Fundamental Teachings of Islam
(Part-II)
Fundamental Teachings of Islam

Part II

Presented by
Majlis Madrasa-tul-Madīnah & Majlis Al-Madīna-tul-ʿIlmiyyah

Translated into English by
Majlis-e-Tarājim (Dawat-e-Islami)
Fundamental Teachings of Islam (Part II)

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CLARIFICATION

The Urdu version of the book ‘Fundamental Teachings of Islam (Part II)’ (published by Maktaba-tul-Madinah) has been scrutinized by Majlis Taftīsh Kutub-o-Rasāil. Majlis-e-Tarājim has translated the scrutinized Urdu version into English.
Du’ā for Reading the Book

Read the following Du’ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study:

Translation

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

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī  once before and after the Du’ā.
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Student’s name: ____________________________  S/O: ____________________________

Madrasah: ___________________________________________________________________

Grade: ___________________________________________________________________

Address: ___________________________________________________________________

_____________________________________________________________________________

Phone number (residence): ______________  Mobile: ____________________________
Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, is determined to revive Sunnah and spread righteousness as well as the knowledge of Sharī’ah throughout the world. In order to carry out these great and significant tasks in an excellent way, several Majāls (departments) have been formed including the Majlis ‘Al-Madīna-tul-‘Ilmiyyah’ which consists of the ‘Ulamā and Muftīs of Dawat-e-Islami. This Majlis has ambitiously taken on the responsibility of serving religion in the areas of knowledge, research and publication. It has the following six departments:

1. Department of books of A’lā Ḥaḍrat.
2. Department of teaching books.
3. Department of reforming books.
4. Department of translation.
5. Department of scrutiny of books.
6. Department of referencing and documentation.

The topmost priority of Al-Madīna-tul-‘Ilmiyyah is to present the precious books of A’lā Ḥaḍrat, Imām-e-Aḥl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Sharī’ah, ‘Allāmah Maulānā Al-Ḥāj, Al-Qārī, Ash-Shāh Imām Aḥmad Razā Khān in an easily understandable way according to the needs of...
the present age. All the Islamic brothers and sisters should whole-heartedly cooperate in the development of the Madani work of knowledge, research and publication, and study every book published by the Majlis as well as persuade others to do the same.

May all the Majalis of Dawat-e-Islami including Al-Madina-tul-Imiyyah progress by leaps and bounds! May Allah عزّ وجلّ bestow success upon us in the worldly life as well as in the afterlife by enabling us to perform each and every good deed with sincerity! May we all be blessed with martyrdom under the green dome, burial in Jannat-ul-Baqi’ and an abode in Jannat-ul-Firdaus.

Ramadan-ul-Mubarak, 1425 A.H.

Praise and privilege

Sayyiduna Imam ‘Abdullâh Bin ‘Umar Bayḍawî علیه وآلهة ورسوله (who passed away in 685 A.H.) stated, ‘The one who obeys Allah عزّ وجلّ and His Beloved Prophet صلى الله عليه وآله وسلم, is praised in the world and will be privileged in the Hereafter.’

(Tafsir Al-Bayḍawî, vol. 4, part 22, Al-Ahzâb, pp. 388, Taḥt-al-Âyah 71)
**Preface**

The Holy Quran is the last book of Allah عزّ وجلّ. One who recites it and acts upon its teachings succeeds in his worldly life as well as in the afterlife. اللهم اهدنا عزّ وجلّ! Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah, has established countless Madāris [Islamic institutions] namely Madrasa-tul-Madinâ for Ḥifz [memorizing the Holy Quran by heart] and Nāzirâh [reciting the Holy Quran by looking at it] within and outside Pakistan. By the time of the writing of this account, about 75,000 children are acquiring free education of Ḥifz and Nāzirâh in Pakistan alone. In these Madāris, emphasis is placed on Islamic education and upbringing of children besides the learning of the Holy Quran so that the students completing education from Madrasa-tul-Madinâ would have Islamic knowledge in addition to the ability of reciting the Holy Quran correctly, and so that they would emerge in society as knowledgeable, practicing, decent and well-mannered Muslims who are free from evils, able enough to distinguish between right and wrong and zealous in striving to reform themselves and the people of the entire world.

As the children enrolled in Nāzirâh classes are at their early ages, this book is designed in view of their intellectual capacity, covering basic religious topics including Ta’awwuz, Tasmiyya, Shan, short and easy Du’as, basic beliefs, other essential rulings, knowledge about divine books, initial information about Prophets خلیفه ﷺ and companions of the Holy Prophet ﷺ, companions (of the Holy Prophet ﷺ) and Auliyâ of Allah عزّ وجلّ. The presentation of ‘Fundamental Teachings of Islam (Part II)’ is a joint effort of Madrasa-tul-Madinâ and Al-Madîna-tul-‘Ilmiyyah, whereas its Shar’i scrutiny has been carried out by Dâr-ul-Iftâ Aḥl-e-Sunnat.

*May the teachings of Quran all over the world spread*
*May the flag of Islam flies higher than all other flags*

*Majlis Madrasa-tul-Madinâ*
*Majlis Al-Madîna-tul-‘Ilmiyyah*
‘Amal kā īo Jažbaĥ ‘aţā Yā Ilāhi

‘Amal kā īo jazbaĥ ‘aţā Yā Ilāhi
Gunāhaun say mujh ko bachā Yā Ilāhi

Mayn pānchnon Namāzayn paṛhūn bā-Jamā’at

‘Ho taufīq aysī ‘aţā Yā Ilāhi
Paṛhūn Sunnat-e-Qabliyah waqī ḥī per

‘Haun sāray Nawāfil adā Yā Ilāhi

Day shaug-e-Tilāwat day žauq-e-‘ibādat
Rahūn bā-Wuḍū mayn sadā Yā Ilāhi

Hamayshah nigāhaun ḥāq ko apnī jhukā kar

Karūn khāshi’ānah Du’ā Yā Ilāhi

‘Ho akhlāq achchā īo kirdār suṭhrā
Mujhāy muttaqī Tū baṛā Yā Ilāhi

Ghušīlay mizāj aur tamaskhur ī khaślat

Say mujh kō bachā laṛ bachā Yā Ilāhi

Na ‘Naykī kī Da’wat’ mayn sustī īo mujh say

Banā shāiq-e-Qāfila Yā Ilāhi

Sa’ādat milay Dars-e-Fayzān-e-Sunnat

Kī rozānah daw martabah Yā Ilāhi

Wasāil-e-Bakhshish, pp. 50
Mayn mattī kay sādah say bartan mayn  Khá-un
Chaiāī kā ḥo bistarā Yā Ilāḥī
Ḥay ‘Ālim kī khidmat yaqīnan saʿādat
Ḥo tauṣīq is kī ‘aṭā Yā Ilāḥī
Ṣadā-e-Madīnah dīn rozānah ṣadaqah
Abū Bakr-o-Fārūq kā Yā Ilāḥī
Mayn nīchī nigāhayn rakhūn kāsh akšar
‘Aṭā kar day charm-o-ḥayā Yā Ilāḥī
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Tū paykar ḥayā kā banā Yā Ilāḥī
Libās Sunnataun say muzayyan rahay aur
‘Imāmah ḥo sar per sajā Yā Ilāḥī
Sabḥī musht dārḥī-o-gaysū sajā-ayn
Banayn ‘āshiq-e-Mustafa Yā Ilāḥī
Ḥar aīk ‘Madanī In’am’ ‘Aṭṭār pāye
Karam kar pa-ay Mustafa Yā Ilāḥī

Announcement of Day
Sayyidunā Imām Bayhaqī has stated in Shu’ab-ul-Īmān: The Prophet of Rahmah, the Intercessor of Ummah has said: The day makes the announcement daily at the time of sunrise, ‘If you want to perform any good deed today, then do it because I will never come back.’

(Shu’ab-ul-Īmān, vol. 3, pp. 386, Ḥadīth 3840)
Sachchī bāt sikhātay yeh ħayn

Sūdhī rāḥ chalātay yeh ħayn

İnā Āğṭiēnk al-ḵawāṯīr

Sārī kašrat pātay yeh ħayn

Tḥandā ἰḥandā mīthā mīthā

Pītay ħam ħayn pilātay yeh ħayn

Rangay bay-rangon kā pardaḥ

Dāman dḥak kay ēhpātay yeh ħayn

Mā" jab aklotay ko chauray

Ā ā keḥ kay bulātay yeh ħayn

Bāp jaḥān bayiay say bḥāgay

Lutf wahān farmātay yeh ħayn

Lākh balā-ayn karauṛon dushman

Kaun bachāye bachātay yeh ħayn

Aṃnī bānl ħam āp bigāṛayn

Kaun bānāye? Banātay yeh ħayn

Kēḥ do Razā say khush ḥo khush reḥ

Muxdāḥ Rizā kā sunātay yeh ħayn

* Ḥądāiq-e-Bakhshish by Imām-e-Aḥl-e-Sunnat, A’lā Ḥaḍrat Maulānā Shāḥ Aḥmad Razā Khān

{T. Majlis of DawatesIslam
All praise to Allah, Rab of the worlds, the most Kind and Merciful. Owner of the Day of Requital. We worship You alone, and beg You alone for help. Make us tread the straight path; the path of those whom You have favoured, not of those who have earned (Your) wrath and nor of those who have gone astray.

[Kanz-ul-Imān (Translation of Quran)]
Sūrah İkhlaş

پیسمر الّهِ الرَّحمنِ الرَّحیمِ

Allah’s name I begin with, the Most Kind, the Most Merciful.

قُلْ هُوَ الّهُ أَحَدٌ ً آلِهَةٌ لَا صَلَمَدُ وتَلَدَّهُ وَتَمَّ نَذْهَبُهُ وَلَمْ يَكُنْ لَهُ كَفْوًا أَحَدٌ

Say He is Allah (الله), the One. Allah (الله) is the Independent. He begot none nor was He begotten. And nor is anyone equal to Him.

[Kanz-ul-İmān (Translation of Quran)]

Tasbīḥ of Rukū’

سُبْحَانَ رَبِّي الْعَظِيمِ

Translation: Glory to my Holy Rab.

Tasmī’ (standing after Rukū’)

سَمِعَ اللَّهُ لَمَّا نَشَأَ

Translation: Allah (الله) has listened to the one who has praised Him.
Fundamental Teachings of Islam (Part II)

Taḥmīd

اللهُمَّ رَبِّنَا وَلَكَ الحَمْد

Translation: O our Rab (عَلَيْهِ الْعَلَٰمَةَ)! All praise is for You.

Tasbīḥ of Sajdah

سُبْحَحْ رَبِّي الْأَعْلَى

Translation: Glory to my Supreme Rab (عَلَيْهِ الْعَلَٰمَةَ).

Tashahḥūd

الْتَحِيَاتُ لَهُ وَالصَّلُوَاتُ وَالطِّبَيْبُ طَ آلِهَةٌ عَلَيْكَ آيَهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبِرَكَانُهُ آلِهَةٌ عَلَيْنَا وَعَلِيَّ عَبَادِ اللَّهِ الصَّلِحِينَ آٰشِهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَآٰشِهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ

Translation: All oral, physical and monetary worships are only for Allah (عَلَيْهِ الْعَلَٰمَةَ). Salām be upon you Yā Nabī (صَلَّى اللَّهُ عَلَيْهِ وَآيَاتُهُ) and the mercies and blessings of Allah (عَلَيْهِ الْعَلَٰمَةَ). Salām be upon us and upon the pious servants of Allah (عَلَيْهِ الْعَلَٰمَةَ). I testify that there is none worthy of worship except Allah (عَلَيْهِ الْعَلَٰمَةَ) and I testify that Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآيَاتُهُ) is His (distinguished) Servant and Rasūl.
Ṣalāt Ibrāḥīmī

Translation: O Allah (مُحَمَّدًا صَلِّي اللهُ عَلَيْهِ وَسَلِّم) send Ṣalāt on (Sayyidunā) Muhammad (مُحَمَّدًا صَلِّي اللهُ عَلَيْهِ وَسَلِّم) and on his descendents as You sent Ṣalāt on (Sayyidunā) Ibrāĥīm (عَلِيْهِ مَرْحَبًا وَلَيْتَهُ الْمَشَايَهُ) and his descendents. Indeed You alone are Praise-worthy and Glorious. O Allah (مُحَمَّدًا صَلِّي اللهُ عَلَيْهِ وَسَلِّم) shower blessings on (Sayyidunā) Muhammad (مُحَمَّدًا صَلِّي اللهُ عَلَيْهِ وَسَلِّم) and his descendents as You showered blessings on (Sayyidunā) Ibrāĥīm (عَلِيْهِ مَرْحَبًا وَلَيْتَهُ الْمَشَايَهُ) and his descendents. Indeed You are Praise-worthy and Glorious.

Du’ā-e-Māšūrah

Translation: O Allah (عَلِيْهِ مَرْحَبًا وَلَيْتَهُ الْمَشَايَهُ)! Our Rab (عَلِيْهِ مَرْحَبًا وَلَيْتَهُ الْمَشَايَهُ)! Grant us the good of this world and the good of the Hereafter and protect us from the retribution of Hell.
Khurūj-e-Biṣun’ihī

آلسَلاَمُ عَلَيْكُمْ وَرَحْمَةَ اللَّهُ

Translation: Peace be upon you and the mercy of Allah (عَلَيْهِ العَفَوُ).

Fourth Kalimaḥ: Oneness of Allah

جَلَّ جَلَالَهُ

لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لا شَرِيكَ لَهُ لَهُ الْحَمْدُ وَلَهُ الْخَمِّيْسُ بِيَمْینِهِ وَهُوَ خَيْرُ الْخَيْرِ لَا يُؤْتُ أَبْدَا أَبْدَا ذَوَالجِلَالِ وَالْإِمْرِ بِيَدِهِ الْخَيْرِ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدْرِيِّرُ

Translation: None is worthy of worship except Allah (عَلَيْهِ العَفَوُ). He is Alone. He has no partners. All kingdom is for Him and all praise is for Him. Only He gives life and only He gives death. He is Alive; He will never die. [He is] Great and Glorified. In His hand is goodness and He has power over everything.

