



TWELVE DISCOURSES OF **ATTAR**

Part 2

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

MUHAMMAD ILYAS

Attar Qadiri Razavi

عبدالله
عزیز

بیاناتِ عطاریہ

TWELVE

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PART 2

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

Muhammad Ilyas Attar

Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ

Translated into English by

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

Twelve Discourses of Attar – Part 2



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

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

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

Note: Recite Ṣalāt-ʿAlan-Nabī ﷺ once before and after the Du'a.

Transliteration Chart

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

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Translator's Notes

Dear Islamic brothers! Dawat-e-Islami's Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَحِمَهُ اللهُ الْعَالِيَهُ into various languages of the world, is pleased to present the book '*Twelve Discourses of Attar*' in English. This book consists of 12 Sunnah-Inspiring speeches of Amīr-e-Ahl-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 عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَحِمَهُ اللهُ الْعَالِيَهُ. 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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Contents at a Glance

Twelve Discourses of Attar

Du'ā for Reading the Book	iii
Transliteration Chart	iv
Translator's Notes	v



Priceless Diamonds	1-16
I Want to Rectify Myself	17-38
Silent Prince	39-80
Oceanic Dome	81-106
Excellence of Poverty	107-130
How to Spend our Youth?	131-166
Deal of a Heavenly Palace	167-194
Catastrophic Consequences of Cruelty	195-228
Grave Abuse by the People of Lut	229-268
Causes of Bad End	269-288
First Night in the Grave	289-318
25 Tales of Graveyard	319-360



Glossary	361-364
Bibliography	365-368
Index.....	369-372
Table of Contents.....	373-389

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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TWELVE DISCOURSES OF ATTAR



PRICELESS DIAMONDS*

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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

A’lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat Maulānā Shāh Imām Aḥmad Razā Khān *عليه رحمته الرحمن* has narrated on page 122 of the 23rd volume of *Fatāwā Razawīyyah*: Sayyidunā Abul Mawāhib *رحمى الله تعالى عنه* said, ‘I saw the Beloved Prophet *صلى الله تعالى عليه وآله وسلم* in my dream. Rasūlullāh *صلى الله تعالى عليه وآله وسلم* 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 Ṣaḥrā-e-Madīnah, Bāb-ul-Madīnah, Karachi on 25 Ṣafar-ul-Muẓaffar, 1430 AH – 2009. It is being presented in writing with some necessary amendments.

thousand people on the Day of Judgement.’ I asked, ‘Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! How did I gain such a great status?’ Rasūlullāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Because you recite Salāt and send its reward to me.’ (*Aṭ-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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ 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:

أَفَحَسِبْتُمْ أَنَّمَا خَلَقْنَاكُمْ عَبَثًا وَأَنَّكُمْ إِلَيْنَا لَا تُرْجَعُونَ ﴿١١٥﴾

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:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۚ

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 رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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 عَزَّوَجَلَّ will also cease. May Allah عَزَّوَجَلَّ have mercy upon the person who assesses his character and deeds and sheds some tears recalling his sins!’ Saying that, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ recited verse 84 of Sūrah Maryam:

We are completing their counting.



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

Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, ‘This counting refers to the number of breaths.’ (*Ihyā-ul-‘Ulūm*, vol. 4, pp. 205)

Day announces...

Sayyidunā Imām Bayḥaqī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has narrated in *Shu’ab-ul-Īmān*: The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 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:

يَا أَيُّهَا الْإِنْسَانُ إِنَّكَ كَادِحٌ إِلَىٰ رَبِّكَ كَدًّا فَلْتَقِيهِ ۖ

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 عَزَّوَجَلَّ! Wake up from the sleep of heedlessness. Allah عَزَّوَجَلَّ has said in the first verse of Sūrah Al-Anbiyā:

إِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَهُمْ فِي غَفْلَةٍ مُّعْرِضُونَ ۖ

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 *Ẓikr* of Allah عَزَّوَجَلَّ.’

(*Al-Mu’jam-ul-Kabīr*, vol. 20, pp. 93-94, Ḥadīṣ 172)

Nib of the pen

Ḥāfiẓ Ibn ‘Asākir has written in *Tabyīn-u-Kaẓib-il-Muftarī*: When the pen of Sayyidunā Salīm Rāzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (a great saint of the fifth century) would wear out, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would sharpen it doing the *Ẓikr* of Allah عَزَّوَجَلَّ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 Ḥadīṣ of *Ibn Mājah*, ‘A tree will be planted in the Paradise for the one who utters any of the following: (1) اللَّهُ أَكْبَرُ (2) لَا إِلَهَ إِلَّا اللَّهُ (3) الْحَمْدُ لِلَّهِ (4) سُبْحَانَ اللَّهِ.’

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

Excellence of Ṣalāt-‘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 'سُبْحَنَ اللّٰهُ سُبْحَنَ اللّٰهُ' 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-ʿAlan-Nabī abundantly, as there is a huge reward for it. The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, 'The one who recites Ṣalāt upon me once, Allah عَزَّوَجَلَّ showers 10 mercies upon him, removes 10 of his sins and elevates his 10 ranks.' (*Sunan Nasāī, pp. 222, Ḥadīṣ 1294*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّدٍ

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-ʿAlan-Nabī or start doing the Ṣalāt of Allah عَزَّوَجَلَّ instead of indulging in purposeless conversation so that we get the treasure of reward. Or we should say: 'سُبْحَنَ اللّٰهُ' or 'الْحَمْدُ لِلّٰهِ' or 'لَا إِلَهَ إِلَّا اللّٰهُ' or 'اللّٰهُ أَكْبَرُ' 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 ﷻ 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 *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* be counted as worship.

It is mentioned in *Al-Jāmi'-uṣ-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'-uṣ-Ṣaghīr*, pp. 365, Ḥadīṣ 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. Rasūlullāh ﷺ has said:

إِغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ 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, Ḥadīṣ 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, Ḥadīṣ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Beauty of Islam

It is stated in *Sunan-ut-Tirmizī*: The Mercy for the universe, the Most Honourable Prophet ﷺ has said, ‘Giving up that which is not beneficial to man is one of the beauties he gets by virtue of Islam.’ (*Sunan-ut-Tirmizī*, vol. 4, pp. 142, Ḥadīṣ 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-Muminīn, Sayyidunā ‘Alī كَرَّمَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ has said, ‘These days are the pages of your life, decorate them with good deeds.’
2. Sayyidunā ‘Abdullaḥ Ibn Mas’ūd رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said, ‘I feel sad and ashamed on the day which I spend without increasing my good deeds.’
3. Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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`minīn! Postpone this work until tomorrow.’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 Ḥasan Baṣrī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has said, ‘O man! Your life consists of days. When a day passes, a part of your life also passes.’ (*Ṭabqāt-ul-Kubrā lil-Manāwī, vol. 1, pp. 259*)
5. Sayyidunā Imām Shāfi’ī رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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. Imām Rāzī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘By Allah عَزَّوَجَلَّ 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. Hāfiẓ Ibn Hajar رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated about Sayyidunā Shamsuddīn Aṣḥāhānī قُدْسُ سِرِّهِ السُّورَانِي (a great Shāfi’i scholar of the 8th century): He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to eat less for fear of the waste of time in going to the toilet again and again.

(*Ad-Dur-rul-Kāminah lil-‘Aṣqalānī*, vol. 4, pp. 328)

8. ‘Allāmah Ṣāhibī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written in *Taẓkira-tul-Ḥuffāẓ* about Khaṭīb-e-Baghdādī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ: ‘He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would study even when walking (so that the time it takes to go from one place to another is not wasted).

(*Taẓkira-tul-Ḥuffāẓ*, vol. 3, pp. 224)

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

(*Ṣīd-ul-Khāṭir li Ibn-ul-Jauzī*, pp. 227)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Plan a schedule

Dear Islamic brothers! If possible, make a daily schedule. Firstly, try your best to sleep within two hours after offering Salāt-ul-‘Ishā. 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 *Tafsīr Rūḥ-ul-Bayān*, volume 4, page 166: ‘One of the causes of the

destruction of the nation of Lūt was that they would sit by the roadside and would laugh and joke.’

Dear Islamic brothers! Tremble with fear of Allah عَزَّوَجَلَّ! No matter how pious your friends look, you should avoid and repent of every such company which makes you heedless of Allah عَزَّوَجَلَّ. 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-Qaṣaṣ, verse 73:

وَمِنْ رَحْمَتِهِ جَعَلَ لَكُمُ اللَّيْلَ وَالنَّهَارَ لِتَسْكُنُوا فِيهِ وَتَبْتَغُوا مِنْ فَضْلِهِ
وَلَعَلَّكُمْ تَشْكُرُونَ ﴿٧٣﴾

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-Qaṣaṣ, verse 73)

Commenting on the foregoing verse, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْعَالَمِينَ has written on page 629 of *Nūr-ul-‘Irfān*, ‘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

صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has been narrated in *Sunan-ut-Tirmizī*: ‘Yā Allah عَزَّوَجَلَّ increase blessings in morning time for my Ummah.’

(*Sunan-ut-Tirmizī*, vol. 3, pp. 6, Ḥadīṣ 1216)

Regarding this Ḥadīṣ, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ الْمَلٰٓئِكَةِ said, ‘That is, (O Allah عَزَّوَجَلَّ) 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 Manājīḥ*, 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, Taḥajjud 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, Chāshṭ, 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, اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ.

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللّٰهُ تَعَالٰى عَلٰى مُحَمَّد

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 Raḥmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘He who loved my Sunnah loved me and he who loved me will be with me in the Paradise.’

(*Mishkāt-ul-Maṣābīḥ*, vol. 1, pp. 55, Ḥadīṣ 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:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا

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

3. Do not sleep after Ṣalāt-ul-‘Aṣr as it could cause insanity. Rasūlullāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 4897)
4. Having a siesta in the afternoon is Mustahab. (*Fatāwā ‘Ālamgīrī*, vol. 5, pp. 376) Ṣadr-ush-Sharī’ah, Badr-ut-Ṭarīqah ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’ẓamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said, ‘This is probably for those people who stay awake at night offering Ṣalāh, doing Ṣayr of Allah عَزَّوَجَلَّ or remaining busy with study. Siesta removes the tiredness caused by staying awake at night.’ (*Bahār-e-Sharī’at*, part 16, pp. 79)
5. It is Makrūh to sleep at the start of the day or between Maghrib and ‘Ishā. (*Fatāwā ‘Ālamgīrī*, vol. 5, pp. 376)
6. It is Mustahab to sleep in the state of purity.
7. It is also Mustahab to sleep on the right side with the right hand under the right cheek facing Qiblah for a while and then to sleep on the left side. (*Fatāwā ‘Ālamgīrī*, 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 Zikr of Allah عَزَّوَجَلَّ (i.e. keep saying 'لَا إِلَهَ إِلَّا اللَّهُ', 'سُبْحَانَ اللَّهِ' and 'الْحَمْدُ لِلَّهِ') 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 وَإِلَيْهِ النُّشُورُ

Translation: All praise is for Allah عَزَّوَجَلَّ Who gave us life after death and we are to return to Him.

(Ṣaḥīḥ Bukhārī, vol. 4, pp. 196, Ḥadīṣ 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 Tahajjud is a great virtue. The Beloved and Blessed Prophet ﷺ has said, ‘After the Farḍ Ṣalāḥ, the supreme Ṣalāḥ is the one offered during the night.’ (*Ṣaḥīḥ Muslim, pp. 591, Ḥadīṣ 1163*)



To learn various Sunan, purchase the booklet entitled ‘*Sunnatayn aur Ādāb*’ (Sunan and Manners) from Maktaba-tul-Madīnaḥ. Travelling with the Madanī Qāfilahs 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

I WANT TO RECTIFY MYSELF*

No matter how hard Satan tricks to prevent you, do read this booklet completely.
 إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will feel a Madanī revolution streaming in your heart.

Deliverance from hypocrisy and the hellfire

Sayyidunā Imām Sakhāwī رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has narrated that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The one who sends Ṣalāt upon me once, Allah عَزَّوَجَلَّ showers ten blessings upon him; and the one who sends Ṣalāt upon me ten times, Allah عَزَّوَجَلَّ showers a hundred blessings upon him; and the one who sends Ṣalāt upon me a hundred times, Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ will place him among the martyrs.’

(*Al-Qaul-ul-Badī*, pp. 233)

Ĥay Du’āon say baṛḥ ker Du’ā Durūd-o-Salām

Kay daf’a kartā ḥay ḥar aik balā Durūd-o-Salām

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

* Amīr-e-Ahl-e-Sunnat دَاوَدُ بْنُ زَكَرِيَّا الْعَالِمِي 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 Madanī Markaz Faizān-e-Madīnah on 27th of Ramadan-ul-Mubārak, 1423 AH. It is being presented in printed form with minor amendments. [Majlis Maktaba-tul-Madīnah]

What do you want: Heaven or Hell?

Imām Abū Nu'aym Aḥmad Bin 'Abdullāh Aṣṣafahānī قُدْسٌ سِرُّهُ الثُّورَانِي (deceased in 430 AH) has mentioned in *Hilya-tul-Awliyā* that Sayyidunā Ibrāhīm Taymī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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, Ḥadiṣ 5361)

Kuch naykiyān kamā lay, jald ākhirat banā lay

Koī nahīn bhārosaḥ ay bhāt! Zindagī kā

Do some good deeds quickly for your afterlife

O brother! There is no surety of life

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ and

reforming themselves more and more, they would strive extensively to prepare for the afterlife. No doubt efforts of such people bear fruit. Allah عَزَّوَجَلَّ has stated in the Holy Quran, part 15, Sūrah Banī Isrāīl, verse 19:

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَىٰ لَهَا سَعْيَهَا
وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ كَانَ سَعْيُهُمْ مَّشْكُورًا ﴿١٩﴾

A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, revivalist of the Sunnah, eradicator of Bid'ah, scholar of Shari'ah, guide of Tariqah, Maulānā Shāh Imām Aḥmad Razā Khān عَلِيهِ السَّلَام 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 Isrāīl, 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated that once Sayyidunā Ibn-uş-Şimmaḥ عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى 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 عَزَّوَجَلَّ, then at once, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى screamed and fell down on the floor. When checked, his soul was found to have departed from this mortal world. (*Kīmīyā-e-Sa’ādat*, vol. 2, pp. 891)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

No repentance, no fear of the aftermath!

Dear Islamic brothers! Contemplate deeply about how our noble saints رَحِمَهُمُ اللَّهُ السَّلَام did Fikr-e-Madīnah¹. 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 عَزَّوَجَلَّ. Some of them had such an intense fear of Allah عَزَّوَجَلَّ 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

¹ One of the best Madanī In’ām among Madanī In’āmāt to achieve self-reforms is practicing Fikr-e-Madīnah i.e. one should regularly perform accountability of his deeds at night whilst filling the Madanī In’āmāt booklet as well.

aftermath. Our saints رَحْمَةُ اللهِ تَعَالَى 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 عَزَّوَجَلَّ.

Rātīn zārī ker ker rawnday, nīnd akhīn dī dhawnday

Fajrīn aw gunhār kahānday, sab thīn nīwīn hāwnday

*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 ‘Mustahab’¹ 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 ‘Utbaḥ Ghulām عَلَيْهِ رَحْمَةُ اللهِ وَالْوَاسَلَامُ 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.’ (Tanbūh-ul-Mughtarrīn, pp. 57) May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 عَلَيْهِ رَحْمَةُ اللَّهِ الْكَوْفَى 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. (*Taḏkira-tul-Awliyā, vol. 1, pp. 39*)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Feeling proud of flawed virtues

Dear Islamic brothers! Did you notice? Our noble saints رَحِمَهُمُ اللَّهُ السَّلَام would remember sins of their childhood and because of it would fear Allah ﷺ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ 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?’ (*Iḥyā-ul-‘Ulūm, vol. 5, pp. 141*)

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

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Humbleness of Fārūq-e-A’ẓam

Sayyidunā ‘Umar Fārūq-e-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ is from amongst the ‘Asharāḥ Mubashsharāḥ’, meaning those ten Ṣaḥābāḥ Kirām رَضِيَ اللهُ تَعَالَى عَنْهُمْ 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 رَضِيَ اللهُ تَعَالَى عَنْهُ would possess great humbleness. Hence, Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ stated: Once I saw Sayyidunā ‘Umar Fārūq-e-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ 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!

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The way Sayyidunā ‘Umar Fārūq-e-A’ẓam رَضِيَ اللهُ تَعَالَى عَنْهُ 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 رَضِيَ اللهُ تَعَالَى عَنْهُ stated ‘O People! Perform accountability of your actions before the Day of Judgement comes and you are held accountable for.’ (*Ihyā-ul-‘Ulūm, vol. 5, pp. 128*)

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

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is accountability?

Dear Islamic brothers! Reviewing our past deeds is called Muḥāsabah [self-accountability]. May we become regular in performing Fikr-e-Madinaḥ 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’ī saint Sayyidunā Aḥnaf Bin Qays رَضِيَ اللهُ تَعَالَى عَنْهُ 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?’ (*Kīmiyā-e-Sa’ādat, vol. 2, pp. 893*) May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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. Hujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي while narrating another similar event like this, stated:

I will never look up

Sayyidunā Majma' رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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.

(Ihyā-ul-‘Ulūm, vol. 5, pp. 141)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Did you notice what type of Madanī 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-Madīnāh¹ on their eyes.

Āqā kī hayā say jhukī rehī tīn nigāhayn
Ānkhaun pay mayray bhāī lagā Qufl-e-Madīnāh

Due to modesty, our Prophet's eyes would remain lowered
So on your eyes, my brother apply Qufl-e-Madīnāh

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Spiritual guard of Madīnāh

What if I am prevented from Paradise?

Once, Sayyidunā Ibrāhīm Bin Adhām عليه رَحْمَةُ اللَّهِ الْأَكْرَم 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 Ibrāhīm Bin Adhām عليه رَحْمَةُ اللَّهِ الْأَكْرَم 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 Ibrāhīm Bin Adhām عليه رَحْمَةُ اللَّهِ الْأَكْرَم 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 عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! These are the accounts of those spiritual people who are the pious servants of their Creator عَزَّوَجَلَّ, upon the heads of whom Allah عَزَّوَجَلَّ has graced the crowns of Wilāyat [a high rank of sainthood]. See how these holy saints رَحْمَتُهُمُ اللَّهُ السَّلَام, 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-‘Irfān-fī-Tafsīr-il-Quran*, Khalīfah [successor] of A’lā Ḥaḍrat, Ṣadr-ul-Afāḍil, ‘Allāmah Maulānā Sayyid Muhammad Na’imuddīn Murādābādī رَحْمَةُ اللهِ الْهَادِي stated on page 60 of his famous book *Sawāniḥ Karbalā*: In Ḥajjāj Bin Yūsuf’s times, Sayyidunā Imām Zayn-ul-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ was arrested for the second time; his delicate body was bound by heavy iron chains and watchmen were deputed. The famous Muḥaddiṣ [master of Ḥadiṣ] Sayyidunā Imām Zuḥrī رَضِيَ اللهُ تَعَالَى عَنْهُ 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-‘Ābidīn رَضِيَ اللهُ تَعَالَى عَنْهُ 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 عَزَّوَجَلَّ, 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 عَزَّوَجَلَّ.’ Saying that, he unlocked his feet out from the chains and his hands out of the handcuffs.

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The limited number of breaths

Sayyidunā Imām Ḥasan Baṣrī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 ﷺ. May Allah ﷺ 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Ṣalāh, his name will be engraved on the portal of Hell.

(*Hilya-tul-Awliyā*, vol. 7, pp. 299, Ḥadīṣ 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 fasts¹ later on.

(Sunan-ut-Tirmizī, vol. 2, pp. 175, Ḥadīṣ 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 عَزَّوَجَلَّ) even then he doesn't perform Hajj, may he die becoming a Jew or a Christian.

(Sunan-ut-Tirmizī, vol. 2, pp. 219, Ḥadīṣ 812)

If you break a promise, then remember:

- ❖ The one who breaks a promise is cursed by Allah عَزَّوَجَلَّ, 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, Ḥadīṣ 1870)

- ❖ The one who misuses his eyes, looks at Nā-Maḥram² 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 عَزَّوَجَلَّ 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.

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 Sharī'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 ﷻ 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 ﷻ 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 Zakāh for his assets when it becomes Fard on him, does not perform Hajj in spite of being Fard 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 ﷻ is Merciful and Affectionate; He will be Kind to me and will forgive me.

In what case expecting forgiveness is silliness?

Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي stated in *Iḥyā-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.’ (*Iḥyā-ul-‘Ulūm*, vol. 4, pp. 175)

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

(*Sunan-ut-Tirmizī*, 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي 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 عَزَّوَجَلَّ is the Most Benevolent and Merciful.

He who sows barley and bears hope to reap wheat saying Allah عَزَّوَجَلَّ is the Most Benevolent and Merciful, He عَزَّوَجَلَّ would convert barley into wheat at the time of harvesting; this approach cannot be termed optimism. Allah عَزَّوَجَلَّ has stated in the Holy Quran:

مَا غُرِّكَ بِرَبِّكَ الْكَرِيمِ ﴿١٠٠﴾

What has deceived you with regard to your Benevolent Lord?

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

And He عَزَّوَجَلَّ has stated:

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا

فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۖ وَاللَّهُ غَفُورٌ رَّحِيمٌ ﴿٢١٨﴾

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-Īmān (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 عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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; *Ashī’a-tul-Lam’āt*, vol. 4, pp. 251; *Mirqāt-ul-Mafātīh*, vol. 9, pp. 142)

Sowing seed for Hell and expecting fruit of Paradise!

Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي narrated in *Iḥyā-ul-‘Ulūm*: Sayyidunā Yahyā Bin Mu’āẓ عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى 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 عَزَّوَجَلَّ 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 عَزَّوَجَلَّ.

تَرْجُو النَّجَاةَ وَلَمْ تَسْلُكْ مَسَالِكَهَا إِنَّ السَّفِينَةَ لَا تَجْرِي عَلَى الْيَبَسِ

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 عَزَّوَجَلَّ who can afflict people with sicknesses, miseries, and difficulties in this world can also torment in Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ is the Sustainer and yet...

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

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

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 Hūd, verse 6)

Then it is something to think about that when Allah ﷻ 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 ﷻ has not taken the responsibility of forgiving everyone, but...

Dear Islamic brothers! Allah ﷻ has taken the generous responsibility of providing sustenance for every living thing. But remember! He ﷻ 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 Qāfilāh for three days every month for the security of their faith and for forgiveness without accountability, they regretfully say, 'We have no time'. Allah ﷻ forbid, it seems as if it is being said:

Nafs-o-Shayṭān nay bad-mast kiyā bhāī ḥay

Ḥam na sudḥray ḥayn, na sudḥrayn geyn, qasam khāyī ḥay

The Nafs and Satan has intoxicated us, brother, to such an extent

We have not reformed, and vowed not to reform in the future

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ is Sovereign

Certainly Allah عَزَّوَجَلَّ, 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 عَزَّوَجَلَّ 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, Ḥadīṣ 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 عَزَّوَجَلَّ and love of the Prophet Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in our beings. With the favour of Allah عَزَّوَجَلَّ, we will avoid committing sins and make a habit of offering Ṣalāḥ and abiding by the Sunnah. We will travel in the Madanī Qāfilaḥs [outreach travels for spreading the Sunnah]. Every night while doing Fikr-e-Madīnah, 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 عَزَّوَجَلَّ and the Holy Prophet Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 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 عَزَّوَجَلَّ in the Glorious Quran:

فَمَنْ زُحِرَ عَنِ النَّارِ وَأُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ^ط

*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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷻ accepts repentance. In order to persuade you, I am quoting three Aḥādīṣ describing the excellence of repentance:

1. The Holy Prophet Mustafa ﷺ has stated: When a person admits his sin, then repents, Allah ﷻ accepts his repentance. (*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 199, Ḥadīṣ 2661)
2. In a Ḥadīṣ-e-Qudṣī, Allah ﷻ 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. (*Mishkāṭ-tul-Maṣābīḥ*, vol. 2, pp. 439, Ḥadīṣ 2350)
3. It is a saying of the Holy Prophet Mustafa ﷺ, "The one who supplicates like this:

اَللّٰهُمَّ لَا اِلٰهَ اِلَّا اَنْتَ سُبْحٰنَكَ
عَمِلْتُ سُوءًا اَوْ ظَلَمْتُ نَفْسِيْ فَاغْفِرْ لِيْ اِنَّهُ لَا يَغْفِرُ الذُّنُوْبَ اِلَّا اَنْتَ

O Allah (ﷻ) 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 ﷻ stated: I forgive his sins, even if they are equal to the number of ants.' (*Kanz-ul-'Ummāl*, vol. 2, pp. 287, Ḥadīṣ 5049)

Good intentions

Dear Islamic brothers! May Allah ﷺ 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 ﷺ Mausoleum] again and again, make you a sincere devotee of the Holy Prophet, and may He ﷺ 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 Ṣalāḥ إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ; I will not miss any fast in Ramadan إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ; I will not watch films and dramas إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ; I will not listen to music إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ; I will not shave my beard إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ; I will not trim my beard less than a fistful إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ; I will travel in the Madanī Qāfilāḥs of Dawat-e-Islami every month for three days to learn the Sunnaḥs إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ. Everyday while doing Fikr-e-Madinaḥ, I will fill my Madanī In'āmāt booklet and submit it to the designated Islamic brother on the first day of every month إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4 Madanī pearls for applying kohl

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

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

2. There is no harm in putting kohl of stone, and putting black kohl with the intention of cosmetic is Makrūh [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-Manāḥij*, 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, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will be able to act upon all three ways. Dear Islamic brothers! Our Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** 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 Madanī Qāfilah of Dawat-e-Islami.

Sikhnay Sunnatayn Qāfilay mayn chalo

Lūtnay rahmatayn Qāfilay mayn chalo

Ĥaun gī ḥal mushkilayn Qāfilay mayn chalo

Pāo gey barakatayn Qāfilay mayn chalo

To learn the Sunnah, travel with the Madanī Qāfilah

To gain the mercy, travel with the Madanī Qāfilah

Problems will be resolved, travel with the Madanī Qāfilah
Blessings will be showered, travel with the Madanī Qāfilah

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

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, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Doing Ṣalāt (remembrance) of Allah عَزَّوَجَلَّ in abundance and recitation of Ṣalāt upon me keeps away poverty (i.e. destitution).’

(*Al-Qawl-ul-Badī*, pp. 273)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ 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 Jumādāl Ākhir, 1432 AH (12-5-2011). It is being presented with some amendments.

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 regrettably, as a result of it speaking, I also spoke out!’

Chup rehñay mayn saw sukh̃ h̃ayn tū yeḥ̃ tajribah̃ ker lay

Ay bhāī! Zabān per tū lagā Qufl-e-Madīnah̃

(Wasāil-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.

Bāhrām and the bird

It is said, ‘Bāhrām 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 Aḥādīṣ regarding the excellence of silence

1. ‘مَنْ صَمَتَ نَجَا’ meaning: The one who remained silent won deliverance. *(Sunan-ut-Tirmidhī, vol. 4, pp. 225, Ḥadīṣ 2509)*

2. 'الصَّمْتُ سَيِّدُ الْأَخْلَاقِ' Silence is the head of all morals.

(*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, vol. 2, pp. 417, Ḥadīṣ 3850)

3. 'الصَّمْتُ أَرْفَعُ الْعِبَادَةِ' Silence is a worship of high virtue.

(*ibid*, Ḥadīṣ 3849)

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

Explanation of 'better than 60 years of worship'

The renowned commentator of the Holy Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِی writes regarding the fourth Ḥadīṣ: 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 Ṣikr (remembrance of Allah عَزَّوَجَلَّ), and there is Murāqabah (meditation). (*Mirāt-ul-Manājil*, vol. 6, pp. 361)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِی 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 ﷻ states in verse 18 of Sūrah Qāf in part 26:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ

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 ﷻ.
3. A person will be ordered in the court of Allah ﷻ 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 ﷻ he will become humiliated and will sweat profusely.

(Minhāj-ul-‘Ābidīn, pp. 67)

Ĥer lafz kā kis tarāḥ ḥisāb āḥ! Mayn dūn gā

Allah zabān kā ḥo ‘aṭā Quḥl-e-Madīnāḥ

(Wasāil-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The most harmful thing

Sayyidunā Sufyān Bin ‘Abdullāḥ رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Once I requested in the court of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Yā Rasūlallāḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What would you identify as the most dangerous and harmful thing for me?’ The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then held his blessed tongue and said, ‘This.’ (Sunan-ut-Tirmizī, vol. 4, pp. 184, Ḥadīṣ 2418)

Either speak good or remain silent

If only! This Ḥadīṣ of Ṣaḥīḥ Bukhārī would inculcate into our minds, which states, ‘مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيَقُلْ خَيْرًا أَوْ لِيَصْمُتْ’ Whoever believes in Allah ﷻ and the Day of Judgement, he should either speak good or remain silent. (Ṣaḥīḥ Bukhārī, vol. 4, pp. 105, Ḥadīṣ 6018)

On page 91 of the book ‘*Allah-Wālon kī Bātayn*’, comprising of 217 pages, published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, Amīr-ul-Mu`minīn Sayyidunā Ṣiddīq-e-Akbar رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘There is no goodness in that conversation which is made not for the sake of the pleasure of Allah عَزَّوَجَلَّ.’

(*Hilya-tul-Awliyā*, vol. 1, pp. 71)

Sayyidunā Imām Sufyān Ṣaurī رَضِيَ اللهُ تَعَالَى عَنْهُ 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.’

(*Tārīkh-ul-Baghdad*, vol. 6, pp. 6)

If you desire paradise, then...

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

Akṣar mayray ḥontaun pay rahāy Zikr-e-Madīnah

Allah zabān kā ḥo ‘aṭā Quṭl-e-Madīnah

(*Wasāil-e-Bakhshish*, pp. 66)

Silence is a means of safeguarding Īmān [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, مَعَادَ اللَّهِ عَزَّوَجَلَّ Kufriyāt (words of profanity) may slip from his tongue.

Narrating a statement of some pious saints, Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِی states in *Ihyā-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.’

(*Ihyā-ul-'Ulūm*, pp. 137, vol. 3)

Silence is a cover for an ignorant person

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

(*Shu'ab-ul-Īmān*, pp. 86, vol. 7, Ḥadīṣ 4701)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Silence is the key of worship

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

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

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

Sayyidunā Muhammad Bin Wāsi عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَافِق said to Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَقْلَانِ, ‘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 pḥansā day

Allah zabān kā ḥo ‘aṭā Qufl-e-Madīnāḥ

(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 Ḥārīṣī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ, ‘Honour (awe) is lost on talking excessively.’

(Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 60, Ḥadīṣ 52)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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-Maḥram¹ women, looking at Amrads² 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 رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'If only I had been dumb, but privileged to speak to the extent of performing Ṣikr of Allah عَزَّوَجَلَّ.'

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

It is mentioned in *Iḥyā-ul-'Ulūm* that Sayyidunā Abū Dardā رَضِيَ اللهُ تَعَالَى عَنْهُ saw an excessively talkative woman, and said, 'If she had been dumb, it would have been better for her.' (*Iḥyā-ul-'Ulūm*, vol. 3, pp. 142)

How can the home become a centre of peace?

From this statement of the respected companion رَضِيَ اللهُ تَعَالَى عَنْهُ of our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.

Madanī 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.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ According to the saying, 'Silence is golden' she will acquire ease and tranquillity. If this Madanī remedy of Sag-e-Madīnāh (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 Madanī pearls, entitled 'Ghar Aman kā Gehwārah Kaysay Banay' from Maktaba-tul-Madīnāh, 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.

Ĥay dabdabaĥ khāmoshī mayn ĥaybat bhī ĥay pinĥān

Ay bhāt! Zabān per tū lagā Qufl-e-Madīnāĥ

(Wasāil-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Raĥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person gets up in the morning then his body parts bow and say to the tongue, ‘Fear Allah عَزَّوَجَلَّ 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, Ḥadīṣ 2415)

Yā Rab na zarūrat kay siwā kuch kabĥī bawlūn!

Allah zabān kā ĥo ‘aṭā Qufl-e-Madīnāĥ

(Wasāil-e-Bakhshish, p. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The excellence of speaking good

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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

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

(*Sunan-ut-Tirmizī*, pp. 237, vol. 4, Ḥadīṣ 2535)

The Prophet ﷺ would observe prolonged silence

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ طَوِيلَ الصَّمْتِ

Meaning: The Prophet ﷺ would observe prolonged silence. (*Sharḥ-us-Sunnah lil-Baghwi*, vol. 7, pp. 45, Ḥadīṣ 3589)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān Na’īmī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي writes in explanation of this Ḥadīṣ, ‘Silence here means silence from worldly talk, otherwise the blessed tongue of the Holy Prophet ﷺ would always remain occupied in the Ṣikr of Allah عَزَّوَجَلَّ; 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 ﷺ is an embodiment of truth, then how could any falsehood ever approach him!’ (*Mirāt-ul-Manājīḥ*, vol. 8, pp. 81)

Two kinds of talking and two kinds of silence

The Beloved and Blessed Prophet ﷺ has stated:

إِمْلَاءُ الْخَيْرِ خَيْرٌ مِنَ السُّكُوتِ وَالسُّكُوتُ خَيْرٌ مِنَ إِمْلَاءِ الشَّرِّ

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. 256, Ḥadīṣ 4993)

Sayyidunā ‘Alī Bin ‘Uṣmān Ḥajwayrī, famous as ‘Dātā Ganj Bakhsh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ’ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ mentioned a parable for explaining uses and abuses of conversation:

Once Sayyidunā Abū Bakr Shibli Baghdadi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ was passing an area of Baghdad and he heard a person saying: *السُّكُوتُ خَيْرٌ مِنَ الْكَلَامِ*, ‘Silence is better than speaking.’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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: *اَلْتَّعْيِيْرُ عَنِ اَلْأُمُوْر اَلْمُسْتَقْبَحَةِ بِالْعِبَارَاتِ الصَّرِيْحَةِ* ‘To mention immoral issues (such as filthy and evil matters) in open words.’

(*Iḥyā-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 *عَزَّوَجَلَّ*.

