



*Miraculous Wonders of*  
**Faruq-e-A'zam**

رَضِيَ اللهُ تَعَالَى عَنْهُ

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

**MUHAMMAD ILYAS**

Attar Qadiri Razavi

مَدِينَةُ الْمَدِينَةِ  
الْمَدِينَةُ الْمَدِينَةُ

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

**R**ead 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 وَأَنْشُرْ  
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

### Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf*, vol. 1, pp. 40)

#### Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

كراماتِ فاروقِ اعظم

Karamaat Farooq-e-A'zam

MIRACULOUS WONDERS OF

**FAROOQ-E-A'ZAM** رَضِيَ اللهُ تَعَالَى عَنْهُ

THIS speech was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاتهم العالیه in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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**Miraculous Wonders of Farooq-e-A'zam**  
An English translation of 'Karamaat Farooq-e-A'zam'



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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## MIRACULOUS WONDERS OF FAROOQ-E-A'ZAM\*

No matter how lazy Satan makes you feel, read this booklet from beginning to end; you will feel your devotion and love towards the Sayyiduna ‘Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ growing in your heart, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

## Excellence of Salat-‘Alan-Nabi ﷺ

The great companion of the Beloved Prophet, the role model for judiciary, Ameer-ul-Mu`mineen [leader of the believers] Sayyiduna ‘Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ said:

إِنَّ الدُّعَاءَ مَوْقُوفٌ بَيْنَ السَّمَاءِ وَالْأَرْضِ لَا يَصْعَدُ مِنْهُ شَيْءٌ حَتَّى تُصَلِّيَ  
 عَلَى نَبِيِّكَ ﴿صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ﴾

i.e. verily, Du’a remains suspended between the earth and the sky and nothing of it goes upwards (i.e. supplication is not

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\* This speech was delivered by Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ at Aalami Madani Markaz, Faizan-e-Madinah Bab-ul-Madinah (Karachi) during the weekly Sunnah-inspiring Ijtima’ of Dawat-e-Islami, the global and non-political movement for the propagation of the Holy Quran and Sunnah, on 29<sup>th</sup> Zul-Hijjah, 1430 AH (December 17, 2009). It is being presented after required amendments. [Majlis Maktaba-tul-Madinah]

acknowledged) until you recite Salat upon your Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Sunan-ut-Tirmizi, vol. 2, pp. 28, Hadees 486)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Victory of Muslims by the call of Sayyiduna 'Umar

On page 74 of the book 'Karamat Sahabah' [the 346-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], Shaykh-ul-Hadees, 'Allamah Maulana 'Abdul Mustafa A'zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has mentioned that Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ sent Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ towards the land of 'Nahawand' for Jihad (holy war), designating him as the commander-in-chief.

When Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ was at war against the disbelievers, Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ suddenly ordered whilst delivering the sermon standing at the blessed pulpit of Masjid-un-Nabawi, 'يَا سَارِيَّةُ الْجَبَلُ' i.e. O Saariyah! Turn your back towards the mountain. The people present in the Masjid were amazed, for Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ was sent in Jihad hundreds of miles away at the land of Nahawand; then what made Ameer-ul-Mu'mineen call him out today?

The confusion dispelled when a war-participant envoy of Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ came and reported that while confronting the disbelievers on the battlefield, when the signs



of defeat were obvious to us, we heard a voice, 'O Saariyah! Turn your back towards the mountain.' Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Oh! This is the voice of Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ.' Then he (Sayyiduna Saariyah رَضِيَ اللهُ تَعَالَى عَنْهُ) immediately ordered the army to be rearranged by turning their back towards the mountain. Thereafter, we the Muslims attacked the disbelievers fiercely; as a result, it turned the tide of battle at once and after a while the Islamic army defeated the army of wicked disbeliever so badly that the disbelievers, in the face of dominating strikes of Islamic army, had no option but to flee the battlefield in. The Islamic army hoisted the victory flag<sup>1</sup>.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! By virtue of this miraculous wonder of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ, we privilege to derive several Madani pearls of knowledge and wisdom:

1. Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ observed the battlefield of Nahawand and watched its situation though he رَضِيَ اللهُ تَعَالَى عَنْهُ was hundreds miles away in Madinah Munawwarah and then advised the

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<sup>1</sup> Dalaail-un-Nubuwwah lil-Bayhaqi, vol. 6, pp. 370; Tareekh Damishq li Ibn 'Asakir, vol. 44, pp. 336; Tareekh-ul-Khulafa, pp. 99; Mishkat-ul-Masabih, vol. 4, pp. 401, Hadees 5954; Hujjatullahi 'Alal 'Aalameen, pp. 612

strategic solution of the difficulties to the commander-in-chief of Islamic force. By this we come to know that one should never consider the power of hearing and seeing of Allah's beloveds similar to that of ordinary people, rather it should be believed that Allah ﷺ has bestowed tremendous power of seeing and listening to His beloved bondmen. And the power of their eyes, ears and other organs is so much matchless and incomparable and they performed such miraculous wonders that are called nothing but Karamat.

2. Sayyiduna Farooq-e-A'zam's voice reached hundreds miles away at the place of Nahawand and everyone in the army heard it.
3. By virtue of Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ, a memorable victory was bestowed upon the Muslims by Allah ﷺ in that battle. (*Karamat Sahabah*, pp. 74-76; *Mirqat-ul-Mafatih*, vol. 10, pp. 296, *Taht-al-Hadees* 5954)

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Introduction of Sayyiduna 'Umar Farooq-e-A'zam

The second caliph, Sayyiduna 'Umar's patronymic name is 'Abu Hafs' and his title is 'Farooq-e-A'zam'. According to a narration, in the sixth year of the proclamation of Prophethood, he رَضِيَ اللهُ تَعَالَى عَنْهُ was the 40<sup>th</sup> person to embrace Islam. In fact, he رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam by virtue of the supplication made by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. By his accepting Islam the Muslims became very pleased and they got such a great support that the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Salah publicly in congregation with the Muslims inside the sacred Haram. He رَضِيَ اللهُ تَعَالَى عَنْهُ remained engaged in Islamic expeditions against wicked disbelievers being a majestic warrior.

He رَضِيَ اللهُ تَعَالَى عَنْهُ contributed in all Islamic campaigns and in all strategic decisions of war and peace headed by the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as a faithful minister and comrade. The first caliph, Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ nominated Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ as the caliph after him. He رَضِيَ اللهُ تَعَالَى عَنْهُ executed all the responsibilities of caliphate marvellously and proved to be the worthy successor of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

One of the wicked disbelievers named Abu Lulu Feeroz (a fire worshipper) attacked Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ with a dagger during Salat-ul-Fajr. He رَضِيَ اللهُ تَعَالَى عَنْهُ succumbed to the fatal injury and embraced martyrdom on the third day of the attack. At the time of martyrdom his blessed age was 63.