Fifth Kalimaḥ: Repentance

أَسْتَغْفِرُ اللَّهَ رَبِّيْنِ من كل دُنْيَةٍ ذَنَبْتُهُ عَمَّدًا اوْحَصاً نِسَرًا اوْعَلَانِيَةَ وَأَعْتُبُ إِلَيْهِ من الدُّنْيَةِ الَّذِيْنَ أَعْلَمُ وَمُنَ الدُّنْيَةِ الَّذِيْنَ لَا أَعْلَمُ إِنَّكَ أَنتَ عَلَامُ الْعَيْيَنِ وَسَتَأْثَرُ الْعَيْيَنِ وَعَفْرَ الدُّنْيَةِ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بَيْنَٰهُ الْعَزِيزِ الْمَجِيدِ
**Translation:** O my Rab (عَلَيْهِ الْحَمْدُ وَالْحَلاَلُ) I seek forgiveness from You for all the sins I have committed knowingly or unknowingly, secretly or openly and I repent of the sins that I am aware of and the sins that I am unaware of, for You are the Knower of Ghuyūb and Sattār of faults and Forgiver of sins, and the capability to refrain from sins and the ability to do good deeds are from Allah (عَلَيْهِ الْحَمْدُ وَالْحَلاَلُ) only, the Almighty and the Greatest.

**Sixth Kalimah:** Refutation of unbelief

اللَّهُمَّ إِنِّي أَعُوذُ بِكِ مِنْ أَنْ أُشْرَكَ بِكَ شَيْئًا وَاَنَا أَعُوذُ بِهِ وَاَسْتَغْفِرُكَ لِيَلَّا أَعْلَمُ بِهِ تَبْيِينَ عَنْهُ وَتَنْبَرَ أَتْ مِنَ الْعُفْرِ والشَّرَكِ الْكَبِيرِ الْعَلْبَةِ الْبُدْعَةِ الْفَسَادَةِ والْخَافِشِ والبَعْثَاتِ والْمَعَاشِيَ كُلَّهَا وَاَسْلَمْتُ وَاَقْلُوْ لَا إِلَهَ إِلَّا اَللَّهُ مُحْمَّدُ رَسُولُ اَللَّهِ

**Translation:** O Allah (عَلَيْهِ الْحَمْدُ وَالْحَلاَلُ) I seek Your refuge from associating anything with You knowingly, and I seek forgiveness from You for (polytheism) that I do not know. I have repented of it and I have detested unbelief, polytheism, telling lie, backbiting, bad innovations, tale-telling, indecencies, accusations and all the sins. I embrace Islam and say there is none worthy of worship but Allah (عَلَيْهِ الْحَمْدُ وَالْحَلاَلُ), Muhammad (صَلِّ اللهُ عَلَيْهِ وَسَلَّمَ) is the Prophet of Allah.
Du’ās

Du’ā to be recited to increase knowledge

اَللَّهُمَّ رَبِّ زَدْنِي عِلْمًا

*Translation:* O My Rab (عَزَّوَجَلَّ), increase my knowledge.

Du’ā to be recited before drinking milk

اَللَّهُمَّ بَارِكْ لَنَا فِيهِ وَزِدْنَا مِنْهُ

*Translation:* O Allah (عَزَّوَجَلَّ) grant blessings in it for us, and grant us more than this¹.

Du’ā to be recited before entering the toilet

اَللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْحَبْثِ وَالْخَبَائِثِ

*Translation:* O Allah (عَزَّوَجَلَّ) I seek Your refuge from wicked male and female jinns².

---

¹ Sunan Abī Dāwūd, Kitāb-ul-Ashrabaĥ, vol. 3, pp. 476, Ḥadiş 3730
² Ṣaḥīḥ Bukhārī, Kitāb-ud-Da’wāt, vol. 4, pp. 195, Ḥadiş 6322
Du’ā to be recited after exiting from the toilet

آَلْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَلَيِّ الَاذْمَى وَعَافَانِي ط

Translation: All praise is for Allah (عَزَّوَلَّهُمْ) Who has removed suffering from me and has given me comfort ¹.

Du’ā to be recited when looking in the mirror

 آلَلُهُمَّ آَنَّتَ حَسَنْتَ خَلْقِي فَحَسَنْ خَلْقِي ط

Translation: O Allah (عَزَّوَلَّهُمْ)! You have made my physical appearance beautiful; so make my character also beautiful ².

Du’ā to be recited when applying kohl

 آلَلُهُمَّ مِنْعِنِي بِاَسْنَعَ وَالْبَصَرِ ط

Translation: O Allah (عَزَّوَلَّهُمْ)! Make me benefit from seeing and hearing.

Du’ā to be recited on seeing a smiling Muslim

 آَضْحَكَ الَّلَّهُ سَيَّبَكَ ط

Translation: May Allah (عَزَّوَلَّهُمْ) always keep you smiling ³.

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¹ Muṣannaf Ibn Abī Shaybah, Kitāb-ud-Du’ā, vol. 7, pp. 149, Ḥadiṣ 2
² Al-Ḥasan Al-Ḥaṣīn, pp. 102
³ Ṣaḥīḥ Bukhārī, vol. 2, pp. 403, Ḥadiṣ 3294
Du’ā to be recited when applying oil and fragrance

پیسِمِ‌اللّهِ الرَّحْمَنِ الرَّحِیمِ

_Translation:_ Allah’s name I begin with, the Most Kind, the Most Merciful.¹

Du’ā to be recited on entering Masjid

آَلِهِمْ افْتَنِحْ لِیْ أَبْوَابَ رَحْمَتِکَ

_Translation:_ O Allah! Open the door of Your mercy for me.²

Du’ā to be recited while exiting from Masjid

آَلِهِمْ اسْتَبْلِکَ مِنْ فَضْلِکَ

_Translation:_ O Allah! I ask You for Your munificence.³

Du’ā to be recited after sneezing

أَلْحَمِّدُ اللَّهَ عَلیٰ كُلِّ حَالِ

_Translation:_ All praise is for Allah, in every circumstance.⁴

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¹ Şāḥīḥ Bukhārī, vol. 2, pp. 403, Ḥadīth 3294
² Sunan Abī Dāwūd, Kitāb-uṣ-Ṣalāh, vol. 1, pp. 199, Ḥadīth 465
³ Sunan Abī Dāwūd, Kitāb-uṣ-Ṣalāh, vol. 1, pp. 199, Ḥadīth 465
⁴ Sunan-ut-Tirmiżī, Kitāb-ul-Adab, vol. 4, pp. 339, Ḥadīth 2747
Du‘ā to be recited in reply to the sneezing person

يَرْحَمَكَ اللَّهُ

_Translation:_ May Allah ( عَلَيْهِ السَّمَانَةُ ) have mercy on you.¹

Du‘ā to be recited while exiting from house

بِسْمِ اللَّهِ تَوَكَّلْتَ عَلَيْهِ لَا حَوْلٍ وَلَا قُوَّةٌ إِلَّا بِاللَّهِ

_Translation:_ I (exit from my home) with the name of Allah ( عَلَيْهِ السَّمَانَةُ ) (and) I have trust in Allah ( عَلَيْهِ السَّمَانَةُ ), the capability to refrain from sins and the ability to do good deeds are from Allah ( عَلَيْهِ السَّمَانَةُ ) only.²

Du‘ā to be recited while entering house

آَلِلَّهُمَّ أَنِّي أَسْتَلَكَ خَيْرَ الْمَوْلَجِ وَخَيْرَ المَخْرَجِ

_Translation:_ O Allah ( عَلَيْهِ السَّمَانَةُ )! I ask you for the goodness of the places of entering and exiting.³

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¹ Şāḥīḥ Bukhārī, Kitāb-ul-Adab, vol. 4, pp. 163, Ḥadīth 6224
² Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīth 5095
³ Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīth 5096
Question 1: Does Allah have any partners?

Answer: No! Allah is One and has no partners.

Question 2: Since when has Allah existed and for how long will He continue to exist?

Answer: Allah has always existed and will continue to exist forever.

Question 3: Who has created all that is present in the universe?

Answer: Allah has created all that is present in the universe.

Question 4: Who nourishes everyone?

Answer: Allah nourishes everyone.

Question 5: Who provides sustenance to everyone?

Answer: Allah provides sustenance to everyone.

Question 6: Can Allah have a bad attribute?

Answer: Certainly not! A bad attribute is a fault and Allah is Free from all faults.
Our Beloved Prophet 

Question 1: After our Beloved Prophet ﷺ, will any Prophet come?
Answer: After Sayyidunā Muhammad ﷺ no Prophet will come, because our Beloved Prophet ﷺ is [Khatam-un-Nabiyyin].

Question 2: What does حَيَّاجُتُ الْكَبِيْرِينَ mean?
Answer: It means the last Prophet.

Question 3: At what age did the Holy Prophet ﷺ declare his Prophethood?
Answer: The Holy Prophet ﷺ declared his Prophethood at the age of 40.

Question 4: Which Prophet is blessed with the most knowledge and power by Allah ﻫُدًّى؟
Answer: Our Beloved Prophet Muhammad ﷺ.

Question 5: What should we do when we listen to the blessed name of the Holy Prophet ﷺ?
Answer: We should recite Salaat-'Alan-Nabi ﷺ.

Question 6: Did the shadow of our Beloved Prophet ﷺ exist?
Answer: No! The shadow of our Beloved Prophet ﷺ did not exist.
Pillars of Islam

Question 1: How many times has Allah ﷺ given the commandment of ۝لَآذَّبَحَ ۝لَآذَّبَحَ ۝لَآذَّبَحَ in the Glorious Quran?

Answer: Allah ﷺ has given the commandment of ۝لَآذَّبَحَ more than 700 times in the Glorious Quran.

Question 2: What is the Islamic ruling for a person who denies the obligation of ۝لَآذَّبَحَ?

Answer: One who denies the obligation of ۝لَآذَّبَحَ is Kāfir (unbeliever).

Question 3: Which deed has our Beloved Prophet ﷺ declared to be the coolness of his eyes (i.e. a means of great pleasure)?

Answer: Our Beloved Prophet ﷺ has declared ۝لَآذَّبَحَ to be the coolness of his eyes.

Question 4: Describe some excellence of offering ۝لَآذَّبَحَ.

Answer: Some excellence of offering ۝لَآذَّبَحَ includes:

- ۝لَآذَّبَحَ is a pillar of Islam.
- ۝لَآذَّبَحَ is a means of acquiring the pleasure of Allah ﷺ.
- The sins of ۝لَآذَّبَحَ-offering person are forgiven.
- ۝لَآذَّبَحَ is a means of the acceptance of Du’ās.
- ۝لَآذَّبَحَ will serve as a lamp in the dark grave.
- ۝لَآذَّبَحَ is a key to Paradise.
- ۝لَآذَّبَحَ is the Mi’rāj of a Muslim.
Fundamental Teachings of Islam (Part II)

- Ṣalāḥ brings about blessings.
- Ṣalāḥ protects against illnesses.
- Ṣalāḥ brings blessings in sustenance.
- Ṣalāḥ protects against punishment in the grave and Hell.
- Ṣalāḥ makes it easy to cross the Ṣirāṭ bridge.
- Ṣalāḥ is the coolness of the eyes of the Beloved and Blessed Prophet ﷺ.

The Ṣalāḥ-offering person will be blessed with the intercession of the Holy Prophet ﷺ on the Day of Judgement.

On the Day of Judgement, the book of deeds of the Ṣalāḥ-offering person will be given in his right hand.

The greatest favour for the Ṣalāḥ-offering person is that he will see Allah ﷺ on the Day of Judgement.

**Question 5:** What are the harms of not offering Ṣalāḥ?

**Answer:** The harms of not offering Ṣalāḥ are as follows:

- Allah ﷺ is displeased with the one who does not offer Ṣalāḥ.
- Fire will blaze in the grave of the person who does not offer Ṣalāḥ.
- A bald snake will be made to punish the person who does not offer Ṣalāḥ.
- The person who does not offer Ṣalāḥ will strictly be held accountable on the Day of Judgement.
If a person deliberately misses even a single Ṣalâh, his name is written on the door of Hell.

The grave will squeeze the person lazy in Ṣalâh so fiercely that his ribs will smash and penetrate into each other.

Question 6: Does eating forgetfully invalidate the fast?
Answer: Eating forgetfully does not invalidate the fast.

Question 7: When did fast become Farḍ (obligatory)?
Answer: Fast became Farḍ on 10th of Shawwal, 2nd year of ʿHijrah.

Question 8: Does man fall ill due to fast?
Answer: No! Instead, it is stated in a Ḥadiṣ, ‘Keep fast, (you) will become healthy.’

Question 9: State excellence in observing fast.
Answer: It is stated in a Ḥadiṣ, ‘If anyone keeps even a single fast with silence and peace in Ramadan, Allah will make for him a palace of red rubies or green emeralds in Paradise.’

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1 Al-Mu’jam-ul-Awsat, vol. 6, pp. 146, Ḥadiṣ 8312
2 Majma’-uz-Zawāid, vol. 3, pp. 346, Ḥadiṣ 4792
The angels

Question 1: What are the names of four prominent angels and what are their tasks?

Answer: The names of four prominent angels are:

1. Sayyidunā Jibrāīl
2. Sayyidunā Mīkāīl
3. Sayyidunā Isrāfīl
4. Sayyidunā ‘Izrāīl

Their tasks are:

- The task of Sayyidunā Jibrāīl is to convey the Waḥī of Allah to the Prophets.
- The task of Sayyidunā Mīkāīl is to provide sustenance.
- The task of Sayyidunā Isrāfīl is to blow the Šūr on the Day of Judgement.
- The task of Sayyidunā ‘Izrāīl is to take away the soul at the time of death.

Question 2: What are the names of the two angels who always accompany every human being?

Answer: Kirāman Kātibīn.

Question 3: What task has been assigned to Kirāman Kātibīn?

Answer: Their task is to write the good and bad deeds of people.
Question 1: Who is called a Nabī?

Answer: A Nabī is that human being to whom Allah has sent Waḥī, for the guidance of the humankind, whether through the angel or without him.

Question 2: Who is called a Rasūl?