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.’ (*Iṭḥāf-us-Sādat liz-Zabīdī*, vol. 9, pp. 187)

Those who pay their attention towards filthy satanic whispers about Nā-Maḥram women and Amrads, those who intentionally engage themselves in evil thoughts, and *مَعَآذَ اللّٰهِ* all those who gain pleasure

from imagining filthy activities should gain admonition from the above-mentioned narration.

*Na waswasay āyain na mujhay ganday khiyālāt
Day zih̄n kā or dil kā Khudā! Qufl-e-Madīnāh*

(Wasāil-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The one in the form of a dog

Sayyidunā Ibrāhīm Bin Maysarah رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ 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.’

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

Paradise is Ḥarām [prohibited]

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Paradise is Ḥarām for that individual who uses obscene language (meaning, *one who talks about obscene things*).’

(Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 204, Ḥadīṣ 325)

A Fārūqī string of seven Madanī pearls

Amīr-ul-Mu`minīn Sayyidunā ‘Umar Fārūq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 ‘Ibādah (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-Munabbihāt, pp. 89)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** 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 ﷺ, 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 Raḥmah, the Intercessor of Ummah, the Owner of Jannah ﷺ said, ‘The first person who will enter from this door is destined for paradise.’ Subsequently, Sayyidunā ‘Abdullāh Bin Salām رضى الله تعالى عنه entered. The people congratulated him and inquired regarding the deed by virtue of which he had earned that blessing. Sayyidunā ‘Abdullāh Bin Salām رضى الله تعالى عنه said, ‘My good deeds are very few, and those for which I bear hope in Allah ﷺ are safeguarding the heart and leaving the pointless conversation.’

(Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 86, Ḥadīṣ 111)

The words *سَلَامَةُ الصَّدْر* in this blessed Ḥadīṣ, 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

Ĥār ‘uzū kā day mujh ko Khudā Qūfl-e-Madīnah

(Wasāil-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 رضى الله تعالى عنه was blessed with the glad tidings of Paradise from the

blessed tongue of the Holy Prophet ﷺ! One attribute that he ﷺ had was that he would never indulge in useless talking. He ﷺ 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 Zikr (remembrance) of Allah ﷻ or in religious study, or in relating some Sunnah, heaps of rewards may become due.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Useless discussion about terrorism

Similarly if there takes place some terrorist incident ﷺ 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.

Şiddīq-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 Şiddīq-e-Akbar رضى الله تعالى عنه, despite being a definite Jannatī (destined for Paradise), was extremely cautious of the perils of the tongue. In this regard, it is mentioned in *Ihyā-ul-‘Ulūm*, ‘Sayyidunā Abū Bakr Şiddīq رضى الله تعالى عنه used to keep a stone in his blessed mouth to preclude the chance of talking.’

(*Ihyā-ul-‘Ulūm*, vol. 3, pp. 137)

Rakḥ laytay thāy patthar sun Abū Bakr daḥan mayn

Ay bhāī! Zabān per tū lagā Qufl-e-Madīnāḥ

(*Wasāil-e-Bakhshish*, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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-Madīnāh 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; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** 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. Sayyidunā Arṭāh Bin Munzīr **رحمته الله تعالى عليه** 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' Mawsū'ah Ibn Abid-Dunyā*, pp. 256, vol. 7, Ḥadīṣ 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 Tābi'ī saint who would perform self accountability by writing his conversations

Sayyidunā Rabī' Bin Khuṣaym **عليه رَحْمَةُ اللَّهِ الْكَرِيمِ** 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-'Ulūm*, vol. 3, pp. 137)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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-Madīnah’, and in Dawat-e-Islami the mindset to perform Fikr-e-Madīnah for at least 12 minutes daily and filling out the Madanī In’āmāt booklet is inculcated.

Ẓikr-o-Durūd her ghāṛī wurd-e-zabān rahāy

Mayrī fuzūl goi kī ‘ādat nikāl do

(Wasāil-e-Bakhshish, pp. 164)

‘Umar Bin ‘Abdul ‘Azīz wept desperately

Sayyidunā Abū ‘Abdullāh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘I have heard that a scholar began to say in front of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz

رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘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`minīn! Are you not acquainted with the tribulations of speaking?’ Upon hearing this that, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ burst into tears desperately.’ (*Aṣ-Ṣamt ma’ Mawsū’ah Ibn Abid Dunyā, vol. 7, pp. 345, Ḥadīṣ 648*)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Explanation of this account

Dear Islamic brothers! How amazing was the cautiousness and the feeling of fearing Allah عَزَّوَجَلَّ 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 رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘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`minīn began to weep desperately out of fear of Allah عَزَّوَجَلَّ.

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 عَزَّوَجَلَّ. 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 *Iḥyā-ul-‘Ulūm* 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاسِعَةُ: ‘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.

(Iḥyā-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 Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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: Tanbīḥ-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?’*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Mentioning an example of false exaggeration, Şadr-ush-Sharī’ah Badr-ut-Tarīqah Mufti Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ 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 لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ

or invokes Ṣalāt-‘Alan-Nabī, he will definitely get great reward and this is an excellent use of precious time; not availing this reward is unquestionably a loss.

Ẓikr-o-Durūd ḥer ghāṛī wīrd-e-zabān raḥay

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-Madīnah on the tongue.

Narration: Sayyidunā Muwarriq ‘Ijlī رَحْمَةُ اللهِ تَعَالَى عَلَيْه 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْه was asked, ‘What is that important thing?’ He رَحْمَةُ اللهِ تَعَالَى عَلَيْه replied, ‘Keeping silent.’

(Az-Zuhd lil-Imām Aḥmad, 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 *إِنْ شَاءَ اللهُ عَزَّوَجَلَّ*.

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

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 **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** 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 ‘*Madīnaḥ*’ 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 ‘*Hāji*’ can also be prefixed. The one who is called should say ‘*Labbayk*’ (meaning, ‘*I am present*’).

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In the Madanī 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 رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمْ would respond to the calling of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم by saying ‘*Labbayk*!’ is mentioned in the Aḥādīṣ.

In addition to this, there is also a reference for this from the exemplary life of a Walī (saint) of Allah عَزَّوَجَلَّ. In this regard, when anyone would request the attention of the great leader of millions of Ḥanbalīs, Sayyidunā Imām Aḥmad Bin Ḥanbal رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ 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.’

(*Ḥiṣn-e-Ḥaṣīn*, pp. 104)

Three Madanī 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-Madīnāh, I began to practice Qufl-e-Madīnāh 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.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! 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-Madīnāh, bearing the title ‘*Iṭā’at kisay keḥtay ḥayn?*’ (‘What is True Obedience?’).

On that night when I went to sleep, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I dreamt an incident which had been narrated in that cassette. It was a scene of some war, in which the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم sends Sayyidunā Ḥuẓayfah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ to spy on the enemies. When Sayyidunā Ḥuẓayfah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ 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 Ḥuẓayfah رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ draws an arrow onto his bow, when he suddenly recalls the order of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم (the summary of which is, ‘Do not provoke’). So, in obedience to his Madanī Amīr (chief), he refrains from firing that arrow. Then he presents his findings in the court of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I was blessed with beholding the Greatest and Holiest Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم and two respected companions رَضِيَ اللّٰهُ تَعَالٰى عَنْهُمَا clearly; the rest of the scene looked hazy.

It is written further: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ By virtue of only three-days effort of abstaining from useless conversation, the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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-Madīnāḥ
Mayn kāsh zabān per lūn lagā Qufl-e-Madīnāḥ
(Wasāil-e-Bakhshish, pp. 66)*

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالٰى عَلَی مُحَمَّدٍ

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-Madīnāḥ (the author): Despite being attached to the Madani environment, I was very talkative and would not recite Ṣalāt-‘Alan-Nabī in reasonable number before listening to the Sunnah-Inspiring speech about silence in the Sunnah-Inspired Ijtimā’ of Dawat-e-Islami.

Since I have begun struggle to keep silent, I have been blessed with the good fortune of reciting Ṣalāt-‘Alan-Nabī one thousand times every day, otherwise my priceless time had been wasted in gossips.

I am presenting the 12 thousand Ṣalāwāt-‘Alan-Nabī which I have recited in 12 days as a gift (i.e. rendering the Ṣawāb) to you.

Furthermore, due to my talkative nature, the Madanī work of Dawat-e-Islami in my Żailī Ḥalqaḥ would also suffer. A few days back, a Madanī Mashwarāḥ was held to resolve the mutual conflicts of our Żailī Ḥalqaḥ. Astonishingly, due to my silence, اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ all the disputes died out. Our Nigrān-e-Pāk 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 Madanī Mashwarāḥs etc. would get degraded due to my baseless argumentation and roughneck.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

A Madanī weapon for Madanī campaigns

Dear Islamic brothers! Did you see how beneficial it is for Madanī 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 Madanī weapon to defeat Satan.

Giving a word of advice to Sayyidunā Abū Żar Ghifārī رَضِيَ اللّٰهُ تَعَالٰی عَنْهُ, the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّی اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّم said, ‘Must observe silence excessively, as Satan will run away by this and you will avail convenience in the campaigns of religion.’

(Shu’ab-ul-Īmān, vol. 4, pp. 242, Ḥadīṣ 4942)

*Allah is say peḥlay Īmān pay maut day day
Nuḡṣān mayray sabab say ḥo Sunnat-e-Nabī kā*

(Wasāil-e-Bakhshish, pp. 108)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. The role of silence in establishing Madanī 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 Madanī 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.

Baḥtā ḥay khāmoshī say waqār ay mayray piyāray

Ay bhāt! Zabān per tū lagā Qufl-e-Madīnah

(Wasāil-e-Bakhshish, pp. 66)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 – إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ 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 'Ishā Jamā'at in Masjid of your environs. If only, you wake up for Tahajjud or at the very least, wake up easily for Fajr, and offer Ṣalāt-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 Ṣalāh, 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 Bayānāt (speeches) released by Maktaba-tul-Madīnah, and encourage them to watch Madani Channel. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ You will see heartening Madanī 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 Madanī 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 Madanī 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

‘الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ’ meaning ‘Du’ā is the weapon of a true believer.’

(*Al-Mustadrak lil-Hākim*, vol. 2, pp. 162, *Hadīṣ* 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 *Masāil-ul-Quran*: Recite following Du’ā after every Ṣalāh (with Ṣalāt-‘Alan-Nabī once before and once after it) – **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** – your households will abide by the blessed Sunnahs and a Madanī environment will develop in your home. Du’ā is:

[اَللّٰهُمَّ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيَّتِنَا قُرَّةَ اَعْيُنٍ

وَاَجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ¹

(‘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)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

بَلْ هُوَ قُرْآنٌ مَجِيدٌ ﴿٢١﴾ فِي تَوْحٍ مَحْفُوظٍ¹

(With Ṣalāt-‘Alan-Nabī once before and once after it).

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 ‘يَا سَهِيدُ’ 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 Madanī In’āmāt. Furthermore, persuade tender-hearted members of your households with wisdom and gentleness to act upon the Madanī In’āmāt. A father should make endeavours for implementation of Madanī In’āmāt among his children wisely and tenderly. With the benevolence of Allah عَزَّوَجَلَّ, Madanī revolution will bring about in the home.
19. Travel for at least 3 days every month with the devotees of the Prophet in Madanī Qāfilah and also make Du’ā for your family

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 Madanī Qāfilāh, worldly norms of several homes have transformed into Madanī 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 ﷺ 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*)

*Sīnah tayrī Sunnat kā Madīnah banay Āqā
Jannat mayn paṛawsī mujhay tum apnā banānā*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

20 Madanī pearls regarding Miswāk*

Firstly two sayings of the Holy Prophet ﷺ:

1. Two Rak'āt offered after performing Miswāk are better than 70 Rak'āt offered without Miswāk.

(*Attarghīb Wattarhīb, vol. 1, pp. 102, Ḥadīṣ 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 عَزَّوَجَلَّ.

(*Musnad Imām Aḥmad, vol. 2, pp. 438, Ḥadīṣ 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-Sharīʿat*, published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عليه رَحْمَةُ اللهِ الْقَوِي has stated, ‘The reverent scholars say that whoever routinely uses the Miswāk, he will be blessed with the good fortune of reciting the Kalimah (fundamental article of faith) at the time of death, and whoever consumes opium he will not be destined with reciting Kalimah at the time of death.’
4. It is narrated from Sayyidunā Ibn ‘Abbās رضي الله تعالى عنهما 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 عَزَّوَجَلَّ is pleased, increases good deeds and rectifies the stomach.

(Jam’-ul-Jawāmi’ lis-Suyūfī, pp. 249, vol. 5, Hadīṣ 14867)

5. Sayyidunā ‘Abdul Wahhāb Sha’rānī قدس سره النوراني narrates, ‘On one occasion Sayyidunā Abū Bakr Shiblī Baghdadi عليه رَحْمَةُ اللهِ الْهَادِي 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 عَزَّوَجَلَّ. How will I answer if, on the Day of Judgement, Allah عَزَّوَجَلَّ 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: Lawāqih-ul-Anwār, pp. 38)*

6. Sayyidunā Imām Shāfi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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- 'Haywān, 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-Madīnah).

To learn thousands of Sunnahs, purchase two publications of Maktaba-tul-Madīnah: (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 Qāfilahs of Dawat-e-Islami.

Lūīnay raḥmatayn Qāfilay mayn chalo

Sīkhnay Sunnatayn Qāfilay mayn chalo

Ĥaun gī ḥal mushkilayn Qāfilay mayn chalo

Khatm ḥaun shāmatayn Qāfilay mayn chalo

To gain mercy, travel with Madanī Qāfilah

To learn Sunnah, travel with Madanī Qāfilah

To resolve hardships, travel with Madanī Qāfilah

To end afflictions, travel with Madanī Qāfilah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

OCEANIC DOME*

No matter how lazy Satan makes you feel, read this booklet completely.
 You will tremble with Divine fear, إِنَّ هَآءِ اللَّهِ عَزَّوَجَلَّ.

One who recited Ṣalāt-‘Alan-Nabī loudly was forgiven

An elderly pious man dreamt of a person after his death and asked, ‘مَا فَعَلَ اللَّهُ بِكَ How has Allah عَزَّوَجَلَّ treated you?’ He said, ‘Allah عَزَّوَجَلَّ has forgiven me.’ The pious man asked, ‘What reason for?’ He replied, ‘I used to write Ḥadīṣ in the company of a Muḥaddiṣ. Once, he recited Ṣalāt upon the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I [also] recited Ṣalāt-‘Alan-Nabī loudly. When other attendees heard it, they too recited Ṣalāt-‘Alan-Nabī. Therefore, Allah عَزَّوَجَلَّ forgave all of us by its blessings.’ (*Al-Qaul-ul-Badī*, pp. 254)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

* Amīr-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ 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-Madīnah]

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 عَلَيْهِ السَّلَام 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 عَلَيْهِ السَّلَام gave the order to his minister Āṣif Bin Barkhiyā رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ.

Very shortly, Āṣif Bin Barkhiyā رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ produced a grand camphoric, four-door, white coloured oceanic dome in the blessed court of Sayyidunā Sulaymān عَلَيْهِ السَّلَام. 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 Ṣalāh. After he completed his Ṣalāh, Sayyidunā Sulaymān عَلَيْهِ السَّلَام said Salām to him and enquired about the secret of the oceanic dome. He humbly replied: O Prophet of Allah (عليه السلام)! My father was disabled and my mother was visually-impaired [i.e. blind]. I served them for seventy years, أَلْحَقْتُ لِلَّهِ عَذْرَجَل. My mother prayed for me at the time of her death, 'O Allah (عَذْرَجَل)! Grant my son a long righteous and healthy life.' My father prayed for me at the time of his death, 'O Allah (عَذْرَجَل)! 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 عَلَيْهِ السَّلَام, the young man said, 'I came here in the blessed age of Sayyidunā Ibrāhīm Khalīlullāh عَلَيْهِ السَّلَام. رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**’. Then, on the request of the young man and the order of Sayyidunā Sulaymān **عَلَيْ نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَام**, Āṣif Bin Barkhiyā **رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ** picked the oceanic dome up and took it back to the seabed. Thereafter, Sayyidunā Sulaymān **عَلَيْ نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَام** said, ‘O people! May Allah **عَزَّوَجَلَّ** shower His mercy upon all of you! Did you notice how greatly the prayers of parents are answered! Refrain from disobeying your parents.’ (*Raud-ur-Riyāhīn*, pp. 233)

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

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

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 Bisṭāmī **قَدِيسُ سِرَّةِ السَّائِي** 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’ā, ‘O Allah **عَزَّوَجَلَّ**! I am pleased with him. You also get pleased with him.’

(*Nuzḥa-tul-Majālis*, vol. 1, pp. 261)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘**الْجَنَّةُ تَحْتَ أَقْدَامِ الْأُمَّهَاتِ**’ *Paradise lies under the feet of mothers.*’ (*Musnad-ush-Shahāb*, vol. 1, pp. 102, *Ḥadīṣ*119) Therefore, treating them with kindness is a means of entering Paradise.

It is stated in *Bahār-e-Sharīʿat* – page 88, part 16 containing 312 pages – published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: One may also kiss the feet of his mother. It is stated in a Ḥadīṣ, ‘The one who kissed the feet of his mother, it is as if he has kissed the doorstep of Paradise.’ (*Durr-e-Mukhtār*, 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 Sayyidunā ‘Abdullāh Bin ‘Awn’s mother called him. While replying

to her, his voice rose slightly. So he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ freed two slaves, making up for it. (*Hilya-tul-Awliyā, vol. 3, pp. 45, Ḥadīṣ 3103*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Repeatedly earn the reward of Hajj Mabrūr

سُبْحَنَ اللهُ عَزَّوَجَلَّ! How greatly our saints رَحِمَهُمُ اللهُ الْعَمِيقِينَ 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 عَزَّوَجَلَّ. May Allah عَزَّوَجَلَّ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When offspring looks at their parents with a merciful gaze, Allah عَزَّوَجَلَّ writes the reward of Hajj Mabrūr (accepted Hajj) for every (such) sight.' The holy companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, 'Even if someone looks at them hundred times a day?' The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'نَعَمْ، اللهُ أَكْبَرُ وَ أَطْيَبُ' Yes, Allah عَزَّوَجَلَّ is the Greatest and the Aṭyab (the Purest).' (*Shu'ab-ul-Īmān, vol. 6, pp. 186, Ḥadīṣ 7856*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Companion in Paradise

Once Sayyidunā Mūsā عَلَيْهِ السَّلَامُ 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 عَلَيْهِ السَّلَامُ went to the city to meet the butcher. (Despite not knowing him and deeming him as a travelling guest), the butcher invited Sayyidunā Mūsā عَلَيْهِ السَّلَامُ. 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 عَلَيْهِ السَّلَامُ looked in the basket and found an elderly man and woman inside. As soon as they looked at Sayyidunā Mūsā عَلَيْهِ السَّلَامُ, a smile spread across their faces. They testified the Prophethood of Sayyidunā Mūsā عَلَيْهِ السَّلَامُ 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 عَلَيْهِ السَّلَامُ he said, ‘It seems that you are the Prophet of Allah, Mūsā Kalimullāh (عَلَيْهِ السَّلَامُ).’ Sayyidunā Mūsā عَلَيْهِ السَّلَامُ 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 عَلَيْهِ السَّلَامُ. Due to their sudden death, I realised that you must be Sayyidunā Mūsā (عَلَيْهِ السَّلَامُ).’ 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 عَلَيْهِ السَّلَامُ in Paradise.’ Sayyidunā Mūsā عَلَيْهِ السَّلَامُ said, ‘Congratulations! Allah عَزَّوَجَلَّ has made you my companion in Paradise.’ (*Nuzha-tul-Majālis*, vol. 1, pp. 266)

May Allah ﷺ 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, Ḥadīṣ 3662)

On another occasion, the Holy Prophet ﷺ said, 'If Allah ﷻ wills He ﷻ can delay the punishment for every sin until the Day of Judgement, but He ﷻ punishes the one disobedient to his parents within his lifetime.' *(Al-Mustadrak, vol. 5, pp. 216, Ḥadīṣ 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 Madanī 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 Madanī Qāfilāhs of Dawat-e-Islami with the devotees of Rasūl. It is also a great privilege to travel abroad and stay there for 12 or 25 months to attend Madanī Qāfilāhs and to promote other Madanī 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 ﷻ, not praises from people. And the pleasure of Allah ﷻ 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 *Bahār-e-Sharī'at*, part 16 [the 312-page publication of Maktaba-tul-Madīnah, 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Infant spoke!

Whenever your parents call you, do not delay in replying without a valid reason. ﷻ 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 Ṣalāh and his parents who are unaware of it call him vaguely, he will have to reply to them even by breaking the Ṣalāh.’ (Derived from: *Bahār-e-Sharī'at*, vol. 1, pp. 638) (However, it is Wājib to repeat that Nafl Ṣalāh afterwards).

Those who hurt the feelings of their parents by ignoring their call for no reason are severe sinner 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 Raḥmāḥ, the Intercessor of Ummāḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘There was a person named Jurayj in Banī Isrāīl. He was offering Ṣalāḥ when his mother came and called him, but he did not reply. He thought to himself, ‘Shall I offer Ṣalāḥ or reply to her?’ His mother came again (and cursed him because of not getting a reply from him), ‘O Allah عَزَّوَجَلَّ! Do not give him death until he sees the face of a fallen woman.’

[The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Ṣalāḥ 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, Ḥadīṣ 2482; *Ṣaḥīḥ Muslim*, pp. 1380, Ḥadīṣ 2550)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ once humbly said to the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Perhaps, this could be the return for one of the contractions she endured during labour while giving birth to you.’

(Al-Mu'jam-uş-Şaghîr liţ-Ṭabarānî, vol. 1, pp. 92, Ḥadîş 256)

May Allah عَزَّوَجَلَّ 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-Aḥl-e-Sunnat, Mujaddid of Ummaḥ, reviver of Sunnah, eradicator of Bid'aḥ, Maulānā, Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated in *Fatāwā Razawiyyah*, 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 عَزَّوَجَلَّ has said:

حَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا ۖ وَحَمْلُهُ وَفِصْلُهُ ثَلَاثُونَ شَهْرًا ط

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 Razawiyyah*, vol. 27, pp. 101)

Wife deserves sympathy

Dear Islamic brothers! The blessed Fatwā of A'la Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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'la Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ '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 ‘Abdullāh Bin ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has stated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 عَزَّ وَجَلَّ 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Even if they oppress, even if they oppress, even if they oppress.’ (*Shu‘ab-ul-Īmān*, vol. 6, pp. 206, Ḥadīṣ 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 عَزَّ وَجَلَّ has said in Sūrah Banī Isrāīl, part 15, verse 23 to 25:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِندَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَخَفِضْ لَهُمَا جَنَاحَ الذِّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٢٤﴾ رَبُّكُمْ أَعْلَمُ بِمَا فِي نُفُوسِكُمْ ۖ

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-Īmān (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 عَزَّوَجَلَّ 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 c̣hor dayn mā" bāp k̄ā

Warnāh is mayn ḥay khasārah āp k̄ā

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 عَلَيْهِ رَحْمَةُ اللّٰهِ الرَّبِّ (who was amongst the Tab’-e-Tābi’in and passed away in 148 Ḥijrī) has said, ‘I once passed through a neighbourhood. At the end of it was a graveyard. After Ṣalāt-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 عَزَّوَجَلَّ. How long will you drink this impure thing!’ He used to reply, ‘You bray like a donkey.’ He died after Ṣalāt-ul-‘Aṣr. Ever since his death, his grave splits open every day after Ṣalāt-ul-‘Aṣr, he brays like a donkey thrice and then goes back into his grave. The grave then gets closed.’

(Attarghīb Wattarḥīb, vol. 2, pp. 226, Ḥadīṣ 17)

No act of worship done by disobedient offspring is accepted

Dear Islamic brothers! We repent to Allah عَزَّوَجَلَّ 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, *‘عَذَابُ الْقَبْرِ حَقٌّ’* 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 Ummaḥ, Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated in answer to a question regarding the one who disobeys his father: Disobedience to the father is disobedience to Allah عَزَّوَجَلَّ. Who is Omnipotent and the displeasure of the father is the displeasure of Allah عَزَّوَجَلَّ. 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 Kalimah at the time of death, مَعَاذَ اللَّهِ عَزَّوَجَلَّ.

(*Fatāwā Razawīyyah, vol. 24, pp. 384-385*)

مَعَاذَ اللَّهِ عَزَّوَجَلَّ! Even if parents are unbelievers, it is still necessary to treat them with kindness remaining within the bounds of Sharī’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-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allamah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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-ush-Sharī’ah, Badr-uṭ-Ṭarīqah, ‘Allamah

Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is amongst the grave sins that a person swears at his parents.’ People asked, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Does anyone swear at his parents? He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 146) Narrating this Ḥadīṣ, ‘Allāmah Maulānā Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Aḥmad Bin Ḥajar Makkī Shāfi’ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated: The Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘On the night of Mi’rāj (Ascension), I saw some people who were hanging on the branches of fire. So I asked, ‘O Jibril, who are these people?’ He replied, الَّذِينَ يَشْتُمُونَ آبَاءَهُمْ وَأُمَّهَاتِهِمْ فِي الدُّنْيَا *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 ‘Aniqtirāf-il-Kabāir, vol. 2, pp. 140)

Three people will not enter Heaven

Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 252)

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

A’lā Ḥaḍrat, Imam-e-Aḥl-e-Sunnat, Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ 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 عَزَّوَجَلَّ. 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, وَالْعِيَاذُ بِاللَّهِ (We seek refuge of Allah عَزَّوَجَلَّ). Also note that no one can be obeyed by disobeying Allah عَزَّوَجَلَّ.

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 Razawiyyah, 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 عزوجل.

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 Īṣāl-e-Ṣawāb 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-Madīnah, the publishing department

of Dawat-e-Islami]: The Prophet of Raḥmah ﷺ 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 عزوجل writes his name as a pious person.’

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

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

Pay off debts of parents

The Beloved and Blessed Prophet ﷺ 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-Awsaṭ*, vol. 4, pp. 232, *Hadīṣ* 5819)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Reward of visiting grave of parents on Friday

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

¹ Īṣāl-e-Šawāb refers to the act of spiritually conveying the reward of virtuous deeds to the deceased.

Allah ﷺ will forgive his sins and he [i.e. his name] will be written amongst those who are good to parents.’

(Sunan-ut-Tirmizī, pp. 97, Ḥadīṣ 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. **إِنْ شَاءَ اللَّهُ ﷺ**, 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 Madanī Qāfilah every month with the devotees of Prophet. Spend your days and nights following ‘Madanī In’āmāt’ provided to us by the Madanī Markaz. Moreover, every night, do Fikr-e-Madīnah at least for 12 minutes filling in your Madanī In’āmāt booklet. **إِنْ شَاءَ اللَّهُ ﷺ**, you will succeed in the worldly life as well as in the afterlife. Listen to a Madanī parable and see how the blessings of the Madanī 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 ‘*Mān Bāp kay Huqūq* (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 ﷻ grant success to Dawat-e-Islami and Madani Channel by leaps and bounds.’

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Rāḥ-e-Sunnat per chalā ker sab ko Jannat kī ṭaraf

Lay chalay bas aik yehī ḥay Madani Channel kā ḥadaf

Yā Khudā ḥay 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 Kamāluddīn Damīrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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). (*Ḥayāt-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-Madīnāh:

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

*Dil dukhānā c̣hor dayn mā" bāp kā
Warnāḥ ḥay is mayn khasārah āp kā
Kīnāḥ-e-Muslim say sīnāḥ pāk ker
Ittibā'-e-Sahib-e-Lawlāk ker
Yā Khudā ḥay iltijā 'Aṭṭār kī
Sunnatayn apnāyain sab Sarkār kī*

*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 عزَّوَجَلَّ has said in Sūrah Banī Isrāīl, part 15, verse 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا
إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا

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-Īmān (Translation of Quran)] (Part 15, Banī Isrāīl, verse 37)

2. It is stated on page 78 of *Bahār-e-Sharīʿat*, 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, Ḥadīṣ 2088)

3. The Beloved Prophet ﷺ sometimes used to hold the hand of his companion in his blessed hand while walking.
(Al-Muʿjam-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-Tirmizī, pp. 87, Ḥadīṣ 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 Ḥassān Bin Abī Sinān عليه رَحْمَةُ اللَّهِ الْكَفَّان went to offer Eid Ṣalāh. When he رحمته الله تعالى عليه came back home, his wife asked him: How many women did you see? He رحمته الله تعالى عليه remained silent. When she insisted, he رحمته الله تعالى عليه said, 'I kept looking towards my toes from exiting home till returning to you.'

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

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! 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 رحمهم الله تعالى. 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 ﷺ 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 Hadiṣ 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.

15. Walk for 45 minutes doing Ẓikr and reciting Ṣalāt-‘Alan-Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ every day with the intention of gaining strength to worship. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, 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. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ. The digestive system will function properly, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ; 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-Madīnāh: (1) *Baḥār-e-Sharī’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 Madanī Qāfilāhs of Dawat-e-Islami.

Lūīnay raḥmatayn Qāfilay mayn chalo

Sikḥīnay Sunnatayn Qāfilay mayn chalo

Ḥaun gī ḥal mushkilayn Qāfilay mayn chalo

Khatm ḥaun shāmatayn Qāfilay mayn chalo

To gain mercy, travel with Madanī Qāfilāh

To learn Sunnah, travel with Madanī Qāfilāh

To resolve hardships, travel with Madanī Qāfilāh

To end afflictions, travel with Madanī Qāfilāh

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

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, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

Sayyidunā Samuraḥ Suwāyī رَضِيَ اللَّهُ تَعَالَى عَنْهُ was the respected father of Sayyidunā Jābir رَضِيَ اللَّهُ تَعَالَى عَنْهُ who was a companion of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidunā Samuraḥ Suwāyī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated: We were present in the holy court of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when a person came and humbly asked, ‘Yā Rasūlallāh عَزَّوَجَلَّ? Which deed is the best in the court of Allah عَزَّوَجَلَّ! صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! The Greatest and Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Telling the truth and fulfilling Amānaḥ [entrustment].’

(The narrator of the Ḥadiṣ Sayyidunā Samuraḥ Suwāyī رَضِيَ اللَّهُ تَعَالَى عَنْهُ) humbly said, ‘Yā Rasūlallāh عَزَّوَجَلَّ! صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please give some other

* During the weekly Sunnah-Inspiring Ijtima’ held on Thursday, the 9th of Jumād al Aūlā 1410 AH, December 7, 1989, Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ delivered a speech entitled ‘*Blessings of Poverty*’ at the very first Madani Markaz of Dawat-e-Islami ‘Jāmi’ Masjid Gulzār-e-Ḥabīb’ (situated at Gulistān-e-Okārvi Bāb-ul-Madīnaḥ, Karachi). This booklet has been compiled with the help of the very same speech along with many additions and amendments.

piece of advice.’ He صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘Making Zikr in abundance and reciting Ṣalāt upon me because this deed removes poverty.’

(*Al-Qaul-ul-Badr*, Bāb: 2, pp. 273)

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Contentment of the ‘Lion of Allah’

Sayyidunā Suwayd Bin Ghaflāh رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ has stated: I was once present in the court of Amīr-ul-Mu‘minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْم in the capital city of Kufa. He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ was served with a loaf of barley-bread and a cup of milk. The loaf of bread was so dry and hard that he رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ had to break it sometimes with his hands and sometimes by keeping it on his knees. Seeing this, I asked his maid Fiḍḍāh رَضِیَ اللّٰهُ تَعَالٰی عَنْهَا, ‘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.’ Fiḍḍāh رَضِیَ اللّٰهُ تَعَالٰی عَنْهَا replied that Amīr-ul-Mu‘minīn كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْم had made her take an oath that she would never prepare bread for him with sifted barley. Meanwhile, turning towards me, Amīr-ul-Mu‘minīn كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْم asked, ‘O Ibn Ghaflāh! 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 Amīr-ul-Mu‘minīn كَرَّمَ اللّٰهُ تَعَالٰی وَجْهَهُ الْكَرِیْم! Please have mercy on you and do not inflict hardship on you.’

He رَضِیَ اللّٰهُ تَعَالٰی عَنْهُ replied, ‘O Ibn Ghaflāh! The Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰی عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 Madīnah Munawwarah, so I went out to look for some work [so that I could get something to eat]. On the way, I came across a lady who was in search of 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 ﷺ and told him the whole story. The Holy Prophet ﷺ ate some of the dates.’ (*Taʿzīra-tul-Khawāṣṣ, Bāb: 5, pp. 112; Faizān-e-Sunnat, vol. 1, pp. 369*)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Soft heart

Dear Islamic brothers! Did you see that Amīr-ul-Mu`minīn Sayyidunā ‘Alī-ul-Murtaḍā كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمُ had adopted a very simple and ascetic lifestyle? Despite facing hardship, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ never expressed even a single word of complaint. Like his food, his dress was also very simple. Once he رَضِيَ اللَّهُ تَعَالَى عَنْهُ was asked as to why he رَضِيَ اللَّهُ تَعَالَى عَنْهُ patched up his Qamīṣ [i.e. a long loose full-sleeved shirt], so he replied, ‘يُخَشِّعُ الْقَلْبَ وَيَقْتَدِي بِهِ الْمُؤْمِنُ’ i.e., *this [act] softens the heart and a Muslim adopts it* (In other words, the heart of a Muslim should be soft). (*Hilya-tul-Awliyā, vol. 1, pp. 124, Raqm 254*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Poverty is a blessing from Allah ﷻ and is liked by Beloved Mustafa ﷺ. It is absolutely excellent, bringing tremendous benefits. The beloved bondmen of Allah prefer it.

Benefits of poverty

Sayyidunā Ibrāhīm Bin Bashshār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّارِ has stated: I was once travelling with Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ. Both of us had observed fasts and had nothing to eat at the time of Ifṭār. Nor did we have any apparent means to arrange anything to eat. Noticing my anxiety, Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ said, ‘O Ibn-e-Bashshār (عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّارِ)! How great blessings and comforts Allah عَزَّوَجَلَّ 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 Zakāh; nor will they be held accountable for Hajj, Ṣadaqaḥ 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 عَزَّوَجَلَّ 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 عَزَّوَجَلَّ perfectly in every circumstance.’ Saying this, he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى busied himself in offering Ṣalāḥ. I also started offering Ṣalāḥ. After a short while, a person carrying eight loaves of bread and many dates approached us and said, ‘Please eat these things. May Allah عَزَّوَجَلَّ have mercy on you!’ He then left. Addressing me, Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ said, ‘Eat it’. Even as we began eating, a beggar called out, ‘Give me some food for the pleasure of Allah عَزَّوَجَلَّ.’ Giving three loaves of bread and dates to the needy person, Sayyidunā Ibrāhīm Bin Adhām عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ said, ‘Reassuring the grieved is a trait of believers.’