Sayyiduna Suhayb رَضِيَ اللهُ تَعَالَى عَنْهُ led his funeral Salah. On Sunday, the 1<sup>st</sup> of Muharram-ul-Haraam, 24 Hijri, this great companion of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was buried beside Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ who had been resting beside the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Ar-Riyad-un-Nadawah fi Manaqib Al-Asharah, vol. 1, pp. 285, 408, 418; Tareekh-ul-Khulafa, pp. 108, etc.*)

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

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

## Distinctive nearness

Sayyiduna Siddeeq-e-Akbar and Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُمَا both were bestowed with especial and distinctive nearness to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in their worldly life as well as after the demise; therefore, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated:

*Mahboob Rab-e-'Arsh hay is sabz qubbay mayn*

*Pehlu mayn jalwah-gah 'Ateeq-o-'Umar ki hay*

*Sa'dayn ka qira" hay pehlu-ay mah mayn  
Jhurmat kiye hayn taaray tajalli qamar ki hay*

Some devotee has said:

*Hayati mayn to thay hi khidmat-e-Mahboob-e-Khaliq mayn  
Mazaar ab hay qareeb-e-Mustafa Farooq-e-A'zam ka*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

### A man of wonders

After Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ تَعَالَى عَنْهُ, Sayyiduna 'Umar Bin Khattab رَضِيَ اللَّهُ تَعَالَى عَنْهُ is the most eminent of all companions of the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ is a paragon of excellence and miraculous wonders. In addition to other especial attributes, Allah عَزَّ وَجَلَّ made him more distinguished than others by conferring upon him several wonders.

### Karamat is based on truth

Since the Beloved Prophet's era to the present times, there has been no disagreement among the true believers regarding the validity of Karamat (miraculous wonder). All have been of the unanimous opinion that the wonders performed by the blessed companions of the Prophet and the blessed Awliya (friends) of Allah عَزَّ وَجَلَّ are truthful. The manifestation of wonders by Awliya has taken place in all ages and the same will continue till the Day of the Resurrection, إِنَّ شَاءَ اللَّهُ عَزَّ وَجَلَّ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Definition of Karamat

Now **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** some more wonders performed by Sayyiduna ‘Umar **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** will be mentioned but first listen to the definition of Karamat. On page 58 of the book *Bahar-e-Shari’at*, volume 1 [the 1250-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], a legendary and leading scholar of Shari’ah and Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** has stated: ‘A supernatural activity performed by a Wali is called Karamat.’ (*Bahar-e-Shari’at*)

## Most eminent among Awliya of Allah

The Islamic scholars **رَحْمَتُهُمُ اللَّهُ السَّلَام** are unanimous on this point that the honourable companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** of the Prophet are the most eminent and distinguished Awliya of Allah **عَزَّوَجَلَّ**. As for other Awliya Kiraam **رَحْمَتُهُمُ اللَّهُ السَّلَام**, no matter how high rank of Wilayat they may acquire, but they can never ever reach the level of Wilayat that a blessed companion **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** of the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** possesses. Allah **عَزَّوَجَلَّ** has bestowed such an elevated status to the blessed companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** of the Noblest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and has bestowed such magnificent marvels and excellence upon these blessed luminaries that cannot be imagined for other blessed saints. No doubt that the wonders performed by the blessed companions **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ** have not been reported in a great

number as compared to that of other Awliya Kiraam رَحْمَةُ اللَّهِ السَّلَام. One must realize that the abundance of wonders is not the sign or evidence of the superiority of the saint-hood because saint-hood in fact is the name of nearness to Allah عَزَّوَجَلَّ. The more a person possesses the Divine nearness; the higher will be his rank of his sainthood.

The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were bestowed with exclusive attributes by virtue of the Prophet's company. This is why the nearness and proximity possessed by these holy men in the court of Allah عَزَّوَجَلَّ cannot be availed by other Awliya Kiraam رَحْمَةُ اللَّهِ السَّلَام. Although the events of wonders related to the Prophet's companions are less in number yet their rank of Wilayat is higher than that of all other Awliya Kiraam رَحْمَةُ اللَّهِ السَّلَام.

*Sarkar-e-dau- 'Aalam say mulaqat ka 'aalam*

*'Aalam mayn hay Mi'raaj-e-kamalat ka 'aalam*

*Yeh razi Khuda say hayn, Khuda in say hay razi*

*Kya kahiye Sahabah ki Karamat ka 'aalam*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Letter to the River Nile

On pages 56-57 of the book *Sawanih Karbala* [the 192-page publication of Maktaba-tul-Madinah, the publishing department

of Dawat-e-Islami], Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has mentioned a famous incident which is presented in brief: When Egypt was conquered, one day the people of Egypt requested Sayyiduna 'Amr Bin 'Aas رَضِيَ اللَّهُ تَعَالَى عَنْهُ: O our chief! There is a custom regarding our River Nile that it does not flow until we perform it. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ asked, 'What is that?' They replied, 'We take a virgin girl from her parents, adorn her with an elegant dress and beautiful jewellery and then throw her into the River Nile.' Sayyiduna 'Amr Bin 'Aas رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, 'It can't be possible at all where Islamic teachings prevail and Islam abolishes such bad customs and practice.'

Thus that practice was abandoned. The flow of the river became slower and slower and ultimately the people intended to migrate from that place. Noticing this, Sayyiduna 'Amr Bin 'Aas رَضِيَ اللَّهُ تَعَالَى عَنْهُ wrote down the entire situation to the second caliph, Ameer-ul-Mu'mineen, Sayyiduna 'Umar Bin Khattab رَضِيَ اللَّهُ تَعَالَى عَنْهُ. In its reply, the caliph wrote, 'You did right. Surely, Islam eradicates these types of practices. There is a piece of paper enclosed with this letter, put it into the River Nile.'

When the letter reached Sayyiduna 'Amr Bin 'Aas رَضِيَ اللَّهُ تَعَالَى عَنْهُ, he took out that piece of paper written for the River Nile: 'O River Nile! Do not flow if you flow of your own accord and if Allah عَزَّوَجَلَّ makes you flow, I supplicate to Almighty Allah عَزَّوَجَلَّ to make you flow.' Sayyiduna 'Amr Bin 'Aas رَضِيَ اللَّهُ تَعَالَى عَنْهُ put that



piece of paper into the River Nile. Within a night the water level rose by 16 yards and that custom was completely abolished in Egypt. (*Al-'Azmah li Abish-Shaykh Al-Asbahani, pp. 318, Hadees 940*)

*Chahayn to isharaun say apnay, kaaya hi palat dayn dunya ki  
Yeh shan hay khidmat-garaun ki, Sardar ka 'aalam kya hoga*



Dear Islamic brothers! One comes to know from this event that the authority of Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ was dominating even the rivers and they (rivers) did not disobey his commandments. This was by virtue of the purity of Iman (faith) of Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ acquired from the most virtuous company of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the people of Egypt got rid of that bad custom.

*Ham nay taqseer ki 'aadat ker li  
Aap apnay pay qiyamat ker li*

*Mayn chala hi tha mujhay rok liya  
Mayray Allah nay rahmat ker li  
(Zauq-e-Na'at)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Unlawful customs and miserable condition of the Muslims

Dear Islamic brothers! Like the bad custom that was prevalent in Egypt to keep the Nile flowing, several obnoxious and prohibited customs have strong roots that have gone deep into the moral ethos of our Muslim societies and these un-Islamic practices are plunging the Muslims into the deep abyss of destruction diverting the Muslims away from the path of the Sunnah of the Beloved Prophet ﷺ.