Answer: It is not necessary for a Rasūl to be a human being. A Rasūl may be from amongst humans or from angels. Some Islamic scholars are of the opinion that a Rasūl is such a Nabī who brings a new Sharī’ah.

Question 3: What is the total number of Prophets?

Answer: Allah has sent countless Prophets and only He knows their exact total number.

Question 4: Which Prophet is known as Abul Bashar?

Answer: Sayyidunā Ādam is known as Abul Bashar.

Question 5: In which Prophet’s era, the whole world perished due to the storm?

Answer: In the era of Sayyidunā Nūḥ.
Mu’jizāt (miracles) of Prophets

Question 1: Which Prophet split the moon into two pieces?

Answer: Our Beloved Prophet Muhammad Mustafa split the moon into two pieces.

Question 2: Which verse of the Holy Quran mentions the incident of splitting of the moon into two pieces?

Answer:

إِفْتَرَبَتُ السَّاعَةُ وَانْشَقَّ القَمْرُ

The Last Day came near, and the moon split apart.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Al-Qamar, verse 1)

Question 3: Which Prophet rubbed his heels on the ground, which resulted in the emergence of the ‘Zam Zam’ spring?

Answer: Sayyidunā Ismā’īl rubbed his heels on the ground, which resulted in the emergence of the ‘Zam Zam’ spring.

Question 4: Which Prophet struck the stone with his staff, which resulted in the emergence of twelve springs?

Answer: Sayyidunā Mūsā struck the stone with his staff, which resulted in the emergence of twelve springs.

Question 5: Through which Prophet’s fingers did the springs emerge?

Answer: The springs emerged through the fingers of our Beloved and Blessed Prophet Muhammad.
Question 6: Which Prophet  was thrown into the fire by unbelievers but the fire became cool for him?

Answer: Unbelievers threw Sayyidunā Ibrāĥīm  into the fire but it became cool for him.

Question 7: Loudly read out the verse, with its translation, in which this incident of fire becoming cool for Sayyidunā Ibrāĥīm  is stated.

Answer:

We said, ‘O fire, become cool and peaceful upon Ibrāĥīm.’

[Kanz-ul-Īmān (Translation of Quran)] [Part 17, Sūraĥ Al-Anbiyā, verse 69]

Five before five

Dear children! Certainly, life is very short. The time we have once spent will never come back, and any hope of having time in future is deception as we do not know what would happen to us in future. Perhaps we may die the next moment. The Beloved and Blessed Prophet  has stated, ‘Value five things before five things: (1) Youth before old age (2) Health before illness (3) Wealth before deprivation (4) Leisure before busyness [i.e. being busy]. (5) Life before death.’

(Al-Mustadrak, vol. 5, pp. 435, Ḥadiš 7912)
The revealed books

Question 1: Which is the first revealed book?
Answer: Tawrah is the first revealed book.

Question 2: On which Prophet was Tawrah revealed?
Answer: Tawrah was revealed on Sayyidunā Mūsā.

Question 3: Which book was revealed after Tawrah?
Answer: Zabūr was revealed after Tawrah.

Question 4: On which Prophet was Zabūr revealed?
Answer: Zabūr was revealed on Sayyidunā Dāwūd.

Question 5: Which book was revealed after Zabūr?
Answer: Injīl was revealed after Zabūr.

Question 6: On which Prophet was Injīl revealed?
Answer: Injīl was revealed on Sayyidunā ‘Īsā.

Question 7: Which is the last revealed book?
Answer: The Holy Quran is the last revealed book.

Question 8: On which Prophet was the Holy Quran revealed?
Answer: The Holy Quran was revealed on our Beloved Prophet.
The Holy Quran

Question 1: Where was the first verse of the Holy Quran revealed?
Answer: The first verse of the Holy Quran was revealed in the cave of Ḥirâ.

Question 2: Which language is the Holy Quran in?
Answer: The Holy Quran is in Arabic language.

Question 3: Which is the first revealed word of the Holy Quran?
Answer: [Iqrā] that means ‘read’.

Question 4: In how many years was the Holy Quran revealed?
Answer: The Holy Quran was revealed in about 23 years1.

Question 5: How many parts are there in the Holy Quran?
Answer: There are 30 parts in the Holy Quran.

Question 6: How many Sūraḥs are there in the Holy Quran?
Answer: There are 114 Sūraḥs in the Holy Quran.

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1 Al-Jāmi’ li-Aḥkām-il-Quran, Sūraḥ Al-Qadr, vol. 20, pp. 92
Manners of reciting the Holy Quran

Question 1: Which direction should a person face while reciting the Holy Quran?

Answer: A person should face the Qiblah while reciting the Holy Quran as it is Mustahab to do so.

Question 2: How is it to recite the Holy Quran when resting on a pillow or something else?

Answer: One should not recite the Holy Quran while resting on a pillow or something else. Instead, one should recite it with humility and tranquillity while sitting straight.

Question 3: Can we recite the Holy Quran while lying down?

Answer: Yes! We can recite the Holy Quran while lying down but the legs should be folded.

Question 4: What should we read before starting the recitation of the Holy Quran?

Answer: We should read Ta’awwuz (i.e. أَعَوْذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ) and Tasmiyyah (i.e. ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾) before starting the recitation of the Holy Quran.

Question 5: At which places is it impermissible to recite the Holy Quran?

Answer: It is impermissible to recite the Holy Quran in the bathroom and in the places of uncleanness (such as a toilet).

Question 6: How is it to make one’s back face the Holy Quran or spread one’s feet towards it?
Answer: It is a disrespectful act to make one’s back face the Holy Quran or spread one’s feet towards it, so we should avoid it.

Question 7: If a person yawns during the recitation of the Holy Quran, what should he do?

Answer: If a person yawns during the recitation of the Holy Quran, he should stop the recitation because yawning is a sign of satanic intervention.

Question 8: If some Islamic scholar, Pîr Sahib (spiritual guide), parents or teachers come where we are reciting the Holy Quran, can we stand up to show respect to them?

Answer: Yes! We can stop the recitation and stand up to show respect to them.

Question 9: It is said that Satan recites the Holy Quran if left open, is it true?

Answer: It is wrong and baseless.

Question 10: What is the Islamic ruling about keeping the Holy Quran in a cover or a piece of cloth?

Answer: It is permissible to keep the Holy Quran in a cover or a piece of cloth. Muslims have been doing so since the era of the blessed companions.

Question 11: How is it to recite the Holy Quran aloud?

Answer: To recite the Holy Quran aloud is preferable because all the things, to which the voice of recitation will reach, will become the witnesses of the reader’s faith on the Day of Judgement. However, one should take care not to disturb the Şalâḥ-offering person or the sleeping one or any ill person.
Question 12: How is it to engage in a conversation or look here and there during the recitation of the Holy Quran?

Answer: One should listen to the recitation of the Holy Quran silently and attentively. It is a sin to talk while the Holy Quran is being recited.

Question 13: Many Islamic brothers recite the Holy Quran aloud in the ritual of the recitation of the Holy Quran etc. How is it to do so?

Answer: To recite the Holy Quran aloud collectively is prohibited. On such an occasion, all should recite the Holy Quran in a low voice.

Question 14: The students recite the Holy Quran aloud in the Madrasah. What is the Islamic ruling about it?

Answer: It is permissible for the students to recite the Holy Quran aloud in the Madrasah.

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Nothing is better than knowledge

The Holy Prophet ﷺ was once talking to a companion of his when Allah ﷻ sent the following Wāhi: ‘A Sā’at (i.e. an hour) of this companion’s life is left.’ It was the time of Ṣalāt-ul-‘Aṣr. The Beloved Prophet ﷺ told the companion about it, so he pleaded anxiously: ‘Yā Rasūlallāh ﷺ! Let me know any such deed that is best for me at the moment.’ The Holy Prophet ﷺ said: ‘Engage in acquiring (Islamic) knowledge.’ Therefore, the companion engaged in acquiring knowledge, and passed away before Ṣalāt-ul-Maghrib. The narrator (of this Ḥadīṣ) has stated that if any other deed were better than the acquisition of knowledge, the Beloved Prophet ﷺ would order the companion to perform that very deed. (Tafsīr Kabīr, Sūrah Al-Baqarah, vol. 1, pp. 410)
The companions

Question 1: What is meant by ‘Asharāḥ Mubashsharāḥ?

Answer: ‘Asharāḥ Mubashsharāḥ refers to the ten companions to whom the Beloved Prophet ḥal al-maṭāla’ūlītuwābīla-salām gave the glad tidings of Paradise during their worldly life.

Question 2: What are the names of the companions who are included in ‘Asharāḥ Mubashsharāḥ?

Answer: The names of the companions who are included in ‘Asharāḥ Mubashsharāḥ¹ are:

1. Sayyidunā Abū Bakr Ṣiddīq ṭaḥṣīn al-maṭāla’ūlītuwā
2. Sayyidunā ‘Umar Fārūq A’zām ṭaḥṣīn al-maṭāla’ūlītuwā
3. Sayyidunā ‘Uṣmān Ghanī ṭaḥṣīn al-maṭāla’ūlītuwā
4. Sayyidunā ‘Alī Murtaḍā ṭaḥṣīn al-maṭāla’ūlītuwā
5. Sayyidunā Ṭalḥah Bin ‘Ubaydullāh ṭaḥṣīn al-maṭāla’ūlītuwā
7. Sayyidunā ‘Abdur Raḥmān Bin ‘Awf ṭaḥṣīn al-maṭāla’ūlītuwā
8. Sayyidunā Sa’d Bin Abī Waqāṣ ṭaḥṣīn al-maṭāla’ūlītuwā
9. Sayyidunā Sa’īd Bin Zayd ṭaḥṣīn al-maṭāla’ūlītuwā
10. Sayyidunā Abū ‘Ubaydah Bin Jarrāḥ ṭaḥṣīn al-maṭāla’ūlītuwā

Question 3: Which companion is known as Muaẓẓin-e-Rasūl?

Answer: Sayyidunā Bilāl ṭaḥṣīn al-maṭāla’ūlītuwā is known as Muaẓẓin-e-Rasūl.

¹ Sunan-ut-Tirmiẓī, Kitāb-ul-Manāqib, vol. 5, pp. 416-417, Ḥadīth 3768, 3768
Question 4: Which companion is known as Sayfullāh (the sword of Allah)?

Answer: Sayyidunā Khālid Bin Walīd is known as Sayfullāh.

Question 5: Which companion is known as Asadullāh (the lion of Allah)?

Answer: Sayyidunā ʿAlī is known as Asadullāh.

Question 6: Which companion is known as Sayyid-ush-Shuĥadā?

Answer: The paternal uncle of the Holy Prophet  Sayyidunā  Ḥāmzah is known as Sayyid-ush-Shuĥadā.

Question 7: Is the name of any companion mentioned in the Holy Quran?

Answer: Yes! The name of a companion is mentioned in the Holy Quran.

Question 8: Which companion’s name is mentioned in the Holy Quran?

Answer: The name of Sayyidunā Zayd Bin Ħārişah is mentioned in verse 37 of Sūrah Aḥzāb in part 22.

Question 9: Which companion has narrated the most Aḥādiş?

Answer: Sayyidunā Abū  Ḥurayrah has narrated the most Aḥādiş.

Question 10: What is the name of the companion who is famous as the poet of Na’ats?

Answer: Sayyidunā Ḥassān Bin Šābit.
**Auliya Kirām** رَحْمَتُ اللَّهِ السَّلَام

**Question 1:** Who is the chief of Auliya¹?

**Answer:** Ghauš-e-A’żam, Sayyid ‘Abdul Qādir Jīlānī.

**Question 2:** State the names of some Auliya and also state where their shrines are situated.

**Answer:** Here are the names of 8 Auliya with the names of the cities where their shrines are situated:

1. Sayyidunā Khuwājah Niżāmuḍdin Auliya Dīhlī. ❖ His shrine is situated in Delhi.

2. Quṭb-e-Madīnā, Sayyidunā Ziyāuddūn Aḥmad Madānī. ❖ His shrine is situated in Jannat-ul-Baqī’.


¹ Plural of Walī
   ◆ His shrine is situated in ‘Bhit’, a city in Sindh province of Pakistan.

   ◆ His shrine is situated in ‘Bareilly’, a city in India.

7. Sayyidunā Imām Barī.  
   ◆ His shrine is situated in ‘Islamabad’, the capital of Pakistan.

   ◆ His shrine is situated in ‘Karachi’, a city of Pakistan.

Question 3: Is there any personality at present that is a symbol of the Auliyā (i.e. friends) of Allah of the past?

Answer: Yes! At present, Amīr-e-Aĥl-e-Sunnat, ‘Allāmah Maulānā Muhammad Ilyas Attar Qadiri Razavi is a personality who is a symbol of the Auliyā of Allah of the past.
Karāmāt-e-Ṣaḥābah-o-Auliya Kirām رضوُان اللہ تعالَى علیهم أجمعین

Question 1: What is a Karāmat?
Answer: A supernatural act when performed by a Wali is called a Karāmat.

Question 2: How many types of Karāmāt are there?
Answer: ‘Allāmah Tājuddīn Subkī has stated more than a hundred types of Karāmāt in his book ‘Tabaqāt-ush-Shāfi’iyya-til-Kubrā’. Some of those types include:

- To resurrect the dead
- To have control over rivers
- To talk to plants
- Acceptance of Du’ā
- Animals being obedient to them
- To capture the hearts of people
- To talk to the dead
- Long distances being short for them
- To provide cure for diseases
- Time being short or long for them
- To give the news of Ghayb
- To remain alive without eating and drinking etc.

Question 3: State the Karāmāt of some Auliyāullāh حجتهم اللہ تعالَی
djihumullah.
Answer: The Karāmāt of some Auliyāullāh حجتهم اللہ تعالَی are:

1. Gathering the bones of a cooked chicken, Ghauš-e-A’zam جهش اللہ الأعظم, resurrected it by Allah’s Order.¹

¹ Bahjat-ul-Asrār, pp. 128
2. After being martyred by hanging, Shaykh Aḥmad Bin Naṣr Khuzāʾī recited the Holy Quran on the gallows.¹

3. Shaykh Abū Ishāq Shīrāzī saw the Holy Kaʿbah while sitting in Baghdad.²

**Question 4:** Are the blessed companions also Auliyāullāh? Have any Karāmāt occurred from them?

**Answer:** Yes! The blessed companions are the best of Auliyā and Karāmāt have also occurred from them.

**Question 5:** State some Karāmāt of companions.

**Answer:** Some Karāmāt of companions include:

1. Earthquake occurred in a fort as the army sent by Amīr-ul-Mūminīn, Sayyidunā Abū Bakr Ṣiddīq recited the Kalimah Ṭayyibah.³

   ✤ After his demise, when the blessed body of Sayyidunā Abū Bakr Ṣiddīq was brought to the blessed shrine of the Beloved and Blessed Prophet for burial and Salām was made, the door of the blessed shrine opened itself.⁴

2. Sayyidunā ʿUmar Fārūq Aʿzam conversed with a dead person buried in the grave.⁵

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¹ Tārīkh Baghdad, vol. 5, pp. 387
² Jāmiʿ Karāmāt-ul-Auliyā, vol. 1, pp. 392
³ Izālat-ul-Khifā, Maqṣad Dawm, vol. 3, pp. 148
⁴ Tafsīr Kabīr, Sūrah Al-Kahf, vol. 7, pp. 433
⁵ Ḥujjatullāhī-ʿAlal-ʿĀlamīn, pp. 612
Whilst staying in Madīna-tul-Munawwarah Sayyidunā ‘Umar Fārūq A’zam conveyed his voice to Sayyidunā Sāriyah, who heard it in Nahāwand (Iran), hundreds of miles away from Madinah.1

Sayyidunā ‘Umar Fārūq A’zam wrote a letter to the river Nile that had stopped, causing it to flow again.2

The Du’ā of Sayyidunā ‘Umar Fārūq A’zam being accepted by Allah.3

3. The person who took the staff of Amir-ul-Mūminin Sayyidunā ‘Ushmān Ghanī and broke it, suffered from cancer of hand.4

He foretold the place of his burial.5

A voice was heard from Ghayb after the martyrdom of Sayyidunā ‘Ushmān Ghanī.6

Many angels gathered at the time of the burial of Sayyidunā ‘Ushmān Ghanī.7

4. Conversation of Sayyidunā ‘Alī with the dead buried in graves.8

The person who called Sayyidunā ‘Alī a liar, went blind.9

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1 Mishkāt-ul-Maṣābīḥ, Kitāb Aḥwāl-ul-Qiyāmaḥ wa-Bad-ul-Khalq, vol. 2, pp. 401, Ḥadīṣ 5954
2 Ḥujjatullāhi-‘Alal-‘Ālamin, pp. 612
3 Izālat-ul-Khifā, Maqṣad Dawm, vol. 4, pp. 108
4 Al-Iṣābah fi-Tamyiz Al-Ṣahābah, Ḥarf Al-Jīm, vol. 1, pp. 622, Raqm 1248
5 Izālat-ul-Khifā, Maqṣad Dawm, vol. 4, pp. 315
6 Shawāhid-un-Nubūwwah, pp. 209
7 Al-Marja’-us-Sābiq
8 Ḥujjatullāhi-‘Alal-‘Ālamin, pp. 613
9 Izālat-ul-Khifā, Maqṣad Dawm, vol. 4, pp. 496
Sayyidunā ‘Alī ﷺ foretold the death and places of burial of people.

Angels operated the mill at the house of Sayyidunā ‘Alī ﷺ.

Sayyidunā ‘Alī ﷺ gave the news of his own demise.

Sayyidunā ‘Alī ﷺ would recite the entire Quran while getting on the horse.

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**Modesty is from Īmān**

The Beloved Prophet ﷺ has said, ‘Modesty is from Īmān (faith).’ *(Musnad Abī Ya’lā, vol. 6, pp. 291, Ḥadīth 7463)* As Īmān prevents a Muslim from committing Kufr (unbelief), modesty prevents a modest person from disobedience. This is further explained in the narration of Sayyidunā Ibn ‘Umar ﷺ: ‘Without doubt, modesty and Īmān are interlinked. When one (of them) ceases to exist, the other is also taken away.’

*(Al-Mustadrak lil-Ḥākim, vol. 1, pp. 176, Ḥadīth 66)*

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1. Ar-Riyād-un-Naḍaraḥ, vol. 2, pp. 201
2. Al-Marja’-us-Sābiq, pp. 202
3. Al-Marja’-us-Sābiq
4. Shawāhid-un-Nubūwwah, pp. 212
Acts of Worship

Wuḍū

Method of Wuḍū

- Dear children! It is Mustaḥab to sit on an elevated place facing the Qiblah when making Wuḍū.

- Make the following intention before making Wuḍū, ‘I am making Wuḍū in order to fulfil the commandment of Allah and to get reward.’

- It is a Sunnah to recite before making Wuḍū.

- If possible, recite, as the angels will keep on writing virtues in your book of deeds as long as your Wuḍū exists.

- Wash both hands up to the wrists three times and do Khilāl (i.e. pass the fingers of one hand through the gaps of the fingers of the other).

- Now use Miswāk according to Sunnah.

- Now rinse your mouth three times and gargle as well if you are not fasting.

- Now sniff water three times. If you are not fasting, sniff water up to the top part of the inner soft bone of the nose. Now wipe the inside of the nose with the little finger of the left hand.

- Wash the whole face three times so that water must flow on every part from the top of the forehead to the bottom of the chin and from one earlobe to the other.
Now wash the right arm from the tips of the fingers up to (and including) the elbow three times so that no space from the elbow to the nails remains unwashed. Then wash the left hand in the same way.

Now wet both the hands and pass them over the entire head.

Now wipe the openings of the ears with the index fingers and wipe the back of the ears with the thumbs. Now wipe the back of the neck with the back of the hands.

Now wash both feet three times up to (and including) the ankles. Wash the right foot first and then the left one. Do also Khilāl (i.e. pass the little finger of the left hand through the gaps of the toes of both feet).

Start Khilāl from the small toe of the right foot and end it at the small toe of the left foot.

Note: Guide the children through a practical demonstration of Wuḍū at the Wuḍū area and advise them not to waste water.

ḩijjat-ul-Islam Imām Muhammad Ghazālī has said, ‘While washing each part of the body, one should hope that his sins of that part of the body are being washed away.’

Also recite this Du’ā after Wuḍū (with Šalāt-‘Alī-Nabī صلى الله عليه وسلم once before and after it):

َاَلْلَهُمَّ اجْعَلْنِي مِنِّ النَّّوَّاشِينَ وَاجْعَلْنِي مِنَ الْمُتَّقِينَ

Translation: O Allah! Make me amongst those who repent abundantly and make me amongst those who stay clean².

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¹ Ḥiyā-ul-‘Ulûmiddin, Kitâb Asrâr-uṭ-Ṭâhârah, vol. 1, pp. 183
² Ḥiyā-ul-‘Ulûmiddin, Kitâb Asrâr-uṭ-Ṭâhârah, vol. 1, pp. 184
All eight doors of Paradise open

One Ḥadīth mentions, ‘One who makes Wuḍū properly and then looks up to the sky and recites Kalimah Shāhādaḥ, all 8 doors of Paradise are opened for him. He may enter through any of the doors he desires.’

Excellence of reciting Sūrah Qadr after Wuḍū

One Ḥadīth mentions, ‘If a person recites Sūrah Qadr once after Wuḍū, he will be amongst the Ṣiddīqīn, and if he recites it twice he will be amongst the Shuhadā, and if he recites it thrice, Allah will keep him with His Prophets on the Day of Judgement.’

Eyesight never goes weak

If a person looks up to the sky after making Wuḍū and recites Sūrah Qadr, his eyesight will never become weak.

Definition of ‘washing’

Washing a part of the body means flowing of at least two drops of water on all of that part of the body. If it is simply moistened by rubbing a wet hand over it, or if one drop of water has flowed over it then it will not be considered as washed and the Wuḍū or Ghusl will not be valid in this case.

Aẓān

Question 1: What is Aẓān?

Answer: A particular type of announcement that calls the Muslims towards Şalāḥ is called Aẓān.

2 Kanz-ul-‘Ummāl, vol. 9, pp. 132, Ḥadīth 26085
3 Masā’il-ul-Quran, pp. 291
Question 2: Is it Farđ to utter Aẓān?

Answer: No! It is Sunnat-e-Muakkadah to utter Aẓān for 5 Farđ Ṣalāḥ offered with Jamā’at in a Masjid.

Question 3: Can we recite Ṣalāt-‘Alan-Nabi ﷺ before Aẓān?

Answer: Yes! It is an act of reward to recite Ṣalāt-‘Alan-Nabi ﷺ before Aẓān.

Question 4: What should we do when Aẓān is being uttered?

Answer: Stopping conversation and all other activities in the honour of Aẓān, we should reply to it.

Question 5: What are the words of Aẓān?

Answer: These are the words of Aẓān:

اللهُ أَكْبَرَ
اللهُ أَكْبَرَ
اللهُ أَكْبَرَ
أشهِدُ أَنَّ لَا إِلَهَ إِلَّا اللهُ
أشهِدُ أَنَّ مُحَمَّدًا رَسُولُ اللهِ
سَلَّمَ عَلَيْهِ الْمَلَائِكَةُ
سَلَّمَ عَلَيْهِ الْقَلَاصِ
اللهُ أَكْبَرَ
لا إِلَهَ إِلَّا اللهُ
Preconditions of Ṣalāḥ

Question 1: How many preconditions of Ṣalāḥ are there?
Answer: There are six preconditions of Ṣalāḥ:

(1) Ṣahārat (cleanness) (2) Satr-e-‘Awrat (veiling) (3) Istiqbāl-e-Qiblah
(4) Waqt (timings) (5) Niyyat (intention) (6) Takbīr-e-Taḥrimah

Question 2: What is meant by Ṣahārat (cleanness)?
Answer: The body, clothes and place of Ṣalāḥ must be clean from every type of uncleanness.

Question 3: What is the meaning of Satr-e-‘Awrat?
Answer: Men’s body from navel to and including the knees must be covered whereas women’s whole body must be covered except the following five parts: face, both palms, soles of both feet.

Question 4: What is meant by Istiqbāl-e-Qiblah?
Answer: Istiqbāl-e-Qiblah means facing towards the Qiblah during Ṣalāḥ.

Question 5: What is meant by Waqt (timings)?
Answer: Waqt means that it is necessary to offer Ṣalāḥ within its stipulated timing.

Question 6: What is meant by Niyyat (intention)?
Answer: Niyyat means a firm intention in the heart. To make a verbal intention is not necessary. However, a verbal intention along with the intention of the heart is better.

Question 7: What is meant by Takbīr-e-Taḥrimah?
Answer: To say Takbīr (اللهُ أَكْبَرُ) in order to start Ṣalāḥ is called ‘Takbīr-e-Taḥrimah’.

Fundamental Teachings of Islam (Part II)
**Farāiḍ of Ṣalāḥ**

**Question 1:** How many Farāiḍ of Ṣalāḥ are there?

**Answer:** There are seven Farāiḍ of Ṣalāḥ:

(1) Takbīr-e-Taḥrīmah (2) Qiyām (3) Qirā-at (4) Rukū’ (5) Sajdaḥ (6) Qa’daḥ Ākhīraḥ (7) Khurūj-e-Biṣun’īhī.

**Question 2:** What is meant by Takbīr-e-Aūlā?

**Answer:** Takbīr-e-Taḥrīmah is also called Takbīr-e-Aūlā. It is the last pre-condition of Ṣalāḥ but the first in its Farāiḍ. To say Takbīr (اللَّهُ أَكْبَرُ) in order to start Ṣalāḥ is called Takbīr-e-Taḥrīmah or Takbīr-e-Aūlā.

**Question 3:** What is meant by Qiyām?

**Answer:** To stand straight after saying Takbīr-e-Taḥrīmah is called Qiyām. The duration of Qiyām is the same as that of Qirā-at.

**Question 4:** What is the meaning of Qirā-at?

**Answer:** To pronounce each and every letter from its correct point of articulation is called Qirā-at. When reciting in a low voice, it is necessary that the reciting-person hears his voice of recitation.

**Question 5:** What is meant by Rukū’?

**Answer:** After Qirā-at, the minimum requirement of Rukū’ is to bend forward to such an extent that the hands reach the knees if stretched. For a man, the full Rukū’ is to keep the back horizontally straight.

**Question 6:** What is meant by Sajdaḥ?

**Answer:** After doing Rukū’, touching seven bones to the ground, i.e. hands, feet, knees and the nasal bone, is called Sajdaḥ. Place the forehead so firmly that the hardness of the ground is felt. Two Sujūd are Farḍ in each Rak’at.
Question 7: What is meant by Qa’dah Ākhīrah?

Answer: Qa’dah Ākhīrah is performed after the Rak‘āt of Ṣalāh have been offered. To sit for as long as complete Tashahhud (الْفَتْحَةُ) up to عبادة ورضوئه can be recited is called Qa’dah Ākhīrah which is Farḍ.

Question 8: What is Khurūj-e-Bi’unīhī?

Answer: To perform Salām, after Qa’dah Ākhīrah, to finish Ṣalāh is called Khurūj-e-Bi’unīhī.

Method of Ṣalāḥ

Method of Ṣalāḥ

❖ Stand while facing the Qiblah in the state of Wuḍū. Now raise both hands touching thumbs to the earlobes.

❖ When the hands are raised, fingers should neither be joined together nor be too wide apart, and palms should face the Qiblah.

❖ Now make a firm intention of the Ṣalāh you are about to offer. A verbal intention is better.

❖ Now, while saying Takbīr-e-Taḥrimāh (اللَّهُ أَكْبَرُ), lower your hands and fold them below the navel.

❖ Now recite Šanā like this:
Then recite Ta’awwuz:

آَوَّلَاءُ بَيْنِ الْكَيْمَةِ الْمُنْبِطِيِّ الرَّجِيحِ

Then recite Tasmiyyah:

پسُو الله الِ الرَّحْمَنِ الرَّحیمِ

Now recite the whole of Sūrah Fātiḥah:

أَحْمَدَبْ لَهُ بِالْعَلَمِينَ الْرَّحْمَنِ الرَّحِیمِ مَلِكُ يوْمِ الْذَٰلِكِ يَا إِيَّاكَ

تَعَبْدُ وَأَيَاكَ تُسَتَّعِينَ إِنَّا نَصْرُطْ الْمُسْتَقِيمَ صَرَاطُ الْذَٰلِكِ يَا إِيَّاكَ

أَنْعَمْتَ عَلَيْهِمْ وَغَيْرِ المَغْضُوبِ عَلَيْهِمْ وَلاَ الصَّالِحِينَ

After you have finished Sūrah Fātiḥah, utter (Āmīn) in a low voice. Then recite either three short verses or one long verse that is equivalent to three short ones or any Sūrah such as Sūrah Ikhlaṣ:

قُلْ هُوَ الَّهُ أَحَدٌ الَّهُ الْقَادِمُ لَمْ يَبْلَدْهُ وَلَمْ يَوْلِدْهُ

وَلَمْ يَكُنْ لَهُ كُفُوًا أَحَدٌ

Now bow down for Rukū’ uttering أَلْلَهُ أَكْبَرُ. Recite Tasbīḥ of Rukū’, i.e. سُبْحَانَ رَبِّي الْعَظِيمِ three times or five times.
Then stand up straight saying *Tasmī’,* i.e. سَمِعَ اللَّهُ لَنَّنَّ خِيَّةً. This standing position is called *Qawmaḥ.*

If you are offering Ṣalāḥ alone, then also say أَلْهَمَّ رَبِّيَا وَلَكَ الْحَمْدُ. 

Then lower down to perform *Sajdāḥ* while saying elasticity للهُ أَكْبَر and place all ten toes towards the *Qiblah.* Then recite *Tasbīḥ of Sajdāḥ,* i.e. سَبْحَةُ رَبِّي الْعَلِيِّ three times or five times.

To sit between the two Sujūd is called *Jalsah.* Remain in *Jalsah* for as long as اللَّهُ أَكْبَر can be uttered once. Then perform second *Sajdāḥ* saying للهُ أَكْبَر.

One Rak‘at has been completed. Offer the second Rak‘at in a similar manner.

To sit, after two Rak‘āt, for reciting النَّجَاحات is called *Qa’dah.*

Now recite *Tashahhud* in *Qa’dah,* i.e. أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَسْتَعِيدُ أَنْ مَحَبَّةَ عَبَدُهُ وَرَسُوْلُهُ

When you are about to utter the word ‘َلا’ in *Tashahhud,* form a circle with the middle finger and the thumb of the right hand, touching the little finger and the ring finger to the palm.

Then raise the index finger while saying ‘َلا’ and lower it and spread the hand to its normal position when saying the word ‘َلا’.
If you are offering the Ṣalāḥ that contains more than two Rak’āt, then stand up again while saying the Takbīr ‘الله أکبر’.

If you are offering Farḍ Ṣalāḥ, recite سَمِعِ اللَّهِ وَقَنَعَهُ سَمِعَةً مَجِيدٍ and Sūrah Fāṭiḥah in the Qiyām of the third and the fourth Rak’at, but do not add the other Sūrah.

To sit in Qa’dah after having offered all Rak’at is called Qa’dah Ākhiraḥ.

Recite Ṣalāt Ibrāhīmī after Tashahhud in Qa’dah Ākhiraḥ.

In order to end Ṣalāḥ, turn your face towards your right shoulder and say ﷺ. Then turn your face towards your left shoulder and say ﷺ.
Na’at
Madanī Madīnay Wālay*

*Mujhay dar pay phir bulānā Madanī Madīnay wālay
Ma-ay ‘ishq bāhī pilānā Madanī Madīnay wālay

Mayrī ānkẖ mayn samānā Madanī Madīnay wālay
Banay dil tayrā īhīkānāh Madanī Madīnay wālay

Tayrī jab kay did ḥo ī jabhī mayrī Eid ḥo ī
Mayray khuwāb mayn tū ānā Madanī Madīnay wālay

Mujhay gham satā rahay āyar mayrī jān khā rahay āyar
Tum ḥī ḥauṣlāh baẖhānā Madanī Madīnay wālay

Mayn agarcheẖ ān kāminah, tayrā ān Shāẖ-e-Madīnāh
Mujhay qadmon say lagānā Madanī Madīnay wālay

Tayrā tujẖ say ān suwālī Shaẖā phayrnā na khālī
Mujhay apnā tū banānā Madanī Madīnay wālay

* Wasāil-e-Bakhshish, pp. 283-288, Multaqaṭān
Yeẖ marīż mar rahā ḥay tayray ḥāṭḥ mayn shifā ḥay
Ay Ẓabīb jald ānā Madanī Madīnay wālay

Tū ānī Ṣarwar tū ānī daw jahān kā Yāwar
Tū ānī Raḥbar-e-Zamānah Madanī Madīnay wālay

Tū Khudā kay ba’d baḥtar ḥay sabhī say mayray Sarwar
Tayrā ḥāshmī gharānā Madanī Madīnay wālay

Tayrī farsh per ḥukūmat tayrī ‘Arsh per ḥukūmat
Tū Shaḥanshāh-e-Zamānah Madanī Madīnay wālay

Yeẖ karam baṛā karam ḥay tayray ḥāṭḥ mayn bḥaram ḥay
Sar-e-ḥashr bakhshwānā Madanī Madīnay wālay

Shaḥā! Aysā jażbāh pāūn kay mayn khūb sīkẖ jāūn
Tayrī Sunnatayn sikhānā Madanī Madīnay wālay

Mayray Ghaus kā wasīlah ṭahay shād sab qabīlah
Unḥayn Khuld mayn basānā Madanī Madīnay wālay

Tayray gham mayn kāsh! ‘Aṯṯār rahay ḥer ḡarī giriftār
Gham-e-māl say bachānā Madanī Madīnay wālay
Madani Pearls

**Madani pearls of handshake**

- When two Muslims meet, it is a Sunnah for them to make Salam and shake both hands with each other.

- Also make Salam when leaving. You can also shake hands.

- When those loving each other for the pleasure of Allah, meet and shake hands with each other, and then recite Salaat-Al-Nabi, their past and future sins are forgiven before they leave each other.

- After you have recited Salaat-Al-Nabi while shaking hands with each other, also recite this Du`a if possible: 
  
  يَغْفِرِ اللَّهُ لَنا وَلَكُمْ

  i.e. *may Allah forgive you and us!*

- The Du`a made while two Muslims are shaking hands with each other will be accepted and both of them will be forgiven before their hands get separated.

- To shake hands with each other removes enmity.

- The Beloved and Blessed Prophet has said, ‘If a person shakes hands with his Muslim brother, and neither of them has a grudge in his heart against the other, Allah will forgive their past sins before their hands get separated. And whoever looks at his brother with affection and has no grudge

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1 Ad-Dur-rul-Mukhtar, Kitab-ul-Hazr wal-Ibaha, vol. 9, pp. 629
2 Musnad Abi Ya`la, vol. 3, pp. 95, Hadith 2951
3 Al-Muwatalla lil-Imam Malik, Kitab Husn Al-Khalq, vol. 2, pp. 407, Hadith 1731
against him in his heart or chest, then before he looks away, both of them will be forgiven¹.

✦ It is Mustaḥab to shake hands every time you meet anyone².

✦ It is not a Sunnah to shake only one hand with each other. The Sunnah is to shake both hands with each other³.

✦ Some people only touch their fingers to those of each other. This is not a Sunnah either⁴.

✦ It is Makrūḥ to kiss one’s own hand after shaking hands with someone⁵.

✦ At the time of shaking hands with each other, the Sunnah is that the palms of both persons should touch each other without anything like a handkerchief etc. in between⁶.

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¹ Kanz-ul-‘Ummāl, Kitāb-uṣ-Ṣuḥbaḥ, vol. 9, pp. 57, Ḥadiš 25358
² Rad-dul-Muḥtār, Kitāb-ul-Ḥaẓr wal-Ibāḥah, vol. 9, pp. 628
³ Al-Marja’-us-Sābiq, pp. 629
⁴ Al-Marja’-us-Sābiq
⁵ Tabyin-ul-Ḥaqāiq, Kitāb-ul-Karāhiyah, vol. 7, pp. 56
⁶ Rad-dul-Muḥtār, Kitāb-ul-Ḥaẓr wal-Ibāḥah, vol. 9, pp. 629
Madanī pearls of trimming nails

- It is Mustaḥab to trim nails on Friday. However, one should not wait for Friday if the nails have grown long⁠¹.

- Șadr-ush-Sharī’āh, Badr-ut-Ṭarīqāh Maulānā Amjad ‘Alī A’zamī has said, ʿIt is narrated that whoever trims his nails on Friday, Allah will protect him from adversities till next Friday and a further three days, i.e. ten days in total.’ In one narration, it is stated that whoever trims his nails on Friday, mercy will come [for him] and his sins will go away [i.e. be forgiven]².

- The method of trimming nails of the hands is as follows: Start trimming nails with the forefinger of the right hand and carry on trimming in sequence until the nail of the little finger gets trimmed, leaving the thumb. Then start with the little finger of the left hand and carry on trimming in sequence until the nail of the thumb gets trimmed. In the end, trim the nail of the right hand’s thumb.

- There is no reported order of trimming the nails of toes. It is better to start trimming nails with the smallest toe of the right foot and trim the nails in sequence until the big toe nail gets trimmed. Then start with the big toe of the left foot and trim the nails in sequence including the smallest toe³.

- Biting nails is Makrūḥ and can cause leukoderma⁴.

- After you have trimmed the nails, bury them or throw them away.

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¹ Bahār-e-Shari‘at, part 16, pp. 225
² Al-Marja’-us-Sābiq, pp. 226
³ Al-Marja’-us-Sābiq, pp. 226 to 227
⁴ Al-Marja’-us-Sābiq, pp. 227
It is Makrūh to throw the trimmed nails in the toilet as it causes diseases\(^1\).

Do not trim nails on Wednesday as this can cause leukoderma. However, if 39 days have passed since nails were last trimmed and Wednesday happens to be the 40\(^{th}\) day; that is, more than 40 days with the nails untrimmed would pass, then it is Wājib to trim nails on the very same day even if it is a Wednesday. Remember that it is impermissible and Makrūh Taḥrīmi to leave nails untrimmed for more than 40 days\(^2\).

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**Control your anger**

Sayyidunā Imām Ghazālī has narrated: ‘A person talked harshly to Amīr-ul-Mūminīn Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz. Lowering his head, Sayyidunā ‘Umar Bin ‘Abdul ‘Azīz said: ‘Do you want me to get angry so that Satan would make me arrogant and cause me to oppress you because of my power, and so that you would take its revenge from me on the Day of Judgement? I will never do this.’ After he said this, he became silent.

*(Kīmiyā-e-Sa’ādat, vol. 2, pp. 597)*

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\(^1\) Bahār-e-Sharī‘at, part 16, pp. 231

\(^2\) Fatāwā Razawīyāh, vol. 22, pp. 685 Mulakhkhāṣan
Madani pearls of entering and leaving home

- Recite this Du’ā before you enter home:

\[
\text{پیسمرِ اللہ وَلَجَنَا پیسمرِ اللہ خِرْجَنَا عَلی رِیْبَتَا تَوَکَّلْنَا}
\]

**Translation:** We enter (home) with the name of Allah (عَلَّمُهُ ﷺ) and leave home with the name of Allah (عَلَّمُهُ ﷺ) and we put our trust in Allah (عَلَّمُهُ ﷺ), our Rab\(^1\).

- Lower your gaze while entering home.
- Place your right foot first.
- Make Salām first after you have entered home.
- Also make Salām when leaving home.
- Place your left foot first while leaving home.
- Recite this Du’ā while leaving home:

\[
\text{پیسمرِ اللہ تَوَکَّلْتَ عَلی اللہ لا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللہِ ﷺ}
\]

**Translation:** I (exit from my home) with the name of Allah (عَلَّمُهُ ﷺ) (and) I have trust in Allah (عَلَّمُهُ ﷺ), the capability to refrain from sins and the ability to do good deeds are from Allah (عَلَّمُهُ ﷺ) only\(^2\).

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1 Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīš 5096

2 Sunan Abī Dāwūd, Kitāb-ul-Adab, vol. 4, pp. 420, Ḥadīš 5095
Madani pearls of wearing shoes

- Shake out the shoe before you wear it.
- Recite ِبسِمَ اللهِ الرَّحْمَنِ الرَّحِيمِ before you wear the shoe.
- First wear the right foot shoe and then the left foot one.
- First remove the left foot shoe and then the right foot one.
- Don’t walk whilst wearing only one shoe. Either wear both the shoes or remove them both.
- Remove the shoes when you are seated.

Madani pearls of wearing clothes

- A white suit is better than all other suits.
- When you have the Pajamaḥ on, keep it above the ankles so that they are visible.
- Start wearing clothes with the right side.
- First put the right hand into the right side sleeve of the Kurta and then put the left hand into the left side sleeve.
- Similarly, first put the right foot into the right side part of the Pajamaḥ and then put the left foot into the left side part.
- Start removing clothes with the left side.

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1 A sewn piece of cloth that covers the body from waist to the feet, similar to pants.
2 A long loose full-sleeved shirt.
Madani pearls of using kohl

❖ The best kohl is ‘Išmiq’. It improves the eyesight and grows the eyelashes\(^1\).

❖ It is permissible to use stone-made kohl. For men to use black kohl with the intention of beauty is Makrûh. However, if they use it without the intention of beauty, it is not Makrûh\(^2\).

❖ It is a Sunnah to use kohl before going to sleep\(^3\).

❖ Here is a summary of three reported methods of using kohl:

1. Sometimes, apply kohl to both the eyes thrice.
2. At times, apply kohl thrice in the right eye and twice in the left one.
3. And sometimes, apply kohl twice in both the eyes and at the end, use the same kohl-containing needle to apply kohl once more in both the eyes\(^4\).

Madani pearls of applying oil to hair

❖ Recite پیام الله الرحمٰم الرحمٰم before you apply oil to the hair.

❖ Hold the bottle with your right hand and pour the oil onto your left hand palm.

❖ Apply oil, first to the right eyebrow and then to the left, using the finger of your right hand.

❖ Then, apply oil to the right eyelashes and then to the left.

❖ Then recite پیام الله الرحمٰم الرحمٰم and apply oil to your hair.

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\(^1\) Sunan-ut-Tirmiži, Kitāb-ul-Libās, vol. 3, pp. 293, Ḥadiṣ 1763

\(^2\) Fatāwā Ḥindiyyah, Kitāb-ul-Karāhiyāh, vol. 5, pp. 359

\(^3\) Al-Marja’-us-Sâbiq, pp. 294

\(^4\) Sunnatayn aur Ādāb, pp. 58
Madani pearls of combing hair

- Recite ّبِسْمِ اللَّهِ الرَّحْمنِ الرَّحِيمِ first.
- It is a Sunnah to comb hair with the right side.\(^1\)
- First comb the right eyebrow and then the left one.
- Now comb the right side hair and then the left side.

Manners of going to toilet

- First place your left foot in the toilet.\(^2\)
- Do not remove the pyjama etc. from the body until you are about to sit and do not uncover more portion of the body than required\(^3\).
- Do not urinate while standing as it is Makruh.\(^4\)
- It is Makruh to urinate at a place where Wuḍū or Ghusl is made. It also causes satanic thoughts in one’s mind.\(^5\)
- The urine of an infant is unclean just like that of an adult.\(^6\)
- It is Makruh to do Istinjā [i.e. acquire cleanness] with the right hand.\(^7\)
- It is not allowed to use paper for Istinjā even if nothing is written on it.\(^8\)

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\(^1\) Ash-Shamāil-ul-Muhammadīyya lit-Tirmīzī, pp. 40, Ḥadiṣ 33
\(^2\) Rad-dul-Muḥtār, Kitāb-uṭ-Ṭahārah, vol. 1, pp. 615
\(^3\) Al-Marja’-us-Sābiq
\(^4\) Fatāwā Ḥindiyyah, Kitāb-uṭ-Ṭahārah, vol. 1, pp. 50
\(^6\) Fatāwā Ḥindiyyah, vol. 1, pp. 46
\(^7\) Al-Marja’-us-Sābiq, vol. 1, pp. 50
\(^8\) Bahār-e-Shari’at, vol. 1, pp. 611
Respect for Masjid

Dear children! Masjid is the house of Allah ﷺ. It is necessary for all of us to honour it.

- Your dress, mouth and body should all be clean and fragrant whenever you enter any Masjid.

- It is Ḥarām to enter the Masjid with foul-smelling clothes, body or mouth, or to take any other type of foul-smelling thing to the Masjid because foul-smelling things cause discomfort to angels.

- Make the intention of I’tikāf whenever you enter any Masjid. You will get reward as long as you stay there even if you recite nothing.

- Sleeping, eating, drinking water etc., doing Saḥārī and Ifṭār are not allowed in the Masjid provided you have not made the intention of I’tikāf.

- Laughing in the Masjid brings darkness in the grave. However, there is no harm in smiling if appropriate.

- To engage in Mubāḥ conversation in the Masjid is Makrūh and eats [i.e. ruins] good deeds.

- Do not throw any type of rubbish inside the Masjid. Even a very small particle (e.g. a splinter etc.) lying in the Masjid causes as much pain to the Masjid as a human feels pain when there is a small particle of something in his eye.

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1 Malfūzāt A’lā Ḥaḍrat, pp. 323
2 An act for which, one neither gets Šawāb nor punishment.
3 Fath-ul-Qadir, vol. 1, pp. 369
If you want to take your shoes with you in the Masjid, take them off and dust them off outside before you enter. If there is dust on the soles of your feet then wipe them off with something like a handkerchief before entering the Masjid.\footnote{Jażb-ul-Qulūb, pp. 257}

Running or stamping feet in the Masjid is not allowed\footnote{Malfūzāt A’lā Ḥaḍrat, vol. 2, pp. 318}.

Dear children! Honour the Masjid, avoid unnecessary conversation, jokes and gossips and protect your good deeds from being ruined because even permissible worldly conversation in the Masjid ruins the good deeds of a person.

Respect for Murshid

12 Madanī pearls of Murshid’s respect\footnote{Fatāwā Razawīyyah, vol. 26, pp. 563}

1. Rights of one’s Murshid are more than those of one’s father.

2. A father has bodily relation, whereas the Murshid has spiritual relation.

3. It is impermissible for a disciple to do anything against the will of his Murshid.

4. It is not allowed to laugh in front of one’s Murshid.

5. It is not allowed to talk without permission from the Murshid [when present in his court].

6. It is not allowed for a disciple to pay attention to anything else when present in the court of his Murshid.

7. It is not allowed for a disciple to sit where his Murshid sits even if the Murshid is not present.
8. It is Farḍ to treat the offspring of the Murshid with respect.

9. It is Farḍ to respect the bedding of the Murshid.

10. It is Farḍ to respect the doorstep of the Murshid’s house.

11. A disciple should consider his life and wealth to be of his Murshid.

12. It is not allowed for a disciple to hide anything from his Murshid.

**Respect for parents**

**Question 1:** How should we treat our parents? What has Allah ordered us?

**Answer:** Allah has ordered us to treat our parents with kindness. Allah has stated in Sūrah ‘ Ankabūt:

\[
	ext{We have insisted on man to be kind towards parents.}
\]

*Kanz-ul-Īmān (Translation of Quran) (Part 2h, Sūrah ‘ Ankabūt, verse 8)*

**Question 2:** In the light of Aḥādiṣ, state the excellence in treating the parents with respect.

**Answer:** The Holy Prophet has said: ‘If a pious child looks at his parents with affection, Allah records the reward of an accepted Hajj for him for every glance of his.*

**Question 3:** What Du’ā should we make regularly for our parents?

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1 Mishkāt-ul-Mašābīḥ, vol. 2, pp. 209, Ḥadiṣ 4944
Answer: We should make this Du’ā regularly for our parents:

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O my Rab! Have mercy on them both, as they nourished me when I was young.

[Kanz-ul-Īmān (Translation of Quran)] (Part 15, Sūrah Banī Isrāīl, verse 24)

Question 4: How should we talk to our parents?
Answer: We should talk to our parents in a low voice with our gaze lowered. We should not talk loudly in their presence.

Question 5: How should we behave our parents?
Answer: We should instantly reply to them when they call us, listen to them attentively, carry out their orders and refrain from whatever they forbid us.

Question 6: What are our parents’ favours to us?
Answer: There are countless favours of our parents to us. They provide us with food, clothing, education and other needs and take care of our health. Therefore, we should also treat them with great respect.

Respect for teachers

There is a very sacred relation between a teacher and a student. A student should consider his Islamic teacher to be greater in status than even his father because parents only protect their child from the troubles of the worldly life, whereas the Islamic teacher protects him from the difficulties of the afterlife and hellfire.

Even if you have learnt only a single letter from a teacher, treat him with respect. The Holy Prophet ﷺ has said: ‘One who teaches a single verse of the Holy Quran to someone, is his master1.’

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1 Al-Mu’jam-ul-Kabîr, pp. 112, Ḥadiṣ 7528
Honor your teacher even in his absence and do not sit at his seat.

Do not get ahead of your teacher while walking with him.

It is a cause of deprivation to lie to your teacher. Hence always speak the truth.

Do not make an eye contact with the teacher. Instead, lower your gaze in his presence.

Make Du’a for your parents and teachers after every Šalâh.

It is necessary for you to respect even those teachers of your institution who do not teach you.

Refrain from being ungrateful towards the teacher as it is harmful and destructive. It even ruins the blessings of knowledge. The Beloved and Blessed Prophet صل الله عليه وسلم has said: ‘One who has not thanked the people, has not thanked Allah ﷺ.’

Do seek permission from the teacher every time you go out or come into the class.

Follow the schedule prepared for you by the teacher, at Madrasa and at home. Recite your lesson to the teacher on time. This will cause him to make Du’a for you from the bottom of his heart.

The strictness of the teacher should be considered as a blessing. There is a famous saying: ‘One who cannot tolerate the strictness of his teacher, has to face hardships in his life.’

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Telling a lie

To say what has not taken place is called a lie. Lying has been so widespread in our society that it is no longer considered an evil. In such a situation, it is extremely difficult for children to avoid it. We should therefore instil hatred for lying into our children from an early age so that they would develop a habit of speaking the truth in every type of circumstances.

Punishment of lying

The Beloved and Blessed Prophet ﷺ has stated: When a person tells a lie, the angel goes a mile away due to its smell. Dear children! How detestable lying is! There are many other harms of lying.

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

On the way, they saw a deer with its two fawns. He called one of the fawns that came to him. He then slaughtered and roasted it and both of them ate it together. After they finished eating, he collected the bones of the fawn and said, ‘Let them rise from the dead by the command of Allah ﷺ.’ (i.e. rise from the dead by the command of Allah.) In no time, the dead fawn stood up and returned to its mother. Thereafter, he

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1 Sunan-ut-Tirmīzī, Kitāb-ul-Bir-Waṣ-Ṣalah, vol. 3, pp. 392
said to the man, ‘I make you swear to Allah ﷺ Who has empowered me to show this miracle. Tell the truth, where is that third loaf of bread?’ The man again replied, ‘I do not know.’ He said, ‘Let’s move ahead.’

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

As they walked further, they reached a desert where Prophet ‘Īsā عليه السلام piled up some sand and addressed it, ‘O pile of sand, turn into gold by the command of Allah ﷺ.’ It immediately turned into gold which he divided into three parts and said, ‘One part is mine, the other is yours and the third one is for the one who has taken the third loaf of bread.’ Upon hearing this, the man immediately said, ‘It was me who had taken the third loaf of bread.’ Hearing this he said, ‘Take all this gold.’

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

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

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

Dear children! Did you see! Lying and love for worldly wealth ruined that person. Neither he got the wealth nor did he gain any other benefit. He even lost his life besides suffering the loss of his afterlife.

*Na mujh ko āzmā dunyā kā māl-o-zar ‘aṭā kar kay*  
‘Aṭā kar apnā gham aur chashm-e-giryān Yā Rasūlallāh*  

*Please do not test me by bestowing worldly wealth upon me*  
*Bless me with devotion to you and with weeping eyes, Yā Rasūlallāh*

### Other harms of lying

Sayyidunā Bakr Bin ‘Abdullāh has narrated that there was a naive person who used to visit the royal courts and advise the kings. Pleased, the kings would give him rewards and encourage him.

He once went to the court of a king and expressed the wish of giving a piece of advice. The king allowed him to sit on a chair in front of him and asked him to speak. The person said: ‘Return the favour if someone has done you a favour and the one who has done you harm will ultimately face its consequences without you doing him any harm.’ Pleased by hearing this, the king showered him with rewards. Seeing this, a courtier got jealous of the status given by the king to him, an ordinary man. Overcome with jealousy, he went to the king and lied to him in a flattering manner: Your Majesty! Though this person has given you a good advice, he hates you and says that the king has a bad breath. Listening to this, the king asked,

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1. *Ithāf-us-Sādat-il-Muttaqīn*, vol. 9, pp. 835
‘Do you have any proof that he says so?’ The jealous person replied, ‘Your Majesty! If you have any doubt about it, please call him and ask him to get closer to you. When closer, he will put his hand over his nose because of the smell of your mouth.’ Listening to this, the king said, ‘I will not make any decision unless I have personally enquired about this matter.’

Leaving the royal court, the jealous man went to the house of the naive person and invited him to his home for a meal. The naive person accepted the invitation and went to his house. The meal served by the jealous man had excessive garlic in it.

As a result of eating the excessive garlic-mixed meal, the naive person had a bad breath. Anyway, he returned home. In a short while, a messenger from the king came and informed him that the king had called him right away. Therefore, he reached the royal court with the messenger. Allowing him to sit on a chair in front of him, the king asked him to repeat the same piece of advice he gave to him yesterday. He said: ‘Return the favour if someone has done you a favour and the one who has done you harm will ultimately face its consequences without you doing him any harm.’ Thereafter, the king asked him to get closer. As he got closer to the king, he put his hand over his mouth so that the king would not get disgusted by the smell of his mouth. Seeing this, the king thought to himself that his courtier had told him the truth. The king developed a bad suspicion about him and decided to punish him severely without bothering to carry out any further investigation. The king wrote a letter to a governor. The letter had the following order in it: ‘As soon as this person comes to you with my letter, slaughter him and send to me his skin filled with husk.’ Then, sealing the letter and handing it over to the naive person, the king asked him to go to the governor of so-and-so city.

It was a habit of the king that he would send a person with his sealed letter to the governor of any city so that the letter-carrying person would be given rewards. The king had never written a letter for punishing anyone. It was for the first time that he had done so.

When the naive person came out of the royal court, the jealous person was already waiting for him with bated breath. Approaching him, the jealous person asked
him as to what happened and where he was going to. He replied, ‘When I gave the
same advice to the king, he gave me a sealed letter and asked me to go to so-and-
so governor. I am now going to meet the same governor.’ The jealous person said:
‘Brother! Let me deliver this letter to the governor.’ The naive person handed over
the letter to him. The jealous person headed merrily for the governor house. He
was under the impression that he had deceived the naive person and would now
receive rewards and presents from the governor but he was unaware that he was
actually going to meet his doom.

After he got to the governor house, he respectfully handed over the letter to the
governor. Reading the letter, the governor asked: ‘Do you know what order the
king has given to me via this letter?’ He replied: ‘Your Excellency! The king must
have ordered you to give me gifts.’ The governor said: O unwise person! He has
ordered me to slaughter you as soon as you reach here and send your skin filled
with husk to him.’ Startled by hearing this, the jealous person said: ‘I swear by
Allah! The king has not issued this order for me, but for so-and-so person.
You may inquire about it by sending a messenger to the king.’ Turning a deaf ear
to his plea, the governor said, ‘We do not need to inquire about it. We are bound to
do as ordered by the king as the letter contains his stamp.’ The governor therefore
ordered the executioner to slaughter the (jealous) person, to remove his skin and
to fill husk in it. Then his dead body was sent to the king.

The next day, the naive person visited the royal court as usual and repeated the
same advice while standing in front of the king: ‘Return the favour if someone has
done you a favour and the one who has done you harm will ultimately face its
consequences without you doing him any harm’. Upon seeing him alive, the king
asked, ‘What about the letter I gave to you?’ He replied, ‘I met that (jealous) person
on my way to the governor house. He asked me to give him the letter, so I handed
him the letter which he took to the governor.’ The king said, ‘He had told me that
you think I have a bad breath. Is it true?’ He replied, ‘Your Majesty! I have never
had such opinion about you.’ The king asked: ‘Why did you place your hand onto
your mouth when you got closer to me yesterday?’ He replied, ‘Your Majesty!
Before I came to your royal court, I had gone to his house because he had invited
me to a meal and had added a large amount of garlic in it. Hence I had got a bad breath due to eating that excessive garlic-mixed meal. As I did not want you to feel uncomfortable because of the smell of my mouth I placed my hand on it.’

Hearing this, the king said, ‘O fortunate person! The advice you give to me is a truth. That jealous person told a lie to get you punished but was hoisted by his own petard, meeting his doom. O pious person! Sit in front of me and repeat the same advice.’ Hence he sat in front of the king and said, ‘Return the favour if someone has done you a favour and the one who has done you harm will ultimately face its consequences without you doing him any harm’.

Dear children!
❖ One who favours someone enjoys favours from others, and one who means harm, is harmed by others.
❖ One who tries to ruin others by telling lies is ruined himself.
❖ A good deed has a good result and a bad deed has a bad consequence.
❖ As you sow, so shall you reap!

May Allah save us from the disease of telling lies!

Allah has stated in the Glorious Quran:

But in fact We hurl the truth upon falsehood, so it scatters its brains.

[Kanz-ul-Imān (Translation of Quran)] (Part 17, Sūrah Al-Anbiyā, verse 18)
Blessings of truthfulness

Dear children! A Madanī child once said to his mother: ‘O my beloved mother! For the pleasure of Allah, please allow me to dedicate my life to the path of Allah so that I could acquire knowledge and be blessed with the company of the pious people of Baghdad.’ Preferring the will and pleasure of Allah, his mother agreed and arranged provisions for her young traveller of the path of Allah. Sewing an inside pocket in the Kamīz [i.e. a type of long, loose and full-sleeved shirt] of her beloved son, she hid forty dinars in it. Before his departure, she made him promise that he would always tell the truth in every circumstance. Then, seeing him off for the pleasure of Allah, this noble mother said: ‘Go! I have allowed you to dedicate your life to the path of Allah. Now I will not see your face before the Day of Judgement.’

Therefore, this young and enthusiastic seeker of Islamic knowledge with a deep-rooted love for Auliyā left for Baghdad along with a caravan. On the way to Baghdad, the caravan was intercepted by sixty robbers who started snatching valuables from the travellers of the caravan. They plundered everyone but no robber asked this Madanī child for anything because he seemed to be having nothing. Then a robber asked carelessly while passing by him: ‘O boy! Do you also have anything?’ The Madanī child replied fearlessly: ‘Yes! I have forty dinars.’ The robber considered it a joke and moved forward. After a short while, another robber asked the same question while passing by the Madanī child, and was given the same reply. Both robbers informed their chief that there was a fearless child in the caravan who was joking even in this situation.

Calling the Madanī child, the chief asked him about the dinars. The child gave the same reply as before. The chief frisked him and really found forty dinars hidden in an inside pocket of his Kamīz. All the people were amazed to see the truthfulness of the Madanī child. When asked about the reason for telling the truth even in this situation, the Madanī child replied, ‘Before I departed, my mother had made me promise to tell the truth in every circumstance, and never to tell a lie. I cannot break the promise I have made to my mother.’ Listening to this, the chief of
robbers burst into tears and said, ‘Alas! This Madani child has sincerely fulfilled
the promise he has made to his mother but I have been going against the promises
for years I have made to Allah.

Impressed by the sincerity and piety of this young traveller of the path of Allah,
the chief of robbers repented of his sins. His fellows also repented and said, ‘O chief!
You were our leader when we were robbers, now you will also lead us to the path
of righteousness.’

Dear children! Do you know the name of this young traveller of the path of Allah?
He was none other than our beloved Murshid, Sayyidunâ Ghaus-e-A’zam, Shaykh
‘Abdul Qâdir Jilâni. In the very beginning of the journey of this young
traveller of the path of Allah, sixty robbers repented of their sins. All this is the
blessing of fulfilling the promise he had made to his mother.

Just think for a while! How elevated rank one can attain by fulfilling the promise
he has made to Allah! By the blessings of his truthfulness, piety and sacrifices
in the path of Allah, our Ghaus-e-A’zam became very famous and
inspired millions of such people to tread the right path who had deviated from it.
Today everyone acknowledges him as a great Wali and honours him from the
bottom of his heart.

**Telling lies causes Allah’s displeasure**

Dear children! A serious harm of telling lies is that it causes the displeasure of
Allah, as is stated in the Glorious Quran:

> Curse of Allah (عَزَّ الَّذِي خَلَقَ الْأَرْضَ وَالْجَهَâمَّهَ) upon the liars.

⟦Kanz-ul-Imân (Translation of Quran)⟧ (Part 3, Sûrah Âl-e-‘Imrân, verse 61)

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1 Bahjat-ul-Asrâr, pp. 167
A person once related his incident to Sayyidunā Ḥasan Baṣrī: O Abū Sa‘īd! I disobeyed Allah, so He made me suffer a disease. I prayed for its cure, so He granted me the cure. I disobeyed Him again, so He made me suffer the disease again. I repented of my sins praying for the cure and was granted the cure by Allah once again. I kept on committing sins in the same way and He kept on forgiving me. When I fell ill the fifth time, I asked forgiveness for my sins from Allah and prayed for the cure but this time I heard a voice from a corner of my house from an unseen source, ‘Your prayers and supplications are not acceptable. We tested you several times but found you a liar each time.’

**Telling lies is a sign of hypocrisy**

The Holy Prophet has said: ‘There are three signs of a hypocrite:

1. He tells a lie when he speaks.
2. He does not fulfil his promise.
3. He is dishonest when entrusted with the task to look after someone’s possessions.

Even if he offers ʿṢalāḥ, keeps fasts and thinks that he is a Muslim.

Muftī Aḥmad Yār Khān Naʿīmī has stated: ‘Telling lies is the root of all sins.’

**True servant**

There are three signs of a true servant: (1) To abide by the commandments of Shari‘ah (2) To remain pleased with predestination, and distribution of favours as done by Allah (3) To sacrifice the desire of Nafs for the pleasure of Allah.

*(Bayāy ko Waṣiyyat, pp. 37)*

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1 ‘Uyūn-ul-Ḥikāyat, vol. 2, pp. 23 Mulakhkhaṣan
2 Ṣaḥīḥ Muslim, pp. 50, Ḥady 59
3 Mirā́t-ul-Manā́jīh, vol. 6, pp. 447
Punishment of name-calling

Allah  has said in the Holy Quran:

قَدْ أَفْلَحَ الْمُؤْمِنُونَ ۖ الَّذَيْنَ هُمْ فِيْ صَلَاتِهِمْ لَحَشَعُونَ ۖ وَالَّذِيْنَ هُمْ عَنِ اللَّغُوِّ مُعْرِضُونَ

Successful indeed are the believers. Those, who humbly cry in their prayers. And who do not incline towards indecent matters.

[Kanz-ul-Imān (Translation of Quran)] (Part 18, Sūrah Al-Mūminūn, verse 1-3)

Dear children! Did you notice that Allah  likes people who speak decently and dislikes those who use foul language! Unfortunately, name-calling and filthy talking have been quite common these days. Children, adults, men and women all seem to have been involved in this bad deed. Some people even start their talking with name-calling!

Alas! It seems that people’s conscience does not prick them at all when they call each other names laughingly. Similarly, name-calling in anger is also very common. In short, people these days call each other names in anger and in joke.

Dear children! Name-calling is a bad habit. Will anyone of you dare to call anyone names in the presence of your parents, Murshid, teacher or any other respectable person? Certainly not! Just think for a while! Allah , the most revered and respected, is watching us and listening to us all the time. He is closer to us than even our jugular vein. Why don’t we realize it when calling anyone names and using filthy language!

Sayyidunā Bishr Ḥāfī would speak less and would give the following advice to his friends: ‘Ponder over what you are having written in your books of deeds which will be presented before Allah . How objectionable is the person
who uses foul language. If you use improper words when writing to your friend, this will be considered your indecency. Now ponder what your attitude towards Allah is.’

Dear children! When calling anyone names, we do not realise that angels are writing each and every word we speak. How painful it would be for angels to write name-calling and filthy words. Sayyidunā Imām Ḥasan Baṣrī has stated: ‘It is extremely surprising that man uses filthy language, whereas he is accompanied by Kirāman Kātibīn. His tongue is their pen and his saliva is their ink.’

Dear children! Seek refuge from the wrath of Allah and refrain from all those deeds that cause His displeasure. Always talk about good things, as the Holy Prophet has stated: ‘Certainly, sometimes a person inattentively speaks a word that Allah likes. Allah raises his ranks because of this. And certainly, sometimes a person inattentively speaks a word that Allah dislikes, and the person continues to fall in Hell because of this.’

Dear children! We should keep our tongue in control, avoiding name-calling and filthy talking so that we may attain absolution in our afterlife. Sayyidunā ‘Uqbah Bin ’Āmir has narrated that he once humbly asked the Holy Prophet as to what absolution is. He replied: ‘Keep your tongue in control, your home should be sufficient for you (i.e. do not go out of your home unnecessarily) and cry over your mistakes.’

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1 Tanbīh-ul-Mughtarīn, pp. 190
2 Mishkāt-ul-Maṣābīḥ, vol. 2, pp. 189, Ḥādiš 4813
3 Sunan-ut-Tirmiżī, vol. 4, pp. 182, Ḥādiš 2414
Dear children! Let’s now learn some Shar’ī rulings regarding name-calling.

**Question 1:** Does Allah dislike the person who calls anyone names?

**Answer:** Yes. Allah dislikes the person who calls anyone names and sees him as His enemy.

**Question 2:** What has the Holy Prophet stated about the person who calls anyone names?

**Answer:** The Beloved and Blessed Prophet has stated, ‘Paradise is Ḥārām for the person who uses filthy language (i.e. name-calling and dirty words)’.

**Question 3:** How did our pious predecessors use to treat the person calling them names?

**Answer:** If anyone called our pious predecessors names, they would not get angry but rather they would make Du’ā for him and treat him kindly.

Dear children! Unfortunately, we seem to have deviated from the path our pious predecessors trod. These days, if anyone speaks ill of us, we turn furious, using rude language and sometimes even ending up quarrelling. If only, for the sake of our pious predecessors, we would become well-mannered, giving up the habit of being angry for any personal reason and adopting kindness. It is rightly said:

\[\text{Ĥay falāḥ-o-kāmrānī narmī-o-āsānī mayn} \]
\[\text{Ĥar banā kām bigař jātā ĥay nādānī mayn} \]

*It’s true that success lies in kindness*
*Ease turns into hardship because of harshness*

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1 Mawsū’a Al-Imām Ibn Abid Dunyā, vol. 7, pp. 204, Ḥadiš 325
Question 4: What is the Shar’ī ruling of name-calling?

Answer: Name-calling is impermissible and a sin.

Question 5: How is it to call anyone names during a quarrel or fight?

Answer: To call anyone names during a quarrel or fight is a sign of hypocrisy.

Question 6: When quarrelling, some children curse each other, what is the ruling about it?

Answer: Quarrelling and fighting are very evil deeds. As for cursing a Muslim, it is impermissible and a sin to do so. It is stated in a Ḥadīth: To curse a Muslim is like killing him¹.

Question 7: Does the heart become hard because of name-calling and filthy talking?

Answer: Yes. Name-calling and filthy talking harden the heart and cause laziness to the body. It also brings deprivation in sustenance.

Question 8: Some people speak ill of the era, what is the ruling for it?

Answer: To speak ill of the era is like speaking ill of Allah ﷺ. Therefore, one should not speak ill of the era.

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**Blessings of acting upon knowledge**

The Holy Prophet ﷺ has stated: ﴿مَنْ عَمِّلَ بِنَا عَلِيمَ ﻣَوْزُونَهُ ﻣَعَالَمَ مَاتَلَمْ﴾ One who acts upon his knowledge will be given such knowledge by Allah ﷺ that he did not have before. (Ḥilya-tul-Auliyyā, vol. 10, pp. 13, Raqm 1455; Ahmad Bin Abil Ḥawāri, vol. 10, pp. 13, Ḥadīth 14320)

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¹ Al-Mu’jam-ul-Kabir, vol. 2, pp. 73, Ḥadīth 1330
Na’at

Qismat Mayrī Chamkāiye

Qismat mayrī chamkāiye, chamkāiye Āqā
Mujh ko bhi dar-e-pāk pay bulwāiye Āqā
Sīnay mayn ā ho Ka’bah to basay dil mayn Madīnah
Ānkhaun mayn mayrī āp samā jāiye Āqā
Baytāb hūn baychaīn hūn didār kī khāṭīr
Taṛpāyaīn na ab khuwāb mayn ā jāiye Āqā
Ḥar samt say āfāt-o-baliyyāt nay ghāyra
Majbūr kī imdād ko ab āiye Āqā
Sakrāt kā ‘ālam ā phay Shaḥā dam ā phay labaun per
Tashrīf sirhānay mayray ab lāiye Āqā
Waḥshat ā phay andhāyra ā phay mayrī qabr kay ander
Ā kar žarā roshan isay farmāiye Āqā
Mujrim ko liye jātay āyān ab sū-ay Jaḥannam
Lillāh! Shafā’at mayrī farmāiye Āqā
‘Aṭṭār per ā ho bāhr-e-Razā itnī ‘ināyāt
Wīrānā-e-dil ā kay basā jāiye Āqā
Holy Islamic Months

1. Muḥarram-ul-Ḥarām

Muḥarram-ul-Ḥarām is the first month of the Islamic calendar and has many sacred links with it. The 10th day of this month is referred to as ‘day of ‘Āshūrah’. This is the day when the grandson of Rasūl Sayyidunā Imām Ḥusayn was martyred. He along with his companions was martyred on 10 Muḥarram-ul-Ḥarām in 61 A.H. in the plains of Karbala. Devotees of Rasūl hold Ijtima’-e-Zikr-o-Na’at and arrange for Niyāz, etc. throughout the world for the Īṣāl-e-Šawāb of Sayyidunā Imām Ḥusayn.

2. Šafar-ul-Muẓaffar

On 25th Šafar-ul-Muẓaffar, devotees of Rasūl solemnize the ‘Urs of A’lā Ḥaḍrat Imām Āḥmad Razā Khān with reverence throughout the world. Furthermore, the ‘Urs of Sayyidunā Mujaddid Alf Šānī is solemnized on 28th Šafar-ul-Muẓaffar.

3. Rabī’-ul-Awwal (Rabī’-un-Nūr)

The Holy Prophet came into the world on the 12th of Rabī’-un-Nūr. Devotees of Rasūl throughout the world take part in the Madanī procession on this day and attend the Milād Ijtima’ at 12th night, welcoming the Ṣubḥ-e-Bahāran at the time of Ṣubḥ-e-Ṣādiq with tearful eyes.

4. Rabī’-uš-Šānī (Rabī’-ul-Ghuaš)

This sacred month has a link with his Excellency Ghauš-e-A’ẓam Sayyidunā ‘Abdul Qādir Jīlānī. At the 11th night of this month, devotees of Rasūl arrange for Niyâz and Īṣāl-e-Šawâb for Sayyidunā Ghauš-e-A’ẓam. The blessed shrine of Sayyidunā Ghauš-e-A’ẓam is situated in Baghdad, Iraq.
5. Jumādal Aūlā
Devotees of Rasūl reverently solemnize the ‘Urs of Sayyidunā Shāḥ Rukn ‘Ālam and that of the beloved son of A’lā Ḥaḍrat Sayyidunā Ḥāmid Razā Khān on 7 and 17 Jumādal Aūlā respectively.

6. Jumādal Ukhrā
The greatest devotee of Rasūl, Amīr-ul-Mūminīn Sayyidunā Abū Bakr Siddīq passed away on 22nd Jumādal Ukhrā. Devotees of Rasūl make a lot of Īlā-e-Šawāb in his commemoration.

7. Rajab-ul-Murajjab
At the 27th night of Rajab-ul-Murajjab, our Beloved and Blessed Prophet visited the skies and beheld his Rab with his own eyes. This is a very sacred night and is called ‘Shab-e-Mi’rāj (the Night of Ascension)’.

8. Sha’bān-ul-Mu’ażzam
The Prophet of Raḥmaḥ, the Intercessor of Ummah has stated regarding the month of Sha’bān-ul-Mu’ażzam, ‘Sha’bān is my month.’ The 15th night of this holy month is called Shab-e-Barā-at. At this night, Allah reveals a specific attribute, forgives those who repent and have mercy on those who seek mercy. Therefore, we should refrain from fireworks and other Ḥarām acts at this night and try to please Allah by worshipping Him in abundance.

9. Ramadan-ul-Mubārak
Ramadan is called the month of Allah. Muslims keep fasts in this month. It is a great bounty of Allah that He has granted us a tremendous gift in the form of Ramadan, whose every moment is full of mercy. The reward of good
deeds is multiplied many times in this month. The reward of a Nafl act is equivalent to that of a Farḍ one, while the reward of a Farḍ act is multiplied 70 times. In this month, even the sleep of a fasting person is considered an act of worship.

10. Shawwal-ul-Mukarram

On 1st Shawwal-ul-Mukarram, devotees of Rasūl celebrate Eid throughout the world. This is a very blessed day. We should therefore spend this day worshipping Allah عَزَّوَجَالَه instead of wasting it in heedless activities.

11. Žul-Qa’dá-til-Ḥarām

On 20th Žul-Qa’dá-til-Ḥarām, devotees of Rasūl fervently solemnize the ‘Urs of Sayyidunā ‘Abdullāh Shāh Ghāzī in Bāb-ul-Madīnah, Karachi. On 29th day of this month, the rites of the ‘Urs of the father of A’lā Ḥaḍrat Sayyidunā Maulānā Naqī ‘Alī Khān are performed throughout the world.

12. Žul-Ḥijja-til-Ḥarām

On 10th Žul-Ḥijja-til-Ḥarām, Eid-ul-Adhā is celebrated with a religious fervour and enthusiasm. Devotees of Rasūl also perform Qurbānī [slaughter of animals] on this occasion. Moreover, Hajj, an important Islamic obligation, is also performed in the same month.
In the sinful era of the 15th century, most of the Muslims have drowned into the sea of sins, drifting away from Islamic teachings. Masâjid are empty but the places where sins are committed are crowded. In such crucial circumstances, Allah chose a perfect Walī of Him for the reform of the miserable Ummâh of His Beloved Prophet. This pious and great man is globally known as Amīr-e-Aḥl-e-Sunnat.

Some aspects of the life of Amīr-e-Aḥl-e-Sunnat

Question 1: What is the name of Shaykh-e-Ṭarīqat, Amīr-e-Aḥl-e-Sunnat?

Answer: Amīr-e-Aḥl-e-Sunnat’s first name is Muhammad and his well-known name is Ilyas. His Kunyah is Abū Bilāl and pseudonym is ‘Aṭṭār. His full name is Abū Bilāl Muhammad Ilyas Attar Qadiri Razavi.

Question 2: When, where and on which day was Amīr-e-Aḥl-e-Sunnat born?

Answer: Amīr-e-Aḥl-e-Sunnat was born on a Wednesday on 26th Ramadan-ul-Mubārak 1369 A.H. (12 July, 1950) a little while before the time of Ṣalāt-ul-Maghrib in Bāb-ul-Madīnāh (Karachi), a famous city of Pakistan.

Question 3: What is the name of the father of Amīr-e-Aḥl-e-Sunnat?

Answer: Dāmah ٌبَرَكَانِهِمَا الْعَالِيَّة.
Fundamental Teachings of Islam (Part II)

Answer: The name of the father of Amīr-e-Aḥl-e-Sunnat is Ḥājī ‘Abdur Raḥmān Qādirī who was a very pious person.

Question 4: What is the name of the mother of Amīr-e-Aḥl-e-Sunnat?
Answer: The name of the mother of Amīr-e-Aḥl-e-Sunnat is Aminah who was a very pious lady.

Question 5: Which glorious Madani movement was founded by Shaykh-e-Ṭariqat, Amīr-e-Aḥl-e-Sunnat for the sole aim of reforming the Muslim Ummah?
Answer: Shaykh-e-Ṭariqat, Amīr-e-Aḥl-e-Sunnat has founded ‘Dawat-e-Islami – a global & non-political movement of the Quran and Sunnah’ and has devoted his entire life to its development.

Question 6: Which Madani aim has Shaykh-e-Ṭariqat, Amīr-e-Aḥl-e-Sunnat set out to us?
Answer: Shaykh-e-Ṭariqat, Amīr-e-Aḥl-e-Sunnat has set out to us the Madani aim, ‘I must strive to reform myself and the people of the entire world.’
Manqabat ‘Aṭṭār

Sunnat ko phaylāyā ā ā Amīr-e-Aḥl-e-Sunnat nay
Bid’at ko miāyā ā ā Amīr-e-Aḥl-e-Sunnat nay

Hazāraun gumrāhaun ko wa’z-o-taḥrīr say apnī Rāḥ-e-Jannat dikhāyā ā ā Amīr-e-Aḥl-e-Sunnat nay

Karā kar bahut say Kuffār-o-Fujjār say taubah Jaḥannam say bachāyā ā ā Amīr-e-Aḥl-e-Sunnat nay


Lākhaun fashionable chehron ko dārīhī aur saron ko bhi ‘Imāmah say sajāyā ā ā Amīr-e-Aḥl-e-Sunnat nay

Woh Fayzān-e-Madīnah rāt din taqsīm kartā ā ā Jisay markaz banāyā ā ā Amīr-e-Aḥl-e-Sunnat nay

Bahut mahnat lagan say apnay piyāray Dīn kā dankā Dunyā mayn bajāyā ā ā Amīr-e-Aḥl-e-Sunnat nay

Ilāhī phūltā phaltā raḥay roz-e-Maḥshar tak yeh Gulistān jo lagāyā ā ā Amīr-e-Aḥl-e-Sunnat nay

Is nākāraḥ ‘Āez ko khulūṣ apnay kī sham’a kā Parwānah banāyā ā ā Amīr-e-Aḥl-e-Sunnat nay
Invocations

1. Whoever makes a habit of reciting َادَرَي َ اَيْمَيْت whilst washing every part of the body during Wuḍū; his enemy will not be able to abduct him, َلغَّنَّهَمَّ َنُؤْوَيَلَلَه.

2. Whoever recites َمِيْت ىَمْيَيْث ٧ times every day and makes Dam [i.e. blows] on himself, will remain protected from magic, َلغَّنَّهَمَّ َنُؤْوَيَلَلَه.

3. Whoever recites َمَيْث َيَمِاَيْذ ١٠ times, makes Dam onto a beverage etc. and then drinks it, will not become ill, َلغَّنَّهَمَّ َنُؤْوَيَلَلَه.

4. Whoever recites َيَا َوَاَيْذ ١٠٠ times at the time of eating every morsel, the food will become Nūr (light) for him in his stomach and it will remove disease, َلغَّنَّهَمَّ َنُؤْوَيَلَلَه.

Şalāt Razawiyyah

 صلى الله َ عَلَى النَّبِيِّ َ ٱلْمُهْيِّإِ َ ۛ وَإِلَهِ صلى الله َ عَلَيْهِ وَسَلَّمَ صَلَوَةٌ وَسَلَامٌ عَلَيْهِ َ يَا رَسُولُ َالله

To recite this Şalāt-‘Alan-Nabī 100 times after every Şalāh especially after Şalāt-ul-Jumu‘ah, whilst facing the direction of Madīna-tul-Munawwarah, is a means of acquiring countless blessings and virtues1.

(In Pakistan and India, when facing towards the direction of the Ka‘bah, the face is also directed towards Madīna-tul-Munawwarah.)

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1 Al-Ważīfa-tul-Karimah, pp. 40
Manqabat Ghauš-e-A’ẓam

Yā Ghauš! Bulāo mujĥay Baghdad bulāo
Baghdad bulā kar mujĥay jalwāh bĥī dikhāo
Dunyā kī maĥhabbat say mayrī jān chūrāo
Dīwānah mujĥay Shāh-e-Madīnah kā banāo
Chamkā do sitārah mayrī taqdīr kā Murshid
Madʃan ko Madīnah mayn jagaḥ mujĥ ko dilāo
Nayyā mayrī manjdhār mayn Sarkār pĥansī ĥay
Imdād ko āo mayrī imdād ko āo
Ĥaun bahr-e-‘Alī mushkilayn āsān ū hamārī
‘Aʃfāt-o-baliyyāt say Yā Ghauš! Bâchāo
Yā Pīr! Mayn ‘iʃyān kay samundar mayn ūn ġhalṭān
Lillāh! Gunāhaun kī tabāhī say bâchāo
Achcĥon kay kharīdār to ıar jā pay ıayn Murshid
Badkār kāhān jāyen jo tum bĥī na nibhāo
Aḥkām-e-Sharī‘at raḥayn malḩūz ū hamayshāh
Murshid mujĥay Sunnat kā bĥī pāband banāo
‘Aṭṭār ko ıar āık nay dḥutkār diyā ĥay
Yā Ghauš! Isay dāman-e-raḥmat mayn chūpāo
Yā Rab-e-Muhammad Mayrī Taqdīr Jagā Day

Yā Rab-e-Muhammad! Mayrī taqdīr jagā day
Ṣaḥrā-e-Madīnah mujhay ānkhaun say dikhā day

★★★★

Pīchā mayrā dunyā kī maḥabbat say chūrā day
Yā Rab! Mujhay dīwānah Madīnay kā bānā day

★★★★

Rotā Ĥuwā jis dam mayn dar-e-yār pay pohanchū
Us waqt mujhay jalwāh-e-Maḥbūb dikhā day

★★★★

Dil ‘ishq-e-Muhammad mayn taṛaptā rahay Ĥar dam
Sīnay ko Madīnah mayray Allah bānā day

Behtī rahay Ĥar waqt jo Sārkār kay gham mayn
Rotī Ĥūī woh ānkhu mujhay mayray Khudā day

★★★★

Īmān pay day maut Madīnay kī gali mayn
Madfan mayrā Maḥbūb kay qadmon mayn bānā day

* Wasāil-e-Bakhshish, pp. 58
aho bah-e-ziyā na'zar-e-karam sé-ay gunāhgār
Jannat mayn pa'rawsī mujhay Āqā kā banā day

Daytā hūn tuĥhay wāsiṭah mayn piyāray Nabī kā
Ummat ko Khudāyā ṛaḥ-e-Sunnat pay chalā day

‘Aṭṭār say Maḥbūb kī Sunnat kī lay khidmat
Đankā yeḩ tayray Dīn kā dunyā mayn bajā day

Allah milay Hajj kī isī sāl sa’ādat
‘Aṭṭār ko pʰir rawza-e-Maḥbūb dikhā day
Salāt-o-Salām*  

Tājdār-e-Ḥaram ay Shahanshâh-e-Dîn  
Tum pay Ḣar dam karoṁon Durūd-o-Salām  

Ho nigâh-e-karam mujī pay Sultan-e-Dîn  
Tum pay Ḣar dam karoṁon Durūd-o-Salām  

Dūr reḥ kar na dam tûi jâye kahîn  
Kâsh Ṭaybaḥ mayn ay mayray Mâh-e-Mubîn  

Dafn ḥonay ko mil jâye daw-gaz zamîn  
Tum pay Ḣar dam karoṁon Durūd-o-Salām  

Koī ḥusn-e-‘amal pās mayray nahîn  
Pĥans na jâūn qiyâmat mayn Maulâ kahîn  

Ay Shafî’-e-Ummâ! Lâj rakhnