:

Hāfīẓ Abū ‘Amr would teach Quran in a Madrasah (Islamic school). Once, a beautiful lad came to read. The Hāfīẓ forgot the whole Quran just as he looked at him out of lust. He repented excessively and whilst weeping, he came to the court of the renowned Tābī‘ī saint Sayyidunā Ḥasan Baṣrī عليه س، and implored for prayer telling him the incident. Sayyidunā Ḥasan Baṣrī عليه س said,

1 A Tābī‘ī is that saint of Islam who had seen any companion (nego al-fath al-walī) of the Beloved and Blessed Prophet صلى الله عليه وسلم.
‘Receive the honour of performing Hajj this very year. Pay a visit to the Masjid-ul-Khayf in Minā and ask the Imām of that Masjid to supplicate for you.’

So, the ex-Ḥāfīẓ performed Hajj and reached Masjid-ul-Khayf before  سبحانه و تعالى where an elderly Imām with his refulgent face was sitting inside the arch amongst a cluster of people. A grand personality came after a while. Everybody stood up for welcome including the Imām and that personality also joined the circle. Aḍān was called and the people dispersed having offered  سبحانه و تعالى.

Having found the Imām alone, the ex-Ḥāfīẓ moved forward. After offering Salām and kissing his hands out of reverence, he then requested the Imām to pray for him after describing his issue. Amazingly the memorization of the whole Quran was restored to the ex-Ḥāfīẓ as soon as the Imām prayed for him. The Imām asked, ‘Who gave you my whereabouts?’ The Ḥāfīẓ replied, ‘Sayyidunā Ḥasan Baṣrī  عليه تحمية الله القوي gave me your address.’

Then the Imām said, ‘Okay! He revealed my secret so now I am going to reveal his secret. Listen! The person for whom everybody stood up out of respect before  سبحانه و تعالى was Sayyidunā Ḥasan Baṣrī  عليه تحمية الله القوي. He comes daily from Basra to Minā to offer  سبحانه و تعالى in Masjid-ul-Khayf by virtue of his marvel.’

(Taken from Tażkira-tul-Awliyā, pp. 40, vol. 1)

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

={(takbir)}

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A cause of loss of memory

O the devotees of the Holy Prophet bearing yearning for the sighting of Madīnāh! Did you notice? The loss of memory can occur just by casting a lustful gaze towards an Amrād. Nowadays, the complaint of poor memory is common and a significant number of Ḥuffāẓ suffer from the weakness of memory and several are made to forget the whole Quran (it is better to say, ‘Have been made to forget’ instead of saying, ‘Has forgotten the Holy Quran or a verse of it’).

Immoral sighting and watching films and dramas on television are sinful and Ḥārām acts leading to Hell. Such acts weaken the memory as well. There are many other reasons for the weakness of memory. So, be careful! In the case that the Manzil of a Ḥāfīż is weak, it is an ill suspicion to think on one’s own accord that it would have happened due to immoral use of the eyes, and such ill suspicion about a Muslim is Ḥārām and leads to Hell.

Devastation of two Muaẓẓins who were paedophiles

O the devotees of Madīnāh who are desirous of security for your faith! Even if one does not reach the extreme of sodomy, lustful sighting and developing friendships with an Amrād may also lead to loss of faith in Islam. Consider the following heart-trembling account and shiver with the fear of Allah عزّ وجلّ:

Sayyidunā ‘Abdullāh Bin Aḥmad Muaẓẓīn has stated, ‘I was engaged in the Ṭawāf of the Ka’bah, when my eyes gazed at a person who was embracing the cloth of the Ka’bah repeating the same Du’ā (over and over again) that, ‘Yā Allah عزّ وجلّ, make me leave this world only as a Muslim (i.e. I die as a Muslim).’ I asked him, ‘Why do you not ask for something else?’
He replied, ‘I had two brothers. My eldest brother called Aţān at the Masjid for 40 years without any wages for it (i.e. he volunteered for it). When the time of his death approached, he asked for the Quran. We gave it to him so that he could reap the blessings from it.

Nevertheless, taking the Quran in his hand, he said that you all be witnesses that I renounce all the beliefs and the injunctions of the Quran, and embrace Christianity. Then he died. My other brother also called Aţān voluntarily at a Masjid for 30 years, but he also accepted Christianity at the time of his death and died. Therefore, I am very anxious about my ending, and always make Du‘ā to have a favourable end (i.e. death whilst bearing faith in Islam).’

Sayyidunā ‘Abdullāĥ Bin Aḥmad Muaţţin then asked, ‘After all, what sins did both of your brothers commit?’ He replied, ‘They were interested in Nā-Mahram women and would gaze (lustfully) at Amrads.’ (Rauţ-ul-Fāiq, pp. 17)

The flesh of the face fell off

Somebody asked a saint upon seeing him in a dream, ‘How did Allah treat you?’ He said, ‘I was presented in the court of Allah and the counting of my sins commenced. I kept confessing and sins were being granted pardon. Then I got silent regarding a sin out of shame and in no time, all the skin and flesh of my face fell off.’ The person who saw the dream asked, ‘Which sin was that?’ He said, ‘Ah! Once, I glanced at an Amrad lustfully.’ (Kīmiyā-e-Sa‘ādat, vol. 2, pp. 1006)
Casting a lustful eye on clothes is also Ḥarām

O the Islamic brothers who have fear of Allah and love for the Prophet! Shiver with fear! If the consequences of looking at an Amrad with lust are so horrific, how severe would the divine punishment of committing sodomy be!

It is written on page 442, volume 3 of the book ‘Bahār-e-Shari‘at’ comprising of 1197 pages, published by Maktaba-tul-Madīnaḥ, the publishing organ of Dawat-e-Islami, ‘When a boy is at the stage of adolescence and isn’t beautiful, then the same rulings are applicable as regards to looking at him which are applicable to looking at a man, but if he is attractive then the rulings which are applicable for looking at a woman will apply, that is, it is Ḥarām to cast eyes lustfully on such an adolescent; but if there is no lust then it is permissible to look at him and to be with him in solitude.

The meaning of ‘if there is no lust’ is that the person who casts eyes on him is dead sure that casting eyes on him will not create lust; otherwise he must not cast eyes if he has even a doubt of lust. Invoking of the desire to kiss him is also a symptom of lust.’

(Rad-dul-Muḥtār, vol. 9, pp. 602)

Remember! Not only casting eyes on an Amrad’s face with lust is a sin, but in spite of keeping the eyes lowered, if the sight falls on an Amrad’s chest or to his arms or legs or even to his clothing and creates a lustful feeling, then even to look at these organs or clothing is a sin and a Ḥarām act leading to Hell.

If the heart longs for casting eyes on Amrad over and over again and the heart doesn’t want to leave that place due to lustful feelings, one should depart immediately; if he looks at him in spite of lust or stays there then he is sinner and deserves hellfire.
The strike of a horrific snake

A saint was dreamt after his death in such a condition that half of his face was black. When the reason of it was asked, he said, ‘Just as I passed over Hell while going towards heaven, a horrific snake appeared and said, while striking my face severely, ‘You looked at an Amrad with lust on so-and-so day, this is the torment of that sinful sighting. I would’ve tormented you more if you had looked (at the Amrad) more.’ (Tažkira-tul-Awliyā, part 1, pp. 64)

Different lustful conducts

O devotees of the Holy Prophet who bear the earnest desire to behold the refulgent smiling face of the Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind on the Day of Judgement! Contemplate for a moment. When the consequences of casting eyes with lust are so horrific then how lethal would it be to enjoy the smile of an Amrad with lust and to smile in front of him with a lustful feeling in order to make him smile as well!

Further, the following affairs with an Amrad are also Ḥarām: To make friendship and to play jokes with him, to take a lustful taste out of his restlessness by teasing and annoying him, to make him ride on a bicycle either in front or behind, to cling to him, to shake hands with him, to hug him, to touch one’s body with him, to get one’s head, leg, waist etc. pressed by him, to take support of his hand while walking, sitting and standing up during illness, to keep him at your service during illness, to appoint him as a servant at one’s house, to make him fall after having squeezed him while joking, to walk whilst holding his hand or by keeping one’s hand over his shoulder, to sit near him in a congregation etc., to keep one’s knee on his thigh or to place his knee on one’s thigh by sitting near him, to stand by sticking to his shoulder during congregational Ṣalāh in a Masjīd etc.
Ruling: It’s Wājib during congregational Ṣalāḥ to stand (in the Ṣaf) beside each other shoulder to shoulder such that the shoulders are joined firmly, but if an Amrad is standing besides you and if the touching of shoulders creates lust then one should leave that position or else he will be sinful.

The torment for kissing
It’s said, ‘One who will kiss a boy (with lust) will be burnt in the fire of Hell for five hundred years.’ *(Mukāshafa-tul-Qulūb, pp. 76)*

O those who can never endure the torment of Hell! O the feeble souls! If you have ever committed lustful sightings or kissing etc. as regards to an Amrad then tremble with the fear of Allah ʿałlington and resort to the merciful court of Allah ʿałlington. Having performed true and firm repentance, make a resolute commitment of refraining from such kind, but all kinds of sins.

Be warned! Do not become annoyed with your well-wisher who advices you for refraining from the friendship of an Amrad. At the incitement of Satan, do not lose your temper or offer any reasoning in order to caste an impression of your piety on him; it is quite possible that you may succeed in getting rid of disgrace in this worldly life of a few days, but do remember! Allah ʿałlington is well aware of the affairs of hearts.

Sinful sighting may result in disfigurement
The Noble Prophet ﷺ said, ‘Either you will keep your eyes lowered and take care of your sensual organs or Allah ʿałlington will disfigure your faces.’ *(Al-Mu’jam-ul-Kabīr, vol. 8, pp. 208, Ḥadīth 7840)*

In the grave, insects will feast upon your eye first
Be warned O those who indulge in lustful interactions with women and Amrads! It is mentioned on page 44 of the book ‘Naṣīḥataun kay
Madani Phul comprising of 54 pages, published by Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami, ‘(Almighty Allah says O progeny of Adam!) Do not look at what I have declared Haram; the insects will eat up your eyes first (in the grave). Remember! You will be held accountable for your sight on Haram and your fondness for it.

In addition, remember! You have to attend my court on the Day of Judgement, because I am never forgetful of your secrets even for a moment. Verily, I know the covert aims of the hearts.’

He who protects his gaze gets deliverance from hellfire

One who keeps his eyes down, suppresses his ill desires and refrains from looking at Amrads and women when he encounters them, deserves a lot of applaud. In this context, it is mentioned on page 30 of the book ‘Naishataun kay Madani Phul’ (Almighty Allah says), ‘The one who spared his eyes from looking at the things that I have prohibited, I will bless him with protection from the fire of Hell.’

A poisonous arrow of Satan

The Noble Prophet has stated, ‘It is a Hadith Qudsi (a statement of Almighty Allah), ‘The gaze is one of the poison-soaked arrows of Satan; the one who surrenders it out of My fear, I will bless him with such Iman (faith) the sweetness of which he will feel in his heart.’ (Al-Mu’jam-ul-Kabir, vol. 10, pp. 173, Hadis 10362)

Privacy with an Amrad is more perilous than seven beasts

A Tabi‘i saint has stated: ‘I consider the company of a devout youngster with a beardless lad more perilous than seven beasts.’ Then he further elaborates that no one should spend the night in seclusion with an Amrad in a house.
Imām Ibn Ḥajar Makkī Shāfī’ī has stated: ‘Considering an Amrad analogous to woman, some scholars of Islam have declared seclusion with an Amrad at home, shop or bathroom as Ḥārām. In the similar context there is a Ḥadīth of the Beloved Prophet Muhammad declaring, ‘When a person is in seclusion with (unlawful) woman, the third one present there is Satan.’ (Sunan-ut-Tirmižī, vol. 4, pp. 67, Ḥadīth 2172)

**An Amrad is more dangerous than a woman!**

Sayyidunā Imām Ibn Ḥajar Makkī Shāfī’ī has stated that if there is an Amrad who is more attractive than a woman, there is added risk because there is more probability of immorality in this case. Therefore, observing seclusion with him is a Ḥārām of greater intensity. (Az-Zawājir ‘Aniqtirāf-il-Kabāir, vol. 2, pp. 10)

In the Ḥanafi doctrine, if there is no lustful arousal in the company with an Amrad, seclusion is not Ḥārām but the injunction of Ḥārām imposed by some Shāfī’ī scholars delivers us a lesson of observing extra cautions in this regard.

**17 Satans accompanying a single Amrad**

Once Sayyidunā Sufyān Šaurī entered a bathing spot, when a young beardless lad came across him. He said, ‘Take him away from me as I observe one Satan with every woman and seventeen Satans with every Amrad.’ (ibid)

**An Amrad is a blazing fire**

Dear Islamic brothers! May Allah secure us from the torment of hellfire and protect us from the sinful company of Amrads throughout our lifetime.
Develop a firm mindset that we will protect ourselves from the misuse of our eyes and from the perils associated with company of an Amrad. It is mentioned on page 287 of the book ‘Ghibat ki Tabâh Kâriyân’ comprising of 520 pages, published by Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami: Beware! Amrads are fire and only fire. Closeness to Amrad’s, his friendship, joking around with him, wrestling, pulling & hugging him can throw you into Hell. Safety lies in staying away from an Amrad, even though it is not his fault at all. Also remember to refrain from hurting an Amrad’s feelings, but it is also very important to distance yourself from him. Do not make an Amrad sit behind you on a motorcycle, nor should you sit behind him, because whether the fire is in front of you or behind; its heat will reach you.

Even if you do not have lust, hugging an Amrad could be a source of immorality. If you do have lust, then hugging, and even shaking hands is Ḥarām; the jurists of Islamic law have even declared, ‘Looking towards an Amrad with lust is also Ḥarām.’ (Durr-e-Mukhtar, vol. 2, pp. 98; Tafsirat Ahmadiyya, pp. 559)

One should protect his gaze from every part of an Amrad’s body, even his clothing. If even the thought of him brings about lust, then divert your thoughts away from that. If his writing or any other belonging that is affiliated with him brings about lust; then protect your gaze from every belonging of his. Do not even look at his house. If, meeting with his father or elder brother, brings about his thoughts with lustful inclinations; then do not even look at them.

70 Satans accompanying an Amrad

Warning us against the cunning and deceitful Satan’s destructive whispers, A’lā Ḥadrat, Imâm Ahmad Râzâ Khân has stated, ‘A women is accompanied by 2 Satans and an Amrad is accompanied by 70.’ (Fatwâ Razawiyyah, vol. 23, pp. 721)
Do not go out with your nephew if he is an Amrad!

Once a person visited the leading exponent and great leader of millions of Ḥanbalīs Sayyidunā Imām Aḥmad Bin Ḥanbal. A handsome lad was also with him. Imām Aḥmad asked the person who was with him. The person replied, ‘He is my nephew.’ He advised him not to bring him in his presence in future and not to go outside with him too in order to save from misunderstanding those for whom you are strangers.

(Az-Zawājir, vol. 2, pp. 12)

Even pious people fall prey

Once Satan told a saint that people like you succeed in escaping from being a victim of worldly riches but I have such a snare of allure of the Amrad through which I succeed in victimizing even the pious people.

Take cautions against the perils of an Amrad

Dear Islamic brothers! An Amrad i.e. a beardless boy is usually alluring to a man. In this context, an Amrad is personally guiltless and hurting his feelings is a sinful act. Nevertheless, an adult should observe cautions against him. The holy saints have strictly advised us to observe distance from Amrads.

It is mentioned on page 31-32 of the second volume of the book ‘Jaḥannam mayn lay jānay wālay A’māl’, comprising of 1012 pages, published by Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami, ‘Therefore, the pious saints have emphasised the cautions advising us to refrain from even lust less look at an Amrad, free interaction, rolling and hugging them (even if there is no lustful arousal).’
Signs of lust

If a desire arouses to hug or kiss a boy upon seeing him, these are signs of sensual arousal. However kissing an infant where there is no lustful arousal, is not sinful.

Twelve Madanī pearls to control lustful desires

1. Looking at anything which causes lustful arousal is Ḥarām, whether it is caused by looking at a beardless person or one with a beard, or in fact even an animal.

2. It is impermissible and sinful to see the genital organs and the scenes of mating of cattle, animals, birds, and even that of insects and flies out of lustful desire. On such occasions, divert your gaze and also move away from the scene as soon as symptoms of such happenings are taking place.

3. All those who deal in livestock e.g. cattle, fowls and poultry need to be careful from this point of view.

4. Do not stand next to an Amrad in the Ṣaf if this causes lustful arousal in congregational Ṣalāh.

5. During congregations and Dars etc., do not sit close to an Amrad.

6. If an Amrad approaches you in a congregation or in congregational Ṣalāh and if there is risk of lustful arousal, do not move him away; instead you yourself move away if the Ṣalāh has not yet started.

7. A person who is aroused lustfully on seeing an Amrad, it is Wājib for him to prevent his sight from glancing on the Amrad and he should avoid visiting those places where interaction with Amrads is likely.
8. It is not suitable to let even a non-Amrad sit in such a way in front or back of a bicycle, when there is a possibility of knee touching with his thighs.

9. It is Ḥarām to make anyone sit in the front or the back of a bike or a bicycle out of lust.

10. While riding a bike, safety lies in keeping a thick shawl etc. in between so that there remains no physical contact of any body part with each other and body warmth of one cannot conduct towards the other. Despite all these cares, if one feels sensual arousal even then, he should stop the bike and move apart otherwise he will be a sinner.

11. Sitting of three people on a bike with a firm physical contact [without any gap in between] is a highly abhorring act; it is also prohibited as per traffic laws of Pakistan due to risk of accident.

12. Avoid penetrating into a crowd of people or a queue where due to the rush, people have to stick to each other at the front and the back. If it causes lustful arousal, this act is Ḥarām. Keep in mind! Considering oneself secured from Satan is an indication that Satan has taken over.

No one should penetrate a crowd

It is advisable for an Amrad to draw him out from a queue or a crowd where there is a push from behind. In situations where people are in close physical contacts due to crowded conditions, an Amrad should not penetrate himself in this crowd so that someone else may not be sinful due to him. On occasions where there is a huge gathering of people due to the distribution of something or to behold or meet a person, under such conditions everybody whether he is Amrad or not should avoid entering.
Everybody knows that entering into the Holy Ka’bah is a highly blessed ritual but even for such occasions, advising us to avoid penetrating into the crowd, Ṣadr-ush-Shari’ah has stated, ‘If a strong man remained secured (from being crushed whilst entering into the Holy Ka’bah) but he would have caused discomfort to others by shoving and this is not permissible.’ (Bahār-e-Sharī‘at, vol. 1, pp. 1150)

It is proven that the Ḥajar-ul-Aswad was kissed by the Beloved and Blessed Prophet صلى الله عليه وسلم, but restricting from entering into crowded and rushed conditions, A’lā Ḥaḍrat has stated, ‘So, neither hurt others nor let yourself be crushed, instead... signal towards it with your hands and then kiss the hands. (Fatāwā Razawiyyah, vol. 10, pp. 739)

Overall, we must avoid entering the crowds so that no one may be harmed due to us. I have personally witnessed several sensible Islamic brothers that they take a side from the crowds and stay away at a distance. Everybody should adopt similar good practices. If, by chance, one gets trapped in a crowd, he should try to remove himself prior to the start of any pushing but whilst moving out, he should avoid hurting others.

Imām A’ẓam’s conduct as regards to an Amrad

When Sayyidunā Imām Muhammad رحمه الله went to Imām A’ẓam Abū Ḥanīfah رحمه الله for attaining religious schooling, he was a beardless attractive lad (Amrad-e-Ḥasīn). Sayyidunā Imām A’ẓam رحمه الله advised him to first learn the Holy Quran by heart. After one week, the disciple revisited for religious learning. Imām Abū Ḥanīfah رحمه الله said to him, ‘I had suggested you to first learn Quran by heart but you have again come to me!’ In reply the disciple said, ‘I have come to you after accomplishing your order of learning the Glorious Quran by heart.’
Hearing this, Imām A’ẓam Ḥāfīz al-Ḥanafī advised the father of his disciple to get the head of his son shaved and dress him in old tattered clothes. When he came back after shaving his head, even then, Imām A’ẓam Ḥāfīz al-Ḥanafī used to make him sit behind the pillar or towards his back out of fear of Allah عَزّ و جَلّ in order to avoid even the possibility of a glance. (Min-al-Manāqib lil-Kardārī, vol. 2, pp. 147, 155 – Rad-dul-Muhtar, vol. 9, pp. 603; Shaẓārat-uż-Żuḥb li-Ibn Al-‘Ammād, vol. 2, pp. 17)

Ānkhaun mayn sar-e-ḥashr na bhar jāye kahīn āg
Ānkhaun pay mayray bhai lagā Qufl-e-Madīnah

To prevent filling of fire in the eyes on the Day of Reckoning,
O brother! Apply Qufl-e-Madīnah on your eyes

(Wasāīl-e-Bakhshish, pp. 116)

Identification of an Amrad

From the above faith inspiring narration, the teachers as well as the Amrads should learn an admonitory lesson. Usually an Amrad is unconscious of his effect as an Amrad. Those whose beard has not densely grown to cover the complete section of the face substantially usually fall in the category of an Amrad.

Some people remain Amrad even at the age of 22 years and a few are even those whose beard does not grow densely on their full face even up to the age of 25 years or more rendering them as Amrads. However, besides an Amrad, if lustful arousal is stirred by visual contact with the elder brother of an Amrad or his father or even if with his grandfather and if the heart wishes to look at him again and again due to lustful desire, a recurrent lustful sight of that person is Ḥarām, even if he is an aged man.
Legitimacy of gift sharing with an Amrad

Let’s read a question-answer mentioned on page 330 of the book ‘Parday kay bāray mayn Suwāl Jawāb’ comprising of 397 pages, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

**Question:** Out of lustful desire, how is it to promote intimacy and friendship with an Amrad by virtue of gifts and feasts?

**Answer:** Such a friendship is impermissible and Ḥarām. Jurists of Islamic law have warned up to the extent, ‘Looking at an Amrad lustfully is Ḥarām.’ *(Durr-e-Mukhtar, vol. 2, pp. 98; Tafsīrāt Ahmadiyyah, pp. 559)*

And sharing gifts or arranging a feast for an Amrad out of lust is Ḥarām and leads to Hell.

**Nineteen Madani pearls of caution to be observed by an Amrad**

*(Do not annoy your parents or the family members by observing the following cautions when there is no Shar’i requirement).*

1. Safety for the lad lies in refraining from the company of one who is elder than him. These are very critical times and nowadays the terrible news of lustful relations between father & daughter and between real brothers are also heard.

2. Of course every elder is not evil minded towards the young but still take care of yourself and do not invite risk for you and the elder one by making friendships with the elderly.
3. The adult Amrads should also be cautious against making themselves a toy in the hands of Satan’s by playing intimately with each other or lifting, dropping and hugging each other. Such acts committed by an Amrad out of lust are also Ḥarām.

4. Without any religious requirement, do not become over courteous towards your elders as it can throw you into some tribulations.

5. Be alert if you observe an elder person, even if he is your teacher, showing extra care and intimacy with you and frequently lending you the gifts and praising you without any basis and calling you ‘younger brother’.

6. Amrads (i.e. those having age less than 22 years or those who are Amrad-e-Ḥasīn even after crossing 25 years or more) are not allowed to travel in Madanī Qāfilaḥs. If an elder Islamic brother insists you to travel in a Madanī Qāfilāḥ by offering you the travelling expenses then remind him of the rules of the Madanī Markaz and even after that, if he still insists, then be extra careful as regards to such an elder.

7. Avoid the company of elder Islamic brothers but at the same time do not indulge in false impression thereby committing backbiting, blaming and acts that are harmful for the Madanī environment, thereby putting the afterlife at risk.

8. Avoid hugging people on Eid festivals but do not behave badly with anybody; avoid interaction tactfully. An Amrad should also not hug another Amrad.

9. Except that of parents and grandfathers, do not massage the head or legs of any elder person. Also, never let any Islamic brother massage your feet or kiss your hands.
10. Avoid seclusion with every elder, even if he is pious, even if he is your relative, and even if he is your teacher. An Amrad should also avoid seclusion with another Amrad. Father and real brother are exceptions provided any other negative factor is not there.

11. In Madrasāḥ or any other place where people sleep collectively, it is advisable for an Amrad as well as for an elder to use an extra shawl as a sarong whilst sleeping. Observe Purdah within Purdah (double veiling) and keep sufficient distance between each other. If possible, place a pillow or a bag in between as a shield. Make it your habit to sleep observing Purdah within Purdah for the lower body at your home, even when you are alone. Observe similar cautions whilst sleeping in Madanī Qāfilaḥs and congregations.

12. Observe Purdah within Purdah whenever you sit down.

13. Avoid makeup. In the light of the parable of Imām Abū Ḥanīfaḥ mentioned earlier, it is better to keep the head of an Amrad shaved and if he wants to keep Zulfayn [Sunnah hair-style] with the intention of practicing the Sunnah, it is recommended to keep these up to half of the ears only.

14. Instead of wearing an attractive long ‘Imāmaḥ bearing embroidered borders, it is recommended to wear a simple smaller ‘Imāmaḥ of low priced cloth in a rough pattern instead of tight turns that look attractive.

15. Do not affix a Na’l-e-Pāk [a symbol of the blessed footwear of the Holy Prophet ﷺ] as it may attract people towards you and one may indulge in sinful sighting.

16. Never apply face cream and face powders.
17. If it is needed to use spectacles then simple low priced glasses are advisable. Do not become a cause of lustful gazes upon you by other people using an attractive metallic frame for your spectacles.

18. It is good to avoid smelling foul. So apply perfume but it should be the one whose fragrance does not spread.

19. Avoid all such Mubāḥ (an act doing which neither bears Šawāb nor sin) acts which may attract people towards you and indulge in sinful sighting. As an example, avoid wearing ironed clothes. (Keep in mind that Imām A’ẓam ordered for the head-shaving of his student and for the wearing of tattered clothes.)

A Madanī request

Teacher and parents ought to motivate Amrads to avoid adornment in the light of the aforementioned Madanī pearls.

Recitation of Na’at by an Amrad

Amrads should better avoid reciting Na’ats in gatherings. In this context, it is mentioned on page 545 of ‘Malfūţāt A’lā Ḥaḍrat’ comprising of 561 pages, published by Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami:

Question: How is it if Amrads are present in the choir of Na’at reciters?

Answer: Not recommendable. (Malfūţāt A’lā Ḥaḍrat, pp. 545)

Would that Amrads recite the Na’at in solitude or at homes among family members only. لَا تَبْتَغِ الْحَرْبَ مِنْ خَزَائِمِهِ َلَا تَبْتَغِ الْحَرْبَ مِنْ خَزَائِمِهِ There will be an exponential increase in blessings in this case. When an Amrad recites Na’at
publicly sometimes it becomes very difficult for some people to avoid casting lustful sights unto him and in addition, there is a sort of stimulating factor in the rhyme and rhythm. For a true devotee of the Beloved and Blessed Prophet, there is an extraordinary pleasure in reciting Na’at in seclusion.

\[Dil\ mayn\ ho\ yād\ tayrī\ gaushah\-_e\-tanhār\ ho\]
\[Phir\ to\ khalwat\ mayn\ {ajab\ anjuman\ ārāī\ ho}\]

May your remembrance prevail in my heart during solitude!
So that my seclusion may blossom with your holy presence

Punishment of masturbation

Masturbation by a man or a woman is Ḥarām. Curse has been declared in the Ḥadiṣ Mubārak for committing it. The torment of seven (types of) sinners has been mentioned in the Ḥadiṣ reported by Shaykh Abul Layš Samarqandī, one among these is the masturbator.

On the Day of Judgement neither will Allah cast His merciful sight on that person nor will He purify him; instead he will be ordered to enter the hellfire. (\textit{Tanbīĥ-ul-Ghāfilīn}, pp. 73) A’lā Ḥaḍrat Imām Aḥmad Razā Khān, whilst answering a query, has stated, ‘He (the masturbator) is a sinner and an offender. Due to repeated sinning, he has committed a grave sin. He is a transgressor.’

He further stated, ‘Those who masturbate, if died without repentance, will be resurrected on the Day of Judgement in such a state that their palms will be pregnant and as such they will be disgraced in front of a huge gathering of people.

(\textit{Fatāwā Razawiyyah}, vol. 22, pp. 244)
Spoiled youth

Woe to the terrifying flood of sins! The storm of immodesty and nudeness, co-educational system, mixed gatherings of men & women, movies on the television and internet, dramas and sensually arousing scenes, sex stimulating articles in magazines and periodicals, all these contributors have made the youth of today senseless. It is reported by Sayyidunā Zayd Bin Khālid meaning: ‘Adolescence is a phase of insanity.’

(Musnad-ush-Shaĥâb, vol. 1, pp. 100, Ḥadīth 116)

Satan has firmly gripped the youth of these times. Even those who are apparently regular in offering Ṣalâh and abiding by the Sunnah are wandering for quenching their lustful desires. The society has erected a big hindrance in his marriage due to nasty customs.

It is now a big trial! But great men do not surrender. One should observe patience to win the reward; the greater the intensity of lustful desire, the greater would be the Šawâb on observing patience. If unlawful methods were adopted to fulfil lustful desires, one will suffer harm in both the worldly life and the afterlife and will deserve hellfire. Sayyidunā Abū Dardā has stated, ‘Pursuing lustful desires even for a moment can plunge one into prolonged grief.’ (Az-Zuḥd-ul-Kabīr lil-Bayhaqī, pp. 157, Ḥadīth 344)

Message of modesty

Whilst describing all of this, the heart is pounding and the pen is trembling due to modesty but these lines cannot be accused as being immoral; instead these are delivering lessons of modesty. Allah is witnessing everything. Despite believing this fact, those people who commit lustful acts in secrecy as per their misleading perception that they are not being watched, this is a message of modesty.
Ah! Many adolescences (boys and girls) when their weddings are delayed, start spoiling their youth with their own hands. In the beginning, such acts provide enjoyment but when the malignant side of this evil is revealed, things become corrupted beyond repair.

Keep in mind! This act is Ḥarām and sinful. One who commits it has been cursed in a Ḥadīṣ and he deserves the pangs of hellfire. The afterlife is at risk but it severely harms the worldly life as well. This unnatural activity is injurious to the health.

After committing this misdeed once, then there is an inner urge to repeat it. If it is repeated a few times, swelling occurs on the organ. The soft and delicate genital veins become weak due to rubbing and the muscles become very sensitive. The condition becomes so bad that ejaculation commences on just minor lustful sight or even due to imagination of lustful scenes. Sometimes it happens that even a minor friction of clothes causes the discharge of semen. Semen is produced by that blood which is left over in the body after providing nourishment to all body organs. When semen will be discharged frequently, how can the blood nourish the whole body? As a result, all the functions of the body will suffer.

**Twenty six bodily harms of masturbation**

1. Weakening of the heart
2. Disorders of the stomach,
3. liver,
4. and kidneys.
5. Weak eyesight
6. Hissing sounds in the ears
7. Off mood
8. Fatigued body on awakening from sleep
9. Joint pain and sticky eyes
10. Due to thinness of the semen a continuous and uncontrollable discharge. Due to residues of sperm in the urinary tract, there is a consequent inflammation of the tract. Sometimes due to a long stay of the mucus in the tract, it causes injuries in the tract and subsequent pus in it.

11. Some inflammation during urination in the beginning

12. then discharge of fluid

13. then an increase in inflammation.

14. In the later stages it is so severe that it becomes a chronic gonorrhoea (as there is a discharge of mucus in urination) and it makes life so miserable that one wishes for death.

15. Due to thinness of the semen sometimes there is a discharge of sperm before or after urination and this disease is known as ‘spermatic gonorrhoea’ which is a root cause of many intensive diseases.

16. Distortion of the organ

17. Slackness of the organ

18. Weak root

19. Unfit for marriage

20. If succeeded in marrying then no chance of childbirth.


23. Hollowness around eyes.


25. Tuberculosis (it is a chronic fever that happens due to a disorder of the lungs).

26. Insanity
Every fifth masturbator becomes insane

As per one of the assessments, when the causes of T.B. of 1000 patients were explored, it was found that in 414 cases, the cause was masturbation, 186 were due to excessive sexual intercourse, and the remaining were due to miscellaneous combined factors. A similar research when conducted on 124 victims of madness, found that the root cause of 24 mad people was masturbation (i.e. every fifth masturbator became mad).

Five spiritual cures for this sin

A person, who will act upon the following rituals with good intentions and firm faith, will get freedom from the evil of masturbation, إن شاء الله عز وجل.

1. Anyone (man or woman) who is entrapped in this evil, should first offer two cycles of Shalát-ut-Taubah, then repent earnestly and make a firm commitment to never repeating this act again, and then ask supplication for perseverance from Allah عز وجل.

2. Observe fasts excessively, إن شاء الله عز وجل lustful desires will come under control.

3. Keep a regular recitation of يَا مُؤْمِنَّٰ 111 times daily for forty-one consecutive days (recite Ṣalāt-‘Alan-Nabī three times before and after it).

4. Before going to sleep, whilst lying on the bed, continue reciting يَا مُؤْمِنَّٰ and then go to sleep, إن شاء الله عز وجل relief will be obtained. (Whilst reciting on your bed, the legs should be folded and not straight).
5. In the morning, recite Sūrah Al-Ikhlaṣ eleven times daily (recite Ṣalāt-‘Alan-Nabī before and after it thrice or once). Satan along with his army will not be able to entice towards sin unless the reciter himself does not indulge in it.

(The morning starts from midnight and continues until the sparkling of the first ray of sunlight.)

**Six remedies to refrain from this sin**

1. Contemplate regarding the torments and worldly harms of relations with Amrads, sinful sighting and masturbation and make yourself afraid.

2. One who is overpowered by lust should get married.

3. For a married man to stay abroad due to employment or business for more than four months away from his wife is dangerous for both the husband and wife. It is quite possible that both will indulge in that sinful act thereby ruining their worldly life and afterlife.

A’lā Ḥaḍrat has stated in *Fatāwā Razawiyyah*, volume 23, page 388, ‘No one should live on his travels for a long period of time without necessity.’ It is mentioned in a Ḥadīṣ, ‘After the completion of your affairs, return from the journey at the earliest.’ *(Ṣaḥīḥ Muslim, pp. 1063, Ḥadīṣ 1927)*

The one who has left his wife behind in his homeland; there is a ruling for him to return back to his homeland within four months (as Amīr-ul-Mu’minīn Sayyidunā ‘Umar Fārūq-e-A’zam ordered the Muslims to do so).
4. Abstain from all those places and activities that stimulate lustful desires e.g. a place where there is a common interaction with Amrads.

5. There is Shar’ī Purdah with the following relations: Wife of the brother (sister-in-law), wives of maternal and paternal uncles, and cousins of all sorts. He is in fact a leader of fools who does not avoid interaction with all these women and at the same time also complains of high lustful arousal. Such a person is like the person who places his hand in a blazing fire and then complains that his hands are burning and shouts for his hands to be saved. The case of one who watches movies/dramas and listens to music is also similar.

6. Abstain from reading romantic novels, amorous stories, and dirty articles of magazines and newspapers saturated with photos of women; otherwise it will be too hard and difficult to save oneself from lustful sighting and excessive sexual desire.

It is a maxim that, ‘There is no remedy of a self-purchased disease.’ (For additional information regarding perils of lustful relations and masturbation, read the brief book ‘Bahār-e-Shabāb’ written by the Khalifah of A’lā Ḥaḍrat; Shaykh ‘Allāmah Maulānā ‘Abdul ‘Alīm Ṣiddīqī, a great scholar of Islam).

Chup kay logon say kiye jis kay gunāh
Woh khabardār ħay kyā ħonā ħay
Kām zindān kay kiye aur ħamayn
Shauq-e-gulzār ħay kyā ħonā ħay
Ary O mujrim bay-parwā! Daykh
Sar pay talwār ħay kyā ħonā ħay
Un ko raḥam āye to āye warnā
Woh kařī mār ħay kyā ħonā ħay
I did the sins secretly from the people, but He hath knowledge of everything; what will happen!
I did the deeds that are liable for handcuffs and prison; paradoxically I wish for heaven; what will happen!
O careless convict! Feel the naked sword that is hovering above your head; what will happen!
If He feels mercy unto me! That is a good luck; otherwise there is a severe sentence; what will happen!

(Hadāq-e-Bakhshish)

صلوًا على الحبيب صلى الله تعالى على محمة
towebla a lā ilaha illa Allah أستغفر الله صلى الله تعالى على متحمد
صلوًا على الحبيب صلى الله تعالى على متحمد

Dear Islamic brothers! Now towards the end of my Bayān, I would like to tell you an excellence of the Sunnah and thereafter I will inform you of some Sunan and manners. It is a saying of the Beloved Prophet Muhammad صلى الله عليه وسلم, ‘He who loved my Sunnah, loved me and he who loved me will be with me in Paradise.’ (Ibn ‘Asākir, vol. 9, pp. 343)

Sīnah tayrī Sunnat kā Madīnah banay Āqā
Jannat mayn pařausī mujhay tum apnā banānā

May my heart be a center of your Sunnah O Prophet!
Bless me with your neighbourhood in heaven

Eighteen Madanī pearls regarding the naming of children
1. Two sayings of the Most Beloved Prophet صلى الله عليه وسلم:
   i. Give names after the names of the pious. (Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 58, Ḥadiš 2329)
   ii. You will be summoned on the Day of Judgement with your names and those of your fathers, so, give good names. (Sunan Abū Dāwūd, vol. 4, pp. 374, Ḥadiš 4948)

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2. Ṣadr-ush-Sharī‘ah, Badr-ut-Ṭariqāh Shaykh ‘Allāmah Maulānā Muftī Amjad ‘Alī A’zāmī has stated in this context, ‘A child should be given a good name. In India there are certain people whose names have no meanings or have adverse meanings; such names should be avoided.

It is recommended to name the children after the sacred names of the Prophets, companions of the Holy Prophet, Tābi‘īn and the pious saints of Islam; there is a good hope that the blessing of these holy names will benefit the child.’ (Bahār-e-Sharī‘at, vol. 3, pp. 653)

3. An infant who is born alive or dead, whether it is intact or not, should be given a name because, on Judgement Day, he will be resurrected.


Therefore the fetus of a missed abortion should also be named, it is also mentioned on page 17 of the book ‘Awlād kay Ḥuqūq’ published by Maktaba-tul-Madīnah, ‘Name the fetus even if it is premature otherwise it will be a complainant in the court of Allah. It has been stated by the Beloved Prophet Muhammad, ‘Give a name to an premature fetus, Almighty Allah will increase the weight of your balance by virtue of that foetus.’

(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 308, Ḥadiš 3392)

4. Three sayings of the Noble Prophet in regards to giving the name ‘Muhammad’:

i. If the person to whom a boy was delivered, names his child ‘Muhammad’ out of love for me, and to receive blessings from my name, he and his son both will enter into Paradise.

(Jam‘-ul-Jawāmi’, vol. 7, pp. 295, Ḥadiš 23255)
ii. On the Day of Judgement, two persons will be presented in the court of Almighty Allah عزّ وجلّ and there will be an order for making them enter Paradise. They will say, ‘O Allah عزّ وجلّ which of our deeds has enabled us to enter Paradise? We did not do a single act that deserves Paradise!’ Almighty Allah عزّ وجلّ will say, ‘Go into Paradise, as I bear a sworn oath that anyone bearing the name ‘Muhammad’ or ‘Aḥmad’ will not go to the hellfire.’ (Fatāwā Razawiyyah, vol. 24, pp. 687) (Al-Firdaus bimā Šaur-ul-Khaṭṭāb, pp. 535, vol. 5, Ḥadiš 9006)

iii. What is the harm in it for you if you have one Muhammad, two Muhammads or three Muhammads in your home. (Tabqāt-ul-Kubrā li-Ibn Sa’d, vol. 5, pp. 40)

After quoting this Ḥadiš, what A’lā Ḥaḍrat عليه السلام has written is summarised below:

‘This is why I have named all my sons and nephews as Muhammad only, at the instant of their ‘Aqīqaٰ then later on, for the sake of care and respect of this sacred name along with the purpose of identification of these children I assigned to them different names to be called with. الله ينير لي الله عزّ وجلّ I still possess five live Muhammads while more than five have passed away.

(An extract from Fatāwā Razawiyyah, vol. 24, pp. 689)

The name of Ḥujjat-ul-Islam Shaykh Sayyidunā Imām Abū Ḥāmid Muhammad Bin Muhammad Bin Muhammad Ghazālī عليه السلام i.e. his own name, his father’s name and his grandfather’s name were all Muhammad, that is he was ‘Muhammad Bin Muhammad Bin Muhammad’.

1 A ritual of sacrificing an animal to pay gratitude upon the birth of a child
5. **A ritual for conceiving a boy:** Imām ‘ātā, the respected teacher of Imām Abū Ḥanīfah, who was a Tābi’ī has stated, ‘Anyone who wishes that his wife conceive a boy, he should place his hand on the belly of the (pregnant) woman and pledge, ‘If it is a boy then I have named him Muhammad’, a son will definitely be born.’

*(Fatāwā Razawiyyaḥ, vol. 24, pp. 690)*

6. Nowadays there is a common problem of calling people with distorted names. Distorting the dear name ‘Muhammad’ is highly distressful. Therefore, every male may be named Muhammad or Aḥmad but for common use, another name or alias like ‘Bīlāl Razā, Ḥilāl Razā, Jamāl Razā, Kamāl Razā, Zayd Razā’ etc. may be given.

7. Naming children after the specific names of angels is not correct. So do not name anybody Jibrīl, or Mīkāīl. There is a Ḥadīṣ of the Most Beloved Prophet mentioning, ‘Do not name after the names of the angels.’

*(Shu’ab-ul-Īmān, vol. 6, pp. 394, Ḥadīṣ 8636)*


9. When naming someone, first consider the meaning of that name or ask the meaning from some scholar. For example the meaning of the name Ghafūruddīn is ‘destroyer of the religion.’ It is very bad to keep such a name.

10. Bad names bear bad effects. In this regard, A’lā Ḥaḍrat has stated, ‘I have personally witnessed the fatal effects of bad names such that one reasonable Sunnī individual began to conceal correct beliefs and started supporting deviance towards the end of his life.’ *(An extract from Fatāwā Razawiyyaḥ, vol. 24, pp. 681-682)*
11. There can be impacts of bad names even on future generations. It is mentioned in Bahār-e-Sharī'at, volume 3, page 601, Ḥadiš number 21, ‘In Ṣaḥīḥ Bukhārī it is reported by Sa’īd Bin Musayyab, ‘My grandfather visited the Holy Prophet and the Beloved Prophet asked, ‘What is your name?’ He replied, ‘Ḥazn’. To this, the Holy Prophet said, ‘You are Sahl’ i.e. keep your name Sahl as it means mild and Ḥazn means hard.’

Then that person said that he would not change the name given by his parents. Sa’īd Bin Musayyab stated, ‘This resulted in the prolonging of harshness in us till now.’ (Ṣaḥīḥ Bukhārī, vol. 4, pp. 153, Ḥadiš 6193)

12. Naming ‘Yāsīn’ or ‘Ṭāḥa’ is prohibited. (Fatāwā Razawīyyah, vol. 24, pp. 680) Muhammad Yāsīn is also prohibited but it is permissible to give the name Ghulām Yāsīn or Ghulām Ṭāḥa.

13. It is written in Bahār-e-Sharī’at part 15 in the chapter about ‘Aqīqa that although ‘Abdullāḥ and ‘Abdur Rahmān are good names but recently it has been observed that instead of ‘Abdur Rahmān, many people refer to this wrongly as ‘Raḥmān’ and it is unlawful to refer to anyone except Allah with the name ‘Raḥmān’.

Similarly, people call ‘Abdul Khāliq as Khāliq and ‘Abdul Ma’būd as Ma’būd. Such unlawful amendments in these holy names should never be allowed. It is also a common tradition in shortening names that people distort the name in such a way that it presents some inferiority, such distortion in these names should never be done and where there is a chance of distortion of such names, such names should not be used and instead other names should be adopted. (Bahār-e-Sharī’at, vol. 3, pp. 356)
14. Bad names should be replaced with good ones. The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ُعَلِيَّةَ وَسَلَّمَ used to change bad names with good ones. (Sunan-ut-Tirmiżī, vol. 4, pp. 382, Ḥadīṣ 2848)

There was a woman bearing the name ‘Āsiyāh [عَسْيَةَ], meaning ‘a sinner.’ The Beloved and Blessed Prophet ُعَلِيَّةَ وَسَلَّمَ changed her name and replaced it with ‘Jamīlah’ (beautiful). (Ṣaḥīḥ Bukhārī, pp. 1181, Ḥadīṣ 2139)

15. Such names are prohibited that entail the elements of boastfulness. It is mentioned in Sūrah An-Najm, verse no. 32:

Therefore, do not explain your purity. ُعَلِيَّةَ وَسَلَّمَ

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah An-Najm, verse 32)

In this context A’lā Ḥaḍrat ُعَلِيَّةَ وَسَلَّمَ has stated with reference to Fuṣūl-e-’Imādī that no such name should be used that exposes self distinctions and self-praise. (Fatāwā Razawiyyah, vol. 24, pp. 684)

It is mentioned in Ṣaḥīḥ Muslim that the Beloved and Blessed Rasūl ُعَلِيَّةَ وَسَلَّمَ replaced the name of a woman ‘Barraḥ’ meaning ‘a pious woman’ with ‘Zaynab’ and said, ‘Do not project yourself as good. Almighty Allah ُعَلِيَّةَ وَسَلَّمَ is well aware of who is pious amongst you.’ (Ṣaḥīḥ Muslim, pp. 1182, Ḥadīṣ 2142)

16. Those names which are specifically for infidels are not allowed. It is mentioned in Fatāwā Razawiyyah volume 24, page 663-664, ‘A series of names is specifically used for the names of infidels e.g. ‘Jirjis, Puṭrus and Yūḥannā.’ So, using such names for Muslims is not allowed because of resemblance with infidels.’ ُعَلِيَّةَ وَسَلَّمَ
17. It is permissible to keep the name Ghulām Muhammad or Aḥmad Jān. However, additions of Jān and Ghulām should be avoided so that the blessings of the names mentioned in the Ḥadīš could be achieved.

18. Ghulām Rasūl, Ghulām Šiddīq, Ghulām ‘Alī, Ghulām Ḥusayn, Ghulām Ghauš and Ghulām Razā are lawful names.

To learn thousands of Sunan, purchase two publications of Maktaba-tul-Madināḥ entitled ‘Bahār-e-Shari’at part 16’ and ‘Sunnatayn aur Ādāb’. One of the best methods of learning Sunan is to travel with the Sunnah-Inspiring Madani Qāfolahs of Dawat-e-Islami.
C A U S E S  O F  B A D  E N D *

Satan will most likely not let you read this booklet. To become aware of dangerous satanic attacks, read this booklet from beginning to end.

Nuisance of not reciting Ṣalāt-‘Alan-Nabi

It is narrated that someone once had a dream in which he saw a deceased person wear the cap of the fire-worshippers on his head. The dreaming person asked the reason for this. The deceased replied, ‘Whenever I heard or mentioned the blessed name of the Beloved and Blessed Prophet صلى الله عليه وسلم, I did not use to recite Ṣalāt. This sin has caused the loss of my Īmān and mystical knowledge.’

(Sab’a Sanābil, pp. 35)

No one can be declared an unbeliever on the basis of dreams

Dear Islamic brothers! Did you see how horrific the consequence of sins may be! One is in danger of losing his Īmān at the time of his death as a result of committing sins. Here is an important ruling to be kept in mind: Although it is certainly a cause for concern to have a bad dream about a person, the dream of a non-Prophet is not a

* On 23rd Rabi’-ul-Ghauš 1419 AH, this speech was relayed from Sharjah to the participants of Dawat-e-Islami’s weekly Sunnah-Inspiring ‘Ijtimā held in Faizān-e-Madinaḥ, the global Madanî Markaz, Bāb-ul-Madinaḥ Karachi. Presented here it is in written form with some amendments.
conclusive proof by Sharī’ah, and no Muslim can be declared a Kāfir (unbeliever) just on the basis of a dream. Even if a deceased Muslim appears in someone’s dream with any sign of Kufr (unbelief) or the deceased Muslim himself informs the dreaming person about the loss of his Īmān, he still cannot be declared a Kāfir.

**Writing ﷺ instead of Ṣalāt is impermissible**

Ṣadr-ush-Shari’āḥ, Badr-uṭ-Ṭarīqaḥ, ‘Allāmah Muftī Muhammad Amjad ‘Alī A’zamī has stated, ‘It is Farḍ (for a Muslim) to recite Ṣalāt-‘Alan-Nabī once in his life. In a congregation, it is Wājib to recite Ṣalāt whether he mentions the blessed name of the Holy Prophet ﷺ himself or hears it from any one else.

Even if one hears the blessed name a hundred times in a gathering, he should recite Ṣalāt each time. If someone mentions or hears the blessed name and did not recite Ṣalāt at that time, he should recite it any other time. When a person writes the blessed name of the Holy Prophet ﷺ, according to some scholars, it is Wājib to write Ṣalāt with the blessed name.

These days, most people abbreviate Ṣalāt-‘Alan-Nabī and just write ﷺ or (SAW) or (PBUH). This is impermissible and strictly Ḥarām. Similarly, some people write ﷺ and ﷺ instead of writing رَحْمَةُ اللَّهِ عَلَيْهِ وَبِالْيَسْلَّمُ. This should also be avoided.’ (Bahār-e-Sharī’at, part 3, pp. 101-102) When writing the holy name of Allah ﷺ, do not write just a ﷺ with it. Write ﷺ or ﷺ in full.

**Take advantage of relaxation**

Dear Islamic brothers! The foregoing parable contains a concern-raising account of a dream about the death of a person who did not use to recite Ṣalāt on mentioning and hearing the blessed name of
the Holy Prophet سَلَّم. We should fear the Hidden Plan of Allah ﷺ. We should not be heedless of reciting ﺳَـٰـلَةٗ-‘Alan-Nabī.

It is possible that one may not have recited ﺳَـٰـلَةٗ in the past on hearing or mentioning the blessed name. If so, one should recite now taking advantage of the relaxation that allows a person to recite ﺳَـٰـلَةٗ later on if he has not recited it at the time of hearing or mentioning the blessed name. In future, one should try to recite ﺳَـٰـلَةٗ as soon as he hears or mentions the blessed name. Otherwise he should recite it later on.

Four causes for a bad end

It is stated in Sharūḥ-us-Ṣudūr that there are four causes of a bad end:

1. Laziness in offering ﺳَـٰـلَةٗ
2. Consuming alcohol
3. Disobedience to parents
4. Causing harm to Muslims. (Sharūḥ-us-Ṣudūr, pp. 27)

There is a matter of great concern for all such Islamic brothers who do not offer ﺳَـٰـلَةٗ or offer it as Qaḍā (after its stipulated time has passed) or do not wake up for Fajr ﺳَـٰـلَةٗ or offer ﺳَـٰـلَةٗ at home, without Shar’ī permission, instead of offering it in the Masjid with Jamā’at. What would happen if laziness in offering ﺳَـٰـلَةٗ resulted in the loss of one’s Îmān! Likewise, those drinking alcohol, disobeying their parents and causing harms to Muslims, either with their tongue or hands, should all sincerely seek repentance.
Maulānā Sayyīd Muhammad Na‘īmuddīn Murādābādī has stated, ‘In reality, repentance is to turn to Allah. There are three pillars of repentance:

1. Admitting the sin.
3. Determination to abandon the sin.

If the sin is compensable, then it must be compensated for. For example, if one has missed Ṣalāḥ, he must offer the missed Ṣalāḥ as Qaḍā besides seeking repentance.’ (Khazāīn-ul-‘Irfān, pp. 12)

If one has deprived others of their rights, he must fulfil their rights besides seeking repentance. For instance, if one has hurt one’s parents, siblings, wife, friend or any other person, then he must apologize to them in such a manner that they forgive him. Just saying ‘sorry’ is not enough in every matter.

**Incident of three faults**

It is stated in Minhāj-ul-‘Abidīn that Sayyidunā Fuḍayl Bin ‘Ayād once visited one of his students who was on his death bed. Sitting beside the student he began to recite Sūrah Yāsīn but the student said, ‘Stop reciting Sūrah Yāsīn’. Sayyidunā Fuḍayl Bin ‘Ayād then made Talqīn (i.e. reminded him) to recite the Kalimah but he replied, ‘I will never recite this Kalimah and I have nothing to do with it’. Saying these words, he died.

Extremely saddened by the bad end of his student, Sayyidunā Fuḍayl Bin ‘Ayād wept for 40 days in his house. After the 40th day, he had a dream in which he saw the same student being dragged in

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1 Don’t ask a dying person to recite Kalimah. Instead, recite Kalimah aloud near him so that he would also recall and recite it. See the detailed method of Talqīn in the booklet ‘*Madani Will*’. www.dawateislami.net
Hell by angels. He asked, ‘Why were you deprived of your mystical knowledge? You had a very high status amongst the students of mine.’ The student replied, ‘It was because of three bad habits. The first is tale-telling. I used to tell one thing to my friends but something else to you. The second is jealousy – I was jealous of my friends and the third is drinking alcohol. On the advice of a doctor I used to drink a glass of alcohol every year to be cured of a disease.’ *(Minhāj-ul-‘Ābidin, pp. 165)*

Dear Islamic brothers! Tremble with divine fear and bow down humbly in the court of Allah to please Him. Alas! The student of a great saint uttered words of Kufr (unbelief) at the time of death because of tale-telling, jealousy and drinking alcohol. Ṣadr-ush-Shari‘ah, Badr-uṭ-Ṭarīqah, ‘Allāmah Muftī Muhammad Amjad ‘Alī A’zamī has stated, ‘Allah forbid, if a person utters words of Kufr at the time of his death, the ruling of Kufr will not be applied to that person as it is possible that he may have lost his wisdom due to the agonies of death and uttered these words in the state of unconsciousness.’ *(Bahār-e-Sharī‘at, part 4)*

Resurrection in the form of dogs

Sadly, tale-telling has become so common that most people are perhaps even unaware of this evil deed whilst committing it. Telling-tales is extremely ruinous to one’s afterlife. Rasūlullāh has stated, ‘Those who backbite, taunt others, tell tales and find fault with innocent people will be resurrected (on the Day of Judgement) by Allah in the form of dogs.’ *(Attarghīb Wattarīb, vol. 3, pp. 325)*

It is mentioned in another Ḥadīth that the one who tells tales will not enter Heaven. *(Ṣaḥīh Bukhārī, vol. 4, pp. 115, Ḥadīth 6056)*
Definition of tale-telling

It is extremely essential to avoid Muḥlikāt, i.e. the sins leading to destruction. One of the ways of avoiding them is to acquire knowledge and understanding of these sins. Here is the definition of tale-telling: ‘Alīm Allāmāh ‘Aynī has narrated from Imām Nawavī, ‘To convey what a person has said to another person with the intention of causing harm is called tale-telling.’

(‘Umda-tul-Qārī, vol. 2, pp. 594, Ḥadīth 216)

Do we avoid tale-telling?

Sadly, these days, most people’s conversations contain tale-telling and backbiting. Whether it is a circle of friends or a gathering of people after a religious congregation, a wedding ceremony or a funeral, a meeting with someone or talking with anyone on the phone, most people usually indulge in the sins of backbiting and tale-telling. If a sensitive person with religious knowledge analyses even a brief conversation between two people, he will perhaps identify dozens of ‘tale-telling’ in addition to many other sinful words.

Alas! What will happen to us? Read this Ḥadīth once again. ‘The one who engages in tale-telling will not enter Heaven’. If only we would apply the Madanī guard\(^1\) to our tongue strictly avoiding unnecessary talking. It is usually very difficult for those who remain in the company of talkative and wicked friends to avoid backbiting and tale-telling. Stated here is a Ḥadīth that the one who talks in excess also commits mistakes in excess, and the one who commits mistakes in excess also commits many sins and the one who commits many sins is more deserving of Hell.

(Ḥilya-tul-Awliyā, vol. 3, pp. 87-88, Ḥadīth 3278)

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\(^1\) ‘Madani guard of the tongue’ is a term used in the Madanī environment of Dawat-e-Islami. It refers to the act of avoiding sinful and unnecessary talking.
The Beloved and Blessed Prophet ﷺ has stated, ‘Good news is for the person who refrains from excessive talking and spends what is excess in his wealth.’ (Al-Mu'jam-ul-Kabīr, vol. 5, pp. 71-72)

A blessed companion ﷺ has stated, ‘Sometimes a person says something to me and I like to reply to him even more than the desire a thirsty person has for cold water, but I avoid the reply fearing it to be useless talking.’ (Ithāf-us-Sādat-il-Muttaqīn, vol. 9, pp. 159)

Dear Islamic brothers! That companion ﷺ avoided even permissible talking fearing it to be useless, whereas we indulge in unnecessary talking, committing backbiting, tale-telling, finding faults with others and laying false blame on them. Alas! What will become of us? May Allah ﷺ bless us with good sense, enabling us to avoid sinful talking and to apply the real Madani guard to our tongue.

Dear Islamic brothers! The foregoing parable also shows the devastating consequence of jealousy. The disease of jealousy has also become very widespread. It is stated in a Ḥadīṣ, ‘Jealousy consumes good deeds as fire consumes wood.’

(Sunan Ibn Mājah, vol. 4, pp. 473, Ḥadīṣ 4210)

**Definition of jealousy**

The one who has jealousy is called a ‘Ḥāsid’, whereas the one of whom someone is jealous is called a ‘Maḥṣūd’. Stated here is the definition of jealousy, extracted from the book Lisān-ul-'Arab, volume 3, page 166:

ḥasadُ آنَ تَتَمَلَى رَوَّالْ نُعُمةَ الْمَحْسُوْدِ إِلَيْكَ ِذَٰلِكَ Ḥasad (jealousy) means that you desire for the loss of the boon (favour) of the Maḥṣūd and for having the same boon for yourself.
Meaning of jealousy in easy words

Dear Islamic brothers! This definition shows that if a person has a desire for the loss of any other person’s bounty and for having the same bounty for himself, this desire of his is jealousy. For example, if a person wishes, because of hatred, that so-and-so famous or respected person be disgraced and that he becomes famous instead, this desire is jealousy. Similarly, if someone jealously wishes that so-and-so wealthy person becomes poor and that he becomes wealthy, this type of wish is also an example of jealousy.

Allah forbid, this disease has become very widespread. These days, every possible effort is made to cause losses to the business of other traders. People accuse each other and try to find fault with each others’ products. Driven by jealousy, they commit lying, backbiting, tale-telling, disgracing others and many other sins.

Alas! Most Muslims these days are losing the spirit of Islamic brotherhood. How righteous the Muslims of the past were can be realized by reading the following parable:

Parable of Quṭb-e-Madīnah

The caliph of A’lā Ḥaḍrat, Quṭb-e-Madīnah, Sayyidunā Ziyāuddin Aḥmad Madanī Qādirī Razāvī عليه السلام had settled in Madīnah since the ‘Turkish Period of Service’. He stayed in the blessed city for nearly 77 years and his blessed grave is situated in Jannat-ul-Baqī’. Someone once asked Quṭb-e-Madīnah عليه السلام, ‘Ya Sayyidi! How were the people of Madīnah in former times (probably in times of the Turks)?’ He replied, ‘A rich Ḥājī once went to a cloth shop and asked for a certain variety of cloth in large quantity to distribute it among the poor. The shopkeeper said, ‘I have the cloth in the quantity you need but my request to you is that you buy the cloth from the shop opposite mine. ﷺ لله ﻭدَر」
I have had good sales today but that shopkeeper has had very little sales.’ The great saint then said, ‘The people of Madina were like this in the past.’

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

Destruction of two Muażżins who liked beardless youth
Sayyidunā ‘Abdullāĥ Bin Aḥmad Muażżin has stated, ‘I was busy making Ţawāf of the Ka’bah when my eye fell on a person who was repeatedly making this Du’ā whilst holding onto the holy cloth of the Ka’bah, ‘O Allah! Let me depart from this world as a Muslim.’ I asked him, ‘Why don’t you make any other Du’ā besides this?’ He replied, ‘I had two brothers. My elder brother called Aţān in a Masjid without pay for 40 years. At the time of his death, he asked for the Holy Quran. We gave him a copy of the Holy Quran so that he would gain blessings from it. Holding the Quran, he said, ‘Be witness all of you that I disbelieve all Quranic beliefs and commandments.’ Saying this, he died.

My other brother also called Aţān in a Masjid for 30 years without any pay but he also died as a non-Muslim. Therefore, I am extremely concerned about my end and keep making Du’ā for a good death (with Imān).’ Sayyidunā ‘Abdullāĥ Bin Aḥmad Muażżin asked, ‘What horrific sins your brothers used to commit?’ The man replied, ‘They had interest in Nā-Maḥram women and would look (lustfully) at beardless boys.’ (Rau’d-ul-Fāiq, pp. 17)

Rulings of veiling
Dear Islamic brothers! What a calamity! Will we still not give up ‘unveiling’ and informal talking to Nā-Maḥram women? Will we still
not save our eyes from seeing Nā-Maḥram women including our sister-in-law and wives of (paternal and maternal) uncles? (According to the Sharī’ah, they are also Nā-Maḥram women).

In like manner, paternal and maternal cousins have to observe ‘veiling’ from each other. Likewise, brother-in-laws and sister-in-laws are also to have ‘veiling’ from each other. A Nā-Maḥram Pīr (Shaykh) and her female disciple are also to have veiling from each other. A female disciple cannot kiss the hand of her Nā-Maḥram Pīr.

**Looking at an Amrad with lust is Ḥarām**

Beware! An Amrad (i.e. attractive beardless boy) is like fire. Closeness and friendship with him, having jokes and fun with him, catching a hold of him, hugging and clinging to him are acts that can lead a person to Hell. There is safety in staying away from him, though he is not at fault. Do not hurt him because of him being an Amrad.

However, it is extremely necessary to stay away from him. Never sit behind him on a motorcycle nor let him sit behind you as the heat of fire will reach whether it is ahead or behind. Even if there is no lust, embracing him can still lead to Fitnah (trial). If one has lust then, embracing him, shaking hands with him, and according to scholars, even looking at him with lust is Ḥarām.

*(Tafsīrāt Ahmadiyyah, pp. 559)*

Protect your eyes from looking at any part of his body even his clothes. If one feels lust just by thinking of him or imagining him, then this should be avoided as well. Similarly, if one feels lust by looking at his writing, house, father, elder brother or anyone or anything else that belongs to him, one should avoid looking at every such person and thing.
Seventy devils with an Amrad

Making us aware of the dangerous attack Satan makes through an Amrad, A’lā Ḥaḍrat has stated, ‘It is narrated that there are two devils with a woman, whilst there are seventy devils with an Amrad.’ (*Fatāwā Razawīyyah*, vol. 23, pp. 721)

Anyway, it is highly necessary to stay away from Nā-Maḥram women and Amrads and avoid looking at them. Otherwise, you have already read how tragically and alarmingly the two apparently pious looking brothers met their death.

Please go through Maktaba-tul-Madīnah’s published brief booklet, ‘Qawm-e-Lū kī Tabāḥ Kāriyān’ (‘Grave Abuse by the People of Lut’).

> Nafs-e-bay-lagām to gunāhaun pay uksātā ḥay
> Taubah taubah kernay kī bḥī ‘ādat ḥonī chāhiye

*The uncontrollable Nafs incites us to sinfulness
We need to become habitual in seeking forgiveness

صِلَّوْا عَلَى الْحَبِيبَ صَلِّي اللَّهُ عَلَيْهِ مَرَّاتَينَ

Not performing Hajj is a cause of a bad end

The Noble Prophet has warned, ‘The person who has the means of performing Hajj and who has no apparent obstacles nor an oppressive ruler nor any disease that prevents him, even then, he dies without performing Hajj, he may die as a Jew or as a Christian.’ (*Sunan Dārimī*, vol. 2, pp. 4I, Ḥadīš 1785)

This shows that the one who died without performing Hajj despite it being Farḍ on him is in extreme danger of having a bad end.
Fear of bad end for one speaking during the Aẓān

With the reference of *Fatāwā Razawīyyah*, Ṣadr-ush-Shari’aḥ, ʿAllāmah Muftī Muhammad Amjad ‘Alī A’żamī has stated, ‘Whoever continues to speak while the Aẓān is going on, is in danger of having a bad end. Allah عَزَّوُجَلّ forbid.’ *(Bahār-e-Sharī‘at, part 3, pp. 41)*

One replying to the Aẓān entered Heaven

Dear Islamic brothers! When the Aẓān begins, one should stop whatever he is doing and reply to it. If, however, one is walking to the Masjid or making Wuḍū, he may continue to do so replying to the Aẓān. If many Aẓāns are going on, it is enough to reply to the first one only. However, it is better to reply to all of them.

Very fortunate indeed are those who reply to the Aẓān! It is stated in *Tārīkh Dimashq*, volume 40, page 412, ‘Sayyidunā Abū Ĥurayraḥ has narrated that a person who was not apparently well known for his virtuous deeds passed away. The Noble Prophet ﷺ said to his blessed companions ﷺ, ‘Do you know that Allah عَزَّوُجَلّ has made that person enter Heaven?’ The blessed companions ﷺ were surprised by this because he did not apparently perform any remarkable deed. Later on, one of the companions ﷺ went to the deceased’s house and asked his wife of any of his particular virtuous deeds. She replied, ‘I do not know of any particular deed but what I do know is that whether it was day or night, whenever he heard the Aẓān, he would always reply to it.’ *(Tārīkh Dimashq by Ibn ‘Asākir, vol. 40, pp. 412)*

May Allah عَزَّوُجَلّ have mercy on them and forgive us without accountability for their sake!
For detailed information about the rulings of Ažān and its reply, go through Maktaba-tul-Madinah’s published booklet, ‘Blessings of Ažān’.

Mountain of fire
Sayyidunā Mālik Bin Dīnār  once went to visit a person who was close to his death. The great saint  repeatedly advised him to recite the Kalimaĥ but he continued to say ‘Ten, eleven! Ten, eleven!’ When the man was asked as to why he continued to say this, he replied, ‘There is a mountain of fire in front of me; whenever I try to recite Kalimaĥ, the mountain of fire approaches to burn me.’

The great saint  then asked people as to to what deeds the dying person used to do in the world. They replied that he was an interest taker and would weigh things dishonestly [whilst selling them]. *(Tażkira-tul-Awliyā, pp. I2-I3)*

Torment for dishonest weighing
Alas! Ruin awaits those taking interest and weighing dishonestly! O those daring to throw themselves into the blazing flames of Hell just for some meagre coins!

Listen! It is stated in *Rūḥ-ul-Bayān*, ‘The one weighing dishonestly will be thrown into the depths of Hell on the Day of Judgement and, having been made to sit between two mountains of fire, he will be commanded to weigh them. When he approaches the mountains, the fire will burn him.’ *(Rūḥ-ul-Bayān, vol. 10, pp. 364)*

Bad end of a Shaykh
It is narrated that Sayyidunā Sufyān Šaurī and Sayyidunā Shaybān Rā’i  once met each other. Sayyidunā Sufyān Šaurī 
continued to cry the entire night. When Sayyidunā Shaybān Rā’ī asked him the reason for this, he replied, ‘I am weeping in fear of having a bad end at the time of my death. I received Islamic education from a Shaykh for 40 years. He worshipped for 60 years in Masjid-ul-Ḥarām but he died in a state of Kufr (unbelief). Sayyidunā Shaybān Rā’ī said, ‘O Sufyān! This was the consequence of his sins; you should never disobey Allah.’

(Sab’a Sanābil, pp. 34)

**Former teacher of angels**

Dear Islamic brothers! Allah عَزَّوُجَلَّ is Absolutely Independent. No one knows the Hidden plan of Allah عَزَّوُجَلَّ. No one should boast about his knowledge or worship. Satan performed worship for thousands of years and had become the ‘Teacher of Angels’ because of his knowledge and worship but was ruined by his arrogance, becoming an unbeliever. He now spares no effort to mislead people. When a person is close to his death, Satan does everything in his power to make him lose his Īmān besides causing misleading whispers for him throughout his life.

**Satan in the guise of parents**

It is stated that when a person is close to his death, two Satans come and sit on his right and left side. In guise of the dying person’s father, the Satan on the right says, ‘O son! Look, I am your kind and caring father. I advise you to die after you have embraced Christianity as it is the best of all religions.’ The Satan on the left says, ‘O my beloved child! I carried you in my womb. I fed you with my milk and cared for you in my lap. O beloved son! I advise you to die after you have embraced Judaism as it is the best religion.’

(Tażkiraḥ by Imām Qurṭubī, pp. 38)
A drop of the agonies of death

Dear Islamic brothers! This is certainly an extremely alarming situation. When a person has a fever or headache, he feels difficulty in making a clear decision. The agonies of death are extremely severe. It is stated in *Sharḥ-us-Ṣudūr* that if a drop of the agonies of death is made to fall on all those living in the sky and the earth, all of them will perish. (*Sharḥ-us-Ṣudūr*, pp. 32)

How difficult would it be to remain steadfast in Islam if Satans in guise of the dying person’s parents came to mislead him in such a crucial condition! It is stated in *Kīmiyā-e-Sa‘ādat*, ‘Sayyidunā Abū Dardā has stated, ‘By Allah! No one can be sure whether he will meet his death with Islam or not.’ (*Kīmiyā-e-Sa‘ādat*, vol. 2, pp. 825)

Satan in the guise of friends

Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī has stated, ‘At the time of death, Satan along with his accomplices comes to the dying person in the guise of his friends and relatives. They all say to him, ‘Brother! We have tasted death before you. We are well aware of whatever happens after death. Now it is your turn.

We give you a sincere suggestion to adopt Judaism as it is the only religion acceptable to Allah. If the dying person does not accept what they say, these Satans appear in the form of his other friends and advise him, ‘Adopt the religion of Christianity as it is the religion that cancelled the religion of Moses.’

In this manner, different satanic groups in the guise of friends and relatives suggest the dying person to embrace false sects (and beliefs).
So, whoever is predestined to turn away from the truth embraces any false religion at that time and renounces Islam.’

(Ad-Durra-tul-Fākirah, pp. 511)

What will happen to us?

May Allah have mercy on our pitiable condition. We do not know what will happen to us at the time of our death. We have committed many sins and have no good deeds. O Allah! We pray to You to prevent Satan from coming to us at the time of our death and bless us with the vision of Your Beloved and Blessed Prophet  صلّى الله ﷺ عليه و سلم.

Keep your tongue in control

Dear Islamic brothers! Every Muslim should always be fearful of the Hidden Plan of Allah . We do not know which bad deed can cause the wrath of Allah endangering our Īmān. We should always bear humility and humbleness in the court of Allah . Keep your tongue in control as excessive talking may, some times, lead one to uttering words of Kufr even without him being aware of it. It is indispensable to always remain concerned about the protection of Īmān.

A’lā Ḥaḍrat  ﷺ has stated that Islamic scholars have said, ‘The one who has no fear of losing his Īmān (in his life) is in extreme danger of losing his Īmān at the time of his death.’

(Al-Malfūz, part 4, pp. 390)
Madani pearls for a good end

Dear Islamic brothers! Woe! There is a matter of great concern for all of us as we do not know what the Hidden Plan of Allah ﷺ is for us and what our ending would be like.

Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī ﷺ has stated, ‘If you wish to remain safe from a bad end, spend your entire life in obeying Allah ﷺ, avoiding each and every sin. It is necessary that you have fear like that of the ‘Ārifin so that you weep a lot and remain sad all the time.

He has further stated, ‘You should always make efforts to have a good end. Always remain engrossed in the Żikr of Allah ﷺ. Remove the love of the world from your heart. Protect your body and even heart from sins. As long as possible, avoid even looking at wicked people as the heart is affected by this and your mind may turn towards them.’ (Ihyā-ul-‘Ulūm, vol. 4, pp. 219)

Four invocations for death with Īmān

Once a person came to the respected court of A’lā Ḥaḍrat ﷺ and requested that the great saint make Du’ā for him to have a good death with Īmān. A’lā Ḥaḍrat made Du’ā and gave the following advices to the man:

1. Recite ﴿لا إِلَهَ إِلَّا أَنتَ أَنتَ لَهُمْ حَيُّ يَا قَيَّمُ﴾ 41 times daily in the morning with Šalāt-‘Alan-Nabī once before and after it.

2. When going to sleep, recite Sūraḥ Al-Kāfirūn after you have recited all your other invocations. Then, go to sleep without
talking to anyone. However, you can talk, if necessary, but then recite Sūrah Al-Kāfirūn again. إن شاء الله فَذَكَّرْلَهُمْ، You will die with Îmān.

3. Recite 

اللَّهُمَّ إِنَّا نَعْوَدُ أَنَّنَّا نَذَكَّرُكَ بِذَلِكَ شَيْئًا نَّعْلَمُهُ وَنَسْتَغْفِرْلَكَ لَمَّا لَا نَعْلَمُهُ ۚ in the morning and evening three times each.

(Al-Malfūz, part 2, pp. 234)

4. Recite

پِسَّم اللَّهُ عَلَّي دِينِي پِسَم الله عَلَّي نَقِيي وَنَقِيي وَوُلْدِي وَآهَلِي وَمَالِي in the morning and evening three times each, you will gain protection of your religion, faith, life, wealth and family.

(Shajarah Qādiriyyah Razawiyyah)

[The duration from midnight to the glimmering of the first ray of the sun is called morning, whereas the duration from the starting of Zuhr time up to sunset is called evening].

Boxes of fire

Dear Islamic brothers! The unfortunate person who dies in the state of Kufr will be crushed by his grave so fiercely that his ribs of both sides would intertwine with each others. There would be many other excruciating torments for the unbelievers. They will be spending the fifty thousand years long Judgement Day in extremely horrifying conditions. They will then be dragged on their faces and thrown into Hell.

The sinful Muslims who may have entered Hell will be taken out of it, leaving only those dying with Kufr in Hell. Finally, every unbeliever

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1 Translation: O Allah (عَزَّزَّهُمُّ الْهَيَّةَ)! We seek Your refuge from associating partners with You knowingly, and we seek forgiveness from You, for that (Polytheistic act) which we do not know.

2 Translation: By the virtue of the name of Allah (عَزَّزَّهُمُّ الْهَيَّةَ), may my faith, life, offspring, family and wealth be protected!
will be locked in his body-sized box made of fire. It will be filled with fire. A lock of fire will then be placed on this box. This box of fire will then be placed into another box of fire and, in between the two boxes, a fire would be lit. Again, another lock of fire would be placed on this. This would then be placed into one more box of fire with one more lock of fire. Death will then be brought in the form of a sheep and be slaughtered between Heaven and Hell.

From then on, no one will ever die. Every person in Heaven will live forever in Heaven and every person in Hell will live in Hell forever. The people in Heaven will be full of happiness and the people in Hell will be full of regret. *(Bahār-e-Sharī’at, part 1, pp. 88, 91, 92)*

Yā Allah! We beseech You to bless us with death with peace & Īmān, martyrdom in the blessed city of Madinaḥ, burial in Jannat-ul-Baqi’ and neighbourhood of Your Beloved and Blessed Prophet صل الله عليه وسلم in Jannat-ul-Firdaus.

Dear Islamic brothers! Do not give up the hope of the mercy of Allah. If you routinely travel with the Sunnah-Inspiring Madani Qāfilaḥs of Dawat-e-Islami, you will develop the mindset of protecting your Īmān, إن شاء الله عز وجل. When you have made the Īmān-protecting mindset, you will seriously become concerned about it, make Du’a to Allah عز وجل and plead to the Beloved and Blessed Prophet صلى الله عليه وسلم.

*Tū nay Islam diyā tū nay Jamā’at mayn liyā*
*Tū karīm ab koī phīrtā hay ‘iṭīyyah tayrā*

You have blessed us with Islam and, in your fold, included us. You are gracious and will not take back the gift you’ve given to us.
Humbleness of the Holy Prophet

Placing a comforting hand on your thudding heart, listen to how greatly the Beloved and Blessed Prophet is concerned about the protection of our Īmān. It is stated on page 315 of the 10th volume of Rūḥ-ul-Bayān that once Satan with a water bottle in his hand came to the court of the Holy Prophet in disguise and said, ‘I sell this bottle to people at the time of their death in exchange for their Īmān.’ Listening to this, the Holy Prophet wept so much that his blessed family members also began to weep. Allah sent a revelation, ‘O My Beloved [Prophet]! Don’t be sad. I protect My servants at the time of their death from Satanic deception.’ (Rūḥ-ul-Bayān, vol. 10, pp. 315)
FIRST NIGHT IN THE GRAVE*

Satan will certainly try hard to prevent you from reading this booklet that describes the first night in the grave – please beat this trick of Satan.

Excellence of Šalāt-'Alān-Nabī ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ has said, ‘Reciting Šalāt upon me is Nūr (light) on the bridge of Širāt. The one who recites Šalāt upon me eighty times on Friday, his sins of eighty years will be forgiven.’ (Al-Jāmi'-uṣ-Saghīr lis-Suyūṭī, pp. 320, Ḥadīṣ 191)

KOĪ GUL BĀQĪ RAḤAY GĀ NA CHAMAN REH JĀYE GĀ

Per Rasūlullāh kā Dīn-e-ḥasan reh jāye gā

No flower will stay behind, nor will any garden remain.
But the glorious religion of the Prophet of Allah will remain.

ĤAM ŞAFĪR-O-BĀGH MAYN ḤAY KOĪ DAM KĀ CHEHCHAHĀ

Bulbulayn uṛ jāyain gī sūnā chaman reh jāye gā

Lo and behold – this chirping of birds is about to end.
Nightingales will pass away, the deserted garden will stay behind.

* Amir-e-Aḥl-e-Sunnat delivered this speech in the 3-day Sunnah-Inspiring congregation of Dawat-e-Islami, the global non-political movement for propagation of Quran and Sunnah, on 27th Rabi‘-un-Nūr, 1431 AH (14-03-2010). It is being published with minor amendments and additions – Majlis Maktaba-tul-Madinah.
Once, the famous Tābi’ī saint Sayyidunā  Hasan Baṣrī was sitting at his doorstep when a funeral procession passed by. He also got up and followed behind the procession. In the funeral procession there was a young girl who was running whilst crying hysterically and exclaiming, ‘O beloved father! The time which has come upon me today I have never had to face before.’ When Sayyidunā  Hasan Baṣrī heard that grief-stricken voice he began to weep, his heart became restless, and he put his affectionate hand over the head of that sorrowful young orphan girl and said, ‘O daughter! In fact he is your deceased father and not you, who is facing today such a time which he has never faced before.’

The next day he saw the same little girl crying whilst going to the graveyard. To learn a lesson from the graves [i.e. to reflect on the afterlife] Sayyidunā Hasan Baṣrī also followed her. Upon reaching the graveyard she embraced the grave of her father. Hasan Baṣrī concealed himself behind the bushes. The little girl, weeping, put her cheek on the soil and said, ‘O beloved father! Without any lamp in the dark and without anyone to share your grief, how have you spent your first night in the grave? O beloved father! Yesterday night I lit the lamp for you at home. Who lit the lamp in the grave last night? O beloved father! Yesterday night I laid out your bedding at home. Who laid out your bedding in the grave last night? O beloved father! Yesterday night I massaged your hands and feet at home. Who massaged your hands and feet in the grave last night? O beloved father! Yesterday night I gave you water to drink. Who gave you water last night when you would have been
thirsty? O beloved father! Yesterday night I spread a shawl over your body. Who spread it last night? O beloved father! Yesterday night I wiped the sweat off your face. Who wiped your sweat last night in the grave? O beloved father! Until yesterday night I would come whenever you would call out for me. To whom did you call out to last night in the grave, and who heard your call and attended to you? O beloved father! Yesterday night when you were hungry I presented food to you. Who served you food last night in the grave when you became hungry? O beloved father! Until yesterday night I would prepare various types of food for you. Who fetched food for you in the first night of the grave?

Hearing those grief-stricken words of the sorrowful and distressed young girl, Sayyidunā Ḥasan Baṣrī began to cry, and after approaching her, said, ‘O daughter! Do not say like that; say this, ‘O beloved father! At the time of burial your face was turned towards the Qiblaḥ. Is it still in the same direction or has your face been turned in the opposite direction? O beloved father! You were wrapped in a clean and unsoiled shroud and then buried. Is it still clean and unsoiled? O beloved father! You were placed into the grave with your body sound and intact. Is your body still intact or have the insects eaten it away? O beloved father! Scholars of Islam say that during the first night of the grave, the deceased are asked questions about their faith, and some of them will be able to answer whereas some will be in despair. Did you give the correct answers to those questions or have you failed? O beloved father! Scholars say that for some people the grave becomes spacious whereas for some it is narrowed. Has your grave become spacious or has it been narrowed? O beloved father! Scholars say that the shroud of some is replaced by a heavenly shroud whereas for some it is replaced by a shroud of the hellfire. Has your shroud been replaced with a heavenly one or with one made up of fire? Scholars say that the grave hugs some in
the way a mother hugs her lost child with affection, holding him to her chest, whereas it violently squeezes others in such a way that their ribs smash and intertwine with each other. Did the grave hug you gently like a mother or did it crush and shatter your ribs? O beloved father! Scholars say that when the deceased is buried, he feels regrets for one of two reasons. If he is pious, he regrets not doing more virtuous deeds; and if he is sinful he regrets for committing those sins. O beloved father! Were you regretful of performing less virtuous deeds or of committing sins? O beloved father! Until yesterday when I would call out to you, you would respond to me. How unfortunate I am today that I am standing right next to your grave calling out to you but I am unable to hear your reply! O beloved father! You have parted from me in such a way that now we cannot meet until the Day of Judgement. O Most Merciful Rab! Do not deprive me of meeting my beloved father on the Day of Judgement.’ Upon hearing the words of Sayyidunā Ḥasan Baṣrī, the little girl said, ‘O my master! Your words of advice have awoken me from the sleep of heedlessness.’ After that, with tears flowing from her eyes, she returned back with Sayyidunā Ḥasan Baṣrī.

All graves appear similar, but from inside...

Dear Islamic brothers! All of you would have certainly visited graveyards at one or another occasion. Did you ever reflect on the message of the mournful air and the grief filled atmosphere calling out, ‘O those who are content with the luxuries of this world! Every single one of you will have to come here in solitude one day or another and will have to go into the deep ditch of the grave.

Remember! These graves, which seem identical from outside are not necessarily the same from the inside. Yes! If the one buried under this pile of soil would have offered his Șalâh regularly, fasted in Ramadan-ul-Mubârak, performed I’tikâf for the entire month (of Ramadan) or at least the last 10 days, would have loved the month of Ramadan, giving full Zakâh in the case of it becoming Farq on him, earned Ḣalâl income, would have been contented with just a sufficient amount of Ḣalâl income, would have recited the Holy Quran, performed the Nawâfil of Taĥajjud, Ishrâq, Châsh, and Awwabin, would have been humble and possessing a good character, kept a fist length beard according to Shari‘ah, adorned the crown of the ‘Imâmah (Sunnah turban), was a follower of the Sunnah, obeyed his mother and father, fulfilled the rights of people, had love for Allah and His Beloved Prophet, would have been devotee of the Șaĥâbah, the Aḥl-e-Bayt, and the Awliyâ, then by the grace of Allah and His Prophet, his grave which appears to be just a heap of soil outwardly, might have been extended as far as the eye can see, with the window of Jannâh opened inside it, and underneath that apparent heap of soil there might be a beautiful garden of Paradise.

On the other hand, if the one buried underneath that similar heap of soil was such a person who had not offered Șalâh, had intentionally missed the fasts of Ramadan, had disturbed the worship or sleep of
the Muslims during the nights of Ramadan by playing night matches, had been stingy in paying Zakāĥ despite it being Farḍ (compulsory) on him, had earned Ḥarām income, had taken part in dealings involving interest and bribery, had not paid back his debts, had drunk alcohol, had been involved in gambling, had operated alcohol and gambling dens, had hurt the feelings of Muslims without the requirement of Šarī‘aĥ, taken the money of Muslims by scaring and threatening them, kidnapped Muslims for ransom, committed theft or robbery, had been fraudulent with public trusts, unlawfully usurped land, oppressed helpless farmers, oppressed people whilst lost in seeking power, shaved the beard or trimmed it to less than a fist length, watched films and dramas, listened to music, was habitual of swearing, told lies, committed backbiting, did tale-telling, committed slander, thought ill of people and had been arrogant, or disobeyed his parents, then it is possible that underneath this seemingly serene heap of soil, he is in the state of distress, with the window of Hell open, fire smouldering inside the grave, snakes and scorpions clinging to his body, and he is screaming and shouting which we cannot hear.

Everyone has to die one day
O devotees of the Beloved Prophet! Look at the deserted scenes of these graveyards and ponder over whether one of us, whilst living, could spend just one night in the graveyard? Perhaps none of us could pluck such courage. So, when we are afraid to spend one night in the graveyard alone whilst living, then after death, when all our friends and relatives will leave us and our intellect will be intact, we will see and hear everything, but we will be unable to move or speak; how will we be able to stay alone in the grave in such an alarming state? Ah! Our state is such that even if we were imprisoned alone in a beautiful, air-conditioned villa we would become scared!
Dear Islamic brothers! Believe me. The people of the graveyard are today advising us and calling out: ‘O heedless people! Remember! Yesterday we too were there (i.e. in the world), where you are today, and tomorrow you too will be here (i.e. in the grave), where we are today.’ Certainly, whoever has been born into this world has to die. Whoever picked the flowers of life was always wounded by the thorns of death. Whoever enjoyed the pleasures of the world eventually received the displeasure of death.

**We have come into this world in a particular order, but...**

Dear Islamic brothers! Certainly we have come into this world in a particular order, i.e. first the grandfather, then father, then son, then grandson; however this order is not necessarily the order of death. The old grandfather may be still be alive, but the infant grandson might have embraced death, somebody’s adolescent might have suffered an accident leading to his death, someone’s paternal grandmother may have died and been taken away to the graveyard, and someone’s maternal grandmother may have passed away. Just like these relatives of ours who have passed away, we too will have to leave this world suddenly, some day.

*Dilā ghāfil na ĥo yak-dam yeĥ dunyā ğhor janā ĥay
Baghīchay ğhor ker khālī zamīn ander sīmānā ĥay

Tayrā nāzuk badan bẖāī jo laytay sayj phūlōn per
Yeĥ hōgā aik din bay-jān isay kīrōn nay khānā ĥay

Tū apnī maut ko mat bẖūl ker sāmān chalnay kā
Zamīn kī khāk per sonā ĥay aīnōn kā sirẖānā ĥay

Na baylī ĥo sakay bẖāī na baytā bāp tay māī
Tū kyūn phīrtā ĥay sawdāī ‘amal nay kām ānā ĥay

Kaẖān ĥay zor-e-Namrūdī! Kaẖān ĥay takht-e-Fir’āwnī!
Gaye sab ġhor yeĥ fānī agar nādān dānā ĥay*
‘Azīzā yād ker jis din kay ‘Izrāīl āyain gey
Nā jāvay koī tayray sang akaylā tū nay jānā ħay

Jaĥān kay shagl mayn shāghil Khudā kay Żikr say ghāfil
Karay da′wā kay yeĥ dunyā mayrā dā-im īḥikānah ħay

Ghulām ik dam na ker ghaflat, ḥayātī pay na ḥo ghurraĥ
Khudā kī yād ker ħar dam kay jis nay kām ānā ħay

You will never have experienced a night like this ever before
Sayyidunā Anas Bin Mālik  has stated, ‘Shall I not tell you of those two days and two nights?

1. One day is the day on which the one coming from Allah عزّو جلّ will reach you with either the glad-tidings of the pleasure of your Rab or with the message of His displeasure, and

2. the second day is the day on which you will be presented in the court of Allah عزّو جلّ to take your record of deeds and that record of deeds will either be given to you in your right hand or in your left hand.

And the two nights are:

1. One night is the night which the deceased will spend in the grave and he will never have experienced a night like it ever before, and

2. the second night is the night on the morning of which will be the Day of Judgement and then after that no night will come.

(Shu‘ab-ul-Īmān, vol. 7, pp. 388, Ḥadiţ 10697)

Wishes of A’lā Ḥaḍrat رضی الله علیه in his will
O living people of today and deceased of tomorrow! O those who will perish! O frail people! O feeble people! O weak people! O children! O young people! O old people! Certainly, the first night of the grave
is a serious night. Sayyidī Imām-e-Aḥl-e-Sunnat, Mujaddid [revivalist] of the Ummāh, reviver of the Sunnah, destroyer of Bid‘ah, scholar of the sacred law, guide of spirituality, fountain of blessings, ‘Allāmah, Maulānā, Al-Ḥāj Al-Ḥāfīz, Al-Qārī Ash-Shāh Imām Ahmād Razā Khān despite being a great Wālī of Allah and a remarkable devotee of the Beloved Prophet, had wished for the following in his will:

‘After burial and Talqīn, continuously recite Şalāt-‘Alan-Nabī in front of the side of my grave towards the face for one and a half hours in such a volume that I can hear. Then entrust me to and leave. If you can take more pain, then for three days and three nights, two relatives or friends should remain present at my grave and recite the Holy Quran and Şalāt-‘Alan-Nabī in such a volume without any pause; my heart will become acquainted with the new abode.’

*(Hayāt-e-A’lā Ḥadrat, vol. 3, pp. 291)*

**Wish of Sag-e-Madīnah (the author) in his will**

Al-Habīb al-Rahim, complying to Sayyidī A’lā Ḥadrat, Sag-e-Madīnah has also written a similar will. In this regard it is stated on page 394 of ‘Discourses of ‘Attar’, the 436-page book published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madīnah, which includes the chapter ‘Madanī Will’:

‘If possible, those who love me should sit beside my grave after the burial for 12 days or for at least 12 hours and keep me delighted by reciting the Holy Quran, Na’ats, Ḥamd and Şalāt-‘Alan-Nabī. I will get accustomed to my new abode. Offer Şalāh with Jamā’at during this period as well as on all other occasions.’

* صلى الله تعالى على محمد
Tears of the Beloved of Allah

Let’s reflect on the fear of Allah عَزَّوْجَلَّ that our Beloved and Blessed Prophet ﷺ had as regards to the grave although he had been definitely blessed with deliverance and in fact he ﷺ is the means of our deliverance.

Sayyidunā Barā Bin ‘Āzib has stated, ‘We participated in a funeral with the Noble Prophet ﷺ. The Holy Prophet ﷺ sat at the edge of the grave and cried so much that the soil became wet. Then, he ﷺ said, ‘Make preparations for this.’ (Sunan Ibn Mājah, vol. 4, pp. 466, Ḥadīth 4195)

صلاة على الحبيب صلى الله تعالى على محمد

The first stage of the afterlife is the grave

Whenever Amīr-ul-Mu’minin Sayyidunā ‘Uşmān-e-Ghanī ﷺ used to visit some grave he would shed tears to such an extent that his blessed beard would become wet. It was asked of him, ‘You do not cry when Paradise and Hell are mentioned, but you weep a lot by the graves. What is the reason for this?’ He ﷺ replied, ‘I heard from the Blessed Prophet ﷺ, ‘The first stage of the afterlife is the grave; if the deceased attains deliverance at this stage then the subsequent matters are easy, and if he does not receive deliverance at this stage then the matters after it are more severe.’ (Sunan Ibn Mājah, vol. 4, pp. 500, Ḥadīth 4267)

Funeral is a silent preacher

Dear Islamic brothers! Do you see how much Sayyidunā ‘Uşmān Ibn ‘Affān ﷺ would fear Allah عَزَّوْجَلَّ! He ﷺ is from amongst the ‘Asharāh Mubashsharaḥ (عشرة مُبشَّرة) i.e. those 10
fortunate companions who were guaranteed with the glad-tidings of Paradise in particular from the blessed tongue of the Holy Prophet himself. He is the one from whom even the innocent angels would feel shyness. Despite that, he would remain so frightened of the horrors, the loneliness, and the darkness of the grave, and on the other hand, it is we who have completely forgotten our grave. Despite seeing funerals off and on, we never contemplate that one day our funeral will also take place. Surely funerals play the role of silent preachers to us. The words they say symbolically have been expressed in the following lines of poetry:

\[
\begin{align*}
\text{Janāzah āgay āgay keh rahā hay ay jahān-wālon} \\
\text{Mayray pīchay chalay āo tumhārā rahnumā mayn hūn}
\end{align*}
\]

Dark and frightful night

O devotees of the Beloved Prophet! How regretfully sad! We see others being lowered into the grave but we forget that we too will be lowered into the grave one day. Ah! Our fragility is such that if the electricity fails at night our heart becomes anxious, especially when we are alone we become extremely afraid. But despite all this, we do not worry about the extreme darkness of the grave. We are failing in offering Ṣalāḥ, observing the fasts of Ramadan-ul-Mubārk, paying our full Zakāḥ despite it being compulsory on us, and fulfilling the rights of our parents.

Ah! Our days and nights are being spent in sins, but undoubtedly the time of death is fixed and it is not possible to delay it. If we continue committing sins like this and the call of death arrives suddenly to
shift us into the ditch of the grave, how will we get through the first night of the grave?

Yād rakẖ ħar ān ākhīr maut āhay
Ban tū mat anjān ākhīr maut āhay

Martay jātay āhay ānārzāun ādmī
‘Āqil-o-nādān ākhīr maut āhay

Kyā khushī ān ādil ko chanday zīst say
Ghamzadaẖ āhay jān ākhīr maut āhay

Mulk-e-fānī mayn fanā āhīr shay ko āhay
Sun lagā ker kān ākhīr maut āhay

Bār-ẖā ‘Ilmī tujẖay samjẖā chukay
Mān yā mat mān ākhīr maut āhay

The frightening incident of a splendid mansion

Man often makes long plans but his focus does not remain on the fact that the reins of life are in the hands of someone else. When the reins will be pulled suddenly and he will have to die, all those plans will be destroyed.

In this regard it has been said that a young man from Madīnā-tul-Awliyā, Multan left his homeland, his city, and his family to settle in a far away country in his quest for wealth. He would earn a lot of money and send it to his family members. Based on a mutual agreement, his family decided to have a splendid mansion built. The young man would send money year after year and his relatives would have work done on the construction of the house and its decoration up until the day when the splendid mansion was completed. When that young man came back to his home country, preparations to shift into the magnificent mansion were in full swing, but just a
week before moving into that splendid mansion, the young man passed away and instead of moving into the splendid and luxurious mansion, he was shifted into the dark and gloomy grave.

\textit{Jahān mayn īhayn ībrat kay ĭhar sū numūnay}
\textit{Magar tujh ko andhā kiyā rang-o-bū nay}

\begin{align*}
\textit{Kabī} & \textit{ghaur say bīhē ye īh daykhā īhay tū nay} \\
\textit{Jo ābād īhay woh makān ab īhayn sūnay}
\end{align*}

\textit{Jagāh jī lagānay kī dunyā nahīn īhay}
\textit{Yeh ībrat kī já īhay tamāshā nahīn īhay}

\textbf{Intoxicated with worldliness}

It is regretfully sad that most of us have become intoxicated with worldliness and have forgotten to reflect on the afterlife. Some of those amongst us are so elated and blissful due to being lost in the pleasures of this perishing world that they have become unconcerned with the inevitable destructions of this world, unaware of the concept of death, completely sunk in the pleasures of this world. Some have become oblivious of the certainty of death and so engrossed in availing the luxuries and comforts of this world that they have forgotten the horrors, the darkness, and the loneliness of the grave. Ah! Today, all of our efforts are being spent just to improve the quality of our worldly lives; concern for the afterlife is rarely seen.

Just ponder for a second: how many well off people have passed away from this world who had forgotten the solitude of the grave due to being engaged in money making, craving fame and status, occupied in expiring joys of kith and kin, in short-lived friend circles and in rejoicing flattery committed by subordinates. However, the clouds of mortality came into action, the winds of death blew, and the hopes of staying long in the world burst like a bubble. Death deserted their houses. It dragged them from their high mansions and palaces and shifted them into the dark and gloomy graves.
Ah! Until yesterday, those people were happy and jubilant amongst the bliss of their families but today they are grief stricken and sorrowful within the horror and loneliness of their graves.

Ajal nay na Kisrā āī chaṛā na Dārā
Isī say Sikandar sā fāteḥ bī āharā

Ḥar ik lay kay kyā kyā na ḥasrat sidḥārā
Paṛā reh gayā sab yūnḥī thāīḥ sārā

Jagāḥ jī lagānay kī dunyā nahīn Ḥay
Yeh ‘ibrat kī jā Ḥay tamāshā nahīn Ḥay

Deception of this world

A person who is taken in by the deception of this mortal world and becomes completely heedless of death despite seeing the vulnerability of this world will surely be regretful. Certainly, the one who falls prey to the deception of worldliness and forgets his death, the grave, and resurrection, and does not perform deeds to win the pleasure of Allah is worthy of condemnation. Warning us of this deception, our Creator has stated in verse 5 of Sūraḥ Al-Fāṭir:

O mankind! Undoubtedly, the promise of Allah is true, never let the life of the world deceive you, and let not the arch deceiver deceive you regarding the command of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 22, Sūraḥ Al-Fāṭir, verse 5)
O devotees of the Holy Prophet and dear Islamic brothers! One who is well aware of the reality of death and the post-death proceedings can never desire worldliness. Have you ever seen anyone preparing furniture to be placed into the grave of the deceased? Have you ever seen air conditioning being fitted in the grave, a safe being placed there to keep money, or cabinets made there to adorn trophies won in sports and certificates of worldly achievements? You have never seen this, and such acts are not permissible in the Shari’ah anyway. So when we will have to leave everything here, of what benefit will these educational degrees be to us? How will the wealth for which we worked so hard and struggled for our entire lives help us? In the end, how will the status, on the basis of which we displayed arrogance and conceit, ever come to our aid?

Dear Islamic brothers! There is still time; come to your senses and prepare for the grave and the afterlife.

Live in this world like a traveller

It is narrated by Sayyidunā ‘Abdullāh Ibn ‘Umar رضی الله عنہما that the Noble Prophet ﷺ held my shoulder and said, ‘Live in this world as if you are a traveller’. Sayyidunā Ibn ‘Umar رضی الله عنہما used to say, ‘When evening falls, do not wait for the following morning, and when morning comes, do not wait for the evening. Prepare for illness whilst you are healthy, and make preparations for death whilst you are alive.’ (Ṣaḥīḥ Bukhārī, vol. 4, pp. 223, Ḥadīth 6416)

The worldly life is particularly to cultivate for the afterlife

In the final sermon of Sayyidunā ‘Ušmān-e-Ghanī رضی الله عنہ, he said, ‘Allah ﷺ has granted you this world for the sole purpose to cultivate for the afterlife through its means, and He ﷺ did not grant it to you for you to become lost in it. Without doubt, this world
is destined to perish, and the Hereafter is everlasting. Make sure that the perishing world does not divert you and make you heedless of the everlasting afterlife. Do not give precedence to the perishing worldly life over the everlasting afterlife because the world will be cut off, and without doubt we have to return to Allah. Fear Allah, because fearing Him is a shield from His punishment and a means of approaching Him.’ (Żamm-ud-Dunyā ma’ Mawsū’a āh Ibn Abid Dunyā, vol. 5, pp. 83, Raqm 146)

Ĥay yeĥ dunyā bay-wafā ākhir fanā
Na raĥā is mayn gadā na bādshāh

O devotees of the Beloved Prophet and dear Islamic brothers! The example of this world is like that of a pathway, which is traversed only to reach the destination. Now, the destination is either Paradise or hellfire! This all depends on how we have made this journey; in obedience to Allah and the Prophet or in non-compliance. Therefore, if we want to win the bounties of Paradise and stay away from the punishment of hellfire then we will have to strive to reform ourselves and the people of the whole world.

**Announcement by the deceased**

The Beloved and Blessed Prophet has said, ‘I swear by the One Who has my life in His control, if people were to see his (the deceased’s) abode and hear his speech, they would forget about the deceased and would cry for their own lives. When the deceased is placed on the funeral bier and lifted, his soul sits on the bier desperately and calls out, ‘O my kith and kin! May the world not play with you as it has played with me! I hoarded lawful and unlawful wealth and then left it for others. Its benefit is for them and its harm is for me. So fear from my suffering (i.e. take heed from it).

(At-Tażkiraĥ lil-Qurţubī, pp. 76)
Utterance of the dead

It is narrated by Sayyidunā Abū Sa‘īd Khudrī that the Holy Prophet Ḥabbūn al-lāh ta‘ālā 'ullāhū wa sallātuhu has said, ‘When a funeral is ready and people lift the deceased onto their shoulders, then if the deceased is pious he says, ‘Take me quickly’, and if he is a wicked person he says to his relatives, ‘Ah! Where are you taking me?’ Except humans, everything else hears his voice, and if a human is to hear it, he would fall unconscious.’ (Ṣaḥīḥ Bukhārī, vol. 1, pp. 465, Ḥadīth 1380)

Call of the grave

It is narrated by Sayyidunā Abul Ḥajjāj Šumālī that the Noble Prophet Ḥabbūn al-lāh ta‘ālā 'ullāhū wa sallātuhu has said, ‘When the deceased is interred, the grave addresses him: O person! Woe to you! Why had you forgotten me? Did you not even know that I am the home of tribulation, the home of darkness? What was it that made you walk over me arrogantly?’ If the deceased was pious, a voice from the unseen will say to the grave, ‘O grave! If he is from amongst those who would invite towards good and forbid from evil, then? (i.e. How will you treat him?)’ The grave then says, ‘If this is the case, then I become a garden for him.’ Then, the body of this person transforms into Nūr (light), and his soul ascends towards the court of the Rab ‘al-‘alā’ of the Worlds.’ (Musnad Abī Ya’lā, vol. 6, pp. 67, Hādīth 6835)

O devotees of the Blessed Prophet and dear Islamic brothers! Contemplate seriously about that time when we will be left alone in the grave, anxiety will have overcome us, neither will we be able to go anywhere nor will we be able to call anyone, and there will be no option for escape. At that time, what will transpire when we would hear that heart-ripping call of the grave!
Qabr rozānah yeh kartī ĥay pukār
Mujĥ mayn ĥayn kīřay-makořay bay-shumār
Yād rakȟ! Mayn Ĥūn andĥayrī koīrī
Mujĥ mayn sun wahšhat tujĥay hōgī bařī
Mayray ander tū akaylā āye gā
Ĥān magar a’māl laytā āye gā
Tayrā fan tayrā ĕnur ‘uĥdah tayrā
Kām āye gā na sarmāyah tayrā
Dawlat-e-dunyā kay pīĥay tū na jā
Ākhirat mayn māl kā ĥay kām kyā
Dil say dunyā kī maĥbabbat dūr ker
Dil Nabī kay ‘ishq say ma’mūr ker
London-o-Paris kay sapnay chór day
Bas Madīnay ĕhī say rishtah joř lay

صلوا على الحبيب صل الله تعالى عليه مرحمة

Garden of Paradise or ditch of hellfire
The Beloved and Blessed Prophet ﷺ has said, ‘The grave is either a garden from the gardens of Paradise or a ditch from the ditches of hellfire.’ (Sunan-ut-Tirmiţī, vol. 4, pp. 208, ہادیث 2468)

The mercy of the grave for the obedient
Dear Islamic brothers! In the grave, there will be comforts for those who offer Šalāĥ and act upon the Sunnahs, and a lot of agonies for those who adopt sinful fashion that is against the Sharī’aĥ.

In this regard, ‘Allāmah Imām Jalāluddīn Suyūṭī on Ḥammam al-Ĥadāth al-Kabīr has stated, ‘It is narrated from Sayyidunā ‘Ubayd Bin ‘Umayr ﷺ...
that the grave says to the deceased, ‘If you were obedient to Allah and in your lifetime then today I will be merciful to you, and if you were disobedient to Allah in your lifetime then I am a torment for you. I am such a home, that the one who enters me being pious and will exit from me happily and the one who was disobedient and sinful will exit me ruined.’

(Sharḥ-uṣ-Ṣūdūr, pp. 114; Aḥwāl-ul-Qubūr li-Ibn Rajab, pp. 27)

**Call from the neighbouring graves**

It is said, ‘When the deceased is interred and he is tormented, the deceased in the neighbouring graves call out to him and say, ‘Did you not learn a lesson from our death? Did you not see how our activities finished? And you had the chance to perform good deeds, but you wasted the time.’ Every part of the grave calls out to him and says, ‘O you who walked on the earth arrogantly! Why did you not learn lessons from those who died? Did you not see how people lifted your dead relatives one after the other to take them to the graves?’ (Sharḥ-uṣ-Ṣūdūr, pp. 116)

**Conversation with the deceased**

It is mentioned in ‘Sharḥ-uṣ-Ṣūdūr’: Sayyidunā Saʿīd Bin Musayyab has stated, ‘Once we went to the graveyard of Madīna-tul-Munawwarah with Amīr-ul-Mu`minīn, Sayyidunā ‘Alī Al-Murtaḍā. Sayyidunā Maulā ‘Alī greeted the people of the graves with Salām and said, ‘O people of the graves! Will you give your news to us, or shall we give news to you?’ Sayyidunā Saʿīd Bin Musayyab said, ‘We heard the words of عَلَيْكَ السَّلاَمُ وَرحْمَتَ اللَّهِ وَبَارِكَانَا’ from the graves, and somebody was saying, ‘O Amīr-ul-Mu`minīn! Give us the news about what happened after our death.’
Sayyidunā Maulā ‘Alī ﷺ then said, ‘Listen! Your assets have been divided, your wives have remarried, your children became orphans, and your enemies are living in the houses which you made so strong. Now tell us what happened with you.’ Listening to that, the reply came from a grave, ‘O Amīr-ul-Mu`minīn! Our shrouds have been ripped to shreds, our hair withered away, our skin tore into pieces, our eyes poured out onto our cheeks, and pus is flowing through our nostrils. We have got whatever we had sent forward (i.e. the deeds we performed), and we have incurred loss in whatever we left behind.’ (Sharh-us-Šudūr, pp. 209; Ibn ‘Asākir, vol. 27, pp. 395)

Where are those beautiful faces now?
Sayyidunā Abū Bakr Šiddiq رضی اللہ ع بتاريخ would say during the sermon, ‘Where are those with beautiful faces? Where are those who were arrogant about their youthfulness? Where have those kings gone who had magnificent cities constructed and had them fortified with giant forts? Where are those who were victorious in the battlefields? Without doubt, time degraded them and they are now lying in the darkness of the grave. Hurry up! Advance in performing good deeds and seek salvation!’ (Shu‘ab-ul-Īmān, vol. 7, pp. 365, Ḥadīṣ 10595)

Make preparations right now
Dear Islamic brothers! Sayyidunā Abū Bakr Šiddiq رضی اللہ ع بتاريخ is waking us up from the deep slumber of heedlessness through making us realize the vulnerability of this world, its deceptions, and the darkness of the grave. He is giving us the mindset of preparing for the grave and the Day of Resurrection. In reality, the truly intelligent person is he who, whilst preparing for death before the arrival of death, gathers a treasure of good deeds and arranges for
illumination in his grave by taking with him the Madanî lâm of the Sunnah.

Be warned! The grave will not pay regard for who is inside it – whether he is rich or poor, a minister or his counsellor, a ruler or a subject, an officer or a secretary, an employer or an employee, a doctor or a patient, a landowner or a labourer, whoever he be; if he is deficient in preparations for the afterlife, if he has deliberately missed his Šalâh, not observed the fasts of Ramadan without any valid Shar’i excuse, not given Zakâh despite it being Farð on him, not performed Hajj when it was Farð on him, not enforced veiling prescribed by the Sharî’ah despite having the authority to do so, disobeyed his parents, had a habit of telling lies, backbiting, and tale-telling, watched films and dramas, listened to music, shaved his beard or trimmed it to less than a fist length, in short, if he has committed excessive sins, then in the case that Allah ﷺ and His Prophet ﷺ are displeased with him, he will suffer great regret and sorrow.

The one who would have regularly offered Nawâfil (supererogatory Šalâh) in addition to fulfilling the Farð Šalâh, kept supererogatory fasts in addition to the fasts of Ramadan, went from street to street and town to town inviting towards righteousness, not only learnt knowledge of the Holy Quran himself but also did not shy away from giving Dars to others, established Dars at his home, travelled in the Madanî Qafîlâh in order to learn the Sunnahs for at least 3 days every month and also encouraged other Muslims to travel, filled in the Madanî In’âmât booklet every day and handed it in to the relevant responsible Islamic brother on the first day of every Islamic month, if by the grace and favour of Allah ﷺ and His Beloved Prophet ﷺ he left this world with his faith intact, إن شاء الله ﷺ the blessings will overwhelm his grave and the
fountains of the Nūr of the Prophet will continue to illuminate his grave.

Qabr mayn lahrā-ayn geyn tā-ḥashr chashmay Nūr kay
Jalwaḥ farmā ḥōgī jab ṯalʿat Rasūlullāh kī

(Ḥadāʾiq-e-Bakhshish)

صلُوا على الحَبَيب صلَّى الله تعالى عَلَيْهِ وَسُلَّم

How did a singer join Dawat-e-Islami?

O devotees of the Beloved Prophet! Stay attached to the Madanī environment of Dawat-e-Islami all the time, and you will attain success in both the worlds. In order to persuade you, I will present to you a faith-refreshing Madanī marvel. In this regard, an Islamic brother (aged approximately 27) from Malīr (Bāb–ul-Madīnāḥ, Karachi) said, ‘I was fond of reciting Na’ats in my childhood, and sometimes I would fulfill song requests and sing songs at family functions. As my voice was good, I would receive great praise for that, which would inflate my ego. When I got a little older, I became ambitious to learn strumming the guitar and I even enrolled myself in an academy to learn how to sing.

After learning, I took part in many singing competitions for many years, and I even sang on various television channels. As time went on, I gained more and more fame. Then I got the opportunity to perform at a massive show in Dubai. From there, I travelled to India, where I took part in various singing competitions for approximately 6 months. I sang at large functions and in films and gained name as well as a lot of wealth. Then I went on a tour of different countries with a team of singers including Canada (Toronto and Vancouver), 10 states of America (Chicago, Los Angeles, San Francisco etc.), and England (London).
When I returned to my homeland for a short period, my family members and the people of my neighbourhood applauded me. Even though my Nafs (lower self) gained great pleasure from that, the core of my heart was not at peace and I felt that something was missing. My heart was seeking spirituality. I started going to the Masjid to offer Șalâh and I gained the honour of taking part in the Dars of Faizân-e-Sunnat that took place there after Șalât-ul-‘Ishâ. The Dars impressed me, so I began to sit in it from time to time. However, the vision of going abroad to sing, earn wealth, and gain fame was repeatedly overwhelming my heart and mind. As soon as the Islamic brothers would start individual effort on me after the Dars, I would make excuses and get away.

One night, I went to sleep and saw a preacher of Dawat-e-Islami who was standing at a high place calling me towards him. It was as if he was encouraging me to get out of the swamp of sins that I was sunk in. When I awoke in the morning I reflected and contemplated for a short while on the way I was living my life, but I stayed in that sinful state. After some time, I saw another dream which left me totally shaken! What did I see? I saw that I had died and my body was being given Ghusl (ritual bath). Then I found myself in Barzakh\(^1\). At that point the feelings of hopelessness that I was experiencing were like no feelings ever before. I said to myself, ‘You wanted to be really famous?! Now look at your state!’

In the morning when my eyes opened I was sweating profusely and my entire body was shaking. It felt as if I had been sent back into the world with another chance. Now the mission of singing and fame had completely obliterated from my mind. I repented sincerely for my sins and I vowed that I would never sing songs again. When my

\(^{1}\) Barzakh is an intermediate world where people have to stay after death till the onset of the Resurrection Day.
family members found out about that they reacted and opposed my decision strongly, but by virtue of the grace of Allah ﷺ and His Prophet  صلى الله عليه وسلم I had established a Madani mindset, therefore I remained firm on my decision. I was then blessed with seeing the same preacher of Dawat-e-Islami in my dream who I had seen previously. He encouraged me. I gained steadfastness in Dawat-e-Islami in accordance with the following verse of the Holy Quran:

وَالَّذِينَ جَاهَدُواْ فِي نَارِ الْخَيْرَاتِ ۖ مَرْحَبَةٌ لَّهُمْ مَرْحَبَةً مَّنْ حَسِينٌ وَ إِنَّ اللَّهَ لَمَّا نَعْمَ المُحْسِنِينَ

And those who struggled in Our path – We shall surely show them Our paths; and indeed Allah is with the righteous ones.

[Kanz-ul-Imān (Translation of Quran)] (Part 21, Sūrah Al-‘Ankabūt, verse 69)

I began offering Ṣalāḥ regularly, adorned my face with the blessed beard, and adorned my head with the green ‘Imāmah (Sunnah turban). Before, I used to read song lyrics, but now it became a part of my routines to read the books and booklets published by Maktaba-tul Madinah.

One night, when I fell asleep reading a book, my fortune awoke and I was blessed with seeing the Beloved Prophet  صلى الله عليه وسلم in my dream, for which I cannot pay apt gratitude to my Rab ﷺ. My heart gained great support from that. Then, when the blessed grave of Muftī-e-Dawat-e-Islami, ‘Allāmah, Ḥāfīẓ, Muftī Muhammad Fārūq ‘Aṭṭārī Madanī  عليه دُخْشَةُ اللَّهِ الْقَنِي uncovered due to persistent heavy rains, I was overjoyed upon seeing that his body was still safe and sound, his shroud still intact, and upon seeing the sight of his green ‘Imāmah and his hair (still sound and intact). I was delighted to see the grace and favour of Allah ﷺ and His Prophet  صلى الله عليه وسلم upon those attached to Dawat-e-Islami.
After continuing with Madani work, the singer of the past, Junayd Shaykh, is today a preacher and Na’at Khwān of Dawat-e-Islami by virtue of the Madani environment.

At the time of this writing, fortunately I use to deliver Dars from Faizan-e-Sunnat, to call Ṣadā-e-Madīnah (i.e. waking Muslims up for Ṣalāt-ul-Fajr), and to partake in the ‘Alāqāī Dawrah Barā-ay Naykī kī Da’wat (the regional tour to call towards righteousness) as the Nigrān of a Żaylī Mushawarat of Dawat-e-Islami. May Allah grant me steadfastness in the Madani environment until my last breath.

أَمِينَ يَجَاهُ النَّمَيْنُ الْآمِينِ ﴿۹۹﴾ ﴿اللهُ تعالى عَلَيْهِ وَلِيَوْمَ الْئِفَاتِ﴾

صلوًا على الحبيب ﴿۹۹﴾ ﴿اللهُ تعالى عَلَى مُحَمَّدٍ﴾

Dreamt about 99 Asmā-ul-Ḥusnā (Glorious Names of Allah)

O devotees of the Holy Prophet and dear Islamic brothers! A few days after having had this Madani marvel written down, the world’s famous former singer Junayd Shaykh told Sag-e-Madīnah (the author), ‘Alhumdulillah, recently I was blessed once more with dreaming the Beloved Prophet صل الله تعالى عليه وسلم himself came into the dream of his devotee and specifically encouraged him to do that. Listen to the virtue of the 99 Asmā-ul-Ḥusnā and rejoice. The Prophet of mankind, the Peace of our heart and mind, the Most Generous and
Kind has stated, ‘Allah has 99 names; whoever memorized them will enter Paradise.’

(Ṣaḥīḥ Bukhārī, vol. 2, pp. 229, Ḥadīth 2736)

(For details, see page 895 to 898 of Nuzha-tul-Qārī, the commentary on Ṣaḥīḥ Bukhārī).

Dear Islamic brothers! Whilst concluding the Bayān, I would like to gain the honour of mentioning the excellence of the Sunnah and presenting some Sunnahs and manners. The Prophet of Raḥmaḥ, the Intercessor of Ummah  has stated, ‘Whoever loved my Sunnah loved me, and whoever loved me will be with me in Paradise.’ (Mishkāt-ul-Maṣābīḥ, vol. 1, pp. 55, Ḥadīth 175)

Sunnatayn ‘ām karayn, Dīn kā ħam kām karayn
Nayk Ĥo jāyain Musalmān, Madīnay wālay

\[
\text{صحّا علّي الحبيب} \\
\text{صحّ الله تعالى علّي وسلّم}
\]

14 Madanī pearls about clothing
First consider three sayings of the Beloved Prophet :

1. The veil between the eyesight of the jinn and the Satr (body) of a person is to recite when he is about to take off his clothes.’ (Al-Mu’jam-ul-Awsat, vol. 10, pp. 173, Ḥadīth 10362)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān has stated, ‘That is, the manner in which a wall or a curtain becomes a barrier to the vision of people, similarly this invocation of Allah’s name will be a barrier to the vision of jinns such that the jinns will not be able to see him. (Miṣrī-ul-Manājīḥ, vol. 1, pp. 268)
2. Whoever puts his clothes on and invokes the following, all of his preceding and succeeding sins will be forgiven.

(Sunan Abī Dāwūd, vol. 4, pp. 59, Ḥadīth 4023)

Translation of this Du'a: All praise is for Allah (عَزَّوْجَلَّ) who has clothed me in these clothes and granted it to me without any power or might of my own.

3. Whoever abandons wearing elegant clothes out of humbleness despite having the capacity to do so, Allah عَزَّوْجَلَّ will clothe him with the cloak of majesty.

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

Tayrī sādgī pay lākхаun tayrī ‘ājizī pay lākхаun
Ḥo Salām-e-‘ājizāناह Madanī Madīnay wālay

4. The sacred attire of the Beloved Prophet صلَّى اللَّهُ عَلَيْهِ وَسَلَّم was usually of white cloth.

(Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās, pp. 36)

5. Clothing should be from Ḥalāl earnings, and no Ṣalāḥ, Farḵ or Nafl, is accepted whilst wearing clothing obtained from Ḥarām earnings.

(Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās, pp. 41)

6. It is narrated, ‘Whoever ties his ‘Imāmah whilst sitting, or wears his lower garment whilst standing, Allah عَزَّوْجَلَّ will inflict such a disease upon him for which there is no cure.’

(Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās, pp. 39)

7. When putting clothes on, start from the right. For example, when putting on a Kurtā (over shirt), put your right hand into the right sleeve and then your left hand into the left sleeve.

(Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās, pp. 43)
8. In the same way, when putting on the lower garment, put your right foot into the right leg first and then your left foot into the left leg, and when you are taking your clothes off, do the opposite i.e. start with the left.

9. On page 52 of part 16 of Bahār-e-Sharī’at, the 312-page publication of Maktaba-tul-Madinaḥ, the publishing department of Dawat-e-Islami, it has been stated, ‘It is Sunnah to have the length of the Kurtā up to halfway down the shin, and the length of the sleeve up to the fingers at most, and its width one span. (Rad-dul-Muḥtār, vol. 9, pp. 579)

10. It is Sunnah for males to keep the bottom of their trousers/sarong above the ankles. (Mirāt-ul-Manājīh, vol. 6, pp. 94)

11. Men should wear only masculine clothing and women should wear only feminine clothing. This distinction should also be taken into account when dressing small children.

12. On page 481 of volume 1 of Bahār-e-Sharī’at, the 1250-page publication of Maktaba-tul-Madinaḥ, the publishing department of Dawat-e-Islami, it has stated, ‘The part of the man’s body from below the navel up to the knees is ‘Awraḥ i.e. concealing it is Fard. Navel is not included in it and the knees are included. (Durr-e-Mukhtār, Rad-dul-Muḥtār, vol. 2, pp. 93)

These days many people wear the lower garment below the navel in such a way that some part below the navel remains exposed. If in this state the Kurtā (over shirt) etc. covers that area such that the colour of the skin is not visible then it is fine, otherwise it is Ḥarām (forbidden) and if ¼ of such part remained exposed in Šalāḥ, then the Šalāḥ will not be valid. (Bahār-e-Sharī’at)
13. Nowadays, many people roam around wearing shorts that expose their knees and thighs which is Ḥarām. Looking towards the exposed knees and thighs of such people is also Ḥarām. Specifically, such scenes are found at the seaside, at sports venues, and at gyms; therefore one must observe extreme caution if he has to visit such places.

14. Clothing worn out of arrogance is prohibited. Discrimination whether or not it is out of arrogance can be done through reflecting on whether you find your state of mind after wearing those clothes to be the same as before wearing them or not; if it is the same, then arrogance is not intended behind that attire. If that previous state does not remain, then arrogance has crept in. Therefore, refrain from wearing such clothing, as arrogance is a very bad trait.

*(Bahār-e-Sharī‘at, part 16, pp. 52; Rad-dul-Mußār, vol. 9, pp. 579)*

**Madānī appearance**

The Madānī appearance is to keep a beard, to maintain Zulfayn (the Prophet’s hairstyle), to put on green turban (the green colour should not be dark), to wear a white Kurtā up to halfway down the shin in length complying to Sunnah with the sleeves a hand span wide, with a Miswak visible on the chest pocket at the side of the heart, and the lower garment above the ankles.

(If there is also a white Chādar [shawl] over the head and a brown one to do Parday mayn Pardah [veil within veil acting upon the Madānī In’āmāt] then it is Madīnah-Madīnah!) When I see any Islamic brother in the Madānī appearance described above, my heart is overjoyed and it blossoms like a garden – in fact it becomes a garden of Madīnah!
Du‘ā of ‘Attar

O Allah! Grant me and to all those Islamic brothers who adopt the Madanī appearance, martyrdom under the shade of the Grand Green Dome, burial in Jannat-ul-Baqī‘, and closeness to Your Beloved Prophet in Jannat-ul-Firdaus.

أَمِيْتَنِ يَجَاجُ النَّبِيِّ الْآمِرِيْنَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم

Un kā dīwānāh ‘Imāmah aur zulf-o-rīsh mayn
Lag rahā ĥay Madanī hulyay mayn kitnā shāndār

In order to learn thousands of Sunnahs, read the two publications of Maktaba-tul-Madinah, ‘Bāhār-e–Sharī‘at (part 16)’, consisting of 312 pages, and ‘Sunnatayn aur Ādāb’, consisting of 120 pages. A marvellous method for acquiring the knowledge of the Sunnah is to travel with the Madanī Qāfila.hs of Dawat-e-Islami in the company of the devotees of the Beloved Prophet.

Sīkhnay sunnatayn Qāfilay mayn chalo
Lūnay rahmatayn Qāfilay mayn chalo

Ḥaun gī ĥal mushkilayn Qāfilay mayn chalo
Pāo gey barakatayn Qāfilay mayn chalo

To learn the Sunnahs, travel with the Qāfila
To attain mercies, travel with the Qāfila
Your difficulties will be solved, travel with the Qāfila
You will receive great blessings, travel with the Qāfila

صلُوا عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّم
25 Tales of Graveyard*

No matter how much Satan tries to distract you, ensure that you read this entire booklet to the end; your faith will be revitalized.

1. Torment lifted from 560 graves

‘Allāmah Abū ‘Abdullāh Muhammad Bin Aḥmad Mālikī Qurṭubī has narrated: A woman once visited the blessed court of Sayyidunā Ḥasān Baṣrī and requested, ‘My young daughter has passed away. Please let me know how I can see her in my dream.’ He told her what to do. So she saw her deceased daughter in the dream, however in the state that she was dressed in clothing made from colophony, she had chains around her neck, and her feet were bound together. Upon seeing that horrific scene, the mother began to tremble.

The next day she related that dream to Sayyidunā Ḥasān Baṣrī who saddened upon hearing it. After some time, Sayyidunā Ḥasān Baṣrī saw a girl in his dream who was sitting on a throne with a crown adorned on her head. Upon seeing him, she said, ‘I am the daughter of the woman who told you of my state.’ Sayyidunā Ḥasān Baṣrī then said, ‘According to

* Amir-e-Ahl-e-Sunnat delivered this speech in the weekly Sunnah-Inspiring congregation of Dawat-e-Islami, the global non-political movement for propagating of Quran and Sunnah, on 10 Sha’bān-ul-Mu‘azzam, 1431 (July 22, 2010). It is being presented in printed form with amendments and additions.

[Majlis Maktaba-tul-Madīnah]
her, you were being punished by Allah ﷺ! How did this transformation take place?’ The deceased girl replied, ‘A person passed by the graveyard and recited Ṣalāt upon the Beloved Prophet ﷺ, and due to the blessings of his Ṣalāt-‘Alan-Nabī, the torment from 560 graves was lifted.’

(Derived from: Tażkiraĥ fī Aḥwāl-ul-Mautā-o-Umūr-il-Ākhiraĥ, vol. 1, pp. 74)

2. The entire graveyard was forgiven by virtue of the supplication of a saint

Dear Islamic brothers! From this we learn that recitation of Ṣalāt-‘Alan-Nabī contains great blessings and when it is recited by the tongue of a devotee of the Holy Prophet then its virtue is even greater. It is possible that he is distinguished in the court of Allah ﷺ, that by virtue of his passing by the graveyard and reciting Ṣalāt-‘Alan-Nabī, the punishment of 560 dead people is lifted. It is certainly beneficial to take the devotees of the Holy Prophet out of respect to the graves of your relatives and to request them to send Īṣāl-e-Šawāb there. What can be said about the blessings of the feet of the Awliyā!

Once Sayyidunā Shaykh Ismā‘īl Ḥaḍramī passed through a graveyard, stood beside a grave and wept a lot. Then after a short while he spontaneously began to smile. When he was asked about that he said, ‘I saw that the people of this graveyard were being punished, so I began to weep intensely and pray to Allah ﷺ'
for their forgiveness. Then it was said to me, ‘Go! We have accepted your intercession regarding these people.’ Having said that, he indicated towards a grave which had been made in the corner and said, ‘The woman in that grave said, ‘O Faqīḥ Ismāʿīl! I was a singer and a musician; have I also been forgiven?’ I replied, ‘Yes, you are also from those who have been forgiven.’ This was the reason why I smiled.’ (Sharḥ-ʿuṣ-Ṣūdūr, pp. 206)

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

أَمِينَ يُجَادِلُ النَّبِيِّ الَّذِيَ آمَنَ صَلِّ اللَّهُ عَلَيْهِ وَالْهَادِيِّ عَلَيْهِ

Dear Islamic brothers! The status of the blessed Awliyā is astounding! The states of graves are apparent for them, they are able to converse with the people of the graves; punishment is lifted due to their supplications and requests. If the people of the graves call out to them, then these blessed individuals hear them and help them.

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

أَمِينَ يُجَادِلُ النَّبِيِّ الَّذِيَ آمَنَ صَلِّ اللَّهُ عَلَيْهِ وَالْهَادِيِّ عَلَيْهِ

†ham ko sāray Awliyā say piyār ḥay

إن شاء الله امتدح Apnā bayrā pār ḥay

صلوا على الخبيث صل الله تعالى على محتمد

Three sayings of Mustafa

We should also visit the graveyard and see the graves of the Muslims, because this is a Sunnah, it is a means of remembering the
Hereafter, it is a means of forgiveness for oneself, and it is a cause of benefit for the people of the graves. In this regard, three sayings of Mustafa صل الله عليه وسلم are presented below:

1. I had prohibited you from visiting graves, but now you should visit the graves because this is a means of becoming disinclined to the world, and it reminds of the Hereafter.

   *(Sunan Ibn Mājah, vol. 2, pp. 252, Ḥadīth 1571)*

2. When anyone passes by a grave of someone who he knew in the world and he gives Salām to him, then the deceased recognizes him and replies to his Salām.

   *(Tārīkh-ul-Baghdad, vol. 2, pp. 135, Ḥadīth 3175)*

3. Whoever visits the graves of one or both of his parents every Friday, he will be forgiven and will be recorded as a pious person.

   *(Shu‘ab-ul-Īmān, vol. 6, pp. 201, Ḥadīth 7901)*

3. ‘Umar Fārūq-e-A’ẓam conversing with the people of the graves

Amīr-ul-Mu‘minin Sayyidūnā ‘Umar Fārūq-e-A’ẓam صل الله عليه وسلم once passed by a graveyard and said, *(平安與你們一個安息! 和你們的親人！)* ‘The latest news is that your widows have married again, new people have settled in your houses, and your inheritance has been distributed.’ Then a voice was heard, ‘O ‘Umar صل الله عليه وسلم! Our latest news is we have received the return of the good deeds that we performed during our life, and we also received the benefit of the money that we spent in the path of Allah, and we have suffered loss in that which we left in the world.’

   *(Sharh-us-Ṣūdūr, pp. 209)*
May Allah have mercy on him and forgive us without accountability for his sake!

صلوا على الحبيب صلى الله تعالى على محمد

O the negligent one! Only good deeds will go with you

Dear Islamic brothers! Look at the greatness that Amīr-ul-Mu’minīn Sayyidunā ‘Umar Fārūq-e-A’zam possesses! Through the grant of Allah he used to converse with the deceased. In the aforementioned narration, there are numerous Madani pearls of warning and examples especially for those who are greedy for money and wealth, and those who have built lofty plazas and majestic palaces.

Ah! The worldly home that a person makes strong and tough, and that he decorates in the most beautiful way, will not remain with him forever. Eventually other people will inhabit it. People will also take control of the wealth and bank balance that he had and earned with his blood and sweat. After death, the only wealth that will be of any use is that which was spent in the way of Allah. In Sūraḥ Ad-Dukhān, part 25, verses 25-29 Allah has said:

کم ترکوا مین ہنے و عیونی ۱۲ و روزو و مقام کریم ۱۳ و نعمہ کئئی ۱۴ فیہا فکھی ۱۵ گذیک و آؤر نسہا قوما اخرين ۱۶ فما بکب ۱۷ علیهم السما و الأرض و ما کئئیا منظرین ۱۸

How many gardens and springs, they had left behind. And sown fields and nice houses. And comforts wherein they were free from care. We did alike,
and We made another people to inherit them (their things). And the heavens and the earth did not shed tears for them, nor were they given respite.

[Kanz-ul-Imān (Translation of Quran)] (Part 25, Sūrah Ad-Dukhān, verses 25-29)

The method of presenting greetings in the graveyard

Dear Islamic brothers! Whenever you visit a graveyard, you must stand in such a way that your face is towards the face of the buried and your back is towards Qiblah. Now, present greetings as mentioned in Tirmiżī:

Translation: O people of the grave, peace be upon you, and may Allah (عَزَّوْجَلَّ) pardon us all, you came before us, and we are to follow you.’ (Sunan-ut-Tirmiżī, vol. 2, p. 329, Ḥadīth 1055)

Explaining the wisdom behind presenting greetings from the side of the grave towards the face, Imām-e-Aḥl-e-Sunnat, Imām Aḥmad Razā Khān ʿAbdul-Wahhab has said, ‘When visiting the grave, stay in front of the face of the deceased and then advance towards his feet, so that you are in front of his sight. Do not approach from the side of the grave towards the head as this will cause the buried to lift and turn the head for looking at.’

(Fatāwā Razawiyyaĥ, vol. 9, pp. 532)

Weep abundantly and supplicate seeking your forgiveness and the forgiveness of the people of the graves. If you cannot cry, make your appearance seem as if you are crying.
Placing flowers on the grave

It is better to place flowers onto a grave because as long as these flowers will remain fresh on the grave, they will keep performing Tasbîh (praise of Allah) and the heart of the deceased will stay comforting. (*Rad-dul-Muḥtār*, vol. 3, pp. 184)

- Similarly there is no harm in placing a sheet of flowers onto the coffin of the funeral procession. (*Bahār-e-Sharī‘at*, vol. 1, pp. 852)

- Fresh and moist grass should not be taken off from the top of a grave as mercy descends due to its Tasbîh and the deceased gains content. Furthermore, to remove the grass would be taking away the rights of the deceased. (*Rad-dul-Muḥtār*, vol. 3, pp. 184)

What should one reflect on in the graveyard?

When visiting the graveyard, instead of talking about this and that and remaining engrossed in negligent thoughts, perform Fikr-e-Madīnāḥ, i.e. remember your death whilst accounting for and reflecting on your deeds. Remember your sins, if possible with tears pouring from your eyes, and scare yourself by thinking about the punishment of the grave. Repent in the court of Allah and imagine firmly in your mind that as these dead people are alone in their graves, soon I too will be alone left in a dark grave in the same way.

Furthermore, remember the following words of Ḥadīṣ, ‘کَنَا قَدْ بَيِّنَّنُ ۗ تَذَّكَّرْ ‘ meaning: you reap what you sow!

(*Al-Jāmi‘-uṣ-Ṣaghīr*, pp. 399, Ḥadīṣ 6411)
4. Roses or serpents

Sayyidunā Imām Sufyān Bin ‘Uaynāh said:

عندَ ذِكرِ الصَّلِيحِينَ تنَّزلُ الرَّحْمَةُ

The mercy of Allah (عَزَّ وَجَلَّ) descends when pious people are mentioned.

(Ḥiyat-ul-Awlīyā, vol. 7, pp. 331, Ḥadīth 10750)

Dear Islamic brothers! When this is the blessings of the mention of the pious, then what would be the level of mercy descending at the place where the pious are present themselves! Without doubt, the pious bondmen of Allah even emanate blessings in their graves, and the fortune of those buried near them also sparkles. In this regard, it is stated on page 270 of the 561-page book, entitled ‘Malfūzāt-e-A’lā Ḥaḍrat’, published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madinah: I heard Ḥaḍrat Miyān Sahib Qiblah saying that in a particular place a grave once opened and it became possible to see the deceased. There were two rose stems wrapped around his body and two roses were on his nostril. His relatives, thinking that the grave had opened due to water damage, dug up a new grave somewhere else and placed the dead body into it. Now when they looked they saw that two serpents (meaning two extremely large snakes) were wrapped around his body and were biting his face with their fangs.

The people were stunned, and when that incident was related to someone with an enlightened heart, he said, ‘Those very serpents were present there as well (referring to his original place of burial); however over there he had the closeness to the tomb of a friend of Allah, with the blessings of which that punishment turned to mercy. Those serpents took the appearance of a rose tree and their fangs appeared as if roses. If you wish goodness for this deceased individual
then take him back there and bury him.’ When they took him back there, the same rose tree formed as well as the same roses.

**Bury the deceased near pious people**

Dear Islamic brothers! Although it is without doubt permissible to bury the deceased with their own family members, if one is fortunate enough to gain burial space near any friend of Allah then it is wonderful. Normally it is usual to bury the dead in the close vicinity of the dead relatives. Imām-e-Aḥl-e-Sunnat, Imām Ahmad Razā Khān has said, ‘Bury your deceased near pious people because as a result of their blessings, your deceased will not be punished this is such a group of people that even those who remain in their company are not deprived. It is also mentioned in a Ḥadīṣ, ‘أَذِينِّّيَّ مُؤُدَّبُكُمْ وَسَطّ قُرُّمِ الْضَّلِيجِينَ’ meaning: Bury your deceased amongst the pious.

*(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 1, pp. 102, Ḥadīṣ 337)*

5. The deceased of the graveyard came in a dream

A man had a routine that he would come into a graveyard and sit down, and whenever any funeral came he would take part in the prayer, and in the evening he would stand at the gate of the graveyard and make the following supplication, ‘O people of the grave! May Allah grant you comfort, have mercy on your poor state, forgive your sins and accept your good deeds!’

That very person narrated, ‘One evening I came home without completing my normal routine of the graveyard, that is I returned without supplicating for them. That night I saw a large number of
people in my dream. I asked them, ‘Who are you and why have you come?’ They said, ‘We are the people of the graveyard. You had made it your routine that you would present a gift to us before returning home every day.’ I then said, ‘What was that gift?’ They replied, ‘It was a gift of supplications.’ I then said, ‘OK. From now on I will resume the sending of this gift.’ After that I never stopped the routine of mine.’ (Sharh-uṣ-Sudūr, pp. 226)

Souls come to homes and request for Īṣāl-e-Šawāb

Dear Islamic brothers! From this we learn that the deceased recognize those who come to their graves and they receive benefit from the supplications of the living. When the gifts of Īṣāl-e-Šawāb stop arriving then they are aware of this and Allah ʿazza wa jall gives them permission to go to homes and request for Īṣāl-e-Šawāb.

On page 650 of volume 9 of Fatāwā Razawiyyaĥ, A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of the religion, Imām Aḥmad Razā Khān ʿalayhi ʿaṣma wa ḥamdi wa rahmat Allāh has said: It is mentioned in ‘Gharāib’ and ‘Khazānah’ that the souls of believers visit their homes every Thursday night, on the Day of Eid, on the day of ‘Āshūrā, and on Shab-e-Barāʿat, and stand outside their homes.

The souls call out in a loud sorrowful voice, ‘O people of my home! O my children! O my relatives! Please do a favour on us and give charity with the intention of Īṣāl-e-Šawāb for us.’

(Fatāwā Razawiyyaĥ, vol. 9, pp. 650)

6. Instant blessings of Īṣāl-e-Šawāb

With regards to the immediate blessings of Īṣāl-e-Šawāb, ‘Allāmah ‘Alī Qārī ʿalayhi ʿaṣma wa ḥamdi wa rahmat Allāh has quoted: Shaykh Akbar Muḥyuddin Ibn-e-ʿArabī ʿalayhi ʿaṣma wa ḥamdi wa rahmat Allāh was once invited somewhere for a meal. He saw a young man eating, about whom it was famous that he had
spiritual insight and that he even had insight into Paradise and hellfire. As he was eating, suddenly he began to weep bitterly. Upon being asked the reason for that he said that it was because his mother was burning in the fire of Hell. Shaykh Akbar Muhuyuddin Ibn-e-‘Arabi had recited the Kalima 70,000 times the reward of which he donated in his heart to the deceased mother of that man. Immediately, he began to smile and he said that then he saw his mother in Paradise.’

(Mirqāt-ul-Mafātīḥ, vol. 3, pp. 222, Hadīṣ 1142)

Dear Islamic brothers! Did you see? That young man could see the state of the unseen through the means of his spiritual insight! The situation of the deceased completely changed as a result of the Īşāl-e-Šawāb donated by Sayyidunā Ibn-e-‘Arabi. The Hadīṣ that mentions the excellence of reciting the Kalima 70,000 times is as follows: It is saying of the Noblest Prophet, ‘Without doubt, whoever invokes 70,000 times will be forgiven by Allah and for whom it has been invoked will also be forgiven.’

(Mirqāt-ul-Mafātīḥ, vol. 3, pp. 222, Hadīṣ 1142)

We too should try to read the Kalima 70,000 times at least once in a lifetime. Those people whose loved ones have passed away should also recite this Kalima and present the reward to their deceased. It is not compulsory to complete this recitation of the Kalima in a single sitting but it can be completed a small part at a time. If it is recited 100 times daily the entire amount will be completed within 2 years.

The interpretation of seeing a dead person ill in a dream

It has been narrated that dreaming of a deceased person in a state in which they are angry, ill or naked (etc.) indicates that that individual
is afflicted with punishment. Therefore, if anyone sees a deceased Muslim in this condition, he should convey Ịṣāl-e-Ṣawāb for him. In this regard, here is a faith-refreshing and informative question and answer on page 139 of the 561-page book, entitled ‘Malfūzāt-e-A’lā Ḥaḍrat’ published by Dawat-e-Islami’s publishing department Maktaba-tul-Madinaḥ:

**Question:** Your Eminence! A man saw his deceased daughter in his dream in such a state of that she is ill and naked and he has seen this dream many times.

**Answer:** If the Kalimaḥ Ṭayyibah is recited 70,000 times, with Ṣalāt-‘ Alan-Nabī at the beginning and at the end and the reward is conveyed, it will become the means of salvation for the reciter and the one to whom the reward is conveyed, and the reciter will receive double the reward. If he conveys the reward to two people, he will receive triple the reward. In this way, the reward can be conveyed to millions of Muslims, even to all Muslim males and all Muslim females, for which he will be rewarded accordingly.

7. **Came with flames, and if...**

A man saw his deceased brother in dream and asked him, ‘What happened after you were buried into the grave?’ He answered, ‘A man approached me with flames of fire, and if the one who supplicated for me, would have not supplicated then he would have thrown it at me of course.’ *(Sharḥ-us-Ṣudūr, pp. 281)*

**Through the supplications of the living, the deceased are forgiven**

Dear Islamic brothers! From this we learn that the deceased Muslims are benefited greatly from the supplications of the living. In this
regard, it is stated on page 382 of the 448-page book published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madinaḥ, entitled, ‘Madanī Treasure of Blessings’: The Greatest and Holiest Prophet صلى الله عليه وسلم said, ‘My Ummaḥ will enter their graves with their sins but they will come out of their graves without sins, as their sins are forgiven by virtue of the supplications of the Muslims.’

(Al-Mu’jam-ul-Awsa, vol. 1, pp. 109, Ḥadīth 1879)

8. His late father came in the dream and said that...

Sayyidunā Ḥāfizus-Sufyan Bin ‘Uyaynah صلى الله عليه وسلم has said, ‘When my father passed away, I wept bitterly. I would visit his grave every day. Then with the passage of time I began to visit less. Then, one day my deceased father came into my dream and said, ‘O my son! Why is there this delay?’ I asked, ‘Do you know of my coming?’ He replied, ‘Why not? I know of your every visit. I used to become happy on seeing you, and the deceased individuals neighbouring me were also pleased by your supplication.’ Hence, after that dream I began to visit the grave of my deceased father on a regular basis.’

(Sharḥ-uṣ-Ṣudūr, pp. 227)

9. The deceased in the grave are like drowning people

Dear Islamic brothers! We have learnt that the deceased are pleased at the visits, supplications and Īṣāl-e-Ṣawāb from relatives and friends, and they wait for those relatives who do not come. The Blessed Prophet صلى الله عليه وسلم said, ‘The condition of the deceased is like that of a drowning person, in that he anxiously waits for the supplication of his father, mother, brother or friend to reach him, and when the supplication of anyone reaches him then, according
to him, it is better than the world and everything in it. Allah Almighty bestows the reward gifted to the deceased by their relatives in the form of mountains. The gift of the living is to pray for the forgiveness of the deceased.’ (Shu’ab-ul-Īmān, vol. 6, pp. 203, Ḥadīth, 7905)

If the graves of parents are in the midst of graveyard, then...

Dear Islamic brothers! Truly fortunate are those sons who visit the graves of their late parents. However, remember this ruling that if it is not possible to get to the graves of parents (or others) without stepping on other graves, then Fāṭiḥah must be recited from afar. This is because it is a Mustaḥab (recommended) act to visit the shrines of the pious saints or the graves of parents but it is Ḥarām to step foot on the grave of a Muslim. It is not permitted in the Sharī’ah to carry out a Ḥarām act for a Mustaḥab one.

Imām-e-Aḥl-e-Sunnat, Mujaddid [reviver] of the Ummaḥ, Imām Aḥmad Razā Khān has written on page 524 of volume 9 of Fatāwā Razawiyyaḥ: It is necessary to take into regard when visiting a particular grave if there is an old path to it (which should not have been made by demolishing any grave). If access is only possible by walking over the graves, it is not permitted. Stand on the path at a distance, focus towards the particular grave, and perform Īṣāl-e-Ṣawāb. (Fatāwā Razawiyyaḥ, vol. 9, pp. 524)

Regarding sitting beside a grave and reciting the Holy Quran

A question which was presented in the court of Imām Aḥmad Razā Khān in this regard along with its answer is presented below:

Question: Is it permissible to recite the Holy Quran or a Panj Sūraḥ in a graveyard sitting beside a grave?
Answer: Reciting the Quran from memory or by looking is permissible in any way (as due to the recitation blessings descend there, and the heart of the deceased gains comfort), when it is done for the pleasure of Allah ﷻ.

Do not sit on a grave, or step foot on any grave to reach that grave. If access to a grave is not possible without stepping over the graves, then it is Ḥarām to go close to the grave to recite. Just recite the Quran from distance without stepping on any grave.

*(Fatāwā Razawiyyah, vol. 9, pp. 524-525)*

10. Gleaming attire

A pious saint saw his deceased brother in dream and asked him, ‘Do the prayers of the living reach you?’ He replied, ‘Yes, I swear by Allah ﷻ! It comes in the form of gleaming attire which we then wear.’ *(Sharḥ-us-Ṣudūr, pp. 305)*

11. Gleaming tray

Dear Islamic brothers! We have learnt that the supplications and Ḥṣāl-e-Ṣawāb we carry out, reach the deceased Muslims in an extremely beautiful form due to the mercy of Allah ﷻ. Therefore, we should always continue the practice of Ḥṣāl-e-Ṣavāb for our deceased relatives and in fact for all Muslims. It is mentioned in *Sharḥ-us-Ṣudūr*: When a person performs Ḥṣāl-e-Ṣawāb to the deceased, Sayyidunā Ḥibrāl places it in a gleaming tray and takes it to the edge of the grave. He stands there and says, ‘O the one in the grave! Your family members have sent this gift, accept it.’ Upon hearing this, the deceased becomes very happy, and
the deceased in neighbouring graves become sad at their deprivation.’

(Sharḥ-uṣ-Ṣudūr, pp. 308)

صلْوَا عَلَى الْحُرِيبِّ صِلْيَ اللَّه تَعالَى عَلَى مُحْمَّدَ

4 MADANI PEARLS OF ISAL-E-SAWAB

Making the grave of the deceased bright

1. When wanting to visiting the blessed tomb of a pious saint or the grave of any Muslim, then it is Mustaḥab to perform two Rak’āt of Nafl (supererogatory) Ṣalāh (as long as it is not a Makrūḥ time) at your home. In each Rak’at, recite Āyat-ul-Kursī once and Sūraḥ Al-Ikhlāṣ three times after Sūraḥ Al-Fāṭiḥah and donate the reward of this Ṣalāh to the deceased whose grave you are to visit. Allah عَزَّوُجَلَّ will create brilliance in the grave of that deceased individual and He will bestow an extremely great reward on the one who donated the reward.

(Fatāwā ‘Ālamgīrī, vol. 5, pp. 350)

An act to make all the buried ones intercessors

2. The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannah عَزَّوُجَلَّ has stated: Whoever enters a graveyard and recites Sūraḥ Al-Fāṭiḥah, Sūraḥ Al-Ikhlāṣ and Sūraḥ At-Takāšur and then makes the following supplication, ‘O Allah عَزَّوُجَلَّ! Whatever I have recited from the Holy Quran, grant the reward of it to all the Muslim men and women buried in this graveyard.’ Then all of them will intercede for him on the Day of Judgement.’ (Sharḥ-uṣ-Ṣudūr, pp. 311)
The method of earning reward that amounts to the number of the dead

3. It is stated in a Ḥadīth: Whoever recites Sūrah Al-Ikhlāṣ 11 times and passes on the rewards of its virtues to the deceased, he will be rewarded in accordance with the number of the deceased.

(Jam‘-ul-Jawāmi’ lis-Suyūtī, vol. 7, pp. 285, Ḥadīth 23152)

4. ʿIṣlāl-e-Ṣawāb can also be done in the following way: Go to the graveyard, recite Sūrah Al-Fāṭiḥah, then from ‘مُقَلِّبُونَ’ to ‘الْمُفَلَّحُونَ’, Āyat-ul-Kursī, from ‘أَمَنَ الرَّسُولُ’ to the end of the Sūrah, Sūrah Yāsīn, Sūrah Al-Mulk, and Sūrah At-Takāṣur once each, and Sūrah Al-Ikhlāṣ (complete Sūrah) 12, 11, 7, or 3 times.

(Baḥār-e-Sharī‘at, vol. 1, p. 849)

12-13. Ghaus-e-A’zam’s visit to the blessed tomb of his Imām

Our Ghaus-e-A’zam (an adherent to the Hanbalī school of Fiqh). Ghaus-e-A’zam would often visit graveyards and in particular the blessed tombs of the pious saints. In this regard, Sayyidunā Shaykh ‘Alī Bin Ḥayṭī has stated, ‘Once I visited the enlightened tomb of Imām Aḥmad Bin Ḥanbal in the sacred company of Sayyidunā Shaykh ʿAbdul Qādir Jilānī and Shaykh Baqā Bin Baṭū, where I saw that Sayyidunā Imām Aḥmad Bin Ḥanbal came out from his blessed grave, hugged Shaykh ʿAbdul Qādir Jilānī, granted him attire of honour, and said: O ‘Abdul Qādir! All people will be dependent on you for the knowledge of Sharī‘ah (Islamic Law) and Tarīqāh (Islamic Spirituality). Then I went with
Shaykh ‘Abdul Qādir Jīlānī to the blessed tomb of Sayyidunā Shaykh Ma’rūf Karkhi where Shaykh ‘Abdul Qādir Jīlānī said, آَلسَلَامُ عَلَيْكَ يا سَيِّدُ مَعْرُوفٍ! عَبْرَنَاكَ بِذَرْحَتِينَ فَقَبِيلَتُ شَيْخَةَ الْكُرْدِيَّيْنَ meaning, ‘O Shaykh Ma’rūf! Peace be upon you. We have gone beyond you by two levels.’ Sayyidunā Shaykh Ma’rūf Karkhī then replied from the grave, وَعَلَيْكَ السَلَامُ يا سَيِّدُ أَهْلِ زَمَانِيَّ meaning, ‘And peace be upon you, O leader of the people of your times.’ (Qalāyid-ul-Jawāĥir, pp. 39)

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

أَمَيِّنُ يَجَارِيُ التَّحْيَيْيِنَ الَّذِينَ قَضَى اللهُ نِعَامَ عَلَيْهِمْ وَأْلِيَّنَم

Dear Islamic brothers! From this we learn that, even after passing from this world, the pious saints are alive in their blessed tombs, as Imām Aḥmad Bin Ḥanbal جَمِيعُ اَلْفَتْحَالِ عَلَيْهِ came out from his enlightened grave to embrace Shaykh ‘Abdul Qādir Jīlānī جَمِيعُ اَلْفَتْحَالِ عَلَيْهِ and similarly Sayyidunā Shaykh Ma’rūf Karkhī جَمِيعُ اَلْفَتْحَالِ عَلَيْهِ replied to his greeting from his radiant tomb in such a way that it was heard outside.

Jo Wālī qabāl thay yā ba’d huway yā ḥaun gey
Sab adāb rakhtay ḥayn dil mayn mayray Āqā tayrā

All the friends of Allah who preceded you or will come after you
All have deep in their hearts true respect for you

(Hadāīq-e-Bakhshish)

صلُّوا عَلَى الْحَيْبَيْبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
10 Madani pearls regarding tombs of Awliyā (saints)

The method of visiting holy tombs

1. Whenever visiting a holy shrine, approach from the feet and advance and stand in front of the face at a distance of at least four feet and present greeting in a medium voice in this way: 

أَلْسَالَمُ عَلَيْكَ ِّي سَيْدِينَا وَرَحْمَتُ اللهِ وَبَرَاكَانَّهُ

then Durūd-e-Ghaušiyyah 3 times, Sūrah Al-Fātiḥah once, Āyat-tul-Kursī once, Sūrah Al-Ikhlāṣ seven times, Durūd-e-Ghaušiyyah seven times, and if time permits, recite Sūrah Yāsīn and Sūrah Al-Mulk as well, and then supplicate in the court of Allah عَدْدَجُلُ in the following way: ‘O my Lord! Grant me the reward of this recitation according to your generosity, not according to my action, and send it as a gift from me to this accepted person.’

Then supplicate for any permissible desire you may have, presenting the blessed soul of that saint in the court of Allah عَدْدَجُلُ as a Wasīlah (intermediary). Then present your greetings again as above and return. (Fatāwā Razawiyyah, vol. 9, pp. 522)

Durūd-e-Ghaušiyyah

أَللَّهُمَّ صَلِّ عَلَى سَيْدِينَا وَمُؤَلَّاتِنَا

مُحَمَّدٌ مَّعَدِينَ الْجُوُدَّ وَالْكَرْمَ وَالْيَدَ وَبَارِكْ وَسَلِّمْ

(Madani Treasure of Blessings, pp. 257)

Visiting the blessed tombs is a Sunnah

2. The Beloved Prophet صلِّ الْلاَّهُ عَلَيْهِ وَسَلِّم would visit the blessed graves of the martyrs of the battle of Uḥud and he صلِّ الْلاَّهُ عَلَيْهِ وَسَلِّم
would supplicate for them. (*Muṣannaf ʿAbdur Razzāq, vol. 3, pp. 381, Ḥadīth 6745; Tafsīr Ad-Dur-rul-Manṣūr, vol. 4, pp. 640*)

Benefits are attained from the tombs of Awliyā

3. The respected Fuqaḥā (Islamic Jurists) have stated, ‘It is permissible to visit the blessed tombs of the Awliyā and the pious predecessors, and that they benefit the one who visits the tomb.’ (*Durr-e-Mukhtār, vol. 3, pp. 178*)

Do not kiss the grave

4. Do not remain occupied in pointless conversation whilst travelling toward the tomb. (*ibid*) Do not kiss the grave or put your hands on it, but rather stand some distance away from the grave. (*Fatāwā Razawiyyaḥ, vol. 9, pp. 522-526*)

Method of presenting greetings at the tombs of martyrs

5. When visiting the blessed tombs of martyrs, present greetings in the following way:

\[
\text{سَلامُ عَلَيْكُمْ وَمَا سَبَرْتُمْ فَقَيعُمْ عَقِبَيْ الدَّارِ}
\]

Translation: Peace be upon you in return for your patience, and what an excellent abode the Hereafter is!

(*Fatāwā ʿĀlamgīrī, vol. 5, pp. 350*)

Putting a Chādar (decorative cloth) over the tomb

6. It is permissible to place a decorative cloth over the blessed tombs of the Awliyā and the pious, when the purpose of this is to build the honour of the pious saint amongst the public so that they can respect them and gain blessings from them.

(*Durr-e-Mukhtār, vol. 9, pp. 599*)
Building a dome over a tomb

7. It is better not to concrete the grave. It is not permissible in Sharī’ah to create a structure over the grave of a common Muslim as this is a waste of wealth. However, it is permissible to build structures or domes over the blessed tombs of the Awliyā with good intentions.

It is stated on page 418 of volume 9 of *Fatāwā Razawiyyaĥ*: It is mentioned in *Kashf-ul-Ghiṭā*, with reference to Maṭālib-ul-Mu’minin, that the Salaf (the pious predecessors) held it permissible to build structures over the tombs of famous scholars and saints so that people can visit and sit and rest in them. However, if they are made for mere adornment and beautification then it is Ḥarām.’

In early times, domes were built over the graves of the blessed Šahābah in Madina-tul-Munawwarah. It is clear that this construction would only have occurred due to this being classed as permissible, and there is also an elevated and lofty dome over the blessed resting place of the Revered and Renowned Prophet.

Lighting lamps at tombs

8. If there is any benefit in lighting lamps such as there is a Masjid near the place of the grave, or the graves are located on a pathway, if anyone sits there, or if the tomb is of any friend of Allah or erudite scholar, then lamps can be lit there for the respect of their blessed souls which shines on the soil, in the same way the sun shines on the earth. The reason for this is so that people know that this is the tomb of a pious saint, so they...
can attain blessings from it and supplicate to Allah عزّ وجلّ so their supplications can be accepted. This act is permissible and cannot be prohibited in principle, and actions are valued according to intentions.

(Fatāwā Razawiyyah, vol. 9, pp. 490; Al-Ḥadīqa-tun-Nadiyyah, vol. 2, pp. 630)

Ţawāf (circumambulation) of the tomb

9. Performing Ţawāf of a grave with the intention of paying respect is forbidden. (Bāhar-e-Sharī’at, vol. 1, pp. 850)

Prostrating to a grave

10. To prostrate to a grave out of respect is Ḥarām, and if done with the intention of worship, it is Kufr (unbelief).

(Fatāwā Razawiyyah, vol. 22, pp. 423)

14. The young man who recited the Holy Quran in the grave

Abun Naḍr Nishāpūrī علیه السلام, who was a pious gravedigger, has narrated, ‘Once I dug a grave but a path to the adjacent grave was formed erroneously from that. I saw a handsome young man who was clothed in fine clothing and fragrant with exquisite perfume sitting cross-legged reciting the Holy Quran. When he saw me, the young man said, ‘Has the Day of Judgement come?’ I replied saying, ‘No’, to which he then said, ‘Put the soil which you moved back in its place’, so I moved the soil back.’ (Sharḥ-uṣ-Ṣudūr, pp. 192)

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

Dear Islamic brothers! Almighty Allah عزّ وجلّ preserves the bodies of His Prophets ﷺ, pious saints ﷺ, and distinguished people even in the grave and bestows countless blessings and bounties...
upon them. These honourable individuals gain the pleasure of worshipping Allah even in their blessed tombs. Allah causes their blessed tombs to become beautifully fragrant, and sometimes makes this apparent to the common people for their encouragement.

15. A fragrant grave

Sayyidunā Imām Ibn Abid Dunyā has narrated from Sayyidunā Mughīraĥ Bin Ḥabīb that a fragrance would emanate from a particular grave. Someone dreamt the one buried in that grave and asked, ‘What is this fragrance?’ The reply was given, ‘This is the fragrance of reciting the Holy Quran and fasting.’

(Kitāb-ul-Taĥajjud wa-Qayām-ul-Layl, vol. 1, pp. 305, Ḥadīḍ 287)

Dear Islamic brothers! From this we learn that there are unlimited blessings in recitation of the Holy Quran, fasting, and other acts of worship, and that Allah causes the graves of His obedient and pious servants to become fragrant from His infinite mercy.

16. A corpse with a deformed eye

A pious saint has said, ‘One of my neighbours used to utter heretical statements. After his death, I saw him in a dream and I saw that he had a deformed eye. I asked him, ‘What happened?’ He replied, ‘I used to abuse the blessed Ṣaĥābaĥ, and now Allah has made me abused!’ Having said, he covered his defective eye with his hand.’ (Sharh-us-Ṣudūr, pp. 280)
Every blessed companion is destined for Paradise

Dear Islamic brothers! From this narration we learn that it is extremely dangerous to pick faults in the blessed companions. Leave aside saying such with the tongue; one should not even think bad regarding these blessed personalities in the heart. On page 252 of the 1250-page book published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madīnaĥ, entitled ‘Bahār-e-Sharī‘at’, Muftī Muhammad Amjad ‘Alī A‘ has stated, ‘All the blessed companions are people of goodness and piety, and they are completely just. It is Farḍ (compulsory) to speak good of them whenever they are mentioned.’

He has further stated on page 254, ‘All the blessed companions, the highest in status and the lowest (and there is none low in status amongst them), are destined for Paradise. Let alone entering the hellfire, they will not even hear the sound of the hellfire, and they will remain according to their own wishes and desires forever. The immense calamity of the Day of Judgement will not cause them any grief and on that Day the angels will welcome them, saying that this is Day that you were promised for. This subject is mentioned in the Holy Quran. The devotee of the blessed companions and the blessed household of the Holy Prophet, A’lā Ḥaḍrat has stated:

*Aḥl-e-Sunnat kā ḥay bayrā pār Aṣḥāb-e-Ḥuḍūr
Najm ḥayn aur nāo ḥay, ‘itrat Rasūlullāh kī

The Aḥl-e-Sunnat will attain their destination With the companions as stars, and the blessed household as the means of transportation

* صلى الله تعالى على محمد صلَّوَا عَلَى الْحَجِبَّ
17. Imprisoned in a mysterious well

Shaybān Bin Ḥasan has stated: My father and ‘Abdul Wāḥid Bin Zayd, went to participate in Jihad (battle). On their way, they saw a mysterious well from which they could hear noises. They peeped inside and saw a person who was sitting on a chair and water was flowing underneath him. They asked him, ‘Are you a human or jinn’, to which he replied, ‘Human’. They then asked, ‘Where are you from?’ He replied, saying, ‘Anṭākiyah’. He then said, ‘My story is that I have passed away, and now I have been imprisoned in this well due to some unpaid debts. Although some people of Anṭākiyah speak well of me, nobody has paid off my debts.’

Then, they both went to Anṭākiyah and, after collecting the necessary information, they paid off the debt of the man imprisoned in the mysterious well and then returned to that place. Now, neither was that man there nor the well itself! When they slept at the place where the well used to be, they saw a dream in which that individual came to them and said, i.e. *May Allah give you both an abundant return from me.* After my debts were paid off, Allah has placed me in Paradise. *(Sharḥ-us-Ṣūdūr, pp. 267)*

Even a martyr owing debts will not enter Heaven until...

Dear Islamic brothers! From this we learn that debt is indeed a heavy burden to bear. Those who delay in paying off their debts should take heed from this narration, and instead of refusing their creditor, they themselves should go to him to repay the debt and express their gratitude to them. It is possible that, in delaying the repayment until tomorrow, death might arrive and send you to your grave.
The Revered and Renowned Prophet has stated, ‘I swear by the One in Whose sole control my soul is! If a person is killed in the path of Allah and then given life again, and he is then killed in the path of Allah and then given life again, and he has the burden of debt over his head, he will not enter Paradise until his debt is paid.’ (Musnad Imâm Ahmad, vol. 8, pp. 348, Hadîth 22556)

If a Muslim passes away in the state that he is in debt then those close to him should immediately pay back his debt, so that there can be ease in the grave for the deceased. The Prophet of Ra’hma matière has stated, ‘Without doubt, your companion has been stopped at the portal of Paradise because of his debts. If you want you can pay all his debt, and if you want you can relinquish him (i.e. the deceased borrower) to the torment.’ (Al-Mustadrak, vol. 2, pp. 322, Hadîth 2260-61)

Making an announcement before Şalât-ul-Janâzâh
(funeral prayer)

Dear Islamic brothers! It would be excellent if the Imâm or any Islamic brother would make the following announcement before the Şalât-ul-Janâzâh: ‘Relatives and friends of the deceased, kindly pay close attention. If the deceased ever hurt your feelings or violated your rights then please forgive him. إن شَآءَللّه عَزَّوُجَلَّ, the deceased will be benefited and you will also be rewarded. If the deceased owed you any money and you forgive him, إن شَآءَللّه عَزَّوُجَلَّ you will also be forgiven.’ After this the Imâm should mention the intention and the method of Şalât-ul-Janâzâh.

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18. The eyes opened in the grave
Sayyidunā Abū ‘Alī has stated: I placed the body of a pious bondman of Allah into the grave, and when I untied the shroud and placed his head on the earth so that Allah would have mercy on his sad state, the pious man opened his eyes and said to me, ‘O Abū ‘Alī, you are humiliating me in front of the One Who bestows special grace upon me!’ I then said, ‘O my master! Is there life after death?’ He replied, ‘بَلْ نَحْيُنَّكَ لَا نَضْرِنَّكَ بِجَاهِلٍ عَمَّا’ i.e. I am alive, and every individual who is beloved to Allah is alive. By virtue of the power and honour that I will be granted certainly on the Day of Judgement, I will help you.’ (Fatāwā Razawiyyah, vol. 9, pp. 433)

The friends of Allah are alive even after death
Dear Islamic brothers! From this we learn that the blessed martyrs and the friends of Allah are alive in their graves and they are aware of everything. A’lā Ḥaḍrat has stated: ‘Allāmah ‘Alī Qārī has written in the commentary of Mishkāt, ‘In principle there is no difference in the two states (i.e. life and death) of the friends of Allah. For this reason it is said that they do not die, but they merely move from one abode to another.

(Fatāwā Razawiyyah, vol. 9, pp. 433; Mirqāt-ul-Mafātīḥ, vol. 3, pp. 459, Ḥadiš 1366)

19. When the hoof of a buffalo wedged in the ground...
To cut the dry grass from the graveyard and to take it is permissible, but it is not permissible in Sharī’aḥ to let animals walk or graze on the graves. A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Imām Aḥmad Razā Khān has stated, ‘This Faqīr (referring humbly to himself)
heard from his fellow disciple Sayyidī Abul Ḥusayn Nūrī that there was a place called Ganj-e-Shahīdān (the land over a collective grave in which many martyrs are buried) in a jungle near Māreĥaraĥ Muṭahāraĥ (India). A man was passing through it whilst walking over the collective grave along with his buffalo. There was some soft area in the ground and suddenly the hoof of the buffalo wedged in the ground and it was discovered that there was a grave there. A sound then came from the grave, ‘O man! You have caused me trouble, as the foot of your buffalo has stepped on my chest.’

(Fatāwā Razawiyyaĥ, vol. 9, pp. 453)

Dear Islamic brothers! From this we learn that the martyrs are alive and their bodies remain intact in the grave.

صَلِّ أَلَّا يَحْبَسَنَّ ِّصَلِّ الْلَّهُ تَعَالَ ِّعَلَّيْهِ تَعَالَ

20. Warning to one who sits on a grave

‘Umārah Bin Ḥazm has stated: The Beloved and Blessed Prophet ﷺ saw me sitting on a grave and said, ‘O one on the grave! Come down from the grave. Neither trouble the buried one nor get troubled by him.’ (Fatāwā Razawiyyaĥ, vol. 9, pp. 434)

From this Madanī narration, those who go with the funeral procession to the graveyard and sit on the graves carelessly during the burial should take heed.

21. Heard a sound upon stepping on the grave

Sayyidunā Qāsim Bin Mukhaymar has stated: A man once put his foot on a grave, upon which a voice came from within saying, ‘إِلَّا يَبْكَ عَنِّي وَلَا تُؤْدِنِيَ’ i.e. Move away and do not trouble me!

(Fatāwā Razawiyyaĥ, pp. 452; Sharḥ-us-Ṣūdūr, pp. 301)
22. The buried one talked to the person who slept on the grave

Sayyidunā Abū Qilābah has stated: I would travel from Syria to Basra (Iraq), and one day I went down into a trench, performed Wuḍū and prayed two Rak’āt of Nafl Šalāh. Then I rested my head against a grave and went to sleep. When I woke up, I suddenly heard the one buried in that grave complaining and saying, ‘لقد أذينني منّك الليلة’ i.e. You have troubled me all the night. We know and you do not know, but we have no power over deeds. The two Rak’āt of Nafl Šalāh that you offered is better than the world and everything in it. Then he further stated, ‘May Allah reward the living of the world on our behalf because when they send Sawāb to us, it enters upon us in the form of mountains of light.’

*(Fatāwā Razawiyyah, pp. 452; Sharḥ-us-Ṣudūr, pp. 305)*

23. Get up! You have troubled me!

Sayyidunā Ibn-e-Mīnā Tābi’ī has narrated, ‘Once, I went to the graveyard, I performed two Rak’āt and then I lied on top of a grave. I swear by Allah! I was fully awake when I heard the buried one saying, ‘فُقِمْ فَقُدْ أذْنَتِي’ i.e. Get up! You have troubled me!’ *(Dalāil-un-Nubūwah, vol. 7, pp. 40)*

Stepping on graves is Ḥarām

Dear Islamic brothers! From narrations 21, 22, and 23 we learn that stepping or sleeping on grave troubles the buried ones. It is Ḥarām and an act leading to the hellfire to trouble any Muslim without any legitimate Sharʿī reason. Therefore do not step foot on the grave of any Muslim, do not trample on it, do not sit on it, and do not lean on it, because this has been prohibited by the Beloved and Blessed Prophet ﷺ. Here are two sayings of the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ:

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1. I prefer to walk on embers of fire, or on the edge of a sword or for my feet to be sewed to my sandals than to walk on the grave of any Muslim. *(Sunan Ibn Mājah, vol. 2, pp. 210, Ḥadīth 1568)*

2. It is better for a person to sit on embers of fire to the extent that it burns his clothes reaching his skin than to sit onto a grave. *(Ṣaḥḥah Muslim, pp. 483, Ḥadīth 971)*

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**It is Ḥarām to walk on path made by demolishing the graves**

Use the common path of the graveyard and do not walk on a newly-created path. It is stated in *Rad-dul-Muḥtār*: It is Ḥarām to walk on the newly-created path that is made by demolishing the graves.

*(Rad-dul-Muḥtār, vol. 1, pp. 612)*

In fact, even when there is doubt regarding that new path, it is impermissible and a sin to walk on it. *(Durr-e-Mukhtār, vol. 3, pp. 183)*

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**It is Ḥarām to walk on the floor surrounding tombs that has been made from demolishing graves**

It has been observed at many tombs that to facilitate visitors, new pavements and floors are made by destroying the graves of Muslims. It is Ḥarām to lie upon, to walk on, to stand on, and even to perform Žikr or recite the Quran on such floors. Fātiḥah should just be recited from a distance.

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**Causing filth near a grave**

Building a house on a grave, sitting or sleeping on a grave, urinating or defecating on a grave are acts that are severely Makrūh and are close to Ḥarām. The Beloved Prophet has stated, ‘A deceased feels trouble in the grave by those things which can trouble him in the home.’ *(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 1, pp. 120, Ḥadīth 749)*
If one has to step on a grave in order to bury the deceased then...?

When going to dig the grave or bury the deceased, if there are graves in the way, then in this case of necessity permission will be given to step on the graves. However, even then try to refrain from this as much as possible and do this barefoot, whilst making supplications of forgiveness for the deceased of those graves.

*(Fatāwā Razawiyyah, vol. 9, pp. 447)*

In such a situation, only those people who are to partake in the burial should go and not even one extra person should go. For example, if it is known that three people are sufficient then fourth one should not go. If those three people had to stand on a grave out of necessity, then they should return immediately after the burial and not stay there for Aẓān, Fātiḥah, etc. Where there is sure that no grave is being stood upon, Aẓān and Fātiḥah can be recited.

Putting sweets down for the ants in the graveyard

The following question and its answer is mentioned on page 329-348 of the 561-page book, published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madīnah, entitled *Malfūzāt-e-A’lā Ḥaḍrat*:

**Question:** What is the ruling on taking sweets or sugar into the graveyard with the dead body to feed the ants?

**Answer:** In the same way that the respected scholars have prohibited the taking of bread to the graveyard, the same applies for sweets. To put down flour, sweets, or sugar with the intention that because of this the ants will not harm the dead body is utter ignorance. Even without this intention, it is better to distribute it amongst the pious poor people rather than giving it to the ants.’ He then said further, ‘Give charity as much as you wish at your home; it has
been observed many times that during distribution of charity at the graveyard, children and women make noise and trample over the graves of Muslims.’

**Sprinkling water on the graves**

On Shab-e-Barā‘at or any other occasion of visiting, some people carry out the custom of sprinkling water over the grave of their loved one uselessly; this is wastage and is impermissible without any valid purpose and intention. If someone thinks this will result in coolness in the grave of the deceased then along with wastage, this is indicating utter ignorance. There is no harm in sprinkling water just after burial, and this is in fact better. Similarly, if there are any plants on the grave and water is given for this reason then there is no harm in this. However, it must be remembered that if graves have to be walked over in order to give water then anyone who does so will be sinful, and in such a situation, do not pay to someone to do this for you.

**What is the ruling for building a house in an old graveyard?**

Graveyards are Waqf, and building a house for personal residence is an inappropriate use of public trusts and to make personal use of it is Ḥarām. Then if there are graves within that plot of land, even if their signs have completely vanished, it would be an assemblage of many Ḥarām acts, namely stepping on the (indiscernible) graves, walking on them, sitting on them, urinating and defecating on them; all of which are Ḥarām. In this there lies different sort of troubles for these Muslims, and what sort of Muslims? The dead cannot complain and can’t take revenge in the world.

Causing trouble to Muslims without any Sharʿī requirement is like causing trouble to Allah ʿazza wajjal and His Beloved and Blessed Prophet صلى الله عليه وسلم, and the one who causes trouble to Allah ʿazza wajjal and
His Prophet ﷺ is worthy of the hellfire. Similarly, if someone built a house near the graveyard, it is strictly Ḥarām to direct the dirty water of the drain towards the graves, and someone who does not stop this, despite having the power to do so, will also be committing Ḥarām. Furthermore, someone who allows this due to greed for rent is as if he is making a cheap deal to buy a place in hellfire. These things can only be done by such an individual who has no value for Islam, no respect for Muslims, no fear of Allah ﷺ, and no concern of death.

*(Fatāwā Razawiyyah, vol. 9, pp. 409)*

**If bones are seen in an old grave...?**

If a grave opens due to rainfall or any other reason and the bones of the deceased are seen then it is necessary to seal the grave with soil. In regards to this, here is a question and its answer from *Fatāwā Razawiyyah*:

**Question:** What ruling do the scholars of Islam mention regarding the situation in which an old grave opens, i.e. its soil comes apart and the bones of the deceased become visible? In this situation is it permissible or impermissible to seal the grave with soil?

**Answer:** In this situation, not only is it permissible to seal the grave with soil, but it is Wājib (compulsory), as it is necessary to cover up a Muslim. *(Fatāwā Razawiyyah, vol. 9, pp. 403)*

**The ruling on opening a grave on the basis of dream**

Sometimes the deceased comes in dream and says, ‘I am alive! Take me out!’, or he says, ‘Water has filled my grave, I am in trouble here, transfer my body elsewhere’ etc. Even if such dreams are seen repeatedly, it is not permissible to open a grave on the basis
of dreams. In any case, if someone opened a grave based on dream without requirement of Sharī‘ah and the body of the deceased emerged unaffected with its shroud, with fragrance being emitted, and other good signs, even then the one who opens a grave without Shar’ī requirement will be sinful. In this regard, consider the following question and its answer from Fatāwā Razawiyyaḥ:

**Question:** There was a woman who, after the complete duration of pregnancy, died during pregnancy. She was buried according to normal customs, but then a pious person saw in dream that she gave birth to a living child. Now, trusting in the dream of that person, is it permissible to dig up the grave to take the child and the woman out?

**Answer:** It is not permissible; unless there is some clear evidence. The secret is intact. Dreams are of various types; it is mentioned in Sirājiyah as well as in Ḥindiyah: Seven months of pregnancy of a woman had passed and the child was moving in the womb. She died and was buried. Then someone saw in dream that she was saying, ‘I have given birth to a child’; in this situation the grave will not be dug up.’ i.e. Allah knows best.

(Fatāwā Razawiyyaḥ, vol. 9, pp. 405-406)

Consider the following extremely important question and answer regarding opening of graves from pages 501–503 of Malfūzāt-e-A’lā Ḥaḍrat:

**Question:** A grave is not concreted and water fills the grave whenever it rains. Is it permissible to permanently seal the ingress of water?

**Answer:** There is no harm in sealing the grave; however it must not be opened. When the deceased is buried and soil is put over it, it is entrusted to Allah, and it is not permissible to open it. This is
because the deceased is not in any other than two states in the grave; either suffering punishment, or enjoying bounties. If suffering punishment, then the one who sees him will be distressed by this and he can do nothing for him, and if the deceased is enjoying bounties then he [the deceased] will be distressed.

Children playing on the graves

The compiler of Malfūzāt-e-A’lā Ḥaḍrat Tājdār-e-Aḥl-e-Sunnat, Muftī-e-A’ẓam Ḥind ‘Allāmah Mustafa Razā Khān has written in the marginalia of the answer of A’lā Ḥaḍrat Tājdār-e-Aḥl-e-Sunnat, Muftī-e-A’ẓam Ḥind ‘Allāmah Mustafa Razā Khān: This Faqīr (referring humbly to himself) says that if, the condition is the first (i.e. of suffering torment) then the distress would be even greater, and distressing a Muslim for no reason is Ḥarām, especially troubling the deceased one. Furthermore, it is proven from Ḥadīṣ, ‘The deceased is troubled even by someone leaning on the grave.’ So, when it comes to using a pickaxe on the grave and digging it up without any necessity, merely for one’s will, then how distressing the deceased would this be!

Alas! How sorrowful state is that of the Muslim graveyards nowadays! People sit on the graves and smoke hookah, they do immoral acts, they hold pointless conversations, and they swear and laugh. This is not just done by the people of other religions; Muslims themselves indulge in these appalling acts. Children play around on the graves, and even donkeys and goats defecate on them, وَلَا تَجْلَبُوا َوَاللهُ َمَعَّالِمُهُ وَلا ْمَعَّالِمُ اللَّهِ. O Muslims! Open your eyes for the sake of Allah! You too will have to leave this world one day. Even if you do not take measures for the deceased, at least do what is better for yourself.

 صلى الله عليه وسلم صلى الله تعالى على محمد
24. A person who opened a grave turned blind

There are horrific consequences of opening a grave without Shar‘ī requirement. In this regard, it is written on page 502 of *Malfūzāt-e-A‘lā Ḥaḍrat*: Once ‘Allāmah Ṭāsh Kubrā Zādāh ḥaqqat Allah Ta‘ālā  read a Ḥadīṣ that stated, ‘The soil of the grave does not eat the bodies of the scholars.’ Satan whispered into his heart, ‘My teacher was a very great scholar. Open his grave and take a look to see what state he is in!’ That whisper took over him in such a way that one night he went to the graveyard and opened the grave. He saw that even the shroud had not been affected. After he had seen that, a sound came from the grave, ‘You have seen! May Allah ḥaqqat Allah Ta‘ālā make you blind!’ At that very moment both of his eyes became blind.

25. The person who opened a grave was buried alive

Similarly, here is another account of the painful result of an individual who unlawfully opened a grave. A‘lā Ḥaḍrat ḥaqqat Allah Ta‘ālā has stated: Once a woman died and was buried. Her husband loved her a lot and that love forced him to consider opening her grave to see what condition she was in. He expressed that intention to a scholar who forbade him from doing so. However, he did not pay heed to that and took him to the graveyard with him. The scholar tried his best to forbid him, but he went on to open the grave whilst the scholar remained sitting on the edge of the grave.

The man went down into the grave and saw that both her feet were tied to her ponytail. He put his full effort in to untie it but he was unable to do so, after all, ‘Who can undo the knot tied by Allah ḥaqqat Allah Ta‘ālā’. The scholar forbade him again but he did not accept. He applied his strength for a second time, the scholar forbade him again explaining that the best thing to do would be to leave her like that. He said, ‘Let me apply my strength one final time. After that, we will see what
happens.’ He was just applying his strength when eventually the ground rifted and that living man and that dead woman both went into the ground.’

The ruling on temporary burial
When people die whilst away from their home town, sometimes they are then buried temporarily. Then when there is an appropriate opportunity they are taken out and transferred to their home town to be buried there; to do this is impermissible. In an answer to a question relating to this A’lā Ḥaḍrat has stated, ‘This is Harām; it is not permissible to open the grave after burial.’

(Burial without permission in someone’s plot
If anyone buries a person in a plot of land or a field without the permission of the owner, then the owner has the authority and choice to have the body disinterred, to level the ground, to build on that land, to farm that land, and to do as he wishes. In this regard, the respected scholars of Fiqḥ (Islamic jurisprudence) have stated, ‘The deceased should not be disinterred after burial, except for fulfilling the right of someone. For example, if it was on land that had been seized then the owner will have the authority to disinter the body or level the grave to the ground.’

In reply to a question regarding this, after quoting a Juziyyah (i.e. clause), A’lā Ḥaḍrat has stated, calling the land owner towards righteousness, ‘This is the truthful ruling of the scholars of Fiqḥ (i.e. there is permission in Sharīa for doing so), however a
Muslim should be gentle at heart, and merciful towards other Muslims, especially the deceased. Allah ꜰ ﷲ has said:

*And kind-hearted amongst themselves.*

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Fatḥ, verse 29)

If he will pardon this (and allow the unlawfully buried dead body to remain buried in his land) then Allah ꜰ ﷲ will also pardon his (the landowner’s) sins:

Do you not like that Allah may forgive you?

[Kanz-ul-Īmān (Translation of Quran)] (Part 18, Sūrah An-Nūr, verse 22)

If he does a favour to his deceased brother then Allah ꜰ ﷲ will bestow His favours upon him: ‘*kama qadīi‘n tīdān*; i.e. *as you will do, the same will be done with you.* If he refrains from unveiling the secret of his deceased brother a secret of a Muslim then Allah ꜰ ﷲ will also conceal his faults: ‘*mīn sīr sīr sīr Allāh* (i.e. *whoever screens someone, Allah ꜰ ﷲ screens him*). If he respects the grave of his deceased brother then Allah ꜰ ﷲ will bless him with respect in his life and his death: ‘*Allāh fi ‘a‘wān al-‘ubīd ma kān al-‘ubīd fi ‘a‘wān ‘ibād*’ (i.e. *Allah ꜰ ﷲ helps a person as long he helps his brother*).

(Fatāwā Razawiyyah, vol. 9, pp. 379-380)
What should be done if any money got buried with the deceased?

If someone’s money or any similar valuable got buried with the deceased then it is permissible to open the grave to take it out. In this regard, the scholars ofFiqh have said, ‘If one of the heirs of a woman buried her along with her jewellery in the absence of the other heirs, then those other heirs are permitted to open the grave. If someone’s money fell into the grave and he remembered after backfilling the grave then it is permissible to open the grave and take it out, even if it values one dirham.’ (Fatāwā ‘Ālamgīrī, vol. 1, pp. 167)

14 Madanī pearls of visiting graves

1. Visiting the graves of the Muslims is a Sunnah of the Holy Prophet ﷺ and visiting the blessed tombs of the Awliyā and the martyrs is even virtuous. Sending them Šawāb is a Šawāb-bearing act. (Fatāwā Razawiyyaĥ, vol. 9, pp. 532)

Method of presenting salutations in the graveyard

2. Stand beside the grave in such a way that your back is towards the Qiblah and your face is towards the head of the grave. Then, present salutations as mentioned in the Ḥadīš in Tirmiżī:

السلام عليكم يا أهله الكبرور
يغفر الله لنا وللذين آتكم سلما ورحمن بالآخرين

Translation: Salām be to you, O people of the grave! May Allah forgive us and forgive you. You have come here before us and we are to follow you. (Sunan-ut-Tirmiżī, vol. 2, pp. 329, Ḥadīş 1055)
An invocation to gain supplications of forgiveness from trillions of deceased people

3. Whoever enters the graveyard and recites this supplication:

أَلْلَهُمَّ رَبُّ الْأَجْسَادِ الْبَالِغَةِ وَالْعِظَامِ الْمُحِيْـثِ الْيَوْمِ الْآخِرِ مَنْ عُرِجَتْ مِنَ الدُّنْيَا
وَهُمْ بَكَ مُؤْمِنَةً أَذْهَلَ عَلَيْهَا رَوَّحُ مَنْ عَيْنِكَ وَسَلَامًا مَّيْنِ

Translation: O Allah! O Lord of the bodies that have deteriorated and the bones that have decayed! Bestow your mercy upon those who departed from this world in the state of faith and give my Salām to them.

Then all the believers who have passed away from Sayyidunā Ādam  عليهِ التَّمْكِينَ عَلَيْهِمَا الْقُلُوبُ والْكَلَامَ until the time of that supplication will all supplicate for the forgiveness of the one who recited the supplication. (Sharḥ-us-Ṣudūr, pp. 226)

4. If you want to sit beside the grave pay consideration to the status of the buried one and sit respectfully.

(Durr-e-Mūkhtār, vol. 3, p. 179)

The preferred timings for visiting the graveyard

5. The best four days to visit the graveyard are: Monday, Thursday, Friday and Saturday. (Fatāwā ‘Ālamgīrī, vol. 5, pp. 350)

6. Visiting the graveyard on Friday morning after Șalāt-ul Fajr is preferred. (Fatāwā Razawiyyah, vol. 9, pp. 523)

7. Do not visit the graveyard alone at night.

(Fatāwā Razawiyyah, vol. 9, pp. 523)
8. It is better to visit the graveyard in holy nights, especially Shab-e-Barā` at (i.e. the night of deliverance).

(Fatāwā ‘Ālamgīrī, vol. 5, pp. 350)

9. In the same way, it is also better to visit the graveyard on holy days such as the Eidayn (Eid-ul-Fiṭr and Eid-ul-Aḍṭḥā), the tenth of Muḥarram and the first ten days of Žul-Ḥajjah.

(Fatāwā ‘Ālamgīrī, vol. 5, pp. 350)

Lighting incense sticks (Agarbattī) on the grave

10. Do not light incense sticks onto the grave as this is disrespectful and inauspicious. If someone intends pleasant fragrant for the visitors then he should light these at unoccupied piece of land away from the grave, as spreading pleasant fragrance is a preferable act.

(Fatāwā Razawiyyah, vol. 9, pp. 482)

Placing candle on the grave

11. Do not place lantern or a lit candle on the grave. If you do not have a charged torch, a mobile phone with a torch, and if there is not even any government street lighting or if that is off, and you require light to walk on the path or to recite the Holy Quran in the darkness of the night then you can put a candle or a lamp on empty land at one side of the grave, under the condition that the empty place is not one where there was previously a grave that has now been wiped out.

12. A’lā Ḥadrat has quoted: It is narrated in Ṣaḥīḥ Muslim that at the time of his death Sayyidunā ‘Amr Bin ‘Āṣ
instructed his son, ‘When I die neither should any lamenting woman accompany my corpse nor should any fire.’

(Ṣahīḥ Muslim, pp. 75, Ḥadīth 192; Fatawā Razawiyyah, vol. 9, pp. 482)

Regarding the grave about which it is not known whether it belongs to a Muslim or a non-Muslim

13. When the status of a grave is not known as to whether it belongs to a Muslim or a non-Muslim, it is categorically impermissible to visit it or recite Fātihah there. It is Sunnah to visit the grave of a Muslim and Mustahabb (recommended) to recite Fātihah there, and it is Ḥaraam to visit the grave of a Kāfir and Kufr to do Iṣal-e-Šawāb to him. (Fatawā Razawiyyah, vol. 9, pp. 533)

14. There is no harm in keeping shroud ready for oneself, but it is meaningless to dig a grave and keep it ready in advance because one do not know where he will die. (Fath-ul-Bārī, vol. 3, pp. 183)
Glossary

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

Du’ā [دعاء]: Supplication

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

Farḍ [فرض]: 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 [فكر مدينة]: 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 Madanī In’āmāt booklet whilst reflecting upon virtuous and evil deeds.

Fiqh [فقه]: Islamic jurisprudence

Ghusl [غسل]: Ritual bath

Hāfiz [حافظ]: The one who has memorized the entire Quran by heart.

Halāl [حلال]: Lawful (by Shari’ah)

Hanafi [حنائی]: One out of four schools of Islamic jurisprudence.

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

Hifẓ [حفظ]: Memorizing the Quran by heart.

I’tikāf [اعتكاف]: Staying in Masjid etc. with sole intention of seeking Allah’s pleasure by worshiping Him.
**Ijtimā’ [إِجْتِمَاع]:** Religious congregation

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

**Īṣāl-e-Ṣawāb [بِإِيْسَالِ ْقُوَاب]:** 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-Madinah.

**Jamā’at [جماعَة]:** Congregational ِṢalāh

**Kaffārah [كفارة]:** Expiation or atonement


**Madanī Qāfīlah [مدنی کائیلہ]:** Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

**Makrūḥ [مَكْرَوْه]:** Disliked

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

**Makrūh Tanzīḥī [مَكْرَوْه تنزیحي]:** It is in comparison with Sunan-e-Ghayr Muakkadaḥ. It is an act which Shari’ah dislikes to be committed, although there is no punishment for the one who commits it.

**Maktaba-tul-Madinah [مكتبة المدينة]:** The publishing department of Dawat-e-Islami.

**Miswāk [مسَواک]:** Natural tooth-stick made from a twig of a tree. Typically made from peelu, olive or walnut tree.
Muażżin [مَوْظُوْدَ]: One who has been appointed to utter Ažān for Šalâh.

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

Muballigh [مُبَلِّغ]: A preacher

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

Muḥaddiš [مَعْتَدِی]: A scholar of Ḥadîsh.

Mustaḥhab [مُسْتَحْبِب]: An act which Sharî’ah likes to be performed but its abandonment is not disliked.

Na’at [نَعَت]: Poetic eulogy in praise of the Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannaḥ صلّى الله تعالى عَلَيْهِ وَسَلَّم.

Nafl [نَفْل]: Supererogatory act/worship

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

Qaḍā [قَضَا]: To make up or compensate for any missed worship.

Qiblah [قِبْلَة]: The direction which Muslims face during Šalâh etc.

Rak’at [رَكْعَة]: Unit/cycle of Šalâh

Ṣadā-e-Madīnah [صِدَادَی مَدِینَة]: Calling (waking up) Muslims for Šalât-ul-Fajr (one of the several Madani activities of Dawat-e-Islami).

Ṣadaqāh [صَدَاقَة]: Charity or alms

Ṣalāt/Ṣalāt-‘Alan-Nabī [صَلَاة عَلَی الَّتَی]: Supplication for asking blessings for the Beloved and Blessed Prophet صلّی الله تعالى عَلیهِ وَسَلَّم.

Shar’ī [شَرَعی]: According to Shar’i’ah
Shari’at/Shari’ah: Commandments of Allah and His Noble Prophet.

Sunan-e-Ghayr Muakkadah: An act which the Holy Prophet neither practised continually nor emphasized to practice it but Shari’ah disliked its outright abandonment.

Sunnat-ul-Muakkadah: An act which the Beloved and Blessed Prophet practiced continually but at times, also forsook it to show permissibility of its abandonment.

Sūrah: Chapter of the Holy Quran

Taḥajjud: A supererogatory Šalāh offered at night after awakening, having offered Šalāt-ul-‘Ishā.

Tarāwīḥ: Tarawīḥ Šalāh is offered in Ramadan after Šalāt-ul-‘Ishā with Jamā’at. It is Sunnah to complete the recitation of the whole Quran during this Šalāh.

Ṭariqah: Methodology of Islamic mysticism.

Ṭawāf: Moving around the Holy Ka’bah.

Ummah: Believers of the Noble Prophet as a whole.

Veil within veil: Veil within veil is the translation of the Urdu term ‘Parday mayn Pardaḥ’ used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

Wājib: 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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**Madani Channel - Global Coverage Parameters**

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<td>KU-Band</td>
<td>121835</td>
<td>Horizontal</td>
<td>22000</td>
<td>3/4</td>
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