From pages 12 to 16 of an excellent book *Islami Zindagi* [the 170-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], the summary of comments of a renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ الْحَقَّانِ regarding bad customs and the miserable condition of the Muslims is as follows: There cannot be a single sensible soul today that is not grieved due to the present miserable condition of the Muslims these times and their prevalent backwardness. And there is not a single eye that does not in tears upon seeing their poverty, distress and unemployment. The reign was lost by them, they became deprived of wealth, their honour and dignity came to an end. They are suffering from all types of maladies these times. Observing these conditions, anxiety reaches at its peak; but dear friends! Only crying will not help, rather it is necessary to ponder over the remedy. We must think of a few things for the sake of remedy:

1. What is the actual disease?
2. What is the cause behind it?
3. What is its remedy?
4. What is the prevention for it?

If you ponder over these four points, you would understand that the cure is easy. Several leaders and rulers of our country and this nation take up the task of reforming the Muslim nation but what they did in vain. The irony is that whenever any virtuous bondman of Allah ﷺ suggested the correct solution, he was treated in ridiculous and insulting way. In short, the nation did not pay heed to sincere reformers.

Due to merely one reason, the Muslims lost their kingdom, honour, wealth and dignity, because we have abandoned to follow the path of Shari'at-e-Mustafa ﷺ. Our lifestyle got much deviated from Islamic lifestyle. The cause of this downfall is that now we neither have the fear of Allah ﷻ nor we care for our shameful condition with which we will be presented in the court of the Noblest Prophet ﷺ. We are totally heedless of the afterlife. A'la Hadrat رحمه الله تعالى عليه, the great reformer of the Ummah has described same situation in his couplet as:

*Din lahw mayn khona tujhay, shab subh tak sona tujhay*  
*Sharm-e-Nabi, khauf-e-Khuda, yeh bhi nahin woh bhi nahin*

*(Hadaiq-e-Bakhshish)*

Our Masajid are deserted, cinemas and shows are crowded by the Muslims, all types of evils are prevailing in the Muslim society, prohibited rituals and practices have deep roots in our Muslim societies. How can we restore our honour?

### Three diseases

The actual disease of the Muslims is non-compliance to the commandments of Allah ﷺ and Sunnat-e-Mustafa ﷺ, now this disease has brought many other diseases. Amongst the large number of Muslims, there are three big diseases: The first one is the fabrication of new beliefs and the blind inclination of the Muslims towards such beliefs. The second one is the mutual conflicts, enmities and prosecutions among Muslims. Thirdly, un-Islamic and useless customs invented by the ignorant people. These three diseases have destroyed the Muslims, deprived them of their homes, made them debtors and in short, plunged them into the deep pit of misery.

### Remedy of the above diseases

The cure for the first disease is to refrain from the company of those having corrupt-beliefs. Adopt the company of that Sunni scholar by virtue of which your devotion towards the Beloved and Blessed Prophet ﷺ may increase and the spirit for compliance of the Shari'ah (Islamic law) may develop.

The cure for the second disease: Usually there are two causes of all discords; first is wrath and arrogance and the second is

heedlessness from the Islamic laws. Every person desires to remain superior to all and expects from all to respect his rights but he himself does not care for the rights of others. If this pride and arrogance is eliminated from our nature, the humbleness and humility will develop; if every one of us takes care of the rights of others; then there will never be any likelihood of discords, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**. The third disease in the Muslim society is the cancer of heinous customs and rituals that are practiced at different occasions from birth of a child until the day of his death have weakened the Muslims from inside. Due to such practices at wedding ceremonies, thousands of Muslims' properties, houses, shops, etc., fell prey to interest based loans and the many people belonging to noble families are living in the rental houses. These suffering and agonies of my nation have struck my heart with grief and I have a deep eagerness to serve my nation. These few drops of ink (used in this writing) are in fact the drops of my tears. May Allah **عَزَّوَجَلَّ** reform this nation by virtue of these words!

I have felt that many people are tired of these worthless rituals of weddings and other customs but being afraid of taunts and criticism of the family members and disgracefulness in the family, they try to fulfil these absurd rituals in any way even by taking loan. There must be any courageous person who, bearing the taunts and criticism of everyone, could reject all prohibited and Haraam (forbidden) rituals and revive Sunnat-e-Mustafa **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** as the person who revives a Sunnah will get

the Sawab (reward) of 100 martyrs, because the martyr leaves the world being struck with only one or two blows of a sword but a pious bondman of Allah keep receiving injuries from people's tongues throughout his lifetime.

Remember, the prevalent customs and practices are of two types: One which is forbidden by Shari'ah and the other one is devastating and many a time for exercising them, a Muslim might be indulged in interest based loans though dealing in interest is a major sin. In this way, these practices lead to many other difficulties; hence it is better to refrain from these evils.

*(Islami Zindagi, pp. 12-16)*

(To become aware of the disadvantages brought about by such bad customs and to find a remedy against these, please buy the book 'Islami Zindagi' from Maktaba-tul-Madinah and read it.)

*Shadiyaun mayn mat gunah nadan ker*

*Khanah-barbadi ka mat saaman ker*

*Chor day saaray ghalat rasm-o-riwaaj*

*Sunnataun per chalnay ka ker 'ahd aaj*

*Khoob ker Zikr-e-Khuda-o-Mustafa*

*Dil Madinah un ki yadaun say bana*

*(Wasail-e-Bakhshish, pp. 670)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Conversation with the person buried in the grave

Ameer-ul-Mu`mineen, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ went to visit the grave of a pious young man and said: O man! Allah عَزَّوَجَلَّ has said:

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ

*And for one who fears to stand before his Rab, are two Gardens.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 27, Ar-Rahman, verse 46)*

Tell me O young man! What is your condition in the grave? That pious young man replied loudly two times from inside the grave by calling out the name of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ: ﴿قَدْ أَعْطَانِيهِمَا رَبِّي عَزَّوَجَلَّ فِي الْجَنَّةِ﴾ i.e. my Rab has bestowed me with those two gardens.

*(Tareekh Damishq li Ibn 'Asakir, vol. 45, pp. 450)*

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

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What a great rank Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ possesses that by the blessings of Allah عَزَّوَجَلَّ he رَضِيَ اللَّهُ تَعَالَى عَنْهُ came to know the condition of the person buried in the grave. From this narration, one also comes to know that the person who spends a virtuous life and trembles with fear of Allah عَزَّوَجَلَّ and fears to stand in the sacred court of Allah عَزَّوَجَلَّ, will deserve two Jannah by the grace of Allah عَزَّوَجَلَّ.

Congratulations to those who worship Allah عَزَّوَجَلَّ in their youth and have the fear of Allah عَزَّوَجَلَّ that when on the Day of Resurrection the scorching sun would be at one and a quarter miles away, there will be no source to prevent from that great scorching heat except the shade of the Throne of Allah عَزَّوَجَلَّ, so Allah عَزَّوَجَلَّ will bestow that fortunate person with the blessed shade of His throne.

### Fortunate people under the shade of Divine Throne

On page 20 of the book ‘*Saya-e-‘Arsh kis kis ko milay ga?*’ [the 88-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: It is stated by Sayyiduna Imam Jalaluddin Suyuti Shaafi’i عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي: Sayyiduna Salman رَضِيَ اللَّهُ تَعَالَى عَنْهُ wrote a letter to Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Muslims who possess these qualities would be under the shade of the Divine Throne: (Two of them are as follows):



1. One who is brought up in such a condition that his company, youth and strength are spent in the deeds that please Allah ﷺ and
2. One who makes the remembrance of Allah ﷺ and His fear moved him to tears.

*(Musannaf Ibn Abi Shaybah, vol. 8, pp. 179, Hadees 12)*

*Ya Rab! Mayn Tayray khauf say rota rahun her dam  
Deewanah Shahanshah-e-Madinah ka bana day*

*(Wasail-e-Bakhshish, pp. 110)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Sudden appearance of two lions

A person was looking for Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ. Someone told him that he رَضِيَ اللَّهُ تَعَالَى عَنْهُ might be sleeping far from the town. That person came out of the town and reached the suburb to look for him and finally he found Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ who was sleeping on the ground resting his head on his whip. The person drew his sword out of its sheath to attack Sayyiduna ‘Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُ but all of a sudden two lions appeared from the unseen and rushed towards the person. Seeing this horrible scene, he screamed out in terror. Sayyiduna ‘Umar Farooq-e-A’zam

رَضِيَ اللهُ تَعَالَى عَنْهُ awakened by his screaming. The person related the whole story and embraced Islam at the hands of Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Tafseer Kabeer, vol. 7, pp. 433*)

## He would wake up his households for Salat-ut-Tahajjud

It is narrated by Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا that his father Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ used to wake up to offer Salah in the night and at the end of the night, he رَضِيَ اللهُ تَعَالَى عَنْهُ would awaken his households for Salah. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ would recite this verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا ۖ لَا تَسْأَلْكَ رِزْقًا ۗ نَحْنُ  
نَرْزُقُكَ ۗ وَالْعَاقِبَةُ لِلتَّقْوَى ۝

*And command your household to establish prayer, and yourself be steadfast in it; We do not ask any sustenance from you; We will provide you sustenance; and the excellent result is for piety.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Taahaa, verse 132) (Muwatta Imam Maalik, vol. 1, pp. 123, Hadees 265)*

Read another narration of Ameer-ul-Mu'mineen, Sayyiduna 'Umar Farooq-e-A'zam's taking care of offering-Salah-people and make up your mind to act upon this accordingly. Once Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ did not find

Sayyiduna Sulayman Bin Abi Hasmah رَضِيَ اللهُ تَعَالَى عَنْهُ in Fajr Salah. Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ headed toward the market. The home of Sayyiduna Sulayman رَضِيَ اللهُ تَعَالَى عَنْهُ was on the way. He رَضِيَ اللهُ تَعَالَى عَنْهُ visited his mother Sayyidatuna Shifa رَضِيَ اللهُ تَعَالَى عَنْهَا and said that Sulayman was not present during Salat-ul-Fajr. She رَضِيَ اللهُ تَعَالَى عَنْهَا said, ‘He kept offering Nafil Salah all the night and then he fell asleep.’ Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘To me, offering Salat-ul-Fajr in congregation values more than offering Nafil Salah all the night.’

*(Muwatta Imam Maalik, vol. 1, pp. 134, Hadees 300)*

Dear Islamic brothers! Did you notice that Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ went to his house to get the information! It was also learnt that if Salat-ul-Fajr is at risk due to offering Nawafil entire night or participating in the gathering of Zikr-o-Na’at or a Sunnah-inspiring Ijtima’, it is mandatory that, in order to perform Salat-ul-Fajr in congregation, one should avoid such Mustahab acts.



### **Beloved of Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ**

A saying of Sayyiduna Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ: The person who discloses my faults to me is dearer to me.

*(At-Tabqat-ul-Kubra li Ibn Sa’d, vol. 3, pp. 222)*

## The bowl of honey

A bowl full of honey was presented to Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. Holding the bowl in his hand, he رَضِيَ اللهُ تَعَالَى عَنْهُ said thrice: ‘If I drink it, its deliciousness and sweetness will soon end but accountability for it will remain.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ then gave it to someone else.

*(Az-Zuhd li Ibn Al-Mubarak, pp. 219)*

## Bear the loss of the mortal world

Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I have pondered about it; when I intend to improve my worldly life, there seems to suffer loss in the afterlife. And when I intend to improve my Hereafter, I observe the loss in my worldly life. So, this is the fact, hence you should (comparing the loss of the afterlife) bear the loss of this mortal world.’

*(Az-Zuhd lil Imam Ahmad, pp. 152)*

## Farooq-e-A’zam’s fear of Allah عَزَّوَجَلَّ

Dear Islamic brothers! Despite being destined to Jannah, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ would weep bitterly out of the fear of Allah عَزَّوَجَلَّ due to which two dark lines had developed on his refulgent face. On page 123 of the book ‘Allah Walon ki Baatayn’, volume 1 [the 695-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], a distinctive trait has been mentioned: It is reported by

Sayyiduna ‘Abdullah Bin ‘Isa رَضِيَ اللهُ تَعَالَى عَنْهُ that there were two dark lines on the blessed face of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ caused by tears due to excessive weeping.

*(Az-Zuhd lil Imam Ahmad Bin Hanbal, pp. 149)*

*Ronay waali ankhayn maango rona sab ka kaam nahin  
Zikr-e-mahabbat ‘aam hay laykin sawz-e-mahabbat ‘aam nahin*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Unique way of frighten himself of hellfire

Sayyiduna Hasan Basri عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has mentioned: Sayyiduna ‘Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ would sometimes bring his hands near the fire and question himself, ‘O son of Khattab! Do you have courage to bear this fire?’

*(Manaqib ‘Umar Bin Al-Khattab li Ibn Al-Jawzi, pp. 154)*

## Even if a lamb dies...

Ameer-ul-Mu`mineen, Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم has mentioned: Once I saw Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ rushing somewhere riding on a camel, I said, ‘Ameer-ul-Mu`mineen! Where are you heading to?’ He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘A camel donated in Sadaqah (charity) has fled away and I am going to look for it; even if a lamb would die on the bank of Euphrates River, ‘Umar will be questioned about it on the Day of Resurrection.’ *(Ibid, pp. 153)*

## Recall Hell abundantly

Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ used to say, 'Remember Hell abundantly since it is extremely hot and very deep and its hammers are made up of iron (with which the sinners will be struck). (*Sunan-ut-Tirmizi, vol. 4, pp. 260, Hadees 2584*)

## Took honey from the treasury after public permission

Once, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ fell ill, the physicians prescribed honey for treatment. The honey was available in the treasury but he رَضِيَ اللهُ تَعَالَى عَنْهُ was not willing to take it without the prior permission of the Muslims. Hence, he رَضِيَ اللهُ تَعَالَى عَنْهُ visited the main Masjid and gathered the maximum number of Muslims to seek their permission. When people allowed, then he رَضِيَ اللهُ تَعَالَى عَنْهُ used it.

*(At-Tabqat Ibn Sa'd, vol. 3, pp. 209)*

## He would observe fasts continuously

Sayyiduna Ibn 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said that Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ observed fasts continuously for two years before his demise.

According to another narration: Except for Eid-ul-Adha, Eid-ul-Fitr and when travelling, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ used to observe fasts on a regular basis.

*(Manaqib 'Umar Bin Al-Khattab li Ibn Al-Jawzi, pp. 160)*

## Seven or nine morsels

Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ would eat no more than 7 or 9 morsels. (*Ihya-ul-'Uloom, vol. 3, pp. 111*)

## Giving oil massage to the camels

Once Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ was giving an oil massage to the camels donated in Sadaqah, a person respectfully said, 'Why do you not get this job done by any servant?' He رَضِيَ اللهُ تَعَالَى عَنْهُ replied, 'Who else can be a better servant than me! The one who is a ruler of the Muslims, in fact, is a servant of them.' (*Kanz-ul-'Ummal, vol. 5, pp. 303, Raqm 14303*)

## Heavenly palace of Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ

According to the glad-tiding from the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ is amongst 'Asharah Mubashsharah' (the ten blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ who were given the certain promise of Jannah). Therefore, Sayyiduna Jabir Bin 'Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ reported that the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: I entered into Jannah. There I saw a palace. I inquired, 'Whose palace is this?' Angel replied, 'Sayyiduna 'Umar's.' I wished to enter it to have a view of it but [O 'Umar] I thought of your self-respect [and gave up the attempt]. Listening to it, Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'O Prophet of Allah! My parents be sacrificed for you, how dare I think of my self-respect being offended by you?'

(*Sahih Bukhari, vol. 2, pp. 525, Hadees 3679*)

A'la Hadrat, leader of the Ahl-e-Sunnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said:

لَا وَرَبِّ الْعَرْشِ *Jis ko jo mila un say mila*

*Batti hay kaunayn mayn na'mat Rasoolullah ki*

*Khak ho ker 'ishq mayn aaram say sona mila*

*Jan ki ikseer hay ulfat Rasoolullah ki*

The meaning of the first couplet is: By the Owner of the Great Throne! Whatsoever a person gets is actually the bestowal from the blessed doorstep of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ because whatever is being distributed in both the worlds is the 'Sadaqah' of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The meaning of the second couplet is that those who have sacrificed their souls for the devotion of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ will enjoy a peaceful sleep after death because the great devotion to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a powerful remedy i.e. it is a very effective and beneficial cure.

### Strike of whip terminated the earthquake

Once upon a time an earthquake occurred in Madinah Munawwarah رَاضَا اللهُ شَرَفًا وَتَعْظِيمًا and the earth started jolting severely. Observing that, Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ عَنْهُ became furious and while striking his whip on the earth, he رَضِيَ اللهُ تَعَالَى عَنْهُ said, '﴿أَقْرَبِي أَلَمْ أَعْدِلْ عَلَيْكَ﴾ O earth! Stay still. Did I



not maintain equity and justice on you?' Hearing the infuriated order, the earth became still and the earthquake stopped.

*(Tabqat-ush-Shafi'iyyah Al-Kubra lis-Subki, vol. 2, pp. 324)*

Dear Islamic brothers! Have you seen how much strength and power the blessed friends of Allah have and how elevated ranks they possess! It is true that those who become sincere bondmen of Allah **عَدَّوَجَلَّ**, worldliness itself comes to their feet.



## 8 Excellences of Sayyiduna 'Umar as mentioned by the Beloved Prophet ﷺ

1. ﴿مَا طَلَعَتِ الشَّمْسُ عَلَى رَجُلٍ خَيْرٍ مِّنْ عُمَرَ﴾ i.e., the sun did not rise on any man better than 'Umar (رحمى الله تعالى عنه).

*(Sunan-ut-Tirmizi, vol. 5, pp. 384, Hadees 3704)*

*Tarjuman-e-Nabi ham zaban-e-Nabi*

*Jan-e-shan-e-'adalat pay lakhaun salam*

*(Hadaiq-e-Bakhshish)*

2. All the angels of sky respect Sayyiduna 'Umar (رحمى الله تعالى عنه) and every Satan (devil) on the earth trembles with his fear.

*(Tareekh Damishq, vol. 44, pp. 85)*

3. ﴿لَا يُحِبُّ أَبَا بَكْرٍ وَ عُمَرَ مُنَافِقٌ وَلَا يُبْعِضُهُمَا مُؤْمِنٌ﴾ i.e., a true believer has devotion towards (Sayyiduna) Abu Bakr and 'Umar (رضي الله تعالى عنهما) and a hypocrite bears malice towards them.  
*(Tareekh Dimashq, vol. 44, pp. 225)*
4. ﴿عُمَرُ سِرَاحُ أَهْلِ الْجَنَّةِ﴾ i.e., (Sayyiduna) 'Umar (رضي الله تعالى عنه) is the lamp of the dwellers of Jannah.  
*(Majma'-uz-Zawaid, vol. 9, pp. 77, Hadees 14461)*
5. ﴿هَذَا رَجُلٌ لَا يُحِبُّ الْبَاطِلَ﴾ i.e., he (Sayyiduna 'Umar رضي الله تعالى عنه) is the person who never likes falsehood.  
*(Musnad Imam Ahmad, vol. 5, pp. 302, Hadees 15585)*
6. 'A heavenly person will come to you', then Sayyiduna 'Umar (رضي الله تعالى عنه) arrived.  
*(Sunan-ut-Tirmizi, vol. 5, pp. 388, Hadees 3714)*
7. ﴿رِضَا اللَّهِ رِضَا عُمَرَ وَ رِضَا عُمَرَ رِضَا اللَّهِ﴾ i.e., the pleasure of Allah عزوجل is the pleasure of Sayyiduna 'Umar (رضي الله تعالى عنه) and the pleasure of Sayyiduna 'Umar (رضي الله تعالى عنه) is the pleasure of Allah عزوجل.  
*(Jam'-ul-Jawami' lis-Suyuti, vol. 4, pp. 368, Hadees 12556)*
8. ﴿إِنَّ اللَّهَ جَعَلَ الْحَقَّ عَلَى لِسَانِ عُمَرَ وَ قَلْبِهِ﴾ i.e. Allah عزوجل placed the truth upon the tongue and heart of 'Umar (رضي الله تعالى عنه).  
*(Sunan-ut-Tirmizi, vol. 5, pp. 383, Hadees 3702)*

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَضِيَ اللهُ تَعَالَى عَنْهُ has mentioned in the commentary of the abovementioned blessed Hadees: It means that the thoughts come into his heart are the truth and what he رَضِيَ اللهُ تَعَالَى عَنْهُ speaks with the tongue is truth. (*Mirat-ul-Manajih, vol. 8, pp. 366*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

**We have devotion towards Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ**

Dear Islamic brothers! Allah عَزَّوَجَلَّ bestowed Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ with a marvellous rank, honour nobility, excellence and Karamah. It is very essential to acknowledge his excellence, to consider him the luminous minaret of right path and to have devotion towards him.

The blessed companion Sayyiduna Abu Sa’eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who hated (Sayyiduna) ‘Umar (رَضِيَ اللهُ تَعَالَى عَنْهُ) hated me and the one who loved (Sayyiduna) ‘Umar (رَضِيَ اللهُ تَعَالَى عَنْهُ) it is as if he loved me.’ (*Al-Mu’jam-ul-Awsat, vol. 5, pp. 102, Hadees 6726*)

Dear Islamic brothers! Did you notice the magnificence of Sayyiduna Abu Hafs ‘Umar Ibn Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ and the reward of having devotion towards him! Actually, to have devotion towards Sayyiduna Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ is as if to have devotion towards the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

and **صَعَادَ اللَّهُ عَزَّوَجَلَّ** having hatred towards him is like having hatred towards the Noblest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** which will ultimately result in utter humiliation in this worldly life as well as in the afterlife.

*Woh 'Umar woh habib-e-Shah-e-bahr-o-ber*

*Woh 'Umar khasa-e-hashmi tajwer*

*Woh 'Umar khul gaye jis pay rahmat kay der*

*Woh 'Umar jis kay a'da pay shayda saqar*

*Us Khuda-dost Hazrat pay lakhaun salam*

## **One will be resurrected with those whom he loves**

It is mentioned in a Hadees of the book *Sahih Bukhari* that Sayyiduna Anas Bin Maalik **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** said that one of the blessed companions asked the Noblest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, 'When would the Day of Resurrection take place?' The Noblest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, 'What preparation have you made for it?' The blessed companion **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** replied, 'O Prophet of Allah! I have no deed except for that I love Allah **عَزَّوَجَلَّ** and His Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.' The Noblest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'You will be with the one whom you love.' Sayyiduna Anas **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** said, 'No glad tiding made us so jubilant as this saying did: *You will be with the one whom you love.*' Then Sayyiduna Anas **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** said, 'I love the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and also Sayyiduna Abu Bakr

and ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا, therefore, I hope that I will be with them though my deeds are not like theirs.’

(Sahih Bukhari, vol. 2, pp. 527, Hadees 3688)

*Ham ko Shah-e-bahr-o-ber say piyar hay*

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ *apna bayra par hay*

*Aur Abu Bakr-o-‘Umar say piyar hay*

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ *apna bayra par hay*

## Excellence of the blessed companions

On page 31 of the book ‘Sawanih Karbala’ [the 192-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami] a blessed Hadees is mentioned: It is reported by Sayyiduna ‘Abdullah Bin Mughaffal رَضِيَ اللهُ تَعَالَى عَنْهُ, ‘The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘As regard to my blessed companions, fear Allah, fear Allah! Do not make them the target [of reproach] after me, the one who loved them, he did so out of my love. And the one who had hatred towards them, he had hatred towards me, the one who harmed them he annoyed me, the one who annoyed me surely annoyed Allah (عَزَّوَجَلَّ) and the one who annoyed Allah (عَزَّوَجَلَّ), soon he will be seized by Allah (عَزَّوَجَلَّ). (Sunan-ut-Tirmizi, vol. 5, pp. 463, Hadees 3888)

*Ham ko ashab-e-Nabi say piyar hay*

إِنْ شَاءَ اللهُ عَزَّوَجَلَّ *apna bayra par hay*

Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated: A Muslim must respect the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Noblest Prophet and show intense devotion for them from the bottom of his heart. Having devotion towards them is to have devotion towards the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the ill-fated man, who talks with disrespect about the status of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ is the enemy of Allah and His Beloved Prophet. A Muslim must not join the company of such kind of person. (*Sawanih Karbala, pp. 31*)

A'la Hadrat, leader of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said:

*Ahl-e-Sunnat ka hay bayra par ashab-e-Huzoor*

*Najm hayn aur nao hay 'itrat Rasoolullah ki*

*(Hadaiq-e-Bakhshish)*

This couplet means that Ahl-e-Sunnah are successful because the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are like stars for them and the blessed progeny of the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is like a ship for them.

### **The dead person screamed, people ran away**

On page 246 of the book 'Uyoon-ul-Hikayaat', volume 1 [the 413-page publication of Maktaba-tul-Madinah, the publishing

department of Dawat-e-Islami], Sayyiduna Imam ‘Abdur Rahman Bin ‘Ali Jawzi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي narrated that Sayyiduna Khalaf Bin Tameem عَلَيْهِ رَحْمَةُ اللَّهِ الْعَظِيم has reported: Sayyiduna Abul Husayb Basheer عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِير has stated, ‘I was a trader and by the grace of the most Merciful Allah عَزَّوَجَلَّ, I was very rich. I had all the comforts of a luxurious life and I would mostly stay in the cities of Iran. Once, my labourer told me that there was an un-shrouded and unburied dead body lying in an inn and there is no one to bury it.

Listening to that, I felt sorry for the helplessness of the dead person and with an aim of helping him I reached the inn in order to carry out the funeral rituals. I saw the dead body lying with some raw bricks placed on its belly. I put a sheet cloth over him; his fellows were sitting near the corpse. They told me that the man was very pious and a righteous person; they did not have enough money to arrange his funeral procession. After listening to that, I sent a man with money to purchase a shroud and another man to dig the grave and the rest of us started heating water to bathe him and preparing the bricks for the grave.

We were busy carrying out those activities when suddenly the dead body moved and sat, the bricks fell down from his belly then he started screaming in a very terrible voice, ‘Alas, the fire! Alas, the destruction! Alas, the destruction! Alas, the fire! Alas, the destruction! Alas, the destruction!’ His fellows escaped away seeing that terrible scene. But I mustered up the

courage and went near him (the dead), shook him holding his arm and asked, 'Who are you and what is the matter with you?' He spoke out, 'I was a resident of Kufa and unfortunately I had the company of those people who used to abuse Sayyiduna Siddeeq-e-Akbar and Sayyiduna Farooq-e-A'zam (رَضِيَ اللهُ تَعَالَى عَنْهُمَا), مَعَاذَ اللهِ عَزَّوَجَلَّ due to their wicked company I would also abuse the two blessed luminaries, Sayyiduna Siddeeq-e-Akbar and Sayyiduna Farooq-e-A'zam (رَضِيَ اللهُ تَعَالَى عَنْهُمَا).'

Sayyiduna Abul Husayb Basheer عَلَيْهِ رَحْمَةُ اللهِ الْقَدِيرِ has further said: Hearing that, I begged repentance and asked forgiveness and said to him, 'O ill-fated man! Then surely you deserve this severe torment. But tell me how you have come to life.' So he started saying, 'My good deeds did not benefit me. Due to disrespect of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, I was dragged towards Hell after death and my abode there was shown to me and I was told, 'Now you will be made alive again so that you may inform your friends having corrupt-beliefs about your catastrophic end and tell them how painful torment is for such person having the enmity towards Allah's virtuous bondmen would deserve in the Hereafter. When you finish telling them about yourself, you will be again thrown into your actual abode (Hell).'

Thus I have been given life again to tell this so that the blasphemers of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ may seek admonition from this happening and abstain from their



blasphemies; otherwise the one who will commit blasphemy against these blessed luminaries will suffer a bad end like that of mine.'

After saying this he again died. In the meantime, grave was prepared and the shroud was arranged, but I said, 'I will not carry out the funeral proceedings of such an ill-fated man who had been a blasphemer of Shaykhayn Karimayn i.e. Sayyiduna Siddeeq-e-Akbar and Sayyiduna Farooq-e-A'zam رَحِمَ اللهُ تَعَالَى عَنْهُمَا and I even do not consider it good to stay near him anymore.' Saying this, I left.

After sometime a person informed me that his friends having corrupt-beliefs gave bath to him and offered the funeral Salah. No one else participated in the funeral Salah. Sayyiduna Khalaf Bin Tameem عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ said, 'I asked Sayyiduna Abul Husayb Basheer عَلَيْهِ رَحْمَةُ اللهِ الْقَدِيرِ, 'Were you present there at the time of that incident?' He replied, 'Yes! I saw that ill-fated man with my own eyes reviving again and heard his conversation with my own ears.' By listening to that, Sayyiduna Khalaf Bin Tameem عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ said, 'Now I will surely give the information of this bad end of the blasphemer of the blessed companions to the people so that they may learn lesson and take care for their afterlife.' (*Uyoon-ul-Hikayaat (Arabic)*, pp. 152)

May Allah عَزَّوَجَلَّ protect us from blasphemy and disrespect of the blessed companions رَحِمَ اللهُ تَعَالَى عَنْهُمْ and privilege us to have

true devotion and reverence towards the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. May Allah ﷺ keep all of us in His protection and keep us away from blasphemous and disrespectful people and may we never commit even the slightest blasphemy!

*Mahfuz sada rakhna Khuda bay-adabaun say  
Aur mujh say bhi sarzad na kabhi bay-adabi ho*

*(Wasail-e-Bakhshish, pp. 193)*

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

By Allah ﷺ! The end of blasphemers is very admonitory and painful. These accursed people become a lesson of admonition for the people of the world. Those who utter profanities against Allah ﷺ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or dare to abuse the eminence of the blessed companions and Awliya, are not only destined for destruction and ruination in the Hereafter but they also face humiliation and disgrace in the world as well and true Muslims never follow their corrupt beliefs and acts of worship.

May Allah ﷺ keep us respectful of His beloveds and make us keep the company of the people of good manners (i.e. the devotees of the Prophet)! May Allah ﷺ prevent us from the

company of the blasphemers and the people of impious manners!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

## Belief of Ahl-e-Sunnah about Farooq-e-A'zam

What is the belief of the Ahl-e-Sunnat about Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ? It is essential to know about it. On page 241 of the book ‘Bahar-e-Shari’at’, volume 1 [the 1250-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is stated: After the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, Sayyiduna Siddeeq-e-Akbar is the most excellent personality in all the creatures of Allah عَزَّوَجَلَّ i.e. among all human beings, jinns and angels, then (after him), the most eminent person is Sayyiduna ‘Umar Farooq-e-A’zam then Sayyiduna ‘Usman-e-Ghani then Sayyiduna ‘Ali رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ. A person who mentions Sayyiduna ‘Ali كَذَمَهُ اللَّهُ تَعَالَى وَجَهَهُ الْكَرِيمُ as superior to Siddeeq or Farooq رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا is the one who has corrupt-beliefs and has gone astray. (*Bahar-e-Shari’at*)

*Sahabah mayn hay afzal hazrat-e-Siddeeq ka rutbah*

*Hay un kay ba’d a’la martabah Farooq-e-A’zam ka*

On page 974 of the translation of the Holy Quran ‘Kanz-ul-Iman with Khaza’in-ul-Irfan’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Allah عَزَّوَجَلَّ has ordered in Surah Al-Hadeed, part 27, verse 29:

وَأَنَّ الْفَضْلَ بِيَدِ اللَّهِ يُؤْتِيهِ  
مَنْ يَشَاءُ ۗ وَاللَّهُ ذُو الْفَضْلِ الْعَظِيمِ ﴿٢٩﴾

*And that the munificence is in Allah's Hand (control) – He bestows to whomever He wills; and Allah is Extremely Munificent.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 27, Al-Hadeed, verse 29)*

### Hatred against heresy

On page 302 of the book, 'Malfuzaat A'la Hadrat' [the 561-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami], it is mentioned: Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ had just come after offering Salat-ul-Maghrib from the Masjid when a man said [raising his voice], 'Who will give food to the traveller?' Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ asked his servant, 'Bring him (to my home).' The food was arranged for him when he came. No sooner had the traveller started to eat the food than he uttered such a word [while talking] that was giving a sense of heresy; at once he رَضِيَ اللهُ تَعَالَى عَنْهُ took the food away and expelled him.

*(Kanz-ul-'Ummal, vol. 10, pp. 117, Hadees 29384)*

*Faariq-e-haq-o-baatil Imam-ul-Huda  
Teegh-e-maslool-e-shiddat pay lakhaun salam*

*(Hadaiq-e-Bakhshish)*

The meaning of this couplet of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is: Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ is the one distinguishes between the truth and falsehood, he رَضِيَ اللهُ تَعَالَى عَنْهُ is the leading torch bearer of guidance and he رَضِيَ اللهُ تَعَالَى عَنْهُ is like a sword that works wonder in favour of Islam. May millions of salutations be upon him!

### It is Haraam to seek the company of corrupt-beliefs holders

As mentioned in the book *Malfuzaat Ala' Hadrat* on page 277, someone asked leader of the Ahl-e-Sunnah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ about the ruling regarding seeking the company of the heretics, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: It is Haraam to sit in the company of the heretics, as there is a high risk of becoming heretic. Friendship with them is a fatal poison for one's faith.

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿إِيَّاكُمْ وَآيَاهُمْ لَا يُضِلُّونَكُمْ وَلَا يَفْتِنُونَكُمْ﴾ i.e. *keep them away from you and run away from them, lest they make you go astray or throw you into Fitnah (turmoil).*

*(Preface; Sahih Muslim, pp. 9, Hadees 7)*

And the one who relies on his Nafs (lower self), in fact relies on a big liar. ﴿إِنَّهَا أَكْذَبُ شَيْءٍ إِذَا حَلَفَتْ فَكَيْفَ إِذَا وَعَدَتْ﴾ (i.e. *if the Nafs commits something by swearing then it is the biggest liar but not when he only promises [without swearing].*)

In a Sahih Hadees it is narrated: When Dajjaal will appear, some (people) will go to see him for amusement, considering ‘*what will harm us as we are steadfast in our faith*’. They will become his followers (upon approaching Dajjaal).

*(Sunan Abi Dawood, vol. 4, pp. 157, Hadees 4319)*

In a Hadees the Noblest Prophet ﷺ said: One will be resurrected with the group of people, he establishes friendship with. *(Al-Mu'jam-ul-Awsat, vol. 5 pp. 19, Hadees 6450)*

## The Prophet ﷺ embraced Haji Mushtaq

Dear Islamic brothers! Keep associated with the Madani environment of Dawat-e-Islami to acquire the fear of Allah عَزَّوَجَلَّ, to attain the devotion towards Beloved Mustafa ﷺ, to awaken the devotion towards the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, to get the blessings of a virtuous company and to become regular in Salah and fasting. Travel with the Madani Qafilah with the devotees of the Prophet for learning Sunnahs. In order to spend a successful life and to improve your Hereafter, fill the booklet of Madani In'amaat practicing Fikr-e-Madinah (i.e. Madani contemplation) regularly. Also, submit it to your Nigran on the first day of every Madani (Islamic) month. Attend the weekly Sunnah-inspiring Ijtima' (congregation) and watch the programs of the Madani Channel of Dawat-e-Islami; you will find your of devotion for the beloveds of Allah growing exponentially **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

By the grace of Allah **عَزَّوَجَلَّ** the spiritual support of these beloveds of Allah will help you. For your persuasion, a Madani parable is presented here: A few months before the death of the Na'at Khuwan Muballigh of Dawat-e-Islami, Al-Haj Abu 'Ubayd Qaari Mushtaq Ahmad 'Attari **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** an Islamic brother sent me a letter, mentioning his sworn-statement: I found myself in front of the Golden Grilles in dream, when I peeped through one of the three holes of Golden Grilles, I saw a marvellous scene. What I saw was that the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was sitting there and Shaykhayn Karimayn (i.e. Sayyiduna Abu Bakr Siddeeq and Sayyiduna 'Umar Farooq-e-A'zam **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا**) were also present nearby. Meanwhile, Haji Mushtaq Ahmad 'Attari **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** came in the court of the Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** embraced Haji Mushtaq Ahmad 'Attari **عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي** and then told him something that I do not remember, then I woke up.

*Aap kay qadmaun say lag ker maut ki Ya Mustafa*

*Aarzu kab aaye gi ber baykas-o-majboor ki*

**صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ**

## Islam will mourn for 'Umar's demise

The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'Jibra'eel (عَلَيْهِ السَّلَام) has informed me that Islam will mourn the demise of Umar.'

*(Hilyat-ul-Awliya, vol. 2, pp. 175)*

## Calling towards righteousness even at the time of death

After the assassination attempts on Ameer-ul-Mu`mineen, Sayyiduna 'Umar Bin Khattab رَضِيَ اللهُ تَعَالَى عَنْهُ, a young man came in the presence of Sayyiduna 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُ to console him and said, 'O Ameer-ul-Mu`mineen! There are glad tidings for you from Allah عَزَّوَجَلَّ since you excelled in Islam as you were privileged with the companionship of the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. As you know that when you were elected as caliph, you performed justly and fairly and now you are going to depart from this mortal world as a martyr. Ameer-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I wish that all these privileges may counterbalance; neither do I owe someone, nor does someone owe me.' When the young man was moving to leave, his clothes were touching the ground. Ameer-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'Bring him back to me.' When he came back, Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ advised, 'O my son! Keep your clothes off the ground; for it will keep them clean and Allah عَزَّوَجَلَّ also likes it.' (*Sahih Bukhari, vol.2, pp. 532, Hadees 3700*)



## Offered Salah even when seriously injured

When Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ was attacked brutally, it was said, 'O Ameer-ul-Mu`mineen! (It's time to offer) Salah.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'O Yes. Listen! The one who misses his Salah, he has no contribution in Islam.' Then



Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ offered Salah although he رَضِيَ اللهُ تَعَالَى عَنْهُ was seriously injured.

(Kitab-ul-Kaba`ir, pp. 22)

## The body remained intact in the grave

It is stated in the book *Sahih Bukhari*: Sayyiduna ‘Urwah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ reported that when the wall of the Blessed Mausoleum [of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] fell down during the reign of caliph Waleed Bin ‘Abdul Malik, people attempted to rebuild the wall. (Whilst digging in for the foundation), a foot became visible. Bewildered and surprise, people thought that it was the blessed foot of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When nobody could verify it, then Sayyiduna ‘Urwah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ said:

لَا وَاللَّهِ! مَا هِيَ قَدَمُ النَّبِيِّ ﷺ، مَا هِيَ إِلَّا قَدَمُ عُمَرَ رَضِيَ اللهُ تَعَالَى عَنْهُ

i.e. By Allah (عَزَّوَجَلَّ)! This is not the blessed foot of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, rather it is that of Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ. (*Sahih Bukhari, vol. 1, pp. 469, Hadees 1390*)

*Jabeen mayli nahin hoti dahan mayla nahin hota  
Ghulaman-e-Muhammad ka kafan mayla nahin hota*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Bringing the speech to an end, I would like to get the privilege of describing the excellence of the Sunnah, few Sunnahs and related manners. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever loves my Sunnah loves me and he who loves me shall be with me in Paradise.'

*(Ibn 'Asakir, vol. 9, pp. 343)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



### 13 Madani pearls about drinking water

Two blessed sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Do not drink (water) all at once in a single breath like a camel, rather drink in two or three sips (while breathing). Recite ﴿بِسْمِ اللّٰهِ﴾ before you drink and invoke ﴿الْحَمْدُ لِلّٰهِ﴾ after you have finished.  
*(Sunan-ut-Tirmizi, vol. 3, pp. 352, Hadees 1892)*
2. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden to breathe into the vessel or to blow into it.

*(Sunan Abi Dawood, vol. 3, pp. 474, Hadees 3728)*

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْحَيَّانِ has said in his commentary of this Hadees: To breathe into the vessel is an act of animals. Moreover, the breath, sometimes, may be poisonous therefore one should breathe moving the utensil away from the mouth (i.e. to take the glass away from the mouth while breathing). Do not cool down the hot milk or tea by blowing, wait for some time, and drink it when it is a bit cool. (*Mirat, vol. 6, pp. 77*)

However, there is no harm to blow by reciting any verse of the Quran or Salat-‘Alan-Nabi etc. with the intention of cure.

3. Recite ﴿بِسْمِ اللّٰهِ﴾ before drinking.
4. Drink water in small sips as large sips cause liver impairment.
5. Drink water with the right hand while sitting.
6. If Wudu is done by taking water in some ewer etc. then drinking the leftover water is a cure of 70 diseases because it resembles water of Zamzam. Besides these two (the leftover water of Wudu and water of Zamzam), it is Makruh to drink any other water whilst standing. (*Derived from: Fatawa Razawiyyah, vol. 4, pp. 575; vol. 21, pp. 669*)

Drink these two waters whilst standing, facing towards the Qiblah.

7. Check before drinking that no harmful thing is present in it. (*Ithaf-us-Sadah liz-Zabeedi, vol. 5, pp. 594*)
8. Recite ﴿الْحَمْدُ لِلَّهِ﴾ after drinking.
9. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said: One should start drinking by reciting ﴿بِسْمِ اللَّهِ﴾, recite ﴿الْحَمْدُ لِلَّهِ﴾ at the end of the first breath, ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ﴾ after the second breath and ﴿الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ الرَّحْمَنِ الرَّحِيمِ﴾ after the third breath.  
*(Ihya-ul-'Uloom, vol. 2, pp. 8)*
10. Leftover clean water of a Muslim should not be discarded.
11. It is reported that ﴿سُورَةُ الْمُؤْمِنِينَ شِفَاءٌ﴾ *the leftover of a Muslim is a cure*<sup>1</sup>.
12. After some moments of drinking water, if you observe the empty glass, some drops of water will be found collected at the bottom trickling down from its inner sides, drink them as well.



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<sup>1</sup> Al-Fatawa Al-Faqihi-tul-Kubra li Ibn Hajar Al-Haytami, vol. 4, pp. 117; Kashf-ul-Khifa, vol. 1, pp. 384

In order to learn thousands of Sunnahs, buy the two books published by Maktaba-tul-Madinah, 'Bahar-e-Shari'at', part 16 (312 pages) and 'Sunnatayn aur Adaab' (120 pages). One effective method for learning the Sunnah is to travel in the Sunnah-inspiring Madani Qafilah with the devotees of the Beloved Rasool.

*Lootnay rahmatayn Qafilay mayn chalo*

*Seekhnay Sunnatayn Qafilay mayn chalo*

*Haun gi hal mushkilayn Qafilay mayn chalo*

*Khatm haun shamatayn Qafilay mayn chalo*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

**Muhammad Ilyas Attar Qadiri**

20 Zul-Hijja-til-Haraam, 1433 AH (November 6, 2012)

### Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtima'at, 'Urs, procession of Milad etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madani pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

The Great Spiritual and Scholarly Luminary of the 21<sup>st</sup> century, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعية بركة الله العالیه 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](http://www.dawateislami.net).

Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world by **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: [overseas@dawateislami.net](mailto:overseas@dawateislami.net)

## Madani Channel - Global Coverage Parameters

Transmission: Digital

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