(*Rauḍ-ur-Riyāḥīn*, pp. 272)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Zakāh, Fīṭrah, Hajj etc. because these acts are obligatory only for the rich Muslims who have a particular amount of wealth fixed by Sharī'ah. When the wealthy are held accountable in the court of Allah ﷺ for their wealth on the Day of Resurrection, the destitute Muslims will be entering Paradise by the grace and will of Allah ﷺ. Hence the poor and destitute will enter Paradise before the rich. Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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-Tirmizī, Kitāb-uz-Zuhd, vol. 4, pp. 158, Ḥadīṣ 2361)

Explaining the point that the poor will enter Paradise 500 years before the rich, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān Na'imī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ 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 ﷺ 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 رحمۃ اللہ تعالیٰ علیہ has stated: The Judgement Day will last for one thousand years. Allah عَزَّوَجَلَّ has said:

إِنَّ يَوْمًا عِنْدَ رَبِّكَ كَأَلْفِ سَنَةٍ مِّمَّا تَعُدُّونَ ﴿٤٧﴾

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

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

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

فِي يَوْمٍ كَانَ مِقْدَارُهُ خَمْسِينَ أَلْفَ سَنَةٍ ﴿٩﴾

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

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Ma'ārij, verse 4)

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

فَذَلِكَ يَوْمٌ عَسِيرٌ ﴿٩﴾ عَلَى الْكَافِرِينَ غَيْرُ يَسِيرٍ ﴿١٠﴾

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

[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Al-Muddaṣṣir, 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 Sā'ah [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)

*'Azāb-e-qabr-o-mahshar say bachā lo nār-e-dawzakh say
Khudārā sāth 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 عَزَّوَجَلَّ! Take me to Paradise, Yā Rasūlallāh صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

(Wasāil-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ 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 Hārām means, they may end up with doom and destructiveness in the Hereafter.

Sayyidunā Imām Muḥaddiṣ Ibn Jawzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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)

*Rahāyn sab shād ghār wālay Shaḥā thōrī sī rawzī per
‘Aṭā ḥo dawlat-e-ṣabr-o-qanā’ at Yā Rasūlallāh!*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Are rich greater than poor?

Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that destitute Muḥājirīn came to the court of the Beloved and Blessed Prophet ﷺ and humbly said: Yā Rasūlallāh ﷺ! The rich have gained high ranks and eternal blessings. The Holy Prophet ﷺ asked, ‘How?’ They replied, ‘They offer Ṣalāh 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 ﷺ 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ humbly said, ‘Yā Rasūlallāh ﷺ! Please teach us.’ He ﷺ said, ‘You recite Tasbīḥ (سُبْحَانَ اللَّهِ), Taḥmīd (الْحَمْدُ لِلَّهِ) and Takbīr (اللَّهُ أَكْبَرُ) 33 times each, after every Ṣalāh.’ (*Ṣaḥīḥ Muslim, Kitāb-ul-Masājīd*, pp. 300, Ḥadīṣ 595)

*Mayn baykār bātaun say bach kay ḥamayshaḥ
Karūn Tayrī ḥamd-o-ṣanā Yā Ilāhī*

Translation: May I refrain from useless talk and always glorify You, O Almighty ﷻ. (*Wasāil-e-Bakhshish*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Destitute caliph

It is stated on page 187 of the 590-page book ‘*Ḥaḍrat Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz kī 425 Hikāyāt*’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The daughters of Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz رَضِيَ اللَّهُ تَعَالَى عَنْهُ came to him a day before Eid and said, ‘Dear father! Which clothes are we going to wear tomorrow on Eid?’ He رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘My dear daughters! Eid is the day when we are supposed to worship and express our gratitude to Allah ﷻ; 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ thanked and prayed for the treasurer who then left without giving money. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ then said to his daughters, ‘My dear daughters! Sacrifice your desires for the pleasure of Allah ﷻ and His Beloved Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

(*Ma’dan-e-Akhlāq, part 1, pp. 257*)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Du'a of the distressed

A man once requested a saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, 'I am extremely worried as I cannot manage to provide for my family. Please make Du'a for me.' The saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'Whenever your family complains that they have no bread and food to eat, pray to Allah ﷺ 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 *Faḍāil-e-Du'a* – published by Maktaba-tul-Madīnāh, the publishing department of Dawat-e-Islami – the honourable father of A'lā Ḥaḍrat, Raīs-ul-Mutakallimīn 'Allāmah Maulānā Naqī 'Alī Khān عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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 Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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.'

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ

Or He Who answers the prayer of destitute when he calls upon Him and removes the evil.

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

(Faḍāil-e-Du'ā, pp. 218)

Dear Islamic brothers! By Allah عَزَّوَجَلَّ! A poor and destitute Sunnah-following Muslim is better than a rich and high-ranking officer. One who is obedient to Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ despite facing poverty, diseases and troubles is very fortunate and will succeed in the Hereafter.

Zabān per shikwa-e-ranj-o-alam lāyā nahīn kertay

Nabī kay nām laywā gham say ghābrāyā nahīn kertay

Tongues never complain under distress

Prophet's followers don't take stress

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ. Even Paradise will be proud of them. Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 ﷻ said to Paradise, ‘O Paradise! You are My mercy. Through you, I will have mercy on whoever of My bondmen I want.’ Then Allah ﷻ 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.’ (*Ṣaḥīḥ Muslim, Kitāb-ul-Jannah, pp. 1524, Ḥadīṣ 2846*)

Explaining the Arabic word ‘ضُعَفَاءُ’ [Du’afā] mentioned in the foregoing Ḥadīṣ, Sayyidunā ‘Allāmah ‘Alī Bin Sulṭān Muhammad Qārī عليه رَحْمَةُ اللّٰهِ الْبَارِي 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-Ḥadīṣ 5694*)

*Tāj-o-takht-o-ḥukūmat mat day, kaṣrat-e-māl-o-dawlat mat day
Apnī rizā kā day day muzdaḥ, Yā Allah mayrī jḥaulī bḥar day*

Translation: O Allah ﷻ! 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*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Most Paradise-dwellers will be poor

Dear Islamic brothers! The foregoing reassuring Ḥadīṣ hearten the poor and the destitute as Allah ﷻ 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 ‘Abdullāḥ Bin ‘Amr رضي الله تعالى عنه has narrated that the Greatest and Holiest Prophet صلى الله تعالى عليه وسلم has stated: ‘إِطْلَعْتُ فِي الْجَنَّةِ فَرَأَيْتُ أَكْثَرَ أَهْلِهَا الْفُقَرَاءَ’ When I watched Paradise, I found out that most Paradise-dwellers are poor.

(*Musnad Aḥmad, Musnad ‘Abdullāḥ Bin ‘Abbās, vol. 1, pp. 504, Ḥadīṣ 2086*)

*Day ḥusn-e-akhlāq kī dawlat, ker day ‘atā ikhlāṣ kī na’mat
Mujh ko khazānah day taqwā kā, Yā Allah mayrī jḥaulī bhār day*

Translation: O Allah ﷺ! Grant me the wealth of good manners, blessing of sincerity and treasure of piety, filling my begging bowl.

(Wasāil-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Du’ā of Merciful Prophet ﷺ and love for poor

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

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَآمِتْنِي مِسْكِينًا وَاحْشُرْنِي فِي زُمْرَةِ الْمَسَاكِينِ

O Allah (ﷺ)! 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, Ḥadīṣ 4126)

Shar’ī ruling: Remember! If the Holy Prophet ﷺ includes himself among the Masākīn showing humility in the court of Allah ﷺ, 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 ﷺ expressed his wish to be included in the group of the destitute, showering the

blessings of his companionship on them. He ﷺ also advised that the destitute be loved, as is stated in the below-given Ḥadīṣ.

Loving the destitute leads to closeness of Allah ﷺ

Sayyidunā Anas Bin Mālik has narrated that the Renowned and Revered Prophet ﷺ said whilst addressing Sayyidatunā ‘Āishah Ṣiddiqah رضى الله تعالى عنها:

يَا عَائِشَةُ أَحِبِّي الْمَسَاكِينَ وَ قَرِّبِيهِمْ فَإِنَّ اللَّهَ يُقَرِّبُكَ يَوْمَ الْقِيَامَةِ

O ‘Āishah رضى الله تعالى عنها! Give the destitute affection. Keep them close to you so that Allah (عَزَّوَجَلَّ) will bestow His closeness upon you on the Day of Judgement.

(Mishkāṭ-ul-Maṣābīḥ, Kitāb-ur-Raqāq, vol. 1, pp. 255, Ḥadīṣ 5244)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 رضى الله تعالى عنه has narrated that the Ghayb-knowing Rasūl, the Embodiment of Nūr ﷺ once asked his companions رضى الله تعالى عنهم, ‘Do you know who a destitute person is?’ They replied, ‘Yā Rasūlallāh ﷺ! Among us, the one who has no dirham and no wealth is a destitute person.’ He ﷺ said, ‘The destitute person in my Ummah is the one who will be brought on the Judgement Day with Ṣalāh, 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.'

(*Ṣaḥīḥ Muslim, pp. 1394, Ḥadīṣ 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 Ṣalāḥ, fast, Hajj, Zakāḥ, Ṣadaqah, generous actions and welfare services. This is because he will swear at anyone or falsely accuse or rebuke anyone without Shar'i 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, displeasing them and 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.

Ilāhī! Wāsiṭah daytā ḥūn mayn mīṭhay Madīnay kā
Bachā dunyā kī āfat say, bachā 'uqbā kī āfat say

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

(*Wasāil-e-Bakhshish*)

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

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 رحمه الله تعالى عليه has stated that a destitute and needy person once came to the court of Sayyidunā Ma'rūf Karkhī عَزَّوَجَلَّ عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, a famous and great Walī of Allah. He complained of his destitution. Sayyidunā Ma'rūf Karkhī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, 'May Allah عَزَّوَجَلَّ keep you under His protection and refuge! Return to your family and continue to recite these words: 'مَا شَاءَ اللَّهُ كَانَ' (What Allah عَزَّوَجَلَّ 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي so that he could tell him the story. Seeing him, Sayyidunā Ma'rūf Karkhī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said, 'O bondman of Allah! Why have you returned, whereas your need has been fulfilled? May Allah عَزَّوَجَلَّ who is 'رَحْمَن' keep you under His protection and refuge! Return to your family reciting: 'مَا شَاءَ اللَّهُ كَانَ.' (‘Uyūn-ul-Ḥikāyāt, pp. 278)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Best way to have blessings in sustenance

Sayyidunā Saḥl Bin Sa'd Sā'idī رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated that a person once came to the court of the Noblest and Greatest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained of his destitution and deprivation. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When you enter your home, make Salām even if there is no one. Then send Salām to me and recite قُلْ هُوَ اللَّهُ أَحَدٌ (Sūrah Al-Ikhlāṣ) 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-Badī', 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 'يَا مَلِكُ' 90 times daily, he will get rid of poverty, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

(*Madanī Treasure of Blessings, pp. 242*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) came to the

court of the Prophet of Raḥmah, the Intercessor of Ummah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and humbly said, 'The world has turned its back on me.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Have you not memorized the Tasbīḥ which is the Tasbīḥ of angels', and sustenance is given by its blessings? The world will come to you, disgraced. As the time of Fajr starts, say 'سُبْحَنَ اللهُ وَبِحَمْدِهِ سُبْحَنَ اللهُ الْعَظِيمِ وَبِحَمْدِهِ أَسْتَغْفِرُ اللهَ' hundred times.' After seven days, the same blessed companion رَضِيَ اللهُ تَعَالَى عَنْهُ 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, Hadīṣ 5100; Zarqānī 'alal Mawāḥib, vol. 9, pp. 428)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Madanī environment of Dawat-e-Islami and travelling with its Madanī Qāfilaḥs in the company of the devotees of Rasūl. 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-Madīnah, Karachi sent a piece of writing, mentioning how he joined the Madanī 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-Madīnaḥ, the global Madanī Markaz of Dawat-e-Islami, situated in Bāb-ul-Madīnaḥ, Karachi.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! 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. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! 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, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! At present, I am serving Sunnaḥ as a Nigrān in my area, motivating people to travel with Madanī Qāfilaḥs and to act upon Madanī In'āmāt.'

Nawkrī chāhiye, āyiye āyiye

Qāfilay mayn chalayn, Qāfilay mayn chalo

Tangdastī miṭay, dūr āfat ḥatay

Laynay ko barakatayn, Qāfilay mayn chalo

If you need a job brother, do not aimlessly wander

Come and don't bother, travel with Madanī Qāfilaḥ

To avert deprivation and remove tribulation

To gain benediction, travel with Madanī Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Near the end of my speech, I would mention the excellence of Sunnaḥ as well as some Sunan and manners. The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'One who loved my Sunnaḥ, loved me, and one who loved me will be with me in Paradise.'

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

14 Madanī pearls about clothing

Here are three sayings of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

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

(Al-Mu'jam-ul-Awsaṭ, vol. 2, pp. 59, Ḥadīṣ 2504)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْوَاحِدَان has stated, 'As a wall or a curtain serves as a barrier to the sight of people, this Ḍikr of Allah عَزَّوَجَلَّ 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:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَرَزَقْنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ¹

His previous and future sins will be forgiven.

(*Shu'ab-ul-Īmān*, vol. 5, pp. 181, Ḥadīṣ 6285)

3. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah عَزَّوَجَلَّ will make him wear the attire of Karāmah [heavenly dress].²

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

4. The sacred attire of the Beloved Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم was usually of white cloth. (*Kashf-ul-Iltibās fīs-Tiḥbāb-il-Libās*, pp. 36)

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

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

(*Kashf-ul-Iltibās fīs-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-Iltibās fīs-Tiḥbāb-il-Libās*, pp. 43)

¹ Translation: All praise is for Allah (عَزَّوَجَلَّ) 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-Madīnāh, 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-Muhtār*, vol. 9, pp. 579)
10. It is a Sunnah for males to keep the bottom of their trousers/ Taḥband 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-Madīnāh, 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-Muhtār*, 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 Hajj or ‘Umrah 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.

(Bahār-e-Sharī‘at, vol. 3, pp. 409; Rad-dul-Muhtār, 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!)

Du‘ā of ‘Attar

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

Dome, burial in Jannat-ul-Baqī', and closeness to Your Beloved and Blessed Prophet ﷺ in Jannat-ul-Firdaus. O Allah عَزَّوَجَلَّ! Forgive the entire Ummah.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Un kā dīwānāḥ 'Imāmaḥ aur zulf-o-rīsh mayn
Lag rahā ḥay Madanī ḥulyay mayn kitnā shāndār*

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

In order to learn Sunnahs, read the two publications of Maktaba-tul-Madinah, '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 Madanī Qāfilaḥs of Dawat-e-Islami in the company of the devotees of Prophet.

*Sikhṇay sunnatayn Qāfilay mayn chalo
Lūṇay rahmatayn Qāfilay mayn chalo*

*Ḥaun gī ḥal 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*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

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-Nabi 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)

Ḥashr kī tīragī siyāhī mayn

Nūr ḥay, sham’-e-pur-ziyā ḥay Durūd

Chōriyo mat Durūd ko Kāfi

Rāḥ-e-Jannat kā rahnumā ḥay Durūd

* Shaykh-e-Ṭarīqat Amīr-e-Aḥl-e-Sunnat, the founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامع تبرکاتہو العالیہ delivered a speech titled ‘Jawānī kī ‘Ibādat kay Fazāil’, i.e. *Excellence of Worship in Youth* in the Urdu language during the weekly Sunnah-Inspiring Ijtimā’ held on Thursday, 18th Rabī’-ul-Awwal 1412 AH, 26th September 1991, at the very first Madanī Markaz of Dawat-e-Islami – ‘Jāmi’ Masjid Gulzār-e-Ḥabīb’ (situated at Gulistān-e-Okārvi Bāb-ul-Madīnah, Karachi). With the help of the very same speech, a booklet, along with many additions and amendments, was compiled by the Majlis Al-Madīna-tul-‘Ilmiyyah in Urdu and translated by the Majlis-e-Tarājim (the translation department) into English.

Translation: Ṣalāt-‘Alan-Nabī is a beacon in the gloom of the Resurrection Day. O Kāfi! Never give up reciting Ṣalāt-‘Alan-Nabī. It is indeed a guide leading to path to Paradise.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ wholeheartedly!’

أَلَا لَيْتَ الشَّبَابَ يَعُودُ يَوْمًا فَأُخِيرُهُ بِمَا فَعَلَ الْمَشِيبُ

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 عَزَّوَجَلَّ! You are now young. Take advantage of your youth. Exert yourself to perform worship. Bow in the court of Allah عَزَّوَجَلَّ 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 shamefulfulness. 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 Madanī 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, Muftī-e-A’zam Hind Maulānā Mustafā Razā Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن has composed a couplet in his collection of poems known as ‘Sāmān-e-Bakhshish’:

*Riyāzat kay yehī din ḥayn, buṛhāpay mayn kahān ḥimmat
Jo kuch kernā ḥo ab ker lo, abhī Nūrī jawān tum ḥo*

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.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

Present flower in return for thorn

Dear Islamic brothers! The foregoing parable contains precious Madanī pearls of admonition, advice and wisdom. One of the Madanī 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 Madanī pearl in return for his poisonous thorn, depending upon the situation, will produce fruitful results, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. This will even cause a Madanī transformation in his life, paving the way for the accomplishment of the Madanī aim ‘I must strive to reform myself and the people of the entire world, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*’.

*Tū pīchāy na hainā kabhī ay piyāray Muballigh
Shaytān kay her wār ko nākām banā day*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 *عَزَّوَجَلَّ* has said in verse number 55 of Sūrah Az-Zāriyāt part 27:

وَذَكِّرْ فَإِنَّ الذِّكْرَ تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And advise, that the admonition benefits the believers.

[Kanz-ul-Īmān (Translation of Quran)]

*Mujhay tum aysī do himmat Āqā
 Dūn sab ko naykī kī da'wat Āqā
 Banā do mujh ko bhī nayk khaṣlat
 Nabī-e-Raḥmat, Shaftī'-e-Ummat*

Translation: O Prophet of Raḥmaḥ and Intercessor of Ummaḥ صَلَّی اللہُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم! Encourage me to call everyone towards righteousness and make me also righteous.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ تَعَالٰی عَلَی مُحَمَّد

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.

Sadā ‘aysh daurān dikhātā nahīn
Gayā waqt phir hāth ātā nahīn

Translation: In luxury, one does not always remain. Lost time can never be regained.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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-Madīnah: 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا has narrated that Sayyidunā ‘Ikrimah رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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.), إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

(Nūr-ul-‘Irfān, part 17, Surah Al-Ḥajj, Taḥt-al-Āyah 5)

Filmaun say dīrāmaun 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷺ! 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 Ṣalāt-ul-'Ishā all over the world at various places and Masājid. During these Madāris, Islamic brothers learn the recitation of the Holy Quran with correct pronunciation and articulation, method of offering Ṣalāh correctly, Sunan and Du'ās all free of charge.

Yehī hay ārzū ta'līm-e-Quran ām ho jāye
Har aik parcham say aunchā parcham-e-Islam ho 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 Hifẓ and Nāẓirah). 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 Hifẓ and Nāẓirah for free.

'Aṭā ho shauq Maulā Madrasay mayn ānay jānay kā
Khudāyā ẓauq day Quran paṛhnay kā, paṛhānay kā

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Inferior was made superior by Madanī 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. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! 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.

Ĥayn Islāmī bhāī sabhī bhāī bhāī

Ĥay bayḥad maḥabbat bḥarā Madanī Māḥaul

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

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

Value your youth

A great Tābi'ī saint, Sayyidunā 'Amr Bin Maymūn Awdī **رَضِیَ اللّٰهُ تَعَالٰی عَنْہُ** has narrated that the Beloved and Blessed Prophet **صَلَّی اللّٰهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم** 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.

(Mishkāṭ-ul-Maṣābīḥ, Kitāb-ur-Raqāq, chapter 2, vol. 2, pp. 245, Ḥadīṣ 5174)

A renowned Sufi poet, Sayyidunā Shaykh Muṣliḥuddīn Sa'dī Shirāzī **عَلِیْہِ رَحْمَةُ اللّٰہِ الْہَاوِی** has said:

کُنُوْنَتْ کِہ دَسْتَسْت خَارِی بُکُنْ دِگَر کی بَرَّآری تُو دَسْت اَزْ کَفَن

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*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Value youth

Here is a summary of a piece of writing made by Ḥakīm-ul-Ummat Mufti Aḥmad Yār Khān Na'imī رَحِمَهُ اللهُ الْعَالَمِينَ, 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 رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said:

Sadā na ḥusn jawānī rahandī, 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-Manājīh, vol. 7, pp. 16*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Saying of Sayyidunā Amīr Mu'āwiyah while departing this life

When Sayyidunā Amīr Mu'āwiyah رَحِمَهُ اللهُ تَعَالَى عَنْهُ was close to his death, he رَحِمَهُ اللهُ تَعَالَى عَنْهُ said, 'Make me sit.' After he رَحِمَهُ اللهُ تَعَالَى عَنْهُ was made to sit,

he رَضِيَ اللهُ تَعَالَى عَنْهُ started making Ẓikr of Allah عَزَّوَجَلَّ and reciting Tasbīḥ. He رَضِيَ اللهُ تَعَالَى عَنْهُ then said to himself tearfully (showing humility), ‘O Mu’āwiyāḥ (رَضِيَ اللهُ تَعَالَى عَنْهُ)! You have thought of making the Ẓikr of Allah عَزَّوَجَلَّ in old age after you have been weak. What did you do when the bush of youth was fresh?’ (*Lubāb-ul-Iḥyā*, pp. 352)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Humility of saints is advice for us

Dear Islamic brothers! Despite being eager to perform good deeds, our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى were very humble. Sayyidunā Amir Mu’āwiyāḥ رَضِيَ اللهُ تَعَالَى عَنْهُ was a great companion and had spent his life performing virtuous deeds, even then, he رَضِيَ اللهُ تَعَالَى عَنْهُ 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.

عَافِلٌ مَنَشِيشٍ نَهْ وَقْتُ بَازِي سَتِ وَقْتُ هُنْرَا سَتِ وَكَازَسَازِي سَتِ

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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Youth even in old age

Stressing the importance of worship in youth, Sayyidunā ‘Allāmah Ibn Rajab Ḥanbalī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: One who remembers

Allah عَزَّوَجَلَّ in his youth will be helped by Allah عَزَّوَجَلَّ 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي was mentally and physically fit and healthy. Someone asked him of the secret of his health, so he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, 'I protected my physical abilities from sins in my youth, so Allah عَزَّوَجَلَّ has retained them for me in my old age.' On the contrary, Sayyidunā Junayd عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى saw an old begging man. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, 'This person wasted (the rights) of Allah عَزَّوَجَلَّ in his youth, so Allah عَزَّوَجَلَّ wasted (his strength) in old age. (*Majmū'ah Rasā'il Ibn Rajab*, vol. 3, pp. 100)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Hard work in youth, benefit in old age

Dear Islamic brothers! Fortunate is the pious young man who spent his youth worshipping Allah عَزَّوَجَلَّ 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said: When a bondman reaches the last part of his age (having performed good deeds in the state of Islam), Allah عَزَّوَجَلَّ continues to record good deeds in his book of deeds which he used to do in his state of health.

(*Musnad Abī Ya'la*, vol. 3, pp. 293, Ḥadīṣ 3666)

Reward for pious young man in old age

Hakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْكَثِيرَان 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 عَزَّوَجَلَّ

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-Billāh Shaykh Sa’dī Shīrāzī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ has said:)

رَسَمَ اسْتُ كِه مَالِكَانَ تَحْرِيرِ آزَاد كُنُنْدُ بَنْدَه پِير
اے بَارِ خُدا، اے عَالَمِ آرا بَرِ سَعْدِي پِيرِ خُودِ بَهْ بَحْشَا

Translation: (It is a trait of masters to free old slaves. O my Creator عَزَّوَجَلَّ O the One who has adorned the world! Forgive the old aged Sa’dī as well). (*Mirāt-ul-Manājīh*, 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 عَزَّوَجَلَّ despite being unable to perform them.

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Beloved man of Allah

It is stated in a Ḥadīṣ Qudsī that Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated that the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah عَزَّوَجَلَّ 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-Jawāmi’*, vol. 9, pp. 276, Ḥadīṣ 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 Razawiyyah*, vol. 29, pp. 391; *An-Nibrās*, pp. 595)

Sayyidunā ‘Abdullāh Bin ‘Umar رضى الله تعالى عنه has narrated that the Renowned and Revered Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah عَزَّوَجَلَّ loves such a person who has devoted his youth to obeying the Almighty. (*Hilya-tul-Awliyā*, vol. 5, pp. 394, *Hadīth* 7496)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The foregoing narrations contain plenty of blessings for pious and fortunate young people who spend their youth worshipping Allah عَزَّوَجَلَّ, 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.

Hakīm-ul-Ummat Muftī Aḥmad Yār Khān Na’īmī رَحْمَةُ اللهِ الْقَوِى has stated: One should refrain from sins in youth, remembering Allah عَزَّوَجَلَّ 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-Manājīh*, 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 Madanī environment of Dawat-e-Islami, causing an exciting Madanī 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 Madanī 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 Madanī 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 bhār mayn ho Dawat-e-Islami

Ṣadaqaḥ tuḥḥay 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!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Secret to best life

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

Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān رَحْمَةُ اللهِ عَلَيْهِ has said: Every person spends his life. The best life is the one spent in devotion to the Almighty ﷺ. Allah ﷺ has particularly commanded charity for the very same people who have devoted their lives to Him.

(Tafsīr-e-Na'imī, vol. 3, pp. 134)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reward of seventy Ṣiddiqīn

Sayyidunā Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The young man who refrains from the things declared Ḥarām by Allah ﷺ, and acts upon His commandments, Allah ﷺ says to him, 'For you is the reward equivalent to seventy Ṣiddiqīn'. *(Attarghib fī Faḍāil-ul-A'māl, pp. 78)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Real bondman of Allah

Sayyidunā 'Abdullāh Bin Mas'ūd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: From among His creation, Allah ﷺ likes the most the handsome-faced young man who spends his youth and beauty in worshipping Allah ﷺ. Allah ﷺ gets proud of him in the presence of angels and says, 'He is My real bondman.' *(Attarghib fī Faḍāil-ul-A'māl, 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. Aḥādīṣ 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-Madīnaḥ, the publishing department of Dawat-e-Islami. One can also get the 64-page booklet of the very same speech from Maktaba-tul-Madīnaḥ. Read it yourself and gift it to others as well. You will get the treasure of blessings, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. Inculcating the mindset of staying away from evils, refraining from laziness, serving religion and nation following in the footsteps of pious predecessors **رَحِمَهُمُ اللَّهُ تَعَالَى** 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 şofay ḥayn afrangī, tayray qālīn ḥayn Irani

Laḥū mujḥ ko rulātī ḥay jawāno kī tan āsānī

Amārat kyā, shakh-e-khusraw bhī ḥo to kyā ḥāṣil

Nā zaur-e-Ḥaydarī tujḥ mayn, nā istighnāye Salmānī

Nā dhūnd is chīz ko taḥzīb-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 كَرَمَ اللّٰهُ تَعَالٰى وَجْهَهُ الْكَرِيم and the contentment of Sayyidunā Salmān رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ. I have found the glory of being a Muslim in contentment. Do not look for it in the civilization of the present modern age.

صَلُّوا عَلَى الْحَبِيب صَلَّى اللّٰهُ تَعَالٰى عَلَى مُحَمَّد

Youth is a Divine favour

Dear Islamic brothers! Youth is a great favour of Allah عَزَّوَجَلَّ. 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 عَلَيْهِ رَحْمَةُ اللّٰهِ الْحَقَّان 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, kāhīlī achcḥī naḥīn

Jab buṛḥāpā ā gayā kuch bāt ban peṛtī naḥīn

Ḥay buṛḥāpā bhī ghanīmat jab jawānī ho chukī

Yeh buṛḥāpā bhī na hoga 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-Manājīh, 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 رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The young man performing worship in the morning is superior to the old man worshipping in old age; as Prophets (عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام) are superior to all people. (*Jam' -ul-Jawāmi'*, vol. 5, pp. 235, Ḥadīth 14769)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عزوجل will record good deed for him, remove misdeed and raise the rank.

(Sunan Abī Dāwūd, Kitāb-ut-Tarajjūl, vol. 4, pp. 115, Ḥadīṣ 4202)

Sayyidunā Ka'b Bin Murrah رضى الله تعالى عنه 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.

(Sunan-ut-Tirmizī, Faḍāil-ul-Jihād, vol. 3, pp. 237, Ḥadīṣ 1641)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

*Ĥay buřhāpā bhī ghanīmat jab jawānī ho chukī
Yeĥ buřhāpā bhī na ĥogā maut jis dam ā gayī*

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 عزوجل 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 عزوجل, beseeching Him for mercy. Focus on the following hopeful verse:

Despair not of the mercy of Allah.

لَا تَقْنَطُوا مِنْ رَحْمَةِ اللَّهِ ط

[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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. It should also be kept in mind that repenting in the court of Allah *عَزَّوَجَلَّ* 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

Ḥalq per ḥay maut kay khanjar kī dhār

Ker bas ab apnay ko murdaun mayn shumār

Aik dīn mernā ḥay ākhīr maut ḥay

Ker lay jo kernā ḥay ākhīr maut ḥay

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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

تُوبُوا إِلَى اللَّهِ اسْتَغْفِرِ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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.

Jo ā kay na jāye woḥ buṛḥāpā daykhā

Jo jā kay na āye woḥ 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 ﷻ 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* رضى الله تعالى عنه’ published by Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami: The counsellor of the Prophet, Sayyidunā ‘Umar Fārūq-e-A’zam رضى الله تعالى عنه once went to the grave of a pious young person and said, ‘O so-and-so! Allah ﷻ has made the following promise:

وَلِئِنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

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 رضى الله تعالى عنه twice, the pious young

man said from the inside of the grave, 'قَدْ أَعْطَانِيهِمَا رَبِّي عَزَّوَجَلَّ فِي الْحَيَّةِ' i.e. *My Creator عَزَّوَجَلَّ has bestowed upon me both of these two Paradises.*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
ثُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

سُبْحَنَ اللَّهِ عَزَّوَجَلَّ! 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 عَزَّوَجَلَّ. 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.

*Dhāl jāye gī yeh jawānī jis pay tujh ko nāz hay
Tū bajā lay chāhay jitnā, chār dīn kā sāz hay*

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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ
ثُوبُوا إِلَى اللَّهِ اسْتَغْفِرُ اللَّهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Mālīk Bin Dīnār عليه رَحْمَةُ اللَّهِ الْعَظِيمَا 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 Walī¹ of Allah عَزَّوَجَلَّ. He has heaved a deep sigh with great wistfulness, uttering this high sound.’

Sayyidunā Mālīk Bin Dīnār عليه رَحْمَةُ اللَّهِ الْعَظِيمَا 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 Malīk (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ)! 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 عَزَّوَجَلَّ in seclusion. He عَزَّوَجَلَّ 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

¹ i.e. friend

Translation: O Almighty عَزَّوَجَلَّ! If only I would spend my life in Your worship.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Pious and Almighty-fearing young man

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

مُنِعَ اللِّسَانُ مِنَ الْكَلَامِ لِأَنَّهُ كَهْفُ الْبَلَاءِ وَ جَالِبُ الْأَفَاتِ
فَإِذَا نَطَقْتُ فَكُنْ لِرَبِّكَ ذَاكِرًا لَا تَنْسَهُ وَأَحْمَدُهُ 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 Žikr of Allah عَزَّوَجَلَّ. Never forget Him and continue to glorify Him in every circumstance.

Deeply moved by what the young man had written, Sayyidunā Žunnūn Mišrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي burst into tears. After he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى recovered, he also wrote the following couplets with his finger over the ground:

وَمَا مِنْ كَاتِبٍ إِلَّا سَيَبِلُ وَيُتَقَى الدَّهْرُ مَا كَتَبَتْ يَدَاهُ
فَلَا تَكْتُبْ بِكَفِّكَ غَيْرَ شَيْءٍ يَسُرُّكَ فِي الْقِيَامَةِ أَنْ تَرَاهُ

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 Ẓunnūn Miṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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: ‘Ẓunnūn! Leave him. The Creator of the universe (عَزَّوَجَلَّ) has promised him that angels will bath and shroud him.’ Listening to it, Sayyidunā Ẓunnūn Miṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي moved to a side of the orchard and got busy with worship. Having offered some Rak’āt of Ṣalāh, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ saw that the young man had disappeared.

(*Rauḍ-ur-Riyāḥīn*, pp. 49, amended)

Rahūn 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ will bless the fortunate young man with the merciful shelter under the shade of His ‘Arsh. Sayyidunā ‘Abdur Raḥmān Jalāluddīn Suyūṭī Shāfi‘i عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has narrated that Sayyidunā Salmān رَحِمَیْنِ اللَّهُ تَعَالَى عَنْهُ wrote a letter to Sayyidunā Abū Dardā رَحِمَیْنِ اللَّهُ تَعَالَى عَنْهُ, 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 عَزَّوَجَلَّ.

2. The person who made the Zikr of Allah عَزَّوَجَلَّ and tears welled up in his eyes in His [i.e. Divine] fear.

(Muṣannaḥ Ibn Abī Shaybah, Kitāb-uz-Zuhd, vol. 8, pp. 179, Ḥadīṣ 12)

*Yā Rab mayn Tayray khauf say rotā rahūn her dam
Tū apnī maḥabbat mayn mujhay mast banā day*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى 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 عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى 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.

(Ihyā-ul-‘Ulūm, vol. 4, pp. 72)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How thought-provoking the foregoing saying of Imām Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي is! How can the person who shows laziness in carrying out the commandments of Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ likes very much the penance done by a youth.

Excellence of repentance in youth

The Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘يُحِبُّ اللَّهُ تَعَالَى يُحِبُّ الشَّابَّ التَّائِبَ’ One who does penance in his youth is the beloved of Allah عَزَّوَجَلَّ.’

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

Beloved bondman of Allah

A preacher of Islam ‘Allāmah Shaykh Shu’ayb Ḥarīfīsh عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated: Allah عَزَّوَجَلَّ 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 ﷺ, joining the fold of His beloved bondmen.

(*Hikāyatayn aur Naṣīhatayn*, pp. 75)

Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah ﷺ does not like anyone more than the repenting youth.

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Do Istighfār in youth

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

دَر جَوَانِی تَوْبَه كَرْدَن شَبَوَهٗ پَیغَمْبَرِی
وَقْتِ پِیْرِ گُرگِ ظَالِمِ مِی شَوَد پَرهیزگار

Translation: To make Istighfār in youth is a Sunnah of Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. 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 عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, whereas penance is performed for sins. مَعَآذَ اللهِ ﷺ can sins be committed even by Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام?

Cure for satanic thought: Never ever. Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام are Ma'sūm from every sin and misdeed. The word 'Ma'sūm' here implies that Divinely bestowed protection has been promised to them. Thus, by Shari'ah, it is impossible for them to commit any sin. Likewise, they are also unanimously Ma'sūm from every deed contrary to their status and glory both before and after Prophethood. Furthermore, they are absolutely Ma'sūm from grave sins. And the truth is that they are Ma'sūm even from committing minor sins purposely both before and after Prophethood.

(Derived from: Bahār-e-Sharī'at, vol. 1, pp. 38-39)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Advice to young man

Hujjat-ul-Islam Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated: Advising a young man, Sayyidunā Manṣūr Bin 'Ammār عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي 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:

يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ﴿٨٨﴾ إِلَّا مَنْ آتَى اللَّهَ بِقَلْبٍ سَلِيمٍ ﴿٨٩﴾

The day when neither wealth nor sons shall benefit. Except he who presented himself before Allah, with a sound¹ heart.

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

(Mukāshafa-tul-Qulūb, pp. 87)

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

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 ﷻ and His Prophet ﷺ, always stay affiliated with the Madanī environment of Dawat-e-Islami. Travel with the Sunnah-Inspiring Madanī Qāfilāhs in the company of the devotees of Rasūl. In order to spend a successful life and to make your afterlife better, act upon Madanī In'āmāt performing Fikr-e-Madīnah daily and hand in its booklet to the relevant responsible person every month.

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

¹ The heart which is safeguarded from defective beliefs.

Blessing of watching Madanī Muḏākaraḥ 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-Madīnah, the publishing department of Dawat-e-Islami: **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, 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.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! By the blessing of the Madani Channel, several non-Muslims have embraced Islam. Countless such people who did not use to offer Ṣalāḥ have started offering Ṣalāḥ regularly and innumerable people have repented of their sins, adopting Sunnah. Let us hear a Madanī 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 ‘Madanī Muḏākaraḥ’ was aired on the Madani Channel – a very popular and the 100% Islamic channel run by Dawat-e-Islami. During the Madanī Muḏākaraḥ, the mindset of protecting oneself from the destructiveness of backbiting was inculcated. By blessing of watching the Madanī Muḏākaraḥ, 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.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Near the end of my speech, I would have the honour to mention the excellence of Sunnah as well as some Sunan and manners. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One who loved my Sunnah, loved me, and one who loved me would be with me in Paradise.’ (*Mishkāt-ul-Maṣābīḥ*, vol. 1, pp. 55, Ḥadīṣ 175)

*Sīnāh tayrī Sunnat kā Madīnah banay Āqā
Jannat mayn paṛausī mujhay tum apnā banānā*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Entering and leaving home: 12 Madanī pearls

1. When leaving home, read this Du’ā:

بِسْمِ اللَّهِ تَوَكَّلْتُ عَلَى اللَّهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ

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

(*Sunan Abī Dāwūd*, vol. 4, pp. 420, Ḥadīṣ 5095)

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ! By the blessings of reciting this Du'a', the reciting person will remain on the right path and safe from calamities besides being blessed with Divine help.

2. The Du'a of entering home is:

اَللّٰهُمَّ اِنِّیْ اَسْأَلُكَ خَیْرَ الْمَوْجِیْ وَ خَیْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَ لَجْنَا
وَ بِسْمِ اللّٰهِ خَرَجْنَا وَ عَلَی اللّٰهِ رَبِّنَا تَوَكَّلْنَا

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

After reciting this Du'a, say Salām to the household, and present Salām to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then recite Sūrah Al-Ikhlās. There will be blessing in your sustenance and the house will be protected from disputes, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

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 عَزَّوَجَلَّ, e.g. without saying بِسْمِ اللّٰهِ, 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:

اَلسَّلَامُ عَلَيْنَا وَ عَلَی عِبَادِ اللّٰهِ الصّٰلِحِيْنَ

Translation: Salām be upon us and the righteous bondmen of Allah.

The angels will reply to this Salām. (*Rad-dul-Muhtār*, vol. 9, pp. 682)
One can also say the following:

اَلْسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ

Translation: O Nabī صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم Salām be upon you.

The sacred and blessed soul of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّم is present in the homes of Muslims.

(*Sharaḥ Ash-Shifā lil-Qārī*, vol. 2, pp. 118)

6. Before you enter someone's home, say 'اَلْسَّلَامُ عَلَيْكُمْ' 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, *Muhammad 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 Salām, and gift them a Sunnah-Inspiring booklet, if possible.



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 Madanī Qāfilahs of Dawat-e-Islami in the company of the devotees of Prophet.

Sikhnay Sunnatayn Qāfilay mayn chalo

Lūtnay rahmatayn Qāfilay mayn chalo

Haun gī ḥal mushkilayn Qāfilay mayn chalo

Pāo gey barakatayn Qāfilay mayn chalo

To learn Sunnahs, travel with the Qāfilah

To attain mercies, travel with the Qāfilah

Your difficulties will be solved, travel with the Qāfilah
You will receive great blessings, travel with the Qāfilah

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

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, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Prophet of Raḥmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When those who love each other for the sake of Allah عَزَّوَجَلَّ meet, and shake hands whilst sending Ṣalāt on Beloved and Blessed Rasūl صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, their previous and future sins are forgiven before they separate [from each other].

(Musnad Abī Ya‘lā, vol. 3, pp. 95, Ḥadīṣ 2951)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

In Basra, Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّار drew the attention of his companion, Sayyidunā Ja‘far Bin Sulaymān عَلَيْهِ رَحْمَةُ اللَّهِ الْخَثَّان, towards the young man who was extremely interested in the construction of the palace. He said that he wanted to pray to Allah عَزَّوَجَلَّ 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان and made Salām. At first, the young man did not recognize Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان. When they introduced themselves, the young man treated Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان with respect and humbly asked the purpose of their arrival.

(Making an individual effort) Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان to give him a night's grace to ponder over the matter. Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان agreed. After the conversation, they returned. The thought of the young man preyed on the mind of Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان the whole night, and he kept praying for him.

The next morning, when Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان reached the palace he found the young man waiting for him. Welcoming Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان with open arms, he said humbly, 'Have you remembered what you offered to me yesterday?' Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان replied, 'Yes, of course.' Then, handing over hundred thousand dirhams to Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَان, 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ.

Taking the pen and paper into his hand, Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ wrote a sale-agreement in the following words, 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' (Sayyidunā) Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ is standing as a surety for a splendid palace to be given to so-and-so person by Allah عَزَّوَجَلَّ, in exchange for his worldly house. If there are more luxuries in the palace, it will be the bounty of Allah عَزَّوَجَلَّ. 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 عَزَّوَجَلَّ.'

Having handed over the sale-agreement to the young man, Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ 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 Ṣalāt-ul-Fajr, Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ saw a piece of paper near the arch of the Masjid. It was the same sale-agreement he عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ from Allah (عَزَّوَجَلَّ). 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّارِ showed

him the paper he had found by the arch of the Masjid, the Ghassāl spontaneously said, ‘By Allah عَزَّوَجَلَّ, ‘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 Mālīk Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقْلَان in exchange for the sale-agreement of a heavenly palace, but he declined saying, ‘What was predestined has happened, Allah عَزَّوَجَلَّ, does whatever He wants.’ Then Sayyidunā Mālīk Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقْلَان wept a lot reminiscing about the deceased young man.

(*Rauḍ-ur-Riyāḥīn*, pp. 58-59)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Jis ko Khudā-e-Pāk nay dī khush naṣīb ḥay

Kitnī ‘aẓīm chīz ḥay dawlat yaqīn kī

Whoever is blessed by Allah is fortunate

How great indeed is the treasure of faith!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glory of the Awliyā

Dear Islamic brothers! Sayyidunā Mālīk Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقْلَان was one of the contemporaries of Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقْلَان. 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 عَزَّوَجَلَّ. Without doubt, the Awliyā of Allah عَزَّوَجَلَّ have divinely-bestowed powers. Read the following Ḥadīṣ and see the glory and high status of the Awliyā. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Even a small bit of Riyā

(ostentation) is Shirk, and the enemy of the Walī of Allah fights against Allah عَزَّوَجَلَّ. The pious, the ascetic and the unassuming are the friends of Allah عَزَّوَجَلَّ. Nobody looks for them if they go missing; no body values them if they are present; their hearts are the lamps of Ĥidāyah [guidance], and they come out of every dark and dusty [thing]. (*Mishkāt-ul-Maṣābīh*, vol. 2, pp. 269, Ḥadīṣ, 5328)

Honour every pious person

Dear Islamic brothers! It is apparent that worldly fame and reputation is not a condition to be a Walī (friend) of Allah. Instead, only the sincere ones become the friends of Allah عَزَّوَجَلَّ 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 Sharī'ah 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 عَزَّوَجَلَّ), 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 بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ, he drank the milk, thanked Allah عَزَّوَجَلَّ, 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 عَزَّوَجَلَّ and said: 'O Allah عَزَّوَجَلَّ! 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 عَزَّوَجَلَّ I did not curse him.' He reacted for his beloved and slapped me. Thus Allah عَزَّوَجَلَّ 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 رَحْمَةُ اللَّهِ تَعَالَى but also reveals their indifference and disinterest in the world as well as their sacred zeal for the reform of the Ummaḥ. 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 رَحْمَةُ اللَّهِ تَعَالَى; they would never be heedless of Aḥādīṣ that condemn the world. Listen to seventeen Aḥādīṣ in the condemnation of the world.

1. Sustenance of birds

Amīr-ul-Mu`minīn Sayyidunā 'Umar Fārūq-e-A'zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said that he heard the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'If you trust (i.e. have Tawakkul) in Allah عَزَّوَجَلَّ 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-Tirmizi*, vol. 4, pp. 154, *Hadīṣ* 2351)

The renowned exegetist of Ḥadīṣ and Quran, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ اللّٰهِ الْوَالْحَيَّان has said, ‘The right of trust is to believe in Allah عَزَّوَجَلَّ as the real giver of sustenance.’ Some other scholars have stated, ‘Struggling and then leaving the result on the will of Allah عَزَّوَجَلَّ is the right of trust. One should work physically but have trust in Allah عَزَّوَجَلَّ, it is also a proven fact that those trusting Allah عَزَّوَجَلَّ 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 عَزَّوَجَلَّ, 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-Manājilī*, vol. 7, pp. 113-114; *Mirqāt*, vol. 9, pp. 156, Ḥadīṣ 5299)

What is Tawakkul?

A’lā Ḥaḍrat Maulānā Shāh Imām Aḥmad Razā Khān عَلَيهِ رَحْمَةُ اللّٰهِ الْوَالْحَيَّان has said, ‘Tawakkul does not mean giving up sources but rather it means not having trust in sources.’ (*Fatāwā Razawīyah*, 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 صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم has said, ‘As much place as a whip covers in Heaven, this is better than the world and its things.’

(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 392, Ḥadīṣ 3250)

Commenting on this Ḥadīṣ, ‘Allāmah Shaykh ‘Abdul Ḥaq Muḥaddiṣ Dīhlvī عَلَيهِ رَحْمَةُ اللّٰهِ الْوَالْحَيَّان 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.’ (*Ashī’a-tul-Lam’āt*, vol. 4, pp. 433)

The renowned exegetist of Ḥadīṣ and Quran Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْخَيْرَان 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-Manājīh*, vol. 7, pp. 447)

3. Those saving wealth for worldly life are unwise

Sayyidatunā ‘Āishah Ṣiddīqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا, the mother of the Muslims, has narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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-Maṣābīh*, vol. 2, pp. 250, Ḥadīṣ 5211)

4. Live in the world like a traveller

Sayyidunā ‘Abdullāh Bin ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has narrated, ‘The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once held my arm and said, ‘Live in the world like a stranger and a traveller.’ Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا 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, Ḥadīṣ 6416)

5. Enemies will no longer be afraid

Sayyidunā Ṣawbān رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 ﷺ 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 عزوجل will bring out your fear from the hearts of your enemies and will put laziness and weakness in your hearts. Somebody asked, ‘Yā Rasūlallāh! ﷺ! What is Wahn? Rasūlullāh ﷺ said, ‘The love of the world and fear of death.’ (*Sunan Abī Dāwūd, vol. 4, pp. 150, Ḥadīṣ 4297*)

Commenting on the foregoing Ḥadīṣ, the renowned exegetist of Ḥadīṣ and Quran Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عليہ رحمۃ اللہ الخٹان 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 ﷺ 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, Ḥadīṣ 5369*)

Your fear will be removed from the hearts of the unbelievers due to these shortcomings. ‘Wahn’ implies laziness, weakness, frailty or hard-work. Here, it means laziness or weakness. Allah عزوجل has said in Sūrah Luqmān part 21:

حَمَلَتْهُ أُمُّهُ وَهْنًا عَلَى وَهْنٍ

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 ﷻ has said in Sūrah Maryam part 16:

رَبِّ إِنِّي وَهَنَ الْعَظْمُ مِنِّي

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 رضى الله تعالى عنه has narrated that he once heard the Holy Prophet صلى الله تعالى عليه وآله وسلم 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-Maṣābīḥ, vol. 2, pp. 250, Ḥadīṣ 5212)

7. Value of worldly life compared to the afterlife

Sayyidunā Mustaurid Bin Shaddād رضى الله تعالى عنه has narrated that the Noble Prophet صلى الله تعالى عليه وآله وسلم has said, ‘By Allah ﷻ! 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.’ (Ṣaḥīḥ Muslim, pp. 1529, Ḥadīṣ 2858)

Commenting on the foregoing Ḥadīṣ, the renowned exegetist of Ḥadīṣ and Quran Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَيُّو رَحْمَةُ اللّٰو الْحَكَّان 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 Sunnaḥs of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. A Muslim should eat, drink, sleep and wake with the intention of acting upon Sunnaḥ. 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 pash-tī 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 رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ has narrated that the Holy Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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 صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, ‘By Allah عَزَّوَجَلَّ! The world is even more contemptible to Allah عَزَّوَجَلَّ than this is to you.’

(Mishkāṭ-ul-Maṣābīḥ, vol. 2, pp. 242, Ḥadīṣ 5157)

Commenting on this Ḥadīṣ, Ḥakīm-ul-Ummat Muftī Aḥmad Yār Khān عَلَیْهِ رَحْمَةُ الرَّحْمٰن 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 رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘If the importance of the world were equal to even a mosquito’s wing to Allah عَزَّوَجَلَّ, He would not give even a sip of water to the unbelievers to drink.’

(*Sunan-ut-Tirmiẓī, vol. 4, pp. 143, Ḥadīṣ 2327*)

10. Away from worship

Sayyidunā Ma’qil Bin Yasār رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 7996*)

11. Love of the world causes loss in the Hereafter

Sayyidunā Abū Mūsā Ash’arī رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 7967*)

12. One day's food

Sayyidunā ‘Ubaydullāh Bin Miḥṣan Khaṭmī رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Noble Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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-Tirmizī, vol. 4, pp. 154, Ḥadīṣ 2353*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

13. The world is accursed

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Beware! The world and whatever is in it is accursed except the remembrance of Allah عَزَّوَجَلَّ, and the one that draws closer to Rab (Allah عَزَّوَجَلَّ) and the (religious) scholar and the (religious) student.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 144, Ḥadīṣ 2329*)

14. Allah عَزَّوَجَلَّ makes man avoid the world

Sayyidunā Maḥmūd Bin Lubayd رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasūl صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ 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, Ḥadīṣ 10450*)

15. Man of wealth is accursed

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Accursed is the slave of dirham and dinar.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 166, Ḥadīṣ 2382*)

16. Destruction caused by love of wealth and respect

Sayyidunā Ka’b Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated the Prophet of Raḥmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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-Tirmizī, vol. 4, pp. 166, Ḥadīṣ 2383*)

17. The world – a prison for a Muslim

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The world is a prison for a Muslim and Heaven for an unbeliever.’ (*Ṣaḥīḥ Muslim, pp. 1582, Ḥadīṣ 2956*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Making individual effort is a Sunnah

Dear Islamic brothers! By reading the first parable, you may have noted how excellently Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللهِ الْعَقْلَانِ made an individual effort. He made a Madanī 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 عَلَيْهِمُ السَّلَام including even the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made individual efforts for the call to righteousness.

Importance of individual effort

Dear Islamic brothers! Almost 99% of Madanī 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 Ṣalāḥ with Jamā’at, fasting in Ramadan, wearing turban, growing a fistful beard, growing a hair-style according to Sunnah, white Madanī

uniform, filling the booklet of Madanī In'āmāt daily through Fikr-e-Madīnāh, attending the Madanī Tarbiyyat courses such as the 63-day course, 41-day Madanī Qāfilāh course, travelling with the Madanī Qāfilāh 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 Madanī works. In other words, the iron is heated by collective effort and it is hammered into Madanī 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, Sūrah Hā-Mīm As-Sajdah says:

وَمَنْ أَحْسَنُ قَوْلًا مِّمَّنْ دَعَا إِلَى اللَّهِ وَعَمِلَ صَالِحًا وَقَالَ إِنِّي مِنَ الْمُسْلِمِينَ ﴿٣٣﴾

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, Sūrah Hā-Mīm As-Sajdah, verse 33)

The Beloved and Blessed Prophet ﷺ has said, 'By Allah عَزَّوَجَلَّ! If Allah عَزَّوَجَلَّ gives Hīdāyah [guidance] to even a single person through you, it is better than red camels for you.'

(Ṣaḥīḥ Muslim, pp. 1311, Ḥadīṣ 2406)

Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Prophet of Raḥmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘The one guiding [someone] to a good deed is like the doer of the good deed.’

(*Sunan-ut-Tirmiḏī, vol. 4, pp. 305, Ḥadīṣ 2679*)

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 2674*)

Reward of one year’s worship

Once Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام humbly asked Allah عَزَّوَجَلَّ, ‘O Allah (عَزَّوَجَلَّ)! What is the reward for the one ordering his brother to perform good deeds, and preventing him from evil?’ Allah عَزَّوَجَلَّ 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 دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ 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 Ṣalāh 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, *اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ*! He not only became ‘Aṭṭārī and a lover of Amīr-e-Aḥl-e-Sunnat *وَاصْبِرْ كَاصْبِرَ الْغَالِيَةِ* but also grew a beard on his face.

Ĥay falāh-o-kāmṛānī narmī-o-āsānī mayn

Ĥar banā kām bigaṛ jāṭā ḥay nādānī mayn

Dūb saktī ḥī naḥīn mawjawn kī ṭughyānī mayn

Jis kī kashtī ḥo Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kī nigḥebānī mayn

Success lies in tenderness and easiness

Every good thing deteriorates in hardness

The ship which Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saves,

Cannot drown in violent sea-waves

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 *عَزَّوَجَلَّ*, 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 Shaḥīd 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 Madanī 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. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! 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.' **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**! He took me to his house where he served me.

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

Ĥar banā kām bigaṛ jātā ḥay nādānī mayn

Dūb saktī ḥī nahīn mawjawn kī fuḡhyānī mayn

Jis kī kashṭī ḥo Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ kī nigḥebānī mayn

Success lies in tenderness and easiness

Every good thing deteriorates in hardness

The ship which Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَسَلَّمَ saves,

Cannot drown in violent sea-waves

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

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. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** You will get delighted when you see its positive response. By Allah **عَزَّوَجَلَّ**! 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 Hā-Mīm As-Sajdah says:

ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

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 Hā-Mīm As-Sajdah, verse 34)

I have mentioned only two personal incidents¹ just for the persuasion of my Islamic brothers. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**! 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 Ijtimā' of Dawat-e-

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 Madanī Markaz of Dawat-e-Islami, Faizān-e-Madīnāh, Bāb-ul-Madīnāh 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. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, 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. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, Impressed by listening to the speech, he repented of his sins and came to Faizān-e-Madīnāh with me to attend the Ijtimā'.

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّد

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 Ṣalāh. Whenever you come to attend the Ijtimā' etc. by bus or wagon, you should request the driver as well as the conductor to attend the Ijtimā'. 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, **اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ**.

One should never give up making individual effort and advising others. Allah ﷻ has said in Sūrah Az-Zāriyāt, verse 55 part 27:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And advise, that the admonition benefits the believers.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Az-Zāriyāt, 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 Madanī pearls of admonition.

1. No appreciation for unnecessary construction

Sayyidunā Khabbāb رضى الله تعالى عنه has narrated that the Noble Prophet ﷺ has said, ‘Reward is given to a Muslim for every expenditure except this soil.’ (*Mishkāt-ul-Maṣābīh*, 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 رضى الله تعالى عنه 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 ﷺ 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 رضى الله تعالى عنه has narrated that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم has said, ‘All the expenditures are in the way of Allah ﷺ except the construction of buildings as it does not have any goodness.’ (*Sunan-ut-Tirmizī*, vol. 4, pp. 218, *Hadīṣ* 2490) Muftī Aḥmad Yār Khān عليہ رحمۃ اللہ العمان has said, ‘Making unnecessary worldly buildings is Isrāf (extravagance) since it is a waste of money.’ (*Mirqāt*, vol. 7, pp. 20)

Sheḥād dikhāye zaḥar pilāye qātil dā-in shauḥar-kush
Is murdār pay kyā lalchāyā dunyā daykhī bhālī ḥay

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 Walī of Rab, the matchless Pīr Shaykh Abū Muhammad ‘Abdul Qādir Jīlānī قدس سرہ النورانی once passed by a house which was under construction. He read out the following couplets.

أَتَبْنِي بِنَاءَ الْخَالِدِينَ وَإِنَّمَا مَقَامُكَ فِيهَا لَوْ عَقَلْتُ قَلِيلُ
 لَقَدْ كَانَ فِي ظِلِّ الْأَرَاكِ كِفَايَةً لِمَنْ كَانَ يَوْمًا يَفْتَفِيهِ رَحِيلُ

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. (*Tanbīh-ul-Mughṭarrīn*, pp. 110)

Construction of houses and Awliyā

If Sayyidī ‘Alī Khawāṣṣ عَلَيْهِ رَحْمَةُ اللَّهِ الْوَدَّانِ 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.’ (*Tanbīh-ul-Mughtarrīn*, pp. 111)

Aūnchay aūnchay makān thāy jin kay

Tang qabron mayn āj ān paṛay

Āj woḥ ḥayn na ḥayn makān bāqī

Nām ko bhī naḥīn ḥayn nishān bāqī

*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.

Jahān mayn ḥayn ‘ibrat kay ḥar sū numūnay

Magar tujh ko andhā kiyā rang-o-bū nay

Kabhī ghaur say bhī yeh daykhā ḥay tū nay

Jo ābād thāy woḥ makān ab ḥayn sūnay

Jagāh jī lagānay kī dunyā naḥīn ḥay

Yeh ‘ibrat kī jā ḥay tamāshaḥ naḥīn 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)

*Āgāh apnī mawt say koī bashar naḥīn
Sāmān saw baras kā ḥay pal kī khabar naḥīn*

*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.

*Naram bistar ghar hī per reh jāyain gey
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 ﷺ, and Jannat-ul-Firdaus that is a great favour of Allah ﷻ. O the seekers of worldly splendid houses and marvellous palaces! Listen to what the Holy Quran says. Allah ﷻ has said in verses 25 to 29, Sūrah Ad-Dukhān, part 25:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۖ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ۚ وَنَعْمَةٍ كَانُوا فِيهَا فُكِهَيْنَ ۚ كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ۚ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ۚ

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, Sūrah Ad-Dukhān, verses 25-29)

In verse 5 of Sūrah Al-Fāṭir, part 22 Allah عَزَّوَجَلَّ has said:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ
فَلَا تَغُرَّنَّكُمُ الْحَيَاةُ الدُّنْيَا وَلَا يَغُرَّنَّكُم بِاللَّهِ الْغُرُورُ ﴿٥﴾

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, 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 Širāṭ? 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, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ.

Better than sixty years' worship

The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'To ponder (over the Hereafter) for a while is better than sixty years' worship.'

(Al-Jāmi'-uṣ-Ṣaghīr, pp. 365, Ḥadīṣ 5897)

70 Days' old corpse

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami, a global & non-political religious movement for the preaching of Quran and Sunnah, provides an opportunity to sympathize with Muslims and gain blessings in the

worldly life as well as in the afterlife. Millions of those drowning in the sea of sins are being rescued by Dawat-e-Islami, that is a unique Madanī movement of Aḥl-e-Ḥaq [rightly-guided people].

Let me tell you a faith-refreshing marvel of the Madanī environment of Dawat-e-Islami: ‘There was a massive earthquake in the eastern part of Pakistan on Saturday, Ramadan 3, 1426 AH (October 8, 2005). Hundreds of thousands of people perished in this massive earthquake. Among the victims was a nineteen year old martyr, Nasrīn ‘Aṭṭāriyyāḥ Bīnt-e-Ghulām Mursalīn of Mīrātasauliyān in Muzaffarabad (Kashmir). She used to attend the weekly Sunnah-Inspiring Ijtimā’ of Dawat-e-Islami. For some unavoidable reasons, her father and other family members had to open her grave at around 10 p.m. on Monday night 8 Zūl-Qa’da-til-Ḥarām, 1426 AH (December 10, 2005). As the grave was opened, those present there smelt a pleasant fragrance emanating from her grave. Nasrīn ‘Aṭṭāriyyāḥ’s shroud was in its original state and her body was still fresh even after seventy days of her martyrdom.

May Allah ﷺ, have mercy on her and forgive us without accountability for her sake!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

All Islamic brothers and sisters are advised to fill in the booklet of Madanī In’āmāt doing Fikr-e-Madīnāḥ, and hand it to the relevant responsible Islamic brother/sister on the first day of every Madanī month. Furthermore, travel with a 3-day Madanī Qāfilāḥ every month and, making individual effort, encourage others to travel with the devotees of the Beloved Rasūl, you will receive its blessings, إِنَّ شَاءَ اللَّهُ وَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

CATASTROPHIC CONSEQUENCES OF CRUELTY *

Regardless of how hard Satan makes you feel lazy, read this booklet completely; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, you will end in tears with fear of Allah عَزَّوَجَلَّ.

Crown of pearls

It is stated in *Al-Qaul-ul-Badī*: After the death of Sayyidunā Shaykh Aḥmad Bin Maṣṣūr عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفْوَ, someone dreamt him wearing a heavenly robe with a pearled crown on his head standing in the Mihrāb of a Maṣjid in Shīrāz. The dreamer asked, ‘مَا فَعَلَ اللَّهُ بِكَ؟’ i.e. how did Allah عَزَّوَجَلَّ treat you? He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, ‘Allah عَزَّوَجَلَّ 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 Maṣṣūr عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفْوَ answered, ‘الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, I used to invoke Ṣalāt-o-Salām upon the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ abundantly; this is the deed which benefited me.’

(*Al-Qaul-ul-Badī*, pp. 254)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Horrible dacoit

Shaykh ‘Abdullāh Shāfi’i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي stated in his *Travels*: Once I was going towards a village from Basra. In afternoon, all of a sudden,

* Amir-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُ الْعَالَمِيَّة 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 Ṣaḥrā-e-Madīnah, Multan in 1429 AH (2008 AD). It is being published with some amendments. [Majlis Maktaba-tul-Madīnah]

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: 'الْعَطَشُ! الْعَطَشُ!' 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 عَزَّوَجَلَّ for this divine intervention.

Sach hay kay buray kām kā anjām burā hay

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 عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has reported in 'Ṣaḥīḥ Bukhārī': Sayyidunā Abū Mūsā Ash'arī رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Verily, Allah عَزَّوَجَلَّ gives respite to the cruel, until, when He عَزَّوَجَلَّ grabs him, then He does not release him.' After saying this, the Prophet of Raḥmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited verse 102 of Sūrah Ḥūd of part 12:

كَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۖ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

And such is the seizing of your Lord when He seizes the towns upon their injustice; indeed His seizing is painful, severe.

[Kanz-ul-Īmān (Translation of Quran)] (Part 12, Sūrah Ḥūd, verse 102)

(Ṣaḥīḥ Bukhārī, vol. 3, pp. 247, Ḥadīṣ 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 tormenting 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 ﷻ and His Beloved and Blessed Prophet ﷺ and it results in the violation of human rights.

Jurjānī قُدَسَ سِرُّهُ الشُّرَاقِ defined the meaning of cruelty in his book, *At-Ta'rīfāt*: To make misuse of something. *(At-Ta'rīfāt lil-Jurjānī, pp. 102)*

In the Sharī'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 ‘Isā Tirmizī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, in his famous collection of Aḥādīṣ ‘*Tirmizī*’, has narrated from Sayyidunā Abū Sa’id Khudrī and Sayyidunā Abū Ḥurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا, ‘If all those in skies and on the earth would accomplice in killing a Muslim, Allah عَزَّ وَجَلَّ will make them fall headlong into the Hell.’

(Sunan-ut-Tirmizī, vol. 3, pp. 100, Ḥadīṣ 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 Faqīh Abul Layṣ Samarqandī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has reported in ‘*Qurra-tul-‘Uyūn*’: Verily, there are shackles of fire on the bridge of Ṣirāṭ. 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 Ṣirāṭ 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-Rauḍ-ul-Fāiq, pp. 392)

Who is penniless?

Sayyidunā Muslim Bin Ḥajjāj Qushayrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي reported in his famous Ḥadīṣ collection ‘*Ṣaḥīḥ Muslim*’: The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Do you know who is penniless?’ The blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ replied, ‘Yā Rasūlallāh صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, penniless is the one among us who does not have dirhams (money)

and other assets.’ The Greatest and Holiest Prophet ﷺ replied, ‘In my Ummaḥ, penniless is the one who will be having Ṣalāḥ, fasts and Zakāḥ 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, Ḥadīṣ 2581)

One should tremble...

O those who offer Ṣalāḥ, O those who observe fasts, O those who perform Hajj, O those who pay Zakāḥ 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, Zakāḥ, 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 ﷺ 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, Ḥadīṣ 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 ﷻ are so careful as regards to the recognition of human rights (Ḥuqūq-ul-‘Ibād) even in apparently unimportant dealings that leave us astonished. Hence,

Half an apple

Sayyidunā Ibrāhīm Bin Adḥam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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 رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ set out for Balkh and ultimately succeeded in seeking consent from the king.

(*Raḥlaḥ Ibn-e-Baṭūṭah*, 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 Waḥḥāb

Sha'rānī قس سره الثوري has narrated in 'Tanbīh-ul-Mugtarrīn': The famous Tābī'ī saint Sayyidunā Wahb Bin Munabbih رضى الله تعالى عنه 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, 'مَا فَعَلَ اللَّهُ بِكَ؟' i.e. how did Allah عَزَّوَجَلَّ treat you? He replied, 'Allah عَزَّوَجَلَّ held me accountable for my deeds, forgave all of my sins but due to a piece of wood (toothpick) that I had used to pick my teeth without its owner's permission and could not ask him to forgive my mistake, therefore I have been prevented from Paradise (i.e. due to the violation of human rights).' (*Tanbīh-ul-Mugtarrīn*, 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 عَزَّوَجَلَّ 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: 'مَا فَعَلَ اللَّهُ بِكَ؟' i.e. how did Allah عَزَّوَجَلَّ deal with you? He replied, 'Allah عَزَّوَجَلَّ 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-Ḥadīṣ 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 Sharī'ah does not permit one to attend someone's gathering without being invited. It is stated in a Ḥadīṣ 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, Ḥadīṣ 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 عليه رحمة الرحمن has narrated, 'One who will not clear someone's debt of about three paise, he will have to give seven hundred congregational Ṣalāḥs in compensation on the Day of Judgement.'

(Fatāwā Razawiyyah, 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 Ḥadīṣ collection, '*Ṭabarānī*,' Sayyidunā Sulaymān Ṭabarānī عليه سيرة النوراني has reported: The meaning of the statement of the Noblest Prophet صلى الله تعالى عليه وآله وسلم 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, Ḥadīṣ 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has narrated in *Kīmiyā-e-Sa'ādat*: One who takes a debt and intends that he will pay it back honestly, Allah عَزَّوَجَلَّ appoints some angels for his security and they supplicate for his debt to be paid back.

(See: *Ithāf-us-Sādaḥ 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 عَزَّوَجَلَّ. 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 Shari'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 رَحْمَةُ اللَّهِ تَعَالَى 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.'

(Tanbīh-ul-Mughtarrīn, pp. 53)

Sayyidunā Shaykh Abū Ṭālib Muhammad Bin 'Alī Makkī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

One who annoys Allah ﷻ 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 Ḥarām and leads to Hell.

Imām Aḥmad Razā Khān رَحِمَهُ الرَّحْمَنُ has narrated in *Fatāwā Razawiyyah*, volume 24, page 342, with reference to *Ṭabarānī*: The Holy Prophet ﷺ said: 'مَنْ أَدَى مُسْلِمًا فَقَدْ أَدَانِي وَمَنْ أَدَانِي فَقَدْ أَدَى اللَّهَ' 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 ﷻ.

(*Al-Mu'jam-ul-Awsaṭ*, vol. 2, pp. 387, *Ḥadīṣ* 3607)

Allah ﷻ has stated in part 22, *Sūrah Al-Aḥzāb*, verse 57, regarding those who cause annoyance to Allah ﷻ and His Beloved Prophet ﷺ:

إِنَّ الَّذِينَ يُؤْذُونَ اللَّهَ وَرَسُولَهُ لَعَنَهُمُ اللَّهُ

فِي الدُّنْيَا وَالْآخِرَةِ وَأَعَدَّ لَهُمْ عَذَابًا مُهِينًا ﴿٥٧﴾

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, *Sūrah Al-Aḥzāb*, 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

president, prime minister, teacher, spiritual guide, Muazzin or Imām and Khaṭīb, seek repentance and ask forgiveness from Allah عَزَّوَجَلَّ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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.’

(Attarghīb Wattarhīb, vol. 4, pp. 280, Ḥadīṣ 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 Ḥajjāj Qushayrī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has reported in *Ṣaḥīḥ Muslim* that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.’

(Ṣaḥīḥ Muslim, pp. 1410, Ḥadīṣ 2617)

Remarkable humbleness of the Holy Prophet ﷺ

Our Beloved and Blessed Prophet ﷺ, through his Uswāh-e-Ḥasanāh (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 ﷺ 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 ﷺ 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.'

(Tārīkh Dimashq li-Ibn 'Asākir, vol. 48, pp. 323 Mulakhkhaṣan)

I had twisted your ear

Sayyidunā 'Uṣmān-e-Ghanī رضى الله تعالى عنه said to one of his slaves, 'I had once twisted your ear, so avenge that on me.'

(Ar-Riyāḍ-ul-Naḍarāh fī Manāqib Al-Asharāh, Juz 3, pp. 45)

Definition of a Muslim

The Holy Prophet ﷺ 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 عَزَّوَجَلَّ has forbidden.' (*Ṣaḥīḥ Bukhārī, vol. 1, pp. 15, Ḥadīṣ 10*)

Regarding this Ḥadīṣ, the renowned exegetist Muftī Aḥmad Yār Khān عَلَيهِ رَحْمَةُ الرَّحْمٰن stated, 'A perfect Muslim is one who is a Muslim from all points of view whether Shar'ī 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 رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ 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-Manājīḥ*, vol. 1, pp. 29)

To stare at a Muslim and frighten him

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘It is not permissible for a Muslim to point at another Muslim with the eyes in such a way that hurts him.’ (*Ithāf-us-Sādah liz-Zabīdī*, vol. 7, pp. 177)

At another place he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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’īl Bukhārī رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ narrated in his Ḥadīṣ collection, ‘*Ṣaḥīḥ Bukhārī*’: Sayyidunā ‘Ubādah Bin Ṣāmit رَضِيَ اللهُ تَعَالَى عَنْهُ stated, ‘The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came out to tell us about the night of Shab-e-Qadr; two Muslims were quarrelling. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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.’ (*Ṣaḥīḥ 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 Ḥadīṣ. Our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Paṭhān, 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.’

(*Ṣaḥīḥ Muslim, pp. 1396, Ḥadīṣ 2586*)

A poet has explained it so beautifully:

*Mubtalāye dard koī ‘uzū ḥo rotī ḥay ānkh
Kis qadar ḥamdard sārāy jism kī ḥotī ḥay ānkh*

Don’t be cruel, even to one who misbehaves

It is narrated in ‘*Sunan-ut-Tirmizī*’ 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-Tirmizī, vol. 3, pp. 405, Ḥadīṣ 2014*)

Journey to return another's pen

Dear Islamic brothers! Did you notice! How wonderful Madanī pearls regarding benevolent conduct with the Muslims have been taught by our Beloved Prophet ﷺ. Our saints رَحْمَةُ اللهِ تَعَالَى had been very sensitive regarding human rights, and were very careful in fulfilling them. Therefore, Sayyidunā ‘Abdullāh Bin Mubārak رَحْمَةُ اللهِ تَعَالَى stayed in Syria for some days. There, he used to write Ahādīsh. Once his pen stopped working, so he borrowed someone else's pen for the time being. He رَحْمَةُ اللهِ تَعَالَى forgot to return it and unintentionally carried it to his homeland. When he رَحْمَةُ اللهِ تَعَالَى recalled that the pen did not belong to him, Sayyidunā ‘Abdullāh Bin Mubārak رَحْمَةُ اللهِ تَعَالَى again travelled to Syria from his country just to return the pen that he رَحْمَةُ اللهِ تَعَالَى had borrowed.

(Taḏkira-tul-Wā'izīn, pp. 243)

How is it to wear someone else's slippers without consent

Dear Islamic brothers! Did you realize? شَيْخِنَ اللهُ عَزَّوَجَلَّ, our saints رَحْمَةُ اللهِ تَعَالَى would fear Allah عَزَّوَجَلَّ so much regarding others' belongings. But regretfully, 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 رَحْمَةُ اللهِ تَعَالَى 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.' (*Tanbih-ul-Mughtarrīn*, pp. 50)

That is why our saints رَحْمَةُ اللهِ تَعَالَى used to be very vigilant about the matters that appear to be trivial. Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى has stated:

Care in smelling fragrance

Mushk (an expensive perfume) was being weighed in front of Amīr-ul-Mu'minīn Sayyidunā 'Umar Bin 'Abdul 'Azīz رَضِيَ اللهُ تَعَالَى عَنْهُ 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 رَضِيَ اللهُ تَعَالَى عَنْهُ 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.)

(*Ihyā-ul-'Ulūm*, vol. 2, pp. 121; *Qūt-ul-Qulūb*, vol. 2, pp. 533)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

أَمِينَ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Garden of Paradise or ditch of Hell

Allah, Allah! What a marvellous mindset our saints رَحْمَةُ اللَّهِ تَعَالَى would have! We can’t even imagine such a mindset for ourselves. The Awliyā رَحْمَةُ اللَّهِ تَعَالَى would shiver with the fear of Allah ﷺ; 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 Ṣaurī رَحْمَةُ اللَّهِ تَعَالَى 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 hogī khuld kā
Mujrimaun kī qabr dozakh kā garhā

Half a date

Remember! Taking care of the rights of your small Madanī children is also necessary. Showing carelessness regarding their rights is

detrimental and giving attention to their rights may lead to Paradise. Therefore, Sayyidunā Muhammad Bin Ismā'il Bukhārī عليه رحمه الله تعالى has reported in his Ḥadīṣ collection '*Ṣaḥīḥ Bukhārī*': Umm-ul-Mu'minīn Sayyidatunā 'Āishah Ṣiddīqah رضي الله تعالى عنها 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 'Āishah Ṣiddīqah رضي الله تعالى عنها related that event to the Holy Prophet صلى الله تعالى عليه وآله وسلم, he صلى الله تعالى عليه وآله وسلم 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'zam رضي الله تعالى عنه 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'zam رضي الله تعالى عنه 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'zam رضي الله تعالى عنه. When the king admitted that he had slapped him, Sayyidunā 'Umar Fārūq-e-A'zam رضي الله تعالى عنه said to the oppressed Bedouin that he may take Qīṣāṣ (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 رضي الله تعالى عنه said, 'Islam has made you equal to each other.' The king sought respite of one day for the Qīṣāṣ, 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ had shown leniency, the image of Islam would have been spoiled since a concept may have developed in people’s mind that مَعَاذَ اللَّهِ عَزَّوَجَلَّ 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 (رَضِيَ اللَّهُ تَعَالَى عَنْهُ)! 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 عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيمَا said, ‘Oppressing the people often becomes a cause of deprivation of Īmān (faith).’ Someone asked Sayyidunā ‘Abul Qāsim Ḥakīm عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, ‘Is there some sin that can deprive a person of his Īmān?’ He replied, ‘There are three causes for the deprivation of Īmān:

1. Not paying gratitude (in the court of Allah عَزَّوَجَلَّ) for the bounty of Īmān.
2. Not possessing the fear of losing Īmān.
3. Oppressing a Muslim.’ (*Tanbīh-ul-Ghāfilīn*, pp. 204)

How is it to call oneself a ‘slave’ of another

Our saints رَحْمَةُ اللَّهِ الْغَفِيرِ have set the striking examples regarding the care of human rights. Therefore, Sayyidunā Imām Abū Yūsuf رَضِيَ اللَّهُ تَعَالَى عَنْهُ, who was the chief justice of his time and was a great student of His Eminence Imām-e-A’zam Abū Ḥanīfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ, refused to accept the testimony of Faḍl Bin Rabī’, who was the trusted minister of caliph Ḥārūn-ur-Rashīd عَلَيْهِ رَحْمَةُ اللَّهِ الْمَجِيد. When Khalīfah Ḥārūn-ur-Rashīd عَلَيْهِ رَحْمَةُ اللَّهِ الْمَجِيد 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 رَحْمَةُ اللَّهِ الْغَفِيرِ would take great care in this regard and say what they really believed. Therefore, Sayyidunā Imām Muhammad

Ibn Sīrīn عليه رَحْمَةُ اللَّهِ الْعَمِيْن 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 رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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 رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ committed to himself that he would never ask anyone’s condition in the future.

Sayyidunā Imām Muhammad Bin Muhammad Ghazālī عليه رَحْمَةُ اللَّهِ الْوَالِي said, ‘Imām Ibn Sīrīn عليه رَحْمَةُ اللَّهِ الْعَمِيْن 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.’

(Kīmiyā-e-Sa’ādat, vol. 1, pp. 408)

Explanation of ‘I will be considered hypocrite’

Dear Islamic brothers! Did you realize? Our saints رَحْمَةُ اللَّهِ تَعَالَى 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-‘Amalī and Nifāq-e-‘Amalī 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا has reported that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah عَزَّ وَجَلَّ 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.'

(Attarghīb Wattarhīb, vol. 3, pp. 145, Ḥadīṣ 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 Muftī Muhammad Sharīf-ul-Ḥaq Amjadī عليه رحمۃ اللہ القوی has said, 'Remember! To help a Muslim is sometimes Farḍ, sometimes Wājib, and sometimes Mustahab, depending upon the condition of the helper.'

(Nuzḥa-tul-Qārī, vol. 3, pp. 665)

Flames were erupting from a grave

'Allāmah Abū Yūsuf Muhammad Sharīf Kotlawī عليه رحمۃ اللہ القوی has narrated in his book 'Akhḷāq-us-Ṣāliḥīn', Abū Maysarah رحمۃ اللہ تعالیٰ علیہ 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 Ṣalāh without performing Wuḍū.'

(Akhḷāq-us-Ṣāliḥīn, pp. 57; Tanbīh-ul-Mughtarrīn, 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 رحمۃ اللہ تعالیٰ علیہم would remain worried about the afflictions of the Muslims. Try to realize this from the incident mentioned in 'Kīmiyā-e-Sa'ādat' that people once saw that Sayyidunā Fuḍayl Bin 'Iyāḍ رحمۃ اللہ تعالیٰ علیہ 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 Layṣ Samarqandī عليه رحمۃ اللہ القوی 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 عَزَّوَجَلَّ 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 رحمہم اللہ تعالیٰ 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 Madanī Qāfilaḥs of Dawat-e-Islami, then these sinners will surely be cured from the disease of sins, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ.

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 (Bayān) '*Mā Bāp ko Satānā Harām ḥay*' released by Maktaba-tul-Madīnāḥ 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 (Bayān); for this purpose, peruse the following three books published by Maktaba-tul-Madīnāḥ:

1. Wālidayn, Zaujayn aur Asātīzāḥ kay Ḥuqūq
2. Ḥuqūq-ul-'Ibād kaysay Mu'āf ḥaun
3. Awlād kay Ḥuqūq

Also, travel with the Sunnah-Inspiring Madanī Qāfilaḥs, therefore, along with the information about human rights, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, the spirit of carefulness will also engender in you. If one becomes vigilant, إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, 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 عَزَّوَجَلَّ. Listen! Allah عَزَّوَجَلَّ has stated in part 26, Sūrah Al-Hujurāt, verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرُ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا
مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَلَا تَلْمِزُوا
أَنفُسَكُمْ وَلَا تَنَابَزُوا بِالْأَلْقَابِ ۚ بِئْسَ الْإِسْمُ الْفُسُوقُ بَعْدَ الْإِيمَانِ ۚ
وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

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-Hujurāt, 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, Ḥadīṣ 287)

Please ask for forgiveness

Dear Islamic brothers! Fear Allah ﷻ and ask forgiveness from Him. Also, in case of the violation of human rights, just seeking forgiveness from Allah ﷻ 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 ﷺ 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 ﷺ said, 'مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللَّهُ' i.e. one who shows humility for Allah ﷺ, Allah ﷺ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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-Madīnāh). 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 ﷺ, 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 **عَزَّوَجَلَّ**! 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.

Ṣadqaḥ piyāray kī ḥayā kā kay na lay muḥḥ say ḥisāb

Bakhsh bay-pūchay 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 **عَزَّوَجَلَّ**, 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'. **جَزَاكُمُ اللَّهُ خَيْرًا وَأَحْسَنَ الْجَزَاءِ**.

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 (Ṣadaqaḥ). 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 ﷺ 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 ﷺ to forgive them in your supplications after offering every Ṣalāh. For example, make a habit to pray like this after every Ṣalāh, 'Yā Allah ﷺ! Forgive me and all those Muslims whose rights I have violated to date.' Don't feel despondent as Allah's mercy is infinite. *إِنْ شَاءَ اللَّهُ ﷺ*, your sincere remorse will bring fruit and by virtue of the Merciful Prophet ﷺ, Allah ﷺ 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 ﷺ will arrange reconciliation

Sayyidunā Anas رضى الله تعالى عنه said: Once the Holy Prophet ﷺ was present there. He ﷺ smiled. Sayyidunā 'Umar Fārūq-e-A'zam رضى الله تعالى عنه asked, 'Yā Rasūlallāh ﷺ! 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 ﷺ, one will appeal, 'Yā Allah ﷺ! Give me justice, he had oppressed me.' Allah ﷺ 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 ﷺ 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 عزوجل will say to the plaintiff, ‘Look at what is in front of you?’ He will reply, ‘O Rab عزوجل! I can see large cities and huge palaces of gold that have been decorated with pearls. For which Prophet or Şiddiq or Şahîd (martyr) are these cities and beautiful palaces for?’ Allah عزوجل will reply, ‘These are for the one who would pay their price.’ The plaintiff will ask, ‘Who can pay their price?’ Allah عزوجل will reply, ‘You can pay for them.’ He will ask, ‘How can I?’ Allah عزوجل will reply, ‘By forgiving your brother for the rights that he has violated.’ The plaintiff will say, ‘Yā Allah عزوجل! I forgive all my rights.’ Allah عزوجل will say, ‘Hold your brother’s hand and both of you enter Paradise together.’ Then the Holy Prophet ﷺ said, ‘Fear Allah عزوجل and reconcile among the people because on the Day of Judgement, Allah عزوجل will also arrange reconciliation among the Muslims.’

(*Al-Mustadrak-lil-Hākim*, vol. 5, pp. 795, Ḥadīṣ 8758)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷺ said, ‘One who loved my Sunnah, has loved me and the one who loved me will be with me in Paradise.’ (*Mishkāt-ul-Maṣābīḥ*, vol. 1, pp. 55, Ḥadīṣ 175)

Sunnatayn ‘ām karayn Dīn kā ḥam kām karayn

Nayk ḥo jāyain Musalmān Madīnay wālay

12 Madanī 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. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, 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. إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ, 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ never guffawed in his blessed lifetime.
8. Talking excessively and laughing aloud harm your personality.
9. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, *Hadīṣ* 4101)

10. The Holy Prophet ﷺ has said, ‘One who kept quiet attained salvation.’ (*Sunan-ut-Tirmizī, vol. 4, pp. 225, Ḥadīṣ 2509*)

It is mentioned in *Mirāt-ul-Manājīh*: Sayyidunā Imām Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي 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-Manājīh, 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-Qaṭ'i (absolutely prohibited) to abuse a Muslim where the Sharī'aḥ does not permit. (*Fatāwā Razawiyyaḥ, 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 ﷺ. Travelling in Madanī Qāfilaḥ with devotees of the Holy Prophet is also one of the best ways to learn and practise the Sunnaḥ of the Beloved Prophet ﷺ.

Sikḥnay Sunnatayn Qāfilay mayn chalo

Lūīnay raḥmatayn Qāfilay mayn chalo

Ḥaun gī ḥal mushkilayn Qāfilay mayn chalo

Pāo gey barkatayn Qāfilay mayn chalo

To learn Sunnaḥ, travel with Madanī Qāfilaḥ

To gain mercy, travel with Madanī Qāfilaḥ

To resolve hardships, travel with Madanī Qāfilaḥ

Blessings will be showered, travel with the Madanī Qāfilaḥ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Grave Abuse by

THE PEOPLE OF LUT*

Read this treatise up to the end even if Satan induces you to laziness.
 إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, You will tremble with the fear of the Day of Judgement.

Excellence of Ṣalāt-‘Alan-Nabi ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Ṣalāt upon me more than anybody else.’

(Sunan-ut-Tirmizī, pp. 27, vol. 2, Ḥadīṣ 484)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Nephew of Prophet Ibrāhīm Khalilullāh

Sayyidunā Lūṭ عَلَيْهِ السَّلَام is the nephew of Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام. He عَلَيْهِ السَّلَام was the Prophet of ‘Sodom’ (an area). He had migrated to Syria with Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام and had served Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام extensively. He was bestowed with Prophethood by virtue of the prayer asked by Sayyidunā Ibrāhīm عَلَيْهِ السَّلَام. (Nūr-ul-‘Irfān, pp. 255)

* This speech was delivered by Amīr-e-Ahl-e-Sunnat دامت برکاتہم العالیہ (on 29 Zūl-Qa’dah 1432 AH/27-10-2011) in Faizān-e-Madīnah, the global Madanī 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-Madīnah]

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 عَلَيْهِ السَّلَامُ 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:

أَتَأْتُونَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ أَحَدٍ مِنَ الْعَالَمِينَ ﴿٨٠﴾
 إِنَّكُمْ لَتَأْتُونَ الرِّجَالَ شَهْوَةً مِنْ دُونِ النِّسَاءِ ۖ بَلْ أَنْتُمْ قَوْمٌ مُّسْرِفُونَ ﴿٨١﴾

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 عَلَيْهِ السَّلَامُ 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:

وَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا

أَخْرِجُوهُمْ مِنْ قَرْيَتِكُمْ ۖ إِنَّهُمْ أَنْاسٌ يَتَطَهَّرُونَ ﴿٨٢﴾

His people had no answer other than to say, 'Deport them out of your town; these people desire purity'.

[Kanz-ul-Īmān (Translation of Quran)] (Part 8, Sūrah Al-A'rāf, verse 82)

A terrible torment descended upon the people of Lūt

When the defiance and the habit of sodomy of the people of Lūt exceeded the limit of admonition, the torment from Allah عَزَّوَجَلَّ descended. Hence, Sayyidunā Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ accompanied with some angels came to Sayyidunā Lūt عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ in the appearance of 'Amrad-e-Ḥasīn'.

Sayyidunā Lūt عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ 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 Lūt عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and started climbing up the walls with lustful intent of committing sodomy with these guests. Sayyidunā Lūt عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ admonished these people earnestly, but they did not give up their horrible intent. Having seen him thoughtful and dejected, Sayyidunā Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ 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 Lūt عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ went away from the town with his households and the true believers. Then, Sayyidunā Jibrīl عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ soared towards the sky having lifted all five towns of that city onto his wings. After reaching a certain altitude, he عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ

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 Lūt عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَام whose name was ‘Wā’ilāh’ 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:

فَأَنْجَيْنَاهُ وَأَهْلَهُ إِلَّا امْرَأَتَهُ ۖ كَانَتْ مِنَ الْغَابِرِينَ ﴿٨٣﴾
وَأَمْطَرْنَا عَلَيْهِمْ مَطَرًا ۖ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِينَ ﴿٨٤﴾

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-Īmān (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; Tafṣīr Ṣāwī, vol. 2, pp. 691)

The stone pursued!

At that time, a trader from amongst the people of Sayyidunā Lūt عَلَى نَبِيِّنَا وَعَلَيْهِ السَّلَام was in Makka-tul-Mukarramah for business reasons. The stone bearing his name reached there, but angels held it back by saying that it is the Ḥaram of Allah عَزَّوَجَلَّ. 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-Mukarramah 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 عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَرِيمِ has stated, ‘Immorality is that sin which is even disliked by the intellect. Although Kufr (unbelief) is the worst grave sin, but Allah عَزَّوَجَلَّ 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 Ḥarām (prohibited). The person who denies its prohibition is a Kāfir (unbeliever). Lūṭī 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 عَزَّوَجَلَّ

Sayyidunā Sulaymān عَلَيْهِ السَّلَام once asked Satan, ‘What sin is most disliked by Allah (عَزَّوَجَلَّ)?’ Iblīs said, ‘The sin which is most disliked by Allah (عَزَّوَجَلَّ) is the sodomy of a man with a man and fulfilment of (sexual) desire of a woman by a woman.’

(*Rūḥ-ul-Bayān*, vol. 3, pp. 197)

One of the admonitory Aḥādīṣ of the Beloved and Blessed Prophet صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم 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, Ḥadīṣ 17033)

Three categories of homosexuals

It has been reported by Sayyidunā Abū Sa’īd Khudrī رَضِيَ اللّٰهُ تَعَالٰى عَنْهُ that some people shall be called ‘Lūṭiyyah’ 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 عَزَّوَجَلَّ is upon all of them, except those who will repent of. (So, Allah عَزَّوَجَلَّ will accept their repentance and they shall be secured from the curse.)

(Al-Firdaus bimā Šaur-ul-Khaṭṭāb, vol. 2, pp. 315, Ḥadīṣ 3425)

Smouldering corpses

Once in a jungle, Sayyidunā ‘Īsā Rūḥullāh عَلَيَّهِ السَّلَام saw that a man was on fire. He عَلَيَّهِ السَّلَام tried to extinguish the fire with water, but the fire acquired the form of an Amrad. Sayyidunā ‘Īsā Rūḥullāh عَلَيَّهِ السَّلَام 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 Rūḥullāh (عَلَيَّهِ السَّلَام)! 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.’

الْعِيَاذُ بِاللّٰهِ تَعَالٰی (May Allah عَزَّوَجَلَّ give us shelter!) *(Nuzḥa-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 Lūt

It has been reported by Sayyidunā Waki' رضى الله تعالى عنه, 'The person who commits the act like that of the people of Lūt (i.e. sodomy) and dies without repentance, he will be transferred to the graveyard of the people of Lūt after burial and he will be resurrected with the people of Lūt.' (i.e. he will rise on the Day of Judgement with the people of Lūt.) (*Ibn 'Asākir*, vol. 45, pp. 406)

Punishment of the sodomite in this world

According to the Ḥanafī 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-Mukhtār, Rad-dul-Muhtār*, 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 'Kufriyāh Kalimāt kay bāray mayn Suwāl Jawāb' comprising of 692 pages, published by Maktaba-tul-Madīnah, the publishing organ of Dawat-e-Islami.

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'i (consensual Ḥarām) or doubted its prohibition is a Kāfir. Examples of such

Ḥarām acts are drinking alcohol, fornication, sodomy, interest, etc.’
(*Minḥ-ur-Raud*, pp. 503)

Imām-e-Aḥl-e-Sunnāt Maulānā Shāḥ Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has commented about the person who considers sodomy as permissible, ‘A person who considers sodomy as Ḥalāl is a Kāfir.’
(*Fatāwā Razawiyyah*, 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-Baḥr-ur-Rāiq*’: It is Kufr to desire for the permissibility of those Ḥarām 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus through the mercy of Allah عَزَّ وَجَلَّ! 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:

Ḥāfiẓ Abū ‘Amr would teach Quran in a Madrasah (Islamic school). Once, a beautiful lad came to read. The Ḥāfiẓ 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 Ṭābi’ī¹ saint Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي and implored for prayer telling him the incident. Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said,

¹ A Ṭābi’ī is that saint of Islam who had seen any companion (رَضِيَ اللَّهُ تَعَالَى عَنْهُ) of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

‘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-Ḥāfiẓ performed Hajj and reached Masjid-ul-Khayf before Ṣalāt-uz-Ẓuḥr 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. Azān was called and the people dispersed having offered Ṣalāt-uz-Ẓuḥr.

Having found the Imām alone, the ex-Ḥāfiẓ 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-Ḥāfiẓ as soon as the Imām prayed for him. The Imām asked, ‘Who gave you my whereabouts?’ The Ḥāfiẓ replied, ‘Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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 Ṣalāt-uz-Ẓuḥr was Sayyidunā Ḥasan Baṣrī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي. He comes daily from Basra to Minā to offer Ṣalāt-uz-Ẓuḥr in Masjid-ul-Khayf by virtue of his marvel.’

(Taken from Taẓkira-tul-Awliyā, pp. 40, vol. 1)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A cause of loss of memory

O the devotees of the Holy Prophet bearing yearning for the sighting of Madīnah! Did you notice? The loss of memory can occur just by casting a lustful gaze towards an Amrad. Nowadays, the complaint of poor memory is common and a significant number of Ḥuffāz 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 Ḥarām 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 Ḥāfiẓ 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 Ḥarām and leads to Hell.

Devastation of two Muazzins who were paedophiles

O the devotees of Madīnah 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 Amrad may also lead to loss of faith in Islam. Consider the following heart-trembling account and shiver with the fear of Allah عَزَّوَجَلَّ:

Sayyidunā ‘Abdullāh Bin Aḥmad Muazzin رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘I was engaged in the Tawāf 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 عَزَّوَجَلَّ, 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 Azān 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 Azān 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 'Abdullāh Bin Aḥmad Muazzin رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ then asked, 'After all, what sins did both of your brothers commit?' He replied, 'They were interested in Nā-Maḥram women and would gaze (lustfully) at Amrads.' (*Rauḍ-ul-Fāiq*, pp. 17)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The flesh of the face fell off

Somebody asked a saint رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ upon seeing him in a dream, 'مَا فَعَلَ اللهُ بِكَ' 'How did Allah عَزَّوَجَلَّ treat you?' He said, 'I was presented in the court of Allah عَزَّوَجَلَّ 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 ﷻ and love for the Prophet ﷺ! 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 ‘*Baḥār-e-Sharī’at*’ comprising of 1197 pages, published by Maktaba-tul-Madīnah, 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-Muhtār*, 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 ﷻ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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.' (Taḏkira-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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, مَعَآءَ اللهِ to stand by sticking to his shoulder during congregational Ṣalāḥ in a Masjid etc.

Ruling: It's Wājib during congregational Ṣalāh 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 عَزَّوَجَلَّ and resort to the merciful court of Allah عَزَّوَجَلَّ. 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 advises 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 عَزَّوَجَلَّ is well aware of the affairs of hearts.

Sinful sighting may result in disfigurement

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Either you will keep your eyes lowered and take care of your sensual organs or Allah عَزَّوَجَلَّ 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*

Madanī P̣hūl comprising of 54 pages, published by Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami, ‘(Almighty Allah ﷻ says O progeny of Ādam!) Do not look at what I have declared Ḥarām; the insects will eat up your eyes first (in the grave). Remember! You will be held accountable for your sight on Ḥarām 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 *‘Naṣīhataun kay Madanī P̣hūl* (Almighty Allah ﷻ 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 ﷺ has stated, ‘It is a Ḥadiṣ Qudsī (a statement of Almighty Allah ﷻ), ‘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 Īmān (faith) the sweetness of which he will feel in his heart.’ (*Al-Mu’jam-ul-Kabīr*, vol. 10, pp. 173, Ḥadiṣ 10362)

Privacy with an Amrad is more perilous than seven beasts

A Tābi’ī saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: ‘I consider the company of a devout youngster with a beardless lad more perilous than seven beasts.’ Then he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ further elaborates that no one should spend the night in seclusion with an Amrad in a house.

Imām Ibn Ḥajar Makkī Shāfi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated: 'Considering an Amrad analogous to woman, some scholars of Islam رَحْمَةُ اللَّهِ السَّلَام have declared seclusion with an Amrad at home, shop or bathroom as Ḥarām. In the similar context there is a Ḥadīṣ of the Beloved Prophet Muhammad صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declaring, 'When a person is in seclusion with (unlawful) woman, the third one present there is Satan.' (*Sunan-ut-Tirmizī, vol. 4, pp. 67, Ḥadīṣ 2172*)

An Amrad is more dangerous than a woman!

Sayyidunā Imām Ibn Ḥajar Makkī Shāfi'ī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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 Ḥarām of greater intensity. (*Az-Zawājir 'Aniqtirāf-il-Kabāir, vol. 2, pp. 10*)

In the Ḥanafī doctrine, if there is no lustful arousal in the company with an Amrad, seclusion is not Ḥarām but the injunction of Ḥarām imposed by some Shāfi'ī scholars delivers us a lesson of observing extra cautions in this regard.

17 Satans accompanying a single Amrad

Once Sayyidunā Sufyān Šaurī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي entered a bathing spot, when a young beardless lad came across him. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى 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 عَزَّوَجَلَّ secure us from the torment of hellfire and protect us from the sinful company of Amrads throughout our lifetime.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 ‘*Ghībat kī Tabāh Kāriyān*’ comprising of 520 pages, published by Maktaba-tul-Madīnāh, 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-Mukhtār*, vol. 2, pp. 98; *Tafṣīrāt Aḥmadiyyah*, 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 Ḥaḍrat, Imām Aḥmad Razā Khān عليه رحمۃ الرحمن has stated, ‘A women is accompanied by 2 Satans and an Amrad is accompanied by 70.’ (*Fatāwā 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 رحمته الله تعالى عليه. A handsome lad was also with him. Imām Aḥmad رحمته الله تعالى عليه asked the person who was with him. The person replied, ‘He is my nephew.’ He رحمته الله تعالى عليه 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 رحمته الله تعالى عليه 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 رحمهم الله تعالى have strictly advised us to observe distance from Amrads.

It is mentioned on page 31-32 of the second volume of the book ‘*Jāhannam 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-Sharī'ah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but restricting from entering into crowded and rushed conditions, A'lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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'zam's conduct as regards to an Amrad

When Sayyidunā Imām Muhammad عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى وَآلِهِ وَسَلَّمَ went to Imām A'zam Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for attaining religious schooling, he was a beardless attractive lad (Amrad-e-Ḥasīn). Sayyidunā Imām A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ advised him to first learn the Holy Quran by heart. After one week, the disciple revisited for religious learning. Imām Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was inspired by his intellectual calibre and strong memorizing power. But in order to reduce the attractiveness, Imām Abū Ḥanīfah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to make him sit behind the pillar or towards his back out of fear of Allah عَزَّوَجَلَّ in order to avoid even the possibility of a glance. (*Min-al-Manāqib lil-Kardārī*, vol. 2, pp. 147, 155 – *Rad-dul-Muhtār*, vol. 9, pp. 603; *Shazārat-uẓ-Ẓuhb li-Ibn Al-'Ammād*, vol. 2, pp. 17)

Ānkhaun mayn sar-e-ḥashr na bḥar jāye kahīn āg
Ānkhaun pay mayray bhāī lagā Qufl-e-Madīnāh

To prevent filling of fire in the eyes on the Day of Reckoning,
O brother! Apply Qufl-e-Madīnāh on your eyes

(Wasāil-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.

Daykhnā ḥay to Madīnah daykhiye

Qaṣr-e-shāhī kā naẓārah kuch nahīn

*If you are committed to behold something, then behold Madīnah as
The sighting of lofty majestic castles is nothing*

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-Madīnah, 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-Mukhtār*, vol. 2, pp. 98; *Tafsīrāt Aḥmadiyyah*, 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 **مَعَادُ اللَّهِ عَزَّوَجَلَّ** 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 Qāfilaḥ 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 Madrasaḥ 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 Ḥanīfah رَحْمَةُ اللَّهِ تَعَالَى 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] 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 Ṣawāb nor sin) acts which may attract people towards you and indulge in sinful sighting **مَعَآذَ اللَّهِ**. As an example, avoid wearing ironed clothes. (Keep in mind that Imām A'ḥmad **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** 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 '*Malḥūzāt A'lā Ḥaḍrat*' comprising of 561 pages, published by Maktaba-tul-Madīnah, 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. (*Malḥūzāt A'lā Ḥaḍrat*, pp. 545)

Would that Amrads recite the Na'at in solitude or at homes among family members only. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** 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 hō yād tayrī gaushah-e-tanhāi hō

Phir to khalwat mayn 'ajab anjuman ārāi hō

May your remembrance prevail in my heart during solitude!

So that my seclusion may blossom with your holy presence

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Punishment of masturbation

Masturbation by a man or a woman is Ḥarām. Curse has been declared in the Ḥadīṣ Mubārak for committing it. The torment of seven (types of) sinners has been mentioned in the Ḥadīṣ reported by Shaykh Abul Layṣ Samarqandī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ, one among these is the masturbator.

On the Day of Judgement neither will Allah عَزَّوَجَلَّ cast His merciful sight on that person nor will He عَزَّوَجَلَّ purify him; instead he will be ordered to enter the hellfire. (*Tanbīh-ul-Ghāfilīn*, pp. 73) A'lā Ḥaḍrat Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ الرَّحْمَن, 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 عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى 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.

(*Fatāwā Razawīyyah*, 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 Khālīd رَضِيَ اللهُ تَعَالَى عَنْهُ، ‘الشَّبَابُ شُعْبَةٌ مِنَ الْجُنُونِ’ meaning: ‘Adolescence is a phase of insanity.’

(*Musnad-ush-Shahāb*, vol. 1, pp. 100, Ḥadīṣ 116)

Satan has firmly gripped the youth of these times. Even those who are apparently regular in offering Ṣalāḥ 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 Ṣawāb 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 رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘Pursuing lustful desires even for a moment can plunge one into prolonged grief.’ (*Az-Zuhd-ul-Kabīr lil-Bayhaqī*, pp. 157, Ḥadīṣ 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 عَزَّوَجَلَّ 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. **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** 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.
21. Backache (22. Pale face
23. Hollowness around eyes.
24. A terrible facial outlook.
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, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

1. Anyone (man or woman) who is entrapped in this evil, should first offer two cycles of Ṣalāt-ut-Taubaḥ, then repent earnestly and make a firm commitment to never repeating this act again, and then ask supplication for perseverance from Allah **عَزَّوَجَلَّ**.
2. Observe fasts excessively, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, lustful desires will come under control.
3. Keep a regular recitation of 'يَا مُؤْمِنُ' 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 مُمَيِّتُ' and then go to sleep, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** relief will be obtained. (Whilst reciting on your bed, the legs should be folded and not straight).

5. In the morning, recite Sūraḥ Al-Ikhlāṣ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 Ḥadiṣ, ‘After the completion of your affairs, return from the journey at the earliest.’ (*Ṣaḥīḥ Muslim*, pp. 1063, Ḥadiṣ 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 رَضِيَ اللهُ تَعَالَى عَنْهُ 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'i 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 Khalīfah of A'lā Ḥaḍrat; Shaykh 'Allāmah Maulānā 'Abdul 'Alīm Ṣiddīqī عَلَیْهِ رَحْمَةُ اللّٰهِ الْقَوِی, a great scholar of Islam).

*Chup kay logon say kiye jis kay gunāh
 Woh khabardār hay kyā honā hay
 Kām zindān kay kiye aur hamayn
 Shauq-e-gulzār hay kyā honā hay
 Ary O mujrim bay-parwā! Daykh
 Sar pay talwār hay kyā honā hay
 Un ko raham āye to āye warnā
 Woh kaṛī mār hay kyā honā hay*

*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!*

(Ḥadāiq-e-Bakhshish)

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

Dear Islamic brothers! Now towards the end of my Bayān, I would like to tell you an excellence of the Sunnaḥ and thereafter I will inform you of some Sunan and manners. It is a saying of the Beloved Prophet Muhammad ﷺ, ‘He who loved my Sunnaḥ, loved me and he who loved me will be with me in Paradise.’ (*Ibn ‘Asākir, vol. 9, pp. 343*)

*Sīnaḥ tayrī Sunnat kā Madīnaḥ banay Āqā
Jannat mayn paṛausī mujḥay tum apnā banānā*

*May my heart be a center of your Sunnaḥ 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 ﷺ:

- i. Give names after the names of the pious. (*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb, vol. 2, pp. 58, Ḥadīṣ 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, Ḥadīṣ 4948*)

2. Ṣadr-ush-Sharīʾah, Badr-ut-Ṭarīqah Shaykh ‘Allāmah Maulānā Muftī Amjad ‘Alī A’zamī رَحْمَةُ اللهِ الْقَوِي 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 عَلَيْهِمُ السَّلَام, companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ṭabīʾin and the pious saints of Islam; there is a good hope that the blessing of these holy names will benefit the child.’ (*Bahār-e-Sharīʾat*, 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.

(*Durr-e-Mukhtār*, vol. 3, pp. 153-154; *Bahār-e-Sharīʾat*, vol. 1, pp. 841)

Therefore the fetus of a missed abortion should also be named, it is also mentioned on page 17 of the book ‘*Awlād kay Huqūq*’ published by Maktaba-tul-Madīnah, ‘Name the fetus even if it is premature otherwise it will be a complainant in the court of Allah عَزَّوَجَلَّ.’ It has been stated by the Beloved Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, ‘Give a name to an premature fetus, Almighty Allah عَزَّوَجَلَّ will increase the weight of your balance by virtue of that foetus.’

(*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, vol. 2, pp. 308, Ḥadīṣ 3392)

4. Three sayings of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 23255)

- ii. On the Day of Judgement, two persons will be presented in the court of Almighty Allah عَزَّوَجَلَّ and there will be an order for making them enter Paradise. They will say, ‘O Allah عَزَّوَجَلَّ which of our deeds has enabled us to enter Paradise? We did not do a single act that deserves Paradise!’ Almighty Allah عَزَّوَجَلَّ 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, Ḥadīṣ 9006)
- iii. What is the harm in it for you if you have one Muhammad, two Muhammads or three Muhammads in your home. (*Ṭabqāt-ul-Kubrā li-Ibn Sa’d*, vol. 5, pp. 40)

After quoting this Ḥadīṣ, what A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written is summarised below:

‘This is why I have named all my sons and nephews as Muhammad only, at the instant of their ‘Aqīqah¹ 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. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ 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 عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى 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 ‘Aṭā رحمه الله تعالى عليه, the respected teacher of Imām Abū Ḥanīfah رحمه الله تعالى عليه, who was a Tābi’i 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’, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, a son will definitely be born.’

(*Fatāwā Razawiyyah*, 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 ‘Bilāl 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 Mikāīl. There is a Ḥadiṣ of the Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioning, ‘Do not name after the names of the angels.’

(*Shu’ab-ul-Īmān*, vol. 6, pp. 394, Ḥadīṣ 8636)

8. Keeping names like ‘Muhammad Nabī, Aḥmad Nabī, Nabī Aḥmad’ is Ḥarām. (*An extract from Fatāwā Razawiyyah*, vol. 24, pp. 677)

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 رحمه الله تعالى عليه 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 Razawiyyah*, 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, Ḥadīṣ number 21, 'In *Ṣaḥīḥ Bukhārī* it is reported by Sa'īd Bin Musayyab رَضِيَ اللهُ تَعَالَى عَنْهُ, 'My grandfather visited the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'What is your name?' He replied, 'Ḥazn'. To this, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You are Saḥl' i.e. keep your name Saḥl 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 رَضِيَ اللهُ تَعَالَى عَنْهُ stated, 'This resulted in the prolonging of harshness in us till now.'
(*Ṣaḥīḥ Bukhārī*, vol. 4, pp. 153, Ḥadīṣ 6193)

12. Naming 'Yāsīn' or 'Ṭāḥā' is prohibited. (*Fatāwā Razawiyyah*, vol. 24, pp. 680) Muhammad Yāsīn is also prohibited but it is permissible to give the name *Ghulām Yāsīn* or *Ghulām Ṭāḥā*.
13. It is written in *Bahār-e-Sharī'at* part 15 in the chapter about 'Aqīqah that although 'Abdullāh and 'Abdur Raḥmān are good names but recently it has been observed that instead of 'Abdur Raḥmān, many people refer to this wrongly as 'Raḥmān' and it is unlawful to refer to anyone except Allah عَزَّوَجَلَّ 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 ﷺ used to change bad names with good ones. (*Sunan-ut-Tirmizī, vol. 4, pp. 382, Ḥadīṣ 2848*)

There was a woman bearing the name ‘Āṣiyah [عَاصِيَه], meaning ‘a sinner.’ The Beloved and Blessed Prophet ﷺ 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. فَلَا تُزَكُّوْا اَنْفُسَكُمْ ط

[*Kanz-ul-Īmān (Translation of Quran)*] (Part 27, Sūrah An-Najm, verse 32)

In this context A’lā Ḥaḍrat رَحْمَةُ اللهِ تَعَالٰی عَلَيْهِ 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 ﷺ replaced the name of a woman ‘Barrah’ meaning ‘a pious woman’ with ‘Zaynab’ and said, ‘Do not project yourself as good. Almighty Allah عَزَّوَجَلَّ 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.’ وَاللَّهُ تَعَالٰی اَعْلَمُ

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 Ḥadiṣ could be achieved.
18. Ghulām Rasūl, Ghulām Ṣiddīq, Ghulām ‘Alī, Ghulām Ḥusayn, Ghulām Ghauṣ and Ghulām Razā are lawful names.

♦♦♦

To learn thousands of Sunan, purchase two publications of Maktaba-tul-Madīnaḥ entitled ‘*Baḥār-e-Sharī’at* part 16’ and ‘*Sunnatayn aur Ādāb*’. One of the best methods of learning Sunan is to travel with the Sunnah-Inspiring Madanī Qāfilaḥs of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

CAUSES OF BAD END*

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 ﷺ

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 ﷺ, I did not use to recite Ṣalāt. This sin has caused the loss of my Īmān and mystical knowledge.’

(*Sab’a Sanābil*, pp. 35)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Rabī’-ul-Ghawṣ 1419 AH, this speech was relayed from Sharjah to the participants of Dawat-e-Islami’s weekly Sunnah-Inspiring ‘Ijtimā held in Faizān-e-Madīnah, the global Madani Markaz, Bāb-ul-Madīnah Karachi. Presented here it is in written form with some amendments.

conclusive proof by Shari'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 ﴿ instead of Ṣalāt is impermissible

Ṣadr-ush-Shari'ah, Badr-ut-Ṭarīqah, 'Allāmah Muftī Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 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 ص , عم , صلعم or (SAW) or (PBUH). This is impermissible and strictly Ḥarām. Similarly, some people write رض and رح instead of writing رَضِيَ اللَّهُ تَعَالَى عَنْهُ and رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. This should also be avoided.' (*Bahār-e-Shari'at*, part 3, pp. 101-102) When writing the holy name of Allah عَزَّ وَجَلَّ, do not write just a ﴿ with it. Write عَزَّ وَجَلَّ or جَلَّ جَلَالُهُ 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 ﷺ. We should fear the Hidden Plan of Allah عزوجل. We should not be heedless of reciting Ṣalāt-‘Alan-Nabī.

It is possible that one may not have recited Ṣalāt 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 Ṣalāt 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 Ṣalāt as soon as he hears or mentions the blessed name. Otherwise he should recite it later on.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Four causes for a bad end

It is stated in *Sharḥ-us-Ṣudūr* that there are four causes of a bad end:

1. Laziness in offering Ṣalāḥ
2. Consuming alcohol
3. Disobedience to parents
4. Causing harm to Muslims. (*Sharḥ-us-Ṣudūr*, pp. 27)

There is a matter of great concern for all such Islamic brothers who do not offer Ṣalāḥ or offer it as Qaḍā (after its stipulated time has passed) or do not wake up for Fajr Ṣalāḥ or offer Ṣalāḥ at home, without Shar’ī permission, instead of offering it in the Masjid with Jamā’at. What would happen if laziness in offering Ṣalāḥ resulted in the loss of one’s Imān! Likewise, those drinking alcohol, disobeying their parents and causing harms to Muslims, either with their tongue or hands, should all sincerely seek repentance.

Maulānā Sayyid Muhammad Na'imuddīn Murādābādī عليه رحمۃ اللہ المہادی has stated, 'In reality, repentance is to turn to Allah عَزَّوَجَلَّ. There are three pillars of repentance:

1. Admitting the sin.
2. Feeling of shame.
3. Determination to abandon the sin.

If the sin is compensable, then it must be compensated for. For example, if one has missed Ṣalāh, he must offer the missed Ṣalāh as Qaḍā besides seeking repentance.' (*Khazāin-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-Ābidīn* that Sayyidunā Fuḍayl Bin 'Ayāḍ رحمۃ اللہ تعالیٰ عنہ 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 'Ayāḍ رحمۃ اللہ تعالیٰ عنہ then made Talqīn¹ (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 'Ayāḍ رحمۃ اللہ تعالیٰ عنہ 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

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*'.

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-‘Ābidīn, pp. 165)

Dear Islamic brothers! Tremble with divine fear and bow down humbly in the court of Allah ﷺ 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-Sharīʾah, Badr-ut-Ṭarīqah, ‘Allāmah Muftī Muhammad Amjad ‘Alī A’zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, ‘Allah ﷺ 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-Sharīʾat, part 4)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷺ 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 ﷺ in the form of dogs.’ *(Attarghib Wattarhib, vol. 3, pp. 325)*

It is mentioned in another Ḥadīṣ that the one who tells tales will not enter Heaven. *(Ṣaḥīḥ Bukhārī, vol. 4, pp. 115, Ḥadīṣ 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: ‘Allāmah ‘Aynī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated from Imām Nawawī عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, ‘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, Ḥadīṣ 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 Ḥadīṣ once again. ‘The one who engages in tale-telling will not enter Heaven’. If only we would apply the Madanī guard¹ 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 Ḥadīṣ 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, Ḥadīṣ 3278)

¹ ‘Madanī 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 رضى الله تعالى عنه 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 رضى الله تعالى عنه 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 عزوجل bless us with good sense, enabling us to avoid sinful talking and to apply the real Madanī guard to our tongue.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 ‘Ḥāsīd’, whereas the one of whom someone is jealous is called a ‘Maḥsūd’. Stated here is the definition of jealousy, extracted from the book *Lisān-ul-‘Arab*, volume 3, page 166:

الْحَسَدُ أَنْ تَتَمَنَّى زَوَالَ نِعْمَةِ الْمَحْسُودِ إِلَيْكَ

Ḥasad (jealousy) means that you desire for the loss of the boon (favour) of the Maḥsūd 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 عزَّوَجَلَّ 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 Ziyāuddīn Aḥmad Madanī Qādirī Razavī عليه رَحْمَةُ اللهِ الْوَالِقَوِي had settled in Madīnah since the 'Turkish Period of Service'. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, 'Yā Sayyidī! How were the people of Madīnah in former times (probably in times of the Turks)?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ

I have had good sales today but that shopkeeper has had very little sales.’ The great saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then said, ‘The people of Madīnah were like this in the past.’

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

Destruction of two Muazzins who liked beardless youth

Sayyidunā ‘Abdullāh Bin Aḥmad Muazzin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘I was busy making Ṭawāf 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 عَزَّوَجَلَّ! 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 Azān 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 Azān 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 ‘Abdullāh Bin Aḥmad Muazzin رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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.’ (*Rauḍ-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 Shariʿah, 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 Aḥmadiyyah, 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 رَحْمَةُ اللهِ تَعَالَى عليه has stated, 'It is narrated that there are two devils with a woman, whilst there are seventy devils with an Amrad.' (*Fatāwā Razawiyyah*, 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-Lūṭ kī Tabāḥ Kāriyān' ('Grave Abuse by the People of Lut').

Nafs-e-bay-lagām to gunāḥaun pay uksātā ḥay

Taubah taubah kernay kī bhī 'ādat ḥonī chāḥiye

*The uncontrollable Nafs incites us to sinfulness
We need to become habitual in seeking forgiveness*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Not performing Hajj is a cause of a bad end

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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. 45, Ḥadīṣ 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 Azān

With the reference of *Fatāwā Razawiyyah*, Şadr-ush-Sharī'ah, Badr-ut-Tarīqah, 'Allāmah Muftī Muhammad Amjad 'Alī A'zamī رحمۃ اللہ تعالیٰ علیہ has stated, 'Whoever continues to speak while the Azān is going on, is in danger of having a bad end. Allah عَزَّوَجَلَّ forbid.' (*Bahār-e-Sharī'at*, part 3, pp. 41)

One replying to the Azān entered Heaven

Dear Islamic brothers! When the Azān 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 Azān. If many Azāns 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 Azān! It is stated in *Tārīkh Dimashq*, volume 40, page 412, 'Sayyidunā Abū Ḥurayrah رضی اللہ تعالیٰ عنہ has narrated that a person who was not apparently well known for his virtuous deeds passed away. The Noble Prophet صلی اللہ تعالیٰ علیہ وآلہ وسلم said to his blessed companions رضی اللہ تعالیٰ عنہم, 'Do you know that Allah عَزَّوَجَلَّ has made that person enter Heaven?' The blessed companions رضی اللہ تعالیٰ عنہم were surprised by this because he did not apparently perform any remarkable deed. Later on, one of the companions رضی اللہ تعالیٰ عنہم 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 Azān, he would always reply to it.' (*Tārīkh Dimashq by Ibn 'Asākir*, vol. 40, pp. 412)

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

For detailed information about the rulings of Azān and its reply, go through Maktaba-tul-Madinah's published booklet, 'Blessings of Azān'.

Mountain of fire

Sayyidunā Mālik Bin Dīnār عَلَيْهِ رَحْمَةُ اللَّهِ الْعَفَّار once went to visit a person who was close to his death. The great saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ repeatedly advised him to recite the Kalimah 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 Kalimah, the mountain of fire approaches to burn me.'

The great saint رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then asked people as 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]. (*Taḏkira-tul-Awliyā*, pp. 52-53)

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 Ṣaurī and Sayyidunā Shaybān Rā'ī رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِمَا once met each other. Sayyidunā Sufyān Ṣaurī عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى

continued to cry the entire night. When Sayyidunā Shaybān Rā'ī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'O Sufyān! This was the consequence of his sins; you should never disobey Allah عَزَّوَجَلَّ.'

(Sab'a Sanābil, pp. 34)

Former teacher of angels

Dear Islamic brothers! Allah عَزَّوَجَلَّ is Absolutely Independent. No one knows the Hidden plan of Allah عَزَّوَجَلَّ. 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.'

(Taẓkirah 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-Şudūr* 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-Şudūr*, 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 رضى الله تعالى عنه has stated, 'By Allah عَزَّوَجَلَّ! 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

Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي 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 عَزَّوَجَلَّ. 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-Fākhiraḥ, pp. 511)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What will happen to us?

May Allah ﷺ 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 ﷺ! 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 ﷺ.

Keep your tongue in control

Dear Islamic brothers! Every Muslim should always be fearful of the Hidden Plan of Allah ﷺ. We do not know which bad deed can cause the wrath of Allah ﷺ endangering our Īmān. We should always bear humility and humbleness in the court of Allah ﷺ. 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 Ḥadrat رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷻ is for us and what our ending would be like.

Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī رحمه الله تعالى has stated, ‘If you wish to remain safe from a bad end, spend your entire life in obeying Allah ﷻ, avoiding each and every sin. It is necessary that you have fear like that of the ‘Ārifīn so that you weep a lot and remain sad all the time.

He رحمه الله تعالى has further stated, ‘You should always make efforts to have a good end. Always remain engrossed in the Zikr of Allah ﷻ. 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*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Four invocations for death with Īmān

Once a person came to the respected court of A’lā Ḥaḍrat رحمه الله تعالى and requested that the great saint make Du’a for him to have a good death with Īmān. A’lā Ḥaḍrat رحمه الله تعالى made Du’a and gave the following advices to the man:

1. Recite يَا حَيُّ يَا قَيُّوْمُ لَا إِلَهَ إِلَّا أَنْتَ 41 times daily in the morning with Ṣalāt-‘Alan-Nabī once before and after it.
2. When going to sleep, recite Sūrah 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. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, You will die with Īmān.

3. Recite ¹ **اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ تُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَدَسْتَعْفِرُكَ لِمَا لَا نَعْلَمُهُ** in the morning and evening three times each.

(Al-Malfūz, part 2, pp. 234)

4. Recite ² **بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي وَوُلْدِي وَأَهْلِي 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 Zuḥr 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

¹ **Translation:** O Allah (**عَزَّوَجَلَّ**)! 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 (**عَزَّوَجَلَّ**), 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 عَزَّوَجَلَّ! We beseech You to bless us with death with peace & Īmān, martyrdom in the blessed city of Madīnaḥ, burial in Jannat-ul-Baqī' and neighbourhood of Your Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus.

Dear Islamic brothers! Do not give up the hope of the mercy of Allah عَزَّوَجَلَّ. If you routinely travel with the Sunnah-Inspiring Madanī Qāfilāḥs of Dawat-e-Islami, you will develop the mindset of protecting your Īmān, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. When you have made the Īmān-protecting mindset, you will seriously become concerned about it, make Du'ā to Allah عَزَّوَجَلَّ and plead to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Tū nay Islam diyā tū nay Jamā'at mayn liyā

Tū karīm ab koī phīrtā hay 'iṭīyyaḥ 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*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Humbleness of the Holy Prophet ﷺ

Placing a comforting hand on your thudding heart, listen to how greatly the Beloved and Blessed Prophet ﷺ is concerned about the protection of our Īmān. It is stated on page 315 of the 10th volume of *Rūh-ul-Bayān* that once Satan with a water bottle in his hand came to the court of the Holy Prophet ﷺ 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 ﷺ wept so much that his blessed family members also began to weep. Allah عزَّوَجَلَّ sent a revelation, ‘O My Beloved [Prophet]! Don’t be sad. I protect My servants at the time of their death from Satanic deception.’ (*Rūh-ul-Bayān*, vol. 10, pp. 315)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

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 Ṣalāt-‘Alan-Nabi ﷺ

The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind ﷺ has said, ‘Reciting Ṣalāt upon me is Nūr (light) on the bridge of Ṣirāṭ. The one who recites Ṣalāt upon me eighty times on Friday, his sins of eighty years will be forgiven.’ (Al-Jāmi’-uṣ-Ṣaghīr liṣ-Suyūfī, pp. 320, Ḥadīṣ 191)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Koī gul bāqī raḥay gā na chaman reḥ jāye gā

Per Rasūlullāh kā Dīn-e-ḥasan reḥ jāye gā

*No flower will stay behind, nor will any garden remain
 But the glorious religion of the Prophet of Allah will remain*

Ḥam ṣafīr-o-bāgh mayn ḥay koī dam kā cheḥchaḥā

Bulbulayn uṣ jāyain gī sūnā chaman reḥ jāye gā

*Lo and behold – this chirping of birds is about to end
 Nightingales will pass away, the deserted garden will stay behind*

* Amīr-e-Aḥl-e-Sunnat وَاَمَامُ بَرَكَاتِهِ الْعَالِيَةِ 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 Rabī’-un-Nūr, 1431 AH (14-03-2010). It is being published with minor amendments and additions – Majlis Maktaba-tul-Madīnah.

Aṭlas kam-khuwāb kī poshāk per nāzān na ḥo

Is tan-e-bay-jān per khākī kafan reh jāye gā

*Do not become arrogant of your gorgeous garments
Just the shroud of dust on the lifeless body is all that will remain*

Once, the famous Ṭābi'ī saint Sayyidunā Ḥasan Baṣrī عليه رَحْمَةُ اللّٰهِ الْقَوِي 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 Ḥasan Baṣrī عليه رَحْمَةُ اللّٰهِ الْقَوِي 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 Ḥasan Baṣrī عليه رَحْمَةُ اللّٰهِ الْقَوِي also followed her. Upon reaching the graveyard she embraced the grave of her father. Ḥasan Baṣrī عليه رَحْمَةُ اللّٰهِ الْقَوِي 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 عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي 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 Qiblah. 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 *عَزَّوَجَلَّ*! Do not deprive me of meeting my beloved father on the Day of Judgement.' Upon hearing the words of Sayyidunā Ḥasan Baṣrī *عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي*, 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 *عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي*.
(Al-Mawā'iz-ul- 'Aṣḡūriyāh li-Abī Bakr Bin Muhammad 'Aṣḡūrī, pp. 118)

Ānkhayn ro ro kay sujānay wālay

Jānay wālay nahīn ānay wālay

Koī din mayn yeh sarā aūjaṛ ḥay

Aray O chāonī chāhnay wālay

Nafs! Mayn khāk ḥuwā tū na miṭā

Ḥay! Mayrī jān kay khānay wālay

Sāth lay lo mujḥay mayn mujrim ḥūn

Rāḥ mayn paṛtay ḥayn thānay wālay

Ḥo gayā dhak say kalayjaḥ mayrā

Ḥāye rukḥṣat kī sunānay wālay

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 Ṣalāḥ regularly, fasted in Ramadan-ul-Mubārak, performed I’tikāf for the entire month (of Ramadan) or at least the last 10 days, would have loved the month of Ramadan, giving full Zakāḥ in the case of it becoming Farḍ on him, earned Ḥalāl income, would have been contented with just a sufficient amount of Ḥalāl income, would have recited the Holy Quran, performed the Nawāfil of Tahājjud, Ishrāq, Chāsht, and Awwabīn, would have been humble and possessing a good character, kept a fist length beard according to Shari’ah, adorned the crown of the ‘Imāmah (Sunnah turban), was a follower of the Sunnah, obeyed his mother and father, fulfilled the rights of people, had love for Allah ﷻ and His Beloved Prophet ﷺ, would have been devotee of the Ṣaḥābah, the Aḥl-e-Bayt, and the Awliyā, then by the grace of Allah ﷻ and His Prophet ﷺ, 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 Jannah 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 Ṣalāḥ, 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 Zakāh despite it being Fard (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 Shari'ah, 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 ho yak-dam yeh duniyā chor janā hay

Baghichay chor ker khālī zamīn ander samānā hay

Tayrā nāzuk badan bhāī jo laytay sayj phūlon per

Yeh hogā aik din bay-jān isay kīron nay khānā hay

Tū apnī maut ko mat bhūl ker sāmān chalnay kā

Zamīn kī khāk per sonā hay ānion kā sirhānā hay

Na baylī ho sakay bhāī na baylā bāp tay māt

Tū kyūn phirtā hay sawdāī ‘amal nay kām ānā hay

Kāhān hay zor-e-Namrūdī! Kāhān hay takht-e-Fir’awnī!

Gaye sab chor yeh fānī agar nādān dānā hay

'Azīzā yād ker jis din kay 'Izrā'īl āyain gey

Nā jāvay koī tayray sang akaylā tū nay jānā hāy

Jahān kay shagl mayn shāghil Khudā kay Żikr say ghāfil

Karay da'wā kay yeh dunyā mayrā dā-im thikānāh hāy

Ghulām ik dam na ker ghaflat, hayātī pay na hō ghurrah

Khudā kī yād ker hār dam kay jis nāy kām ānā hāy

You will never have experienced a night like this ever before

Sayyidunā Anas Bin Mālīk رَضِيَ اللهُ تَعَالَى عَنْهُ 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 عَزَّوَجَلَّ 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 عَزَّوَجَلَّ 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, Ḥadīṣ 10697)

Wishes of A'lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ 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-Ahl-e-Sunnat, Mujaddid [revivalist] of the Ummah, reviver of the Sunnah, destroyer of Bid'ah, scholar of the sacred law, guide of spirituality, fountain of blessings, 'Allamah, Maulana, Al-Hajj Al-Hafiz, Al-Qari Ash-Shah Imām Ahmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن despite being a great Walī of Allah عَزَّوَجَلَّ and a remarkable devotee of the Beloved Prophet, had wished for the following in his will:

‘After burial and Talqin, continuously recite Ṣalāt-‘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 اَرْحَمُ الرَّحِمِيْنَ 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 Ṣalāt-‘Alan-Nabī in such a volume without any pause; اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ my heart will become acquainted with the new abode.’

(Hayāt-e-A'lā Ḥaḍrat, vol. 3, pp. 291)

Wish of Sag-e-Madīnah (the author) in his will

اَلْكَفَى لِيَّ اللّٰهُ عَزَّوَجَلَّ, complying to Sayyidī A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللّٰهِ تَعَالٰى, 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, Hamd and Ṣalāt-‘Alan-Nabī. اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ, I will get accustomed to my new abode. Offer Ṣalāh with Jamā'at during this period as well as on all other occasions.’

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

Tears of the Beloved of Allah

Let's reflect on the fear of Allah ﷻ 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 رضى الله تعالى عنه 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, *Hadīṣ* 4195)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The first stage of the afterlife is the grave

Whenever Amīr-ul-Mu'minīn Sayyidunā 'Uṣmān-e-Ghanī رضى الله تعالى عنه 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 رضى الله تعالى عنه 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, *Hadīṣ* 4267)

Funeral is a silent preacher

Dear Islamic brothers! Do you see how much Sayyidunā 'Uṣmān Ibn 'Affān رضى الله تعالى عنه would fear Allah ﷻ! He رضى الله تعالى عنه is from amongst the 'Asharaḥ Mubashsharaḥ (عَشْرَةٌ مُبَشَّرَةٌ) i.e. those 10

fortunate companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ who were guaranteed with the glad-tidings of Paradise in particular from the blessed tongue of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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:

*Janāzah āgay āgay keh rahā hay ay jahān-wālon
Mayray pīchay chalay āo tumhārā rahnumā mayn hūn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Ṣalāh, observing the fasts of Ramadan-ul-Mubārak, paying our full Zakāh 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 rakḥ ḥar ān ākhir maut ḥay

Ban tū mat anjān ākhir maut ḥay

Martay jātay ḥayn ḥazāraun ādmī

‘Āqil-o-nādān ākhir maut ḥay

Kyā khushī ḥo dil ko chanday zīst say

Ghamzadaḥ ḥay jān ākhir maut ḥay

Mulk-e-fānī mayn fanā ḥar shay ko ḥay

Sun lagā ker kān ākhir maut ḥay

Bār-ḥā ‘Ilmī tujḥay samjḥā chukay

Mān yā mat mān ākhir maut ḥay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Madīna-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.

Jahān mayn ḥayn ‘ibrat kay ḥar sū numūnay

Magar tujh ko andhā kiyā rang-o-bū nay

Kabhī ghaur say bhī yeh daykhā ḥay tū nay

Jo ābād thāy woh makān ab ḥayn sūnay

Jagāh jī lagānay kī dunyā nahīn ḥay

Yeh ‘ibrat kī jā ḥay tamāshā nahīn ḥay

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 Kistrā hī choṛā na Dārā

Isī say Sikandar sā fāteḥ bhī harā

Har ik lay kay kyā kyā na ḥasrat sidhārā

Paṛā reḥ gayā sab yūnhī thāth sārā

Jagāḥ jī lagānay kī dunyā nahīn ḥay

Yeh ‘ibrat kī jā ḥay tamāshā nahīn ḥay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ is worthy of condemnation. Warning us of this deception, our Creator عَزَّوَجَلَّ has stated in verse 5 of Sūrah Al-Fāṭir:

يَا أَيُّهَا النَّاسُ إِنَّ وَعْدَ اللَّهِ حَقٌّ فَلَا

تَغُرَّنَكُمُ الْحَيَاةُ الدُّنْيَا ۖ وَلَا يَغُرَّنَكُم بِاللَّهِ الْغُرُورُ ﴿٥﴾

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, Sūrah 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 Sharīʿah 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 رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ held my shoulder and said, ‘Live in this world as if you are a traveller’. Sayyidunā Ibn ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا 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, Ḥadīṣ 6416)

The worldly life is particularly to cultivate for the afterlife

In the final sermon of Sayyidunā ‘Uṣmān-e-Ghanī رَضِيَ اللَّهُ تَعَالَى عَنْهُ, he said, ‘Allah عَزَّ وَجَلَّ has granted you this world for the sole purpose to cultivate for the afterlife through its means, and He عَزَّ وَجَلَّ 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 عَزَّوَجَلَّ. Fear Allah عَزَّوَجَلَّ, because fearing Him is a shield from His punishment and a means of approaching Him.’ (*Ẓamm-ud-Dunyā ma’ Mawsū’ah Ibn Abid Dunyā*, vol. 5, pp. 83, Raqm 146)

*Ĥay yeḥ dunyā bay-wafā ākhir fanā
Na rahā is mayn gadā na bādshāḥ*

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 عَزَّوَجَلَّ and the Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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-Taẓkirah lil-Qurṭubī*, pp. 76)

Utterance of the dead

It is narrated by Sayyidunā Abū Sa'īd Khudrī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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, Ḥadīṣ 1380*)

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Call of the grave

It is narrated by Sayyidunā Abul Ḥajjāj Šumālī رَضِيَ اللهُ تَعَالَى عَنْهُ that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 عَزَّوَجَلَّ of the Worlds.' (*Musnad Abī Ya'lā, vol. 6, pp. 67, Ḥadīṣ 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 rozānaḥ yeh kartī ḥay pukār
Mujḥ mayn ḥayn kīṛay-makoṛay bay-shumār
Yād rakḥ! Mayn ḥūn andḥayrī koṭḥrī
Mujḥ mayn sun waḥshat tujḥay ḥogī baṛī
Mayray ander tū akaylā āye gā
Ḥān magar a'māl laytā āye gā
Tayrā fan tayrā ḥunar 'uḥdaḥ tayrā
Kām āye gā na sarmāyah tayrā
Dawlat-e-dunyā kay pīḥay tū na jā
Ākhirat mayn māl kā ḥay kām kyā
Dil say dunyā kī maḥabbat dūr ker
Dil Nabī kay 'ishq say ma'mūr ker
London-o-Paris kay sapnay ḥor day
Bas Madīnay ḥī say rishtaḥ joṛ lay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Garden of Paradise or ditch of hellfire

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The grave is either a garden from the gardens of Paradise or a ditch from the ditches of hellfire.' (*Sunan-ut-Tirmizī, vol. 4, pp. 208, Ḥadīṣ 2468*)

The mercy of the grave for the obedient

Dear Islamic brothers! In the grave, there will be comforts for those who offer Ṣalāḥ and act upon the Sunnahs, and a lot of agonies for those who adopt sinful fashion that is against the Shari'ah.

In this regard, 'Allāmaḥ Imām Jalāluddīn Suyūṭī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'It is narrated from Sayyidunā 'Ubayd Bin 'Umayr رَضِيَ اللَّهُ تَعَالَى عَنْهُ

that the grave says to the deceased, ‘If you were obedient to Allah عَزَّوَجَلَّ in your lifetime then today I will be merciful to you, and if you were disobedient to Allah عَزَّوَجَلَّ 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-Ṣudūr*, 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-Ṣudūr*, pp. 116)

Conversation with the deceased

It is mentioned in ‘*Sharḥ-uṣ-Ṣudūr*’: Sayyidunā Sa’īd Bin Musayyab رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated, ‘Once we went to the graveyard of Madīna-tul-Munawwarah with Amīr-ul-Mu`minīn, Sayyidunā ‘Alī Al-Murtaḍā كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيم. Sayyidunā Maulā ‘Alī رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 Sa’īd Bin Musayyab رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘We heard the words of وَعَلَيْكَ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ from the graves, and somebody was saying, ‘O Amīr-ul-Mu`minīn رَضِيَ اللَّهُ تَعَالَى عَنْهُ! Give us the news about what happened after our death.’

Sayyidunā Maulā ‘Alī كَوْنَهُ اللَّهُ تَعَالَى وَجْهَهُ الْكَوْنِ 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.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 209; *Ibn ‘Asākir*, vol. 27, pp. 395)

Where are those beautiful faces now?

Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Make preparations right now

Dear Islamic brothers! Sayyidunā Abū Bakr Ṣiddīq رَضِيَ اللَّهُ تَعَالَى عَنْهُ 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 Madanī lamp 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 Ṣalāh, not observed the fasts of Ramadan without any valid Shar’ī excuse, not given Zakāh despite it being Farḍ on him, not performed Hajj when it was Farḍ on him, not enforced veiling prescribed by the Shari’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 ﷻ and His Prophet ﷺ are displeased with him, he will suffer great regret and sorrow.

The one who would have regularly offered Nawāfil (supererogatory Ṣalāh) in addition to fulfilling the Farḍ Ṣalāh, 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 Madanī Qafilāh in order to learn the Sunnahs for at least 3 days every month and also encouraged other Muslims to travel, filled in the Madanī In’āmāt 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 ﷻ and His Beloved Prophet ﷺ he left this world with his faith intact, **إِنْ شَاءَ اللَّهُ** the blessings will overwhelm his grave and the

fountains of the Nūr of the Prophet ﷺ will continue to illuminate his grave.

Qabr mayn lahrā-ayn geyn tā-ḥashr chashmay Nūr kay

Jalwah farmā hogī jab ṭal'at Rasūlullāh kī

(Ḥadāiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* 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-Madīnah, 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 Ṣalāh and I gained the honour of taking part in the Dars of *Faizān-e-Sunnat* that took place there after Ṣalāt-ul-‘Ishā. 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 Ghushl (ritual bath). Then I found myself in Barzakh¹. 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 ﷻ and His Prophet ﷺ I had established a Madanī 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 جَاهَدُوا فِينَا لَنَهْدِيَنَّهُمْ سُبُلَنَا ۚ وَإِنَّ اللَّهَ لَمَعَ الْمُحْسِنِينَ ﴿٦٩﴾

And those who struggled in Our path – We shall surely show them Our paths; and indeed Allah is with the righteous ones.

[Kanz-ul-Īmān (Translation of Quran)] (Part 21, Sūrah Al-‘Ankabūt, verse 69)

I began offering Ṣalāh regularly, adorned my face with the blessed beard, and adorned my head with the green ‘Imāmaḥ (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 Madīnah.

One night, when I fell asleep reading a book, my fortune awoke and I was blessed with seeing the Beloved Prophet ﷺ in my dream, for which I cannot pay apt gratitude to my Rab ﷻ. My heart gained great support from that. Then, when the blessed grave of Muftī-e-Dawat-e-Islami, ‘Allāmaḥ, Ḥāfiz, Muftī Muhammad Fārūq ‘Aṭṭārī Madanī عَلَيْهِ رَحْمَةُ اللّٰهِ الْعَلِيِّ 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 ‘Imāmaḥ and his hair (still sound and intact). I was delighted to see the grace and favour of Allah ﷻ and His Prophet ﷺ upon those attached to Dawat-e-Islami.

After continuing with Madanī work, the singer of the past, Junayd Shaykh, is today a preacher and Na'at Khuwān of Dawat-e-Islami by virtue of the Madanī environment.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, At the time of this writing, fortunately I use to deliver Dars from *Faizān-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 Mushāwarat of Dawat-e-Islami. May Allah عَزَّوَجَلَّ grant me steadfastness in the Madanī environment until my last breath.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى 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 Madanī marvel written down, the world's famous former singer Junayd Shaykh told Sag-e-Madīnah (the author), 'اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ recently I was blessed once more with dreaming the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and was hinted towards learning the 99 Asmā-ul-Ḥusnā of Allah عَزَّوَجَلَّ, and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I have now memorized them.'

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ, The excellence of learning the 99 Asmā-ul-Ḥusnā has been mentioned in a Ḥadīṣ, but it is high fortune that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Allah عَزَّوَجَلَّ has 99 names; whoever memorized them will enter Paradise.’

(*Ṣaḥīḥ Bukhārī*, vol. 2, pp. 229, *Ḥadīṣ* 2736)

(For details, see page 895 to 898 of *Nuzḥa-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 Sunnaḥ and presenting some Sunnaḥs and manners. The Prophet of Raḥmaḥ, the Intercessor of Ummaḥ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever loved my Sunnaḥ loved me, and whoever loved me will be with me in Paradise.’ (*Mishkāṭ-ul-Maṣābiḥ*, vol. 1, pp. 55, *Ḥadīṣ* 175)

Sunnatayn ‘ām karayn, Dīn kā ḥam kām karayn

Nayk ḥo jāyain Musalmān, Madīnay wālay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

14 Madanī pearls about clothing

First consider three sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The veil between the eyesight of the jinn and the Satr (body) of a person is to recite بِسْمِ اللّٰهِ when he is about to take off his clothes.’ (*Al-Mu’jam-ul-Awsaṭ*, vol. 10, pp. 173, *Ḥadīṣ* 10362)

The renowned commentator, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān عَلَيْهِ رَحْمَةُ اللّٰهِ الْكَثَّان 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. (*Mirāt-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, Ḥadīṣ 4023)

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

Translation of this Du'ā: All praise is for Allah (عَزَّوَجَلَّ) 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 عَزَّوَجَلَّ will clothe him with the cloak of majesty. (Sunan Abī Dāwūd, vol. 4, pp. 326, Ḥadīṣ 4778)

*Tayrī sādgi pay lākhaun tayrī 'ājizī pay lākhaun
Ĥo Salām-e-'ājizānaḥ Madanī Madīnay wālay*

4. The sacred attire of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was usually of white cloth. (Kashf-ul-Iltibās fis-Tiḥbāb-il-Libās, pp. 36)
5. Clothing should be from Ḥalāl earnings, and no Ṣalāḥ, Farḍ 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 'Imāmaḥ whilst sitting, or wears his lower garment whilst standing, Allah عَزَّوَجَلَّ 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-Madīnāh, 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-Muhtār*, 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-Madīnāh, 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 'Awrah i.e. concealing it is Farḍ. Navel is not included in it and the knees are included. (*Durr-e-Mukhtār*, *Rad-dul-Muhtār*, 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 Ṣalāh, then the Ṣalāh 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-Muhtār, vol. 9, pp. 579)

Madanī appearance

The Madanī 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 Sunnaḥ 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 Pardāḥ [veil within veil acting upon the Madanī In'āmāt] then it is Madīnaḥ-Madīnaḥ!) When I see any Islamic brother in the Madanī appearance described above, my heart is overjoyed and it blossoms like a garden – in fact it becomes a garden of Madīnaḥ!

Du'ā of 'Attar

O Allah **عَزَّوَجَلَّ**! 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 **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Jannat-ul-Firdaus.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Un kā dīwānaḥ 'Imāmaḥ aur zulf-o-rīsh mayn
Lag rahā ḥay Madanī ḥulyay mayn kitnā shāndār*

In order to learn thousands of Sunnaḥs, read the two publications of Maktaba-tul-Madīnaḥ, '*Baḥār-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 Sunnaḥ is to travel with the Madanī Qāfilaḥs of Dawat-e-Islami in the company of the devotees of the Beloved Prophet.

*Sikḥnay sunnatayn Qāfilay mayn chalo
Lūtnay raḥmatayn Qāfilay mayn chalo*

*Ḥaun gī ḥal mushkilayn Qāfilay mayn chalo
Pāo gey barakatayn Qāfilay mayn chalo*

*To learn the Sunnaḥs, 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*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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

25 TALES OF GRAVEYARD*

No matter how much Satan tries to distract you, ensure that you read this entire booklet to the end; **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your faith will be revitalized.

1. Torment lifted from 560 graves

‘Allāmah Abū ‘Abdullāh Muhammad Bin Aḥmad Mālīkī Qurṭubī **عليه رحمته الله القوي** has narrated: A woman once visited the blessed court of Sayyidunā Ḥasan Baṣrī **عليه رحمته الله القوي** 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 Ḥasan Baṣrī **عليه رحمته الله القوي** who saddened upon hearing it. After some time, Sayyidunā Ḥasan Baṣrī **عليه رحمته الله القوي** 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 Ḥasan Baṣrī **عليه رحمته الله القوي** then said, ‘According to

* Amīr-e-Ahl-e-Sunnat **دامت بركاته العاليتين** 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.

her, you were being punished by Allah عَزَّوَجَلَّ! How did this transformation take place?’ The deceased girl replied, ‘A person passed by the graveyard and recited Ṣalāt upon the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and due to the blessings of his Ṣalāt-‘Alan-Nabī, the torment from 560 graves was lifted.’

(Derived from: Taḏkirah fī Aḥwāl-ul-Mautā-o-Umūr-il-Ākhiraḥ, vol. 1, pp. 74)

Basūay kūay Madīnaḥ baṛḥo Durūd paṛho
Jo tum ko chāḥīye Jannat paṛho Durūd paṛho
Advance towards Madīnaḥ and recite Durūd
If you desire Jannaḥ, then recite Durūd

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ, 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‘il Ḥaḍramī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي 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 عَزَّوَجَلَّ

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 Faqīh Ismā’īl! 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-uṣ-Ṣudūr*, pp. 206)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The status of the blessed Awliyā رَحِمَهُمُ اللَّهُ السَّلَام 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 ﷺ have mercy on them and forgive us without accountability for their sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ĥam ko sārāy Awliyā say piyār ḥay

اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ *Apnā bayṛā pār ḥay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Three sayings of Mustafa ﷺ

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 ﷺ 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, Ḥadīṣ 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, Ḥadīṣ 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, Ḥadīṣ 7901)

3. 'Umar Fārūq-e-A'ẓam conversing with the people of the graves

Amīr-ul-Mu'minīn Sayyidunā 'Umar Fārūq-e-A'ẓam رضى الله تعالى عنه once passed by a graveyard and said, (السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ) 'Peace be upon you, O people of the grave!') 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 رضى الله تعالى عنه! 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.'

(Sharḥ-uṣ-Ṣudūr, pp. 209)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 رَضِيَ اللَّهُ تَعَالَى عَنْهُ possesses! Through the grant of Allah ﷺ he رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to converse with the deceased. In the aforementioned narration, there are numerous Madanī 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 ﷺ. In Sūrah Ad-Dukhān, part 25, verses 25-29 Allah ﷺ has said:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعُيُونٍ ۖ وَزُرُوعٍ وَمَقَامِرٍ كَرِيمٍ ﴿٢٥﴾ وَنَعْمَةٍ كَانُوا فِيهَا فُكْهِينَ ﴿٢٦﴾ كَذَلِكَ ۖ وَأَوْرَثْنَاهَا قَوْمًا آخَرِينَ ﴿٢٧﴾ فَمَا بَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ وَمَا كَانُوا مُنْظَرِينَ ﴿٢٨﴾

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, Sūrah Ad-Dukhān, verses 25-29)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 *Tirmizī*:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثَرِ

Translation: O people of the grave, peace be upon you, and may Allah (عَزَّوَجَلَّ) pardon us all, you came before us, and we are to follow you.’ (*Sunan-ut-Tirmizī*, vol. 2, p. 329, Ḥadīṣ 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 عَلَيْهِ رَحْمَةُ الرَّحْمَنِ 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 Razawīyyah*, 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 Tasbīḥ (praise of Allah ﷻ) 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 Tasbīḥ 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-Madīnaḥ, 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 ﷻ 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, 'كَمَا تَدِينُ تُدَانُ' meaning: *you reap what you sow!*

(*Al-Jāmi'-uṣ-Ṣaghīr*, pp. 399, Ḥadīṣ 6411)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Roses or serpents

Sayyidunā Imām Sufyān Bin ‘Uyaynah رَضِيَ اللهُ تَعَالَى عَنْهُ said:

عِنْدَ ذِكْرِ الصَّالِحِينَ تَنْزِلُ الرَّحْمَةُ

The mercy of Allah (عَزَّوَجَلَّ) descends when pious people are mentioned.

(Hilyat-ul-Awliyā, vol. 7, pp. 335, Ḥadīṣ 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 ‘*Malḥūzāt-e-A’lā Ḥaḍrat*’, published by Dawat-e-Islami’s publishing department, Maktaba-tul-Madīnah: I heard Ḥaḍrat Miyān Sahib Qiblah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said, ‘Bury your deceased near pious people because as a result of their blessings, your deceased will not be punished هُمْ الْقَوْمُ لَا يَشْتَقِي بِهِمْ جَلِيْسُهُمْ 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, ‘أَدْفِنُوا مَوْتَاكُمْ وَسَطَ قَوْمِ الصَّالِحِينَ’ meaning: *Bury your deceased amongst the pious.*

(*Al-Firdaus bimā Šaur-ul-Khaṭṭāb*, vol. 1, pp. 102, Ḥadīṣ 337)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ 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.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 226)

Souls come to homes and request for Īṣāl-e-Ṣawāb

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-Ṣawāb stop arriving then they are aware of this and Allah عَزَّوَجَلَّ gives them permission to go to homes and request for Īṣāl-e-Ṣawāb.

On page 650 of volume 9 of *Fatāwā Razawiyyah*, A'lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of the religion, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ 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-Barā`at, 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-Ṣawāb for us.’

(*Fatāwā Razawiyyah*, vol. 9, pp. 650)

6. Instant blessings of Īṣāl-e-Ṣawāb

With regards to the immediate blessings of Īṣāl-e-Ṣawāb, ‘Allāmah ‘Alī Qārī رَحْمَةُ اللهِ عَلَيْهِ has quoted: Shaykh Akbar Muḥyuddīn Ibn-e-‘Arabī رَحْمَةُ اللهِ عَلَيْهِ 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 Muḥyuddīn Ibn-e-‘Arabī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had recited the Kalimah Ṭayyibah 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-Mafātīh, vol. 3, pp. 222, Ḥadīṣ 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 Ḥadīṣ-e-Šawāb donated by Sayyidunā Ibn-e-‘Arabī عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ. The Ḥadīṣ that mentions the excellence of reciting the Kalimah Ṭayyibah 70,000 times is as follows: It is saying of the Noblest Prophet, ‘Without doubt, whoever invokes ‘لَا إِلَهَ إِلَّا اللهُ’ 70,000 times will be forgiven by Allah عَزَّوَجَلَّ and for whom it has been invoked will also be forgiven.’

(Mirqāt-ul-Mafātīh, vol. 3, pp. 222, Ḥadīṣ 1142)

We too should try to read the Kalimah Ṭayyibah 70,000 times at least once in a lifetime. Those people whose loved ones have passed away should also recite this Kalimah and present the reward to their deceased. It is not compulsory to complete this recitation of the Kalimah 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 Īṣāl-e-Šawāb for him. In this regard, here is a faith-refreshing and informative question and answer on page 139 of the 561-page book, entitled ‘*Malḡūzāt-e-A’lā Ḥaḡrat*’ published by Dawat-e-Islami’s publishing department Maktaba-tul-Maḡīnah:

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 Kalimah Ṭayyibah is recited 70,000 times, with Ṣalāt-‘Alan-Nabī at the beginning and at the end and the reward is conveyed, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** 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.’ (*Sharḡ-uṣ-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-Madīnah, entitled, '*Madanī Treasure of Blessings*': The Greatest and Holiest Prophet ﷺ said, 'My Ummah 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-Awsat*, vol. 1, pp. 509, Ḥadīṣ 1879)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

8. His late father came in the dream and said that...

Sayyidunā Imām Sufyān Bin 'Uyaynah رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ 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-Šawāb from relatives and friends, and they wait for those relatives who do not come. The Blessed Prophet ﷺ 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, *Ḥadīṣ*, 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 Fātiḥaḥ must be recited from afar. This is because it is a Mustahab (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’aḥ to carry out a Ḥarām act for a Mustahab one.

Imām-e-Aḥl-e-Sunnat, Mujaddid [reviver] of the Ummaḥ, Imām Aḥmad Razā Khān عليه رحمته الرحمن has written on page 524 of volume 9 of *Fatāwā Razawīyyaḥ*: 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-Šawāb. (*Fatāwā Razawīyyaḥ*, 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 عليه رحمته الرحمن in this regard along with its answer is presented below:

Question: Is it permissible to recite the Holy Quran or a Panj Sūrah 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 ﷺ.

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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷺ! It comes in the form of gleaming attire which we then wear.’ (*Sharḥ-uṣ-Ṣudūr*, pp. 305)

11. Gleaming tray

Dear Islamic brothers! We have learnt that the supplications and Īṣāl-e-Ṣawāb we carry out, reach the deceased Muslims in an extremely beautiful form due to the mercy of Allah ﷺ. Therefore, we should always continue the practice of Īṣāl-e-Ṣawāb for our deceased relatives and in fact for all Muslims. It is mentioned in *Sharḥ-uṣ-Ṣudūr*: When a person performs Īṣāl-e-Ṣawāb to the deceased, Sayyidunā Jibrāil عَلَيْهِ السَّلَام places it in a gleaming tray and takes it to the edge of the grave. He عَلَيْهِ السَّلَام 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 Mustahab to perform two Rak'āt of Nafl (supererogatory) Ṣalāḥ (as long as it is not a Makrūḥ time) at your home. In each Rak'at, recite Āyat-ul-Kursī once and Sūrah Al-Ikhlāṣ three times after Sūrah Al-Fātiḥah and donate the reward of this Ṣalāḥ to the deceased whose grave you are to visit. Allah عَزَّوَجَلَّ 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 Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever enters a graveyard and recites Sūrah Al-Fātiḥah, Sūrah Al-Ikhlāṣ and Sūrah At-Takāṣur and then makes the following supplication, ‘O Allah عَزَّوَجَلَّ! 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 Ḥadīṣ: Whoever recites Sūraḥ 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' li-Suyūṭī, vol. 7, pp. 285, Ḥadīṣ 23152*)
4. Īṣāl-e-Šawāb can also be done in the following way: Go to the graveyard, recite Sūraḥ Al-Fātiḥah, then from 'الْم' to 'مُفْلِحُونَ', Āyat-ul-Kursī, from 'أَمِنَ الرَّسُولُ' to the end of the Sūraḥ, Sūraḥ Yāsīn, Sūraḥ Al-Mulk, and Sūraḥ At-Takāṣur once each, and Sūraḥ Al-Ikhlāṣ (complete Sūraḥ) 12, 11, 7, or 3 times.

(*Baḥār-e-Sharī'at, vol. 1, p. 849*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

12-13. Ghauṣ-e-A'ẓam's visit to the blessed tomb of his Imām

Our Ghauṣ-e-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ was a Ḥanbalī, meaning he was a Muqallid of Imām Aḥmad Bin Ḥanbal رَضِيَ اللَّهُ تَعَالَى عَنْهُ (an adherent to the Ḥanbalī school of Fiqh). Ghauṣ-e-A'ẓam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ would often visit graveyards and in particular the blessed tombs of the pious saints. In this regard, Sayyidunā Shaykh 'Alī Bin Ḥaytī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'Once I visited the enlightened tomb of Imām Aḥmad Bin Ḥanbal رَضِيَ اللَّهُ تَعَالَى عَنْهُ in the sacred company of Sayyidunā Shaykh 'Abdul Qādir Jilānī قُدْسَ سِرَّةُ النَّوَرَانِي and Shaykh Baqā Bin Baṭū عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَنْهُ, where I saw that Sayyidunā Imām Aḥmad Bin Ḥanbal رَضِيَ اللَّهُ تَعَالَى عَنْهُ came out from his blessed grave, hugged Shaykh 'Abdul Qādir Jilānī قُدْسَ سِرَّةُ النَّوَرَانِي, 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 Tariqah (Islamic Spirituality). Then I went with

Shaykh ‘Abdul Qādir Jilānī قُدْسُ سِرُّهُ الثُّوَرَانِي to the blessed tomb of Sayyidunā Shaykh Ma’rūf Karkhī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ where Shaykh ‘Abdul Qādir Jilānī قُدْسُ سِرُّهُ الثُّوَرَانِي said, اَلْسَّلَامُ عَلَيْكَ يَا شَيْخُ مَعْرُوفُ! عَبْرَتَاكَ بِدَرَجَتَيْنِ meaning, ‘O Shaykh Ma’rūf! Peace be upon you. We have gone beyond you by two levels.’ Sayyidunā Shaykh Ma’rūf Karkhī رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ then replied from the grave, وَعَلَيْكَ السَّلَامُ يَا سَيِّدَ اَهْلِ زَمَانِهِ meaning, ‘And peace be upon you, O leader of the people of your times.’ (*Qalāyid-ul-Jawāhir*, pp. 39)

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

أَمِينُ يَجَاوِ التَّيَّيِّبِ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 رَحِمَى اللهُ تَعَالَى عَنْهُ came out from his enlightened grave to embrace Shaykh ‘Abdul Qādir Jilānī رَحِمَى اللهُ تَعَالَى عَنْهُ and similarly Sayyidunā Shaykh Ma’rūf Karkhī رَحِمَى اللهُ تَعَالَى عَنْهُ replied to his greeting from his radiant tomb in such a way that it was heard outside.

*Jo Walī qabal thāy yā ba’d huway yā ḥaun gey
Sab adab 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*

(*Ḥadāiq-e-Bakhshish*)

صَلُّوْا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

10 Madanī 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: **اَلسَّلَامُ عَلَیْكَ يَا سَيِّدِیْ وَرَحْمَةُ اللّٰهِ وَبَرَکَاتُہُ**, then Durūd-e-Ghauṣiyyāḥ 3 times, Sūrah Al-Fātiḥah once, Āyat-tul-Kursī once, Sūrah Al-Ikhlāṣ seven times, Durūd-e-Ghauṣiyyāḥ seven times, and if time permits, recite Sūrah Yāsīn and Sūrah Al-Mulk as well, and then supplicate in the court of Allah **عَزَّوَجَلَّ** 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 **عَزَّوَجَلَّ** as a Wasīlah (intermediary). Then present your greetings again as above and return. (*Fatāwā Razawīyyah*, vol. 9, pp. 522)

Durūd-e-Ghauṣiyyāḥ

**اَللّٰهُمَّ صَلِّ عَلٰی سَيِّدِنَا وَمَوْلَانَا
مُحَمَّدٍ مَّعْدِنِ الْجُودِ وَالْكَرَمِ وَآلِہٖ وَبَارِكْ وَسَلِّمْ**

(*Madani Treasure of Blessings*, pp. 257)

Visiting the blessed tombs is a Sunnah

2. The Beloved Prophet **صَلَّى اللّٰهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم** would visit the blessed graves of the martyrs of the battle of Uḥud and he **صَلَّى اللّٰهُ تَعَالٰی عَلَیْہِ وَاٰلِہٖ وَسَلَّم**

would supplicate for them. (*Muṣannaf ‘Abdur Razzāq, vol. 3, pp. 381, Ḥadīṣ 6745; Tafsīr Ad-Dur-rul-Manṣūr, vol. 4, pp. 640*)

Benefits are attained from the tombs of Awliyā

3. The respected Fuqahā (Islamic Jurists رَحْمَةُ اللهِ تَعَالَى) 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 Razawiyyah, 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:

سَلَامٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعَمَ عُقْبَى الدَّارِ

Translation: Peace be upon you in return for your patience, and what an excellent abode the Hereafter is!

(*Fatāwā ‘Ālamgīrī, 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 Shari'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 Razawiyyah*: It is mentioned in *Kashf-ul-Ghiṭā*, with reference to Maṭālib-ul-Mu'minīn, that the Salaf (the pious predecessors رَحْمَةُ اللَّهِ تَعَالَى) 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 Ṣaḥābah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ in Madīna-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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 عَزَّوَجَلَّ 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)

Ṭawāf (circumambulation) of the tomb

9. Performing Ṭawāf of a grave with the intention of paying respect is forbidden. (*Bāḥar-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 عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي, 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 عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

Dear Islamic brothers! Almighty Allah عَزَّوَجَلَّ preserves the bodies of His Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام, pious saints رَحِمَهُمُ اللَّهُ تَعَالَى, and distinguished people even in the grave and bestows countless blessings and bounties

upon them. These honourable individuals gain the pleasure of worshipping Allah ﷺ even in their blessed tombs. Allah ﷺ causes their blessed tombs to become beautifully fragrant, and sometimes makes this apparent to the common people for their encouragement.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

15. A fragrant grave

Sayyidunā Imām Ibn Abid Dunyā رحمه الله تعالى عليه has narrated from Sayyidunā Mughīrah Bin Ḥabīb رحمه الله تعالى عليه 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-Taḥajjud wa-Qayām-ul-Layl*, vol. 1, pp. 305, Ḥadīṣ 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 ﷺ causes the graves of His obedient and pious servants to become fragrant from His infinite mercy.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

16. A corpse with a deformed eye

A pious saint رحمه الله تعالى عليه 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 Ṣaḥābah, and now Allah ﷺ has made me abused!’ Having said, he covered his defective eye with his hand.’ (*Sharḥ-uṣ-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 رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. 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-Madīnāh, entitled 'Baḥār-e-Sharī'at', Mufti Muhammad Amjad 'Alī A'zamī عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِيُّ has stated, 'All the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ 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 عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has further stated on page 254, 'All the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, 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 عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated:

Aḥl-e-Sunnat kā ḥay bayṛā 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*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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, ‘جَزَاكُمَا اللَّهُ عَنِّي خَيْرًا’ i.e. *May Allah عَزَّوَجَلَّ give you both an abundant return from me.* After my debts were paid off, Allah عَزَّوَجَلَّ has placed me in Paradise. (*Sharḥ-uṣ-Ṣudūr*, pp. 267)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 ﷺ has stated, 'I swear by the One in Whose sole control my soul is! If a person is killed in the path of Allah ﷻ and then given life again, and he is then killed in the path of Allah ﷻ 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 Imām Aḥmad, vol. 8, pp. 348, Ḥadīṣ 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 Raḥmah ﷺ 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, Ḥadīṣ 2260-61*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Making an announcement before Ṣalāt-ul-Janāzah (funeral prayer)

Dear Islamic brothers! It would be excellent if the Imām or any Islamic brother would make the following announcement before the Ṣalāt-ul-Janāzah: '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. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, the deceased will be benefited and you will also be rewarded. If the deceased owed you any money and you forgive him, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will also be forgiven.' After this the Imām should mention the intention and the method of Ṣalāt-ul-Janāzah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

18. The eyes opened in the grave

Sayyidunā Abū ‘Alī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَلَّى 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 عَزَّوَجَلَّ 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 (Allah عَزَّوَجَلَّ) Who bestows special grace upon me!’ I then said, ‘O my master! Is there life after death?’ He replied, ‘بَلْ أَنَا حَيٌّ وَكُلُّ مُحِبِّ اللَّهِ حَيٌّ لَأَنْصُرَنَّكَ بِجَاهِي عَدَا’ 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 عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated: ‘Allāmah ‘Alī Qārī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَلَّى 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-Mafātih*, vol. 3, pp. 459, Ḥadīṣ 1366)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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‘ah to let animals walk or graze on the graves. A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, Imām Aḥmad Razā Khān عَلَيْهِ رَحْمَةُ اللَّهِ الْوَلَّى has stated, ‘This Faqīr (referring humbly to himself)

heard from his fellow disciple Sayyidī Abul Ḥusayn Nūrī مَدَّ طَلُّهُ الْعَالِي 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 Māreḥarāḥ Muṭaḥḥarāḥ (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 Razawiyyah, vol. 9, pp. 453)

Dear Islamic brothers! From this we learn that the martyrs are alive and their bodies remain intact in the grave.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

20. Warning to one who sits on a grave

‘Umārah Bin Ḥazm رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 Razawiyyah, 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 رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ has stated: A man once put his foot on a grave, upon which a voice came from within saying, ‘إِلَيْكَ عَنِّي وَلَا تُؤْذِنِي’ i.e. Move away and do not trouble me!

(Fatāwā Razawiyyah, pp. 452; Sharḥ-uṣ-Ṣudūr, pp. 301)

22. The buried one talked to the person who slept on the grave

Sayyidunā Abū Qilābah رضي الله تعالى عنه 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 Ṣalāh. 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, 'لَقَدْ أَذَيْتَنِي مِنْذُ اللَّيْلَةِ' 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 Ṣalāh that you offered is better than the world and everything in it. Then he further stated, 'May Allah عَزَّوَجَلَّ reward the living of the world on our behalf because when they send Ṣawāb to us, it enters upon us in the form of mountains of light.'

(*Fatāwā Razawiyyah*, pp. 452; *Sharḥ-uṣ-Ṣudūr*, pp. 305)

23. Get up! You have troubled me!

Sayyidunā Ibn-e-Mīnā Ṭābi'ī عليه رَحْمَةُ اللّٰهِ الْقَوِي 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 عَزَّوَجَلَّ! I was fully awake when I heard the buried one saying, 'قُمْ فَقَدْ أَذَيْتَنِي' i.e. Get up! You have troubled me!' (*Dalā'il-un-Nubūwwah*, 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 Shar'ī 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 صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Here are two sayings of the Prophet of Raḥmah, the Intercessor of Ummah صَلَّى اللّٰهُ تَعَالٰى عَلَيْهِ وَاٰلِهٖ وَسَلَّم:

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. 250, *Ḥadīṣ* 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. (*Ṣaḥīḥ Muslim*, pp. 483, *Ḥadīṣ* 971)

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)

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 *Ẓikr* or recite the Quran on such floors. *Fātiḥah* should just be recited from a distance.

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 *Makrūḥ* and are close to Ḥarām. The Beloved Prophet ﷺ has stated, ‘A deceased feels trouble in the grave by those things which can trouble him in the home.’ (*Al-Firdaus bimā Ṣaur-ul-Khaṭṭāb*, vol. 1, pp. 120, *Ḥadīṣ* 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 Azān, Fātiḥah, etc. Where there is sure that no grave is being stood upon, Azān 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'la Ḥadrat:*

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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 Shar`i requirement is like causing trouble to Allah ﷻ and His Beloved and Blessed Prophet ﷺ, and the one who causes trouble to Allah ﷻ 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 عزَّوَجَلَّ, and no concern of death. وَالْعِيَاذُ بِاللَّهِ تَعَالَى

(*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 Razawiyyah*:

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 *Hindiyaḥ*: 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. **وَاللَّهُ تَعَالَى أَعْلَمُ** i.e. Allah عَزَّوَجَلَّ knows best.

(*Fatāwā Razawiyyah*, 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'laḥ Hadrat*:

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 عَزَّوَجَلَّ, 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*, the son of A'lā Ḥaḍrat Tājdār-e-Ahl-e-Sunnat, Muftī-e-A'zam Ḥind 'Allāmah Mustafā Razā Khān عَلَيْهِ رَحْمَةُ الرَّحْمٰن has written in the marginalia of the answer of A'lā Ḥaḍrat عَلَيْهِ رَحْمَةُ اللهِ تَعَالٰی: This Faqīr (referring humbly to himself) says that if, مَعَادَةُ اللهِ عَزَّوَجَلَّ, 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, مَعَادَةُ اللهِ عَزَّوَجَلَّ 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 حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. O Muslims! Open your eyes for the sake of Allah عَزَّوَجَلَّ! 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

24. A person who opened a grave turned blind

There are horrific consequences of opening a grave without Shar'i requirement. In this regard, it is written on page 502 of *Malfūzāt-e-A'lā Ḥaḍrat*: Once 'Allāmah Ṭāsh Kubrā Zādaḥ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 عَزَّوَجَلَّ 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 رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ 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 عَزَّوَجَلَّ'. 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.’ وَالْعِيَادُ بِاللّٰهِ تَعَالٰی

صَلُّوْا عَلَی الْحَبِيْب صَلَّی اللّٰهُ تَعَالٰی عَلَی مُحَمَّد

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 رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, ‘This is Harām; it is not permissible to open the grave after burial.’

(*Fatāwā Razawiyyah*, vol. 9, pp. 406)

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 Fiqh (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.’ (*Fath-ul-Bārī*, vol. 3, pp. 170)

In reply to a question regarding this, after quoting a Juziyyah (i.e. clause), A’lā Ḥaḍrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ has stated, calling the land owner towards righteousness, ‘This is the truthful ruling of the scholars of Fiqh (i.e. there is permission in Shari’ah for doing so), however a

Muslim should be gentle at heart, and merciful towards other Muslims, especially the deceased. Allah ﷻ has said:

And kind-hearted amongst themselves.

رُحَمَاءُ بَيْنَهُمْ

[Kanz-ul-Īmān (Translation of Quran)] (Part 26, Sūrah Al-Faṭḥ, verse 29)

If he will pardon this (and allow the unlawfully buried dead body to remain buried in his land) then Allah ﷻ will also pardon his (the landowner's) sins:

أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ط

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 ﷻ will bestow His favours upon him: 'كَمَا تَدِينُ تُدَانُ' 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 ﷻ will also conceal his faults: 'مَنْ سَتَرَ سَتَرَهُ اللَّهُ' (i.e. *whoever screens someone, Allah ﷻ screens him*). If he respects the grave of his deceased brother then Allah ﷻ will bless him with respect in his life and his death: 'اللَّهُ فِي عَوْنِ الْعَبْدِ مَا كَانَ الْعَبْدُ فِي عَوْنِ أَخِيهِ' (i.e. *Allah ﷻ helps a person as long he helps his brother*). وَاللَّهُ تَعَالَى أَعْلَمُ

(Fatāwā Razawiyyah, vol. 9, pp. 379-380)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 of Fiqh 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 Razawiyyah, 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 Qiblaḥ and your face is towards the head of the grave. Then, present salutations as mentioned in the Ḥadīṣ in *Tirmiḏī*:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ سَلَفُنَا وَنَحْنُ بِالْآثَرِ

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-Tirmiḏī, vol. 2, pp. 329, Ḥadīṣ 1055*)

An invocation to gain supplications of forgiveness from trillions of deceased people

3. Whoever enters the graveyard and recites this supplication:

اَللّٰهُمَّ رَبَّ الْاَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ التَّخِرَةِ الَّتِي خَرَجَتْ مِنَ الدُّنْيَا
وَهِيَ بِكَ مُؤَمِّنَةٌ اَدْخِلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ وَسَلَامًا مِّنِّيْ

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 عَلَيْ رَحْمَتِهِ وَالسَّلَامُ until the time of that supplication will all supplicate for the forgiveness of the one who recited the supplication. (*Sharḥ-uṣ-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 Ṣalāt-ul Fajr is preferred. (*Fatāwā Razawīyyah*, vol. 9, pp. 523)
7. Do not visit the graveyard alone at night.

(*Fatāwā Razawīyyah*, 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-Aḏḥā), the tenth of Muḥarram and the first ten days of Żul-Ḥajjaḥ.

(*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 Razawiyyaḥ, 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 Ḥaḍrat has quoted: It is narrated in *Ṣaḥīḥ Muslim* that at the time of his death Sayyidunā ‘Amr Bin ‘Āṣ رضى الله تعالى عنه

instructed his son, ‘When I die neither should any lamenting woman accompany my corpse nor should any fire.’

(*Ṣaḥīḥ Muslim*, pp. 75, *Ḥadīṣ* 192; *Fatāwā Razawīyyah*, 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 Fātiḥah there. It is Sunnah to visit the grave of a Muslim and Mustahab (recommended) to recite Fātiḥah there, and it is Ḥarām to visit the grave of a Kāfir and Kufr to do Īṣāl-e-Šawāb to him. (*Fatāwā Razawīyyah*, 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)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glossary

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

Du'a [دُعَا]: Supplication

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

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

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

Fiqh [فِقْه]: Islamic jurisprudence

Ghusl [غُسْل]: Ritual bath

Hāfiẓ [حَافِظ]: The one who has memorized the entire Quran by heart.

Halāl [حَلَال]: Lawful (by Shari'ah)

Hanafi [حَنَفِي]: One out of four schools of Islamic jurisprudence.

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

Hifẓ [حِفْظ]: Memorizing the Quran by heart.

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

Ijtimā' [اجْتِمَاع]: Religious congregation

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

Īṣāl-e-Ṣawāb [إِصْلَالِ ثَوَاب]: Īṣāl-e-Ṣawāb refers to the act of spiritually donating the reward of virtuous deeds to the Muslims. Īṣāl-e-Ṣawāb may be made to all deceased and living male and female Muslims including even Muslim jinns. See its detailed method in the booklet '*Method of Fātiḥah*' published by Maktaba-tul-Madīnah.

Jamā'at [جَمَاعَت]: Congregational Ṣalāḥ

Kaffārāḥ [كَفَّارَه]: Expiation or atonement

Kanz-ul-Īmān [كَزْزُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imām-e-Aḥl-e-Sunnat, Al-Ḥāj, Al-Ḥāfiẓ, Al-Qārī Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ.

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

Makrūḥ [مَكْرُوه]: Disliked

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

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

Maktaba-tul-Madīnah [مَكْتَبَةُ الْمَدِيْنَةِ]: The publishing department of Dawat-e-Islami.

Miswāk [مِسْوَاك]: Natural tooth-stick made from a twig of a tree. Typically made from peelu, olive or walnut tree.

Muazz̧ẓin [مُؤَذِّن]: One who has been appointed to utter Az̧ān for Ṣalāh.

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

Muballigh [مُبَلِّغ]: A preacher

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

Muḥaddīṣ [مُحَدِّث]: A scholar of Ḥadīṣ.

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

Na'at [نَعْت]: Poetic eulogy in praise of the Prophet of Raḥmaḥ, the Intercessor of Ummaḥ, the Owner of Jannaḥ ﷺ.

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 Ṣalāh etc.

Rak'at [رَكْعَة]: Unit/cycle of Ṣalāh

Ṣadā-e-Madīnah [صَدَائے مَدِیْنَة]: Calling (waking up) Muslims for Ṣalāt-ul-Fajr (one of the several Madanī activities of Dawat-e-Islami).

Ṣadaqaḥ [صَدَقَہ]: Charity or alms

Ṣalāt/Ṣalāt-'Alan-Nabī [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Beloved and Blessed Prophet ﷺ.

Shar'i [شَرْعِي]: According to Sharī'aḥ

Sharī'at/Shari'ah [شَرِيعَة]: Commandments of Allah ﷺ and His Noble Prophet ﷺ.

Sunan-e-Ghayr Muakkadah [سُنَنٌ غَيْرُ مُؤَكَّدَةٍ]: An act which the Holy Prophet ﷺ neither practised continually nor emphasized to practice it but Shari'ah disliked its outright abandonment.

Sunnat-ul-Muakkadah [سُنَّةُ الْمُؤَكَّدَةِ]: An act which the Beloved and Blessed Prophet ﷺ practiced continually but at times, also forsook it to show permissibility of its abandonment.

Sūrah [سُورَة]: Chapter of the Holy Quran

Tahajjud [تَهَجُّد]: A supererogatory Ṣalāh offered at night after awakening, having offered Ṣalāt-ul-'Ishā.

Tarāwīḥ [تَرَاوِيع]: Tarawīḥ Ṣalāh is offered in Ramadan after Ṣalāt-ul-'Ishā with Jamā'at. It is Sunnah to complete the recitation of the whole Quran during this Ṣalāh.

Ṭariqah [طَرِيقَة]: Methodology of Islamic mysticism.

Ṭawāf [طَوَاف]: Moving around the Holy Ka'bah.

Ummah [أُمَّة]: Believers of the Noble Prophet ﷺ as a whole.

Veil within veil [پردے میں پردہ]: Veil within veil is the translation of the Urdu term 'Parday mayn Pardāh' used in the Madanī environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

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

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Index

‘Aqīqah.....	266
definition of.....	264
‘Ārif.....	177
‘Ārifīn.....	285
‘Umrah.....	129

A

a chain of gold.....	104
a definite Jannatī.....	59
a green bird.....	83
a Sunnah of Prophets.....	160
a trait of believers.....	110
Ahl-e-Haq.....	194
Amānah.....	107
Amrad.....	104, 234, 240
blazing fire.....	244
friendships with.....	238
Amrad-e-Hasin.....	230, 231, 249
an outward religious appearance.....	51
Arabic phrases.....	63
Ātyab.....	85
Awliyā.....	170, 293
glory of.....	172
Azān.....	237, 239, 277, 280, 281

B

backbiting.....	30, 64, 252, 274
Bangladesh	
Dhaka.....	100
Basra.....	237
Bayānāt.....	180
Baytullāh.....	29
beloved bondmen of Allah.....	144
Blessing	
of Madanī Qāfilāh course.....	125
breaking the Ṣalāh.....	88
Bukhara.....	101

C

Chāsht.....	13
companion in Paradise.....	86
congregational Ṣalāh.....	241, 247

D

Dars.....	247, 309
blessings of.....	311
Dawat-e-Islami	
Madani Channel.....	162
Day of Judgement.....	2, 15, 42, 62, 103
horrors of.....	30
Day of Resurrection.....	111
Dayyūš.....	97
deceased	
the biggest gift for.....	98
dinar.....	179
dirham.....	26, 177, 179
domestic discords.....	48
doorstep of Paradise.....	84
Du‘ā	
for reading the book.....	iii
Ḍu‘afā.....	118

E

Eid Ṣalāh.....	104
extremely old parents.....	93

F

Faqīr and Miskīn.....	119
Fard.....	29, 30, 95, 270
Fatwā.....	91
fear of Allah.....	62
Fikr-e-Madinah.....	61, 100, 181, 194
defined.....	20
Fitnah.....	278
Fiṭrah.....	111

G

Ghassāl.....	170
Ghusl.....	311
great Sunnah.....	78
Green Dome.....	37

H

Hadīš-e-Qudsi.....	36
Ḥajar-ul-Aswad.....	249

Hāji	276
Hajj	29, 237, 279
Hajj Mabūr	85
Halāl	127, 236, 293, 315
Halāl earning.....	13
Hanafi doctrine.....	235, 244
Harām	104
ill suspicion.....	238
masturbation	255
sodomy	233
watching films and dramas.....	238
Harām for men	
wearing gold chain	104
Harām-e-Ijmā'i.....	235
Hāsīd	275
Hayā.....	182
Hell	
depths of.....	281
deserving of.....	235, 274
fire of.....	25, 242
portal of.....	28
punishments of	30, 33
torment of	18
Hereafter.....	94
torment of	95
Ĥidāyah	171, 181
Ĥijri	91
Huffāz	
weakness of memory.....	238
Ĥurmat-un-Nikāh	
definition of	92
Hūrs	18

I

I'tikāf	102, 293
idol-temple	95
Ihrām of Hajj or 'Umrah.....	129
Imāmat.....	182
Imān	54, 55, 243
India	263
İşāl-e-Şawāb	98
definition of	99
Ishraq	13
İsrāf.....	188

J

Jamā'at	180, 271, 297
Jannat-ul-Firdaus.....	192, 236, 287

K

Ka'bah	238, 249, 277
Kāfir.....	233, 235, 236, 270
Kalimah.....	78, 281
unable to recite.....	95
Karachi.....	186, 191
Kharadar.....	183
Moosa Lane, Liyari	184
Paper Market.....	182
Kashmir	
Muzaffarabad	194
kicking newspapers.....	105
kohl	
İsmad	37
Kufa	108
Kufr.....	233, 236, 270, 273, 282, 284, 286
Kufriyāt.....	44
Kun	168
Kunyah.....	67
Kurtā.....	127, 128, 129, 315, 316, 317

L

Labbayk.....	68, 84
labour pains.....	90
letter of freedom	169
Lūṭi.....	233
Lūṭiyah	233

M

Madani Amīr	69
Madani Channel.....	162
blessings of.....	100
Madani environment.....	100
blessings of.....	100
faith-refreshing marvel of	194
how to develop a	75
Madani guard.....	274
Madani In'amāt	61, 100, 181, 194
Madani Muṣākarah.....	102
Madani Qāfilah.....	100, 252
Madani Tarbiyyat.....	181
Madani weapon	
to defeat Satan	71
Madāris	187
Madina-tul-Munawwarah.....	307
Madrasah	236, 253
Maḥsūd	275

Makrūh	14, 38
Maktaba-tul-Madinah	84, 88, 91, 95, 96
Manzil	238
Masājid	187
Masjid	
Nūr	182
Shahīd	183
metallic chains	104
Mi'rāj	96
Minā	237
Mirātasauliyān	194
Miswāk	77
Mu'tazilī sect	101
Mubāh	254
Muballigh	100, 181, 185
Muhlikāt	274
Multan	189
Murīd	183
Mustahab	14
definition of	21

N

Na'at	254
Na'l-e-Pāk	253
Nafs	18, 20, 23, 25, 58
accountability of	24, 26
mischief of	59
Nā-Mahram	47, 239, 277, 278, 279
definition of	29
nation of Lūt	12
Neem	79
Nikah	92

O

obscene conversation	51
oceanic dome	82
one hundred accepted Hajjs	85
Orangi Town	124

P

Paradise	
bounties of	304
comforts of	30
companion in	86
deprived of entering	97
doorstep of	84

garden of	293, 306
glad tiding of entering	23, 263
Parents	
Hell and Paradise	87
Pir	188
priceless diamonds	2
purity of the heart	55

Q

Qamiş	
patching up	109
Qiblah	14, 291
Qufl-e-Madinah	25

R

Ramadan-ul-Mubārak	102, 293, 299
real estate	56
rights of parents	90
Riyā	170

S

Şaf	242, 247
safety in the Hereafter	94
Sag-e-Madinah	70
Salām	73, 82, 168, 183, 184
Şalāt-'Alan-Nabī	66, 81
excellence of	1, 6, 39, 81, 107, 131, 167
one thousand times every day	70
Şalāt-ul-'Aşr	14, 94
Şalāt-ul-'Ishā	311
Şalāt-ul-Fajr	13, 74, 169, 313
Şalāt-ut-Tauba	259
Şalāt-uz-Zuhr	237
Şawāb	57
secret to best life	146
self accountability	60
Shar'i Purdah	261
Shari'ah	61, 73, 95, 104
contrary to	98
Shirk	171
Shish shish	67
Silence is golden	48, 58
sixty years of worship	41
Sodom	229
sound made by shoes	105
spy on the enemies	69

Sunnah

applying kohl.....	38
blessings of.....	103
excellence of.....	37, 262, 314
individual effort.....	180, 185
source of learning.....	106
Sunnah-Inspiring Ijtimā'.....	185, 194
Sunnahs	
of observing silence.....	65
superior to all people.....	149

Sūrah

Ad-Dukhān.....	192
Al-'Ankabūt.....	312
Al-A'raf.....	230, 231, 232
Al-Ahqāf.....	91
Al-Anbiyā.....	5
Al-Baqarah.....	32
Āl-e-'Imrān.....	35
Al-Fāṭir.....	193, 302
Al-Hajj.....	112
Al-Ikhlas.....	123
Al-Infiṭār.....	31
Al-Inshiqāq.....	5
Al-Kāfirūn.....	285
Al-Ma'arij.....	112
Al-Mu'minūn.....	3
Al-Muddaṣṣir.....	112
Al-Mulk.....	3
Al-Qaṣaṣ.....	12
An-Najm.....	267
An-Naml.....	117, 151
Ar-Rahmān.....	152
Ash-Shu'arā.....	160
Az-Zāriyāt.....	134, 187
Az-Zumar.....	151
Banī Isrāil.....	19, 92, 103
Ḥā-Mīm As-Sajdah.....	181, 185
Ḥūd.....	33
Luqmān.....	176
Maryam.....	4, 176
Qāf.....	42
Yāsīn.....	272

T

T.B.	259
Tab'-e-Tābi'in.....	94
Tābi'i	
defined.....	236
Tahajjud.....	13, 74, 293
Takbir.....	13
Talqin.....	272
Tawāf.....	238, 277
Tawakkul.....	172
definition of.....	173
Teacher of Angels.....	282
the heart of a Muslim.....	109
the supreme Ṣalāh.....	16
the tongue of a foolish person.....	64
time is like a sword.....	10
torment in Hereafter.....	94
Turkish Period of Service.....	276

U

Ummah.....	120, 172
------------	----------

W

Wā'ilāh.....	232
Wahn.....	175
Wājib.....	88, 242
Wali.....	171, 188, 297
Waqf-e-Madīnah.....	145
Wilāyat.....	26
Wine	
collector of sins.....	176
wing of a mosquito.....	78
Wuḍū.....	280
preceding Sunnah.....	80

Z

Zakāh.....	30, 110, 293, 294, 299, 309
Zaytūn.....	79
zebra crossings.....	105
Ẓikr.....	6, 14, 41, 58, 108
Zulfayn.....	253

TABLE OF CONTENTS

TWELVE DISCOURSES OF ATTAR

Du'a for Reading the Book.....	iii
Transliteration Chart.....	iv
Translator's Notes	v
Contents at a Glance.....	vi



PRICELESS DIAMONDS 1

Excellence of Ṣalāt-‘Alan-Nabi ﷺ	1
Moments of life are priceless diamonds.....	2
Life is short.....	3
Continuity of breaths.....	4
Day announces... ..	4
Mister or late!.....	4
Death comes suddenly.....	5
Regret of even Heaven dwellers!	6
Nib of the pen	6
Get trees planted in Paradise!	6
Excellence of Ṣalāt-‘Alan-Nabi ﷺ	6
Better than 60 years' worship	7
Five before five.....	8
Two favours	8
Beauty of Islam	9
Value of priceless moments	9
Sayings of those who valued time	10
Plan a schedule	11
Excellence of morning	12
15 Pearls of wisdom regarding sleeping and waking	14

I WANT TO RECTIFY MYSELF 17

Deliverance from hypocrisy and the hellfire	17
What do you want: Heaven or Hell?	18
Preparation for the afterlife	18
Bright future.....	19
Amazing accountability.....	20
No repentance, no fear of the aftermath!.....	20
A childhood sin (mistake) recalled.....	21
Strange method of remembering sins of childhood.....	22
Feeling proud of flawed virtues.....	22
Do good deed but do not remember it.....	22
What did you do today?	23
Humbleness of Fārūq-e-A'zam.....	23
Accountability before the Day of Judgement.....	24
What is accountability?	24
Thumb on the lamp	24
I will never look up	25
What if I am prevented from Paradise?	26
Handcuffs and chains	27
The limited number of breaths	27
The one who doesn't perform good deeds is foolish.....	28
Name on the portal of Hell	28
Extreme stupidity	30
In what case expecting forgiveness is silliness?	31
Hope of harvesting wheat whilst sowing barley is foolishness	31
Sowing seed for Hell and expecting fruit of Paradise!	32
There are lessons in afflictions	33
Allah ﷻ is the Sustainer and yet... ..	33
Allah ﷻ has not taken the responsibility of forgiving everyone, but... ..	34
Allah ﷻ is Sovereign.....	35
Repent in order to reform yourself.....	36

Good intentions.....	37
4 Madanī pearls for applying kohl.....	37

SILENT PRINCE 39

Excellence of Ṣalāt-‘Alan-Nabi ﷺ.....	39
Silence brings security	40
Bāhrām and the bird.....	40
Four Aḥādīṣ regarding the excellence of silence.....	40
Explanation of ‘better than 60 years of worship’	41
Four terrible harms of unnecessary talking.....	41
The most harmful thing	43
Either speak good or remain silent.....	43
If you desire paradise, then.....	44
Silence is a means of safeguarding Īmān [faith]	44
Silence is a cover for an ignorant person.....	45
Silence is the key of worship.....	45
Protection of wealth is easy, but that of tongue.....	45
The one who speaks is often regretful.....	46
It is better to regret on keeping silent than to regret after speaking.....	46
A dumb person is more secured	47
How can the home become a centre of peace?.....	47
Madanī remedy for resolving conflicts between daughter-in-law and mother-in-law	48
A request to the tongue	49
The excellence of speaking good.....	49
The Prophet ﷺ would observe prolonged silence	50
Two kinds of talking and two kinds of silence.....	50
Definition of obscene conversation.....	51
Pus and blood will ooze from the mouth.....	52
The one in the form of a dog.....	53
Paradise is Ḥarām [prohibited].....	53

A Fārūqī string of seven Madanī pearls	53
If only! It would be so.....	54
Secret of a companion for becoming dweller of paradise	55
Examples of useless talking.....	55
It is difficult for one who talks uselessly to refrain from the sin of false exaggeration	57
If only we gain the blessing of waiting and weighing up what we are going to say	58
Useless discussion about terrorism	58
Şiddiq-e-Akbar would place a stone in his mouth.....	59
Practising keeping silent for 40 years	60
The Tābi'ī saint who would perform self accountability by writing his conversations	60
The method of performing accountability for conversations.....	61
‘Umar Bin ‘Abdul ‘Azīz wept desperately.....	61
Explanation of this account	62
Exceptional remedy for purifying conversation from futility.....	63
A foolish person speaks without thinking	64
Method of weighing before speaking	65
The method of observing silence	66
Call each other in a virtuous manner and earn reward	67
Three Madanī marvels that exhibited by virtue of silence	69
1. Beholding the Holy Prophet ﷺ by virtue of observing silence.....	69
2. The role of silence in establishing Madanī environment in environs.....	70
A Madanī weapon for Madanī campaigns	71
3. The role of silence in establishing Madanī environment in the home	72
19 Madanī pearls to establish Madanī environment in the household	73
20 Madanī pearls regarding Miswāk	77

OCEANIC DOME.....	81
One who recited Ṣalāt-‘Alan-Nabī loudly was forgiven	81
Injured finger	83
Kiss the doorstep of Paradise everyday	84
Two slaves freed for raising voice before mother	84
Repeatedly earn the reward of Hajj Maḡbrūr.....	85
Companion in Paradise.....	86
Disobedient of parents is punished even in the worldly life	87
Dumbness as punishment for not replying to mother	87
Parents should refrain from cursing.....	87
Return from abroad if parents call you	88
Infant spoke!	88
Walking six miles on hot stones with mother on shoulders.....	90
If a man were to bear a child instead of a woman...!	90
Wife deserves sympathy	91
Explanation of the ruling on breastfeeding	91
It is obligatory to obey even cruel parents	92
Mother endures defecation of child in childhood	93
Donkey-shaped dead person	94
No act of worship done by disobedient offspring is accepted	94
Those who have parents sworn at.....	95
Those hanging with the branches of fire.....	96
As many flames as raindrops.....	96
Grave breaks ribs.....	97
Three people will not enter Heaven	97
If parents quarrel with each other, what should offspring do?	97
If parents order to shave beard, do not obey	98
What should one do if his parents died while they were displeased with him?	98
Pay off debts of parents	99
Reward of visiting grave of parents on Friday	99
Madani Channel will bring Madanī reforms in every house	100

Leg severed due to mother's curse	101
Apologise to parents by holding their feet beseechingly	102
15 Sunnahs and manners of walking	103

EXCELLENCE OF POVERTY 107

Excellence of Ṣalāt-‘Alan-Nabi ﷺ	107
Contentment of the ‘Lion of Allah’	108
Soft heart	109
Benefits of poverty	110
Poor and destitute will enter Paradise five hundred years before the rich	111
Patience with poverty	113
Are rich greater than poor?.....	114
Destitute caliph.....	115
Du‘ā of the distressed.....	116
Paradise for Masākīn	117
Most Paradise-dwellers will be poor	118
Du‘ā of Merciful Prophet ﷺ and love for poor	119
Loving the destitute leads to closeness of Allah عزوجل	120
Real destitute person.....	120
The way to remove destitution.....	122
Best way to have blessings in sustenance	123
Cure for deprivation	123
The way to have blessings in sustenance	123
Job in Karachi Electric Supply Company	124
14 Madanī pearls about clothing.....	126
Madanī appearance.....	129
Du‘ā of ‘Attar	129

HOW TO SPEND OUR YOUTH? 131

Excellence of Ṣalāt-‘Alan-Nabi ﷺ	131
Search for youth	132

Present flower in return for thorn	134
Promote call to righteousness	134
Benefit from time	135
Definition of youth	136
Blessing of Quran and young man	136
Worship in young age brings peace in old age	137
Madrassa-tul-Madinah for adults.....	137
Madrassa-tul-Madinah for girls.....	138
Inferior was made superior by Madani environment.....	138
Value your youth.....	139
Value youth.....	140
Saying of Sayyidunā Amīr Mu'āwiyah while departing this life.....	140
Humility of saints is advice for us.....	141
Youth even in old age	141
Hard work in youth, benefit in old age	142
Reward for pious young man in old age	142
Beloved man of Allah	143
Better than angels.....	144
Youth of Ummah and Dawat-e-Islami	145
Secret to best life.....	146
Reward of seventy Şiddiqin	146
Real bondman of Allah.....	146
Modest young man	147
Youth is a Divine favour	148
Superiority of young worshipper	149
Excellence of old age.....	150
Reward granted to pious young man	152
Saintly-miracle possessing young man	154
Pious and Almighty-fearing young man	155
Fortunate ones under the shade of 'Arsh.....	156
Advice of Imām Ghazālī.....	157
Excellence of repentance in youth	158

Beloved bondman of Allah	158
Do Istighfār in youth	159
Satanic thought and cure for it	159
Advice to young man.....	160
Blessing of watching Madanī Muḏākarah on Madani Channel	162
Entering and leaving home: 12 Madanī pearls.....	163

DEAL OF A HEAVENLY PALACE 167

Excellence of Ṣalāt-‘Alan-Nabi ﷺ	167
Glory of the Awliyā	170
Honour every pious person	171
Doom of an impudent person.....	171
No significance of the world in eyes of Awliyā	172
1. Sustenance of birds.....	172
What is Tawakkul?.....	173
2. Better than the world and all that it contains	173
3. Those saving wealth for worldly life are unwise.....	174
4. Live in the world like a traveller	174
5. Enemies will no longer be afraid	174
6. Love of the world – head of sins	176
7. Value of worldly life compared to the afterlife	176
8. Dead lamb	177
9. The world – more despicable than even a mosquito’s wing.....	178
10. Away from worship	178
11. Love of the world causes loss in the Hereafter	178
12. One day’s food	179
13. The world is accursed.....	179
14. Allah عزوجل makes man avoid the world.....	179
15. Man of wealth is accursed	179
16. Destruction caused by love of wealth and respect	179
17. The world – a prison for a Muslim	180

Making individual effort is a Sunnah	180
Importance of individual effort.....	180
Reward of calling towards righteousness.....	181
Reward of one year's worship.....	182
Remarkable incidents of individual effort	182
Enemy becomes friend	185
Individual effort inspired a driver	185
Two admonitory sayings of the Holy Prophet ﷺ	187
1. No appreciation for unnecessary construction	187
2. No goodness in useless construction	188
Admonishing couplets of the king of Awliyā.....	188
Construction of houses and Awliyā.....	189
An admonitory incident.....	189
Hundred years' preparation, but no surety even for a moment	190
It is a place of admonition.....	190
She entered the lift, but there was no lift!	191
Admonitory couplets.....	191
Where are the marvellous houses?	192
Ponder over your afterlife	193
Better than sixty years' worship	193
70 Days' old corpse	193

CATASTROPHIC CONSEQUENCES OF CRUELTY 195

Crown of pearls	195
Horrible dacoit	195
The cruel are given temporary respite	196
Thrown headlong into Hell	198
Shackles of fire	198
Who is penniless?.....	198
One should tremble... ..	199
Half an apple.....	200

Harm of picking teeth.....	200
Harm in the Hereafter for plucking a grain of wheat	201
Seven hundred congregational Ṣalāḥs	202
It is forbidden to delay repaying of a debt without reason.....	203
Give voice to your superego	203
Becoming rich through good deeds.....	204
One who annoys Allah ﷻ and His Prophet ﷺ	205
Painful itchiness	205
Roaming in Paradise.....	206
Remarkable humbleness of the Holy Prophet ﷺ	207
I had twisted your ear	207
Definition of a Muslim	207
To stare at a Muslim and frighten him	208
We are gentle with the gentle and... ..	208
Don't be cruel, even to one who misbehaves	209
Journey to return another's pen.....	210
How is it to wear someone else's slippers without consent.....	210
Care in smelling fragrance	211
Extinguished the lamp!.....	212
Garden of Paradise or ditch of Hell.....	212
Half a date	212
Outcome of a royal slap.....	213
Simplicity of Sayyidunā 'Umar Fārūq-e-A'zam.....	214
Causes of a bad end.....	214
How is it to call oneself a 'slave' of another	215
How are you?	215
Explanation of 'I will be considered hypocrite'	216
It is necessary to help the oppressed.....	216
Flames were erupting from a grave	217
Sympathy for Muslims	217
Sympathy for a thief.....	218
Torment of robbery	218

Madanī pearls for those who cure sinners	218
Method to learn others' rights	219
Different ways of cruel conduct	219
To make fun of someone is a sin	220
Punishment for making fun of others	221
Please ask for forgiveness	221
I have forgiven	222
Money should be returned	223
How to apologize to those who we forgot?	224
Allah ﷻ will arrange reconciliation	224
12 Madanī pearls related to conversation	226

GRAVE ABUSE BY THE PEOPLE OF LUT 229

Excellence of Ṣalāt- 'Alan-Nabi ﷺ	229
Nephew of Prophet Ibrāhīm Khalīlullāh	229
Satan was the first to get sodomy committed on earth	230
Sayyidunā Lūṭ admonished them	230
A terrible torment descended upon the people of Lūṭ	231
The stone pursued!	232
The pig is a sodomite	233
The most disliked sin in the court of Allah ﷻ	233
Three categories of homosexuals	233
Smouldering corpses	234
Amrad also deserves Hell!	234
In the graveyard of the people of Lūṭ	235
Punishment of the sodomite in this world	235
How is it to consider sodomy lawful?	235
To say 'would that sodomy is lawful!' is profanity	236
Marvel of an Imām	236
A cause of loss of memory	238
Devastation of two Muazzins who were paedophiles	238

The flesh of the face fell off.....	239
Casting a lustful eye on clothes is also Ḥarām	240
The strike of a horrific snake	241
Different lustful conducts	241
The torment for kissing.....	242
Sinful sighting may result in disfigurement	242
In the grave, insects will feast upon your eye first	242
He who protects his gaze gets deliverance from hellfire.....	243
A poisonous arrow of Satan.....	243
Privacy with an Amrad is more perilous than seven beasts	243
An Amrad is more dangerous than a woman!.....	244
17 Satans accompanying a single Amrad.....	244
An Amrad is a blazing fire	244
70 Satans accompanying an Amrad	245
Do not go out with your nephew if he is an Amrad!.....	246
Even pious people fall prey	246
Take cautions against the perils of an Amrad.....	246
Signs of lust	247
Twelve Madanī pearls to control lustful desires	247
No one should penetrate a crowd	248
Imām A'zam's conduct as regards to an Amrad.....	249
Identification of an Amrad	250
Legitimacy of gift sharing with an Amrad	251
Nineteen Madanī pearls of caution to be observed by an Amrad.....	251
A Madanī request.....	254
Recitation of Na'at by an Amrad	254
Punishment of masturbation.....	255
Spoiled youth	256
Message of modesty	256
Twenty six bodily harms of masturbation.....	257
Every fifth masturbator becomes insane.....	259
Five spiritual cures for this sin	259

Six remedies to refrain from this sin	260
Eighteen Madanī pearls regarding the naming of children	262

CAUSES OF BAD END..... 269

Nuisance of not reciting Ṣalāt-‘Alan-Nabī ﷺ.....	269
No one can be declared an unbeliever on the basis of dreams	269
Writing ﴿ instead of Ṣalāt is impermissible.....	270
Take advantage of relaxation.....	270
Four causes for a bad end.....	271
Incident of three faults	272
Resurrection in the form of dogs.....	273
Definition of tale-telling.....	274
Do we avoid tale-telling?.....	274
Definition of jealousy	275
Meaning of jealousy in easy words	276
Parable of Qutb-e-Madīnah.....	276
Destruction of two Muazzins who liked beardless youth.....	277
Rulings of veiling.....	277
Looking at an Amrad with lust is Harām	278
Seventy devils with an Amrad	279
Not performing Hajj is a cause of a bad end	279
Fear of bad end for one speaking during the Azān	280
One replying to the Azān entered Heaven	280
Mountain of fire	281
Torment for dishonest weighing.....	281
Bad end of a Shaykh.....	281
Former teacher of angels.....	282
Satan in the guise of parents.....	282
A drop of the agonies of death	283
Satan in the guise of friends.....	283
What will happen to us?.....	284

Keep your tongue in control.....	284
Madanī pearls for a good end.....	285
Four invocations for death with Īmān	285
Boxes of fire.....	286
Humbleness of the Holy Prophet ﷺ.....	288

FIRST NIGHT IN THE GRAVE 289

Excellence of Ṣalāt- ‘Alan-Nabi ﷺ.....	289
All graves appear similar, but from inside... ..	293
Everyone has to die one day	294
We have come into this world in a particular order, but... ..	295
You will never have experienced a night like this ever before	296
Wishes of A’lā Ḥaḍrat رَحْمَةُ اللهِ عَلَيْهِ in his will.....	296
Wish of Sag-e-Madinah (the author) in his will	297
Tears of the Beloved of Allah.....	298
The first stage of the afterlife is the grave	298
Funeral is a silent preacher	298
Dark and frightful night	299
The frightening incident of a splendid mansion	300
Intoxicated with worldliness	301
Deception of this world.....	302
Live in this world like a traveller	303
The worldly life is particularly to cultivate for the afterlife.....	303
Announcement by the deceased	304
Utterance of the dead	305
Call of the grave.....	305
Garden of Paradise or ditch of hellfire	306
The mercy of the grave for the obedient.....	306
Call from the neighbouring graves	307
Conversation with the deceased.....	307
Where are those beautiful faces now?	308

Make preparations right now	308
How did a singer join Dawat-e-Islami?	310
Dreamt about 99 Asmā-ul-Ḥusnā (Glorious Names of Allah).....	313
14 Madanī pearls about clothing.....	314
Madanī appearance	317
Du'ā of 'Attar	318

25 TALES OF GRAVEYARD 319

1. Torment lifted from 560 graves	319
2. The entire graveyard was forgiven by virtue of the supplication of a saint... 320	
Three sayings of Mustafa ﷺ.....	321
3. 'Umar Fārūq-e-A'ẓam conversing with the people of the graves.....	322
O the negligent one! Only good deeds will go with you.....	323
The method of presenting greetings in the graveyard.....	324
Placing flowers on the grave.....	325
What should one reflect on in the graveyard?	325
4. Roses or serpents.....	326
Bury the deceased near pious people	327
5. The deceased of the graveyard came in a dream	327
Souls come to homes and request for Īṣāl-e-Šawāb.....	328
6. Instant blessings of Īṣāl-e-Šawāb	328
The interpretation of seeing a dead person ill in a dream.....	329
7. Came with flames, and if.....	330
Through the supplications of the living, the deceased are forgiven	330
8. His late father came in the dream and said that... ..	331
9. The deceased in the grave are like drowning people.....	331
If the graves of parents are in the midst of graveyard, then... ..	332
Regarding sitting beside a grave and reciting the Holy Quran	332
10. Gleaming attire.....	333
11. Gleaming tray	333

4 Madani pearls of Isal-e-Sawab	334
Making the grave of the deceased bright.....	334
An act to make all the buried ones intercessors	334
The method of earning reward that amounts to the number of the dead ..	335
12-13. Ghauš-e-A'zam's visit to the blessed tomb of his Imām	335
10 Madanī pearls regarding tombs of Awliyā (saints)	337
The method of visiting holy tombs	337
Durūd-e-Ghaušiyāh	337
Visiting the blessed tombs is a Sunnah.....	337
Benefits are attained from the tombs of Awliyā	338
Do not kiss the grave	338
Method of presenting greetings at the tombs of martyrs	338
Putting a Chādar (decorative cloth) over the tomb	338
Building a dome over a tomb	339
Lighting lamps at tombs	339
Ṭawāf (circumambulation) of the tomb	340
Prostrating to a grave	340
14. The young man who recited the Holy Quran in the grave	340
15. A fragrant grave	341
16. A corpse with a deformed eye	341
Every blessed companion is destined for Paradise.....	342
17. Imprisoned in a mysterious well.....	343
Even a martyr owing debts will not enter Heaven until.....	343
Making an announcement before Ṣalāt-ul-Janāzah (funeral prayer) ..	344
18. The eyes opened in the grave	345
The friends of Allah are alive even after death	345
19. When the hoof of a buffalo wedged in the ground... ..	345
20. Warning to one who sits on a grave.....	346
21. Heard a sound upon stepping on the grave	346
22. The buried one talked to the person who slept on the grave	347
23. Get up! You have troubled me!.....	347
Stepping on graves is Ḥarām	347

It is Ḥarām to walk on path made by demolishing the graves.....	348
It is Ḥarām to walk on the floor surrounding tombs that has been made from demolishing graves	348
Causing filth near a grave	348
If one has to step on a grave in order to bury the deceased then...? ...	349
Putting sweets down for the ants in the graveyard	349
Sprinkling water on the graves.....	350
What is the ruling for building a house in an old graveyard?	350
If bones are seen in an old grave...?	351
The ruling on opening a grave on the basis of dream	351
Children playing on the graves	353
24. A person who opened a grave turned blind	354
25. The person who opened a grave was buried alive	354
The ruling on temporary burial	355
Burial without permission in someone's plot	355
What should be done if any money got buried with the deceased?	357
14 Madanī pearls of visiting graves	357
Method of presenting salutations in the graveyard	357
An invocation to gain supplications of forgiveness from trillions of deceased people.....	358
The preferred timings for visiting the graveyard	358
Lighting incense sticks (Agarbattī) on the grave	359
Placing candle on the grave	359
Regarding the grave about which it is not known whether it belongs to a Muslim or a non-Muslim	360



Glossary	361
Bibliography.....	365
Index	369

The Great Spiritual and Scholarly Luminary of the 21st century, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعیہ برکاتہ العالیہ has founded Dawat-e-Islami (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 93 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net.

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Satellite	Beam Type	Position	Downlink	Hz.	Polarity	Sym. Rate	FEC
Asiasat (A7-C3V)	Global	105.5 E	C-Band	3739	Vertical	2815	3/4
Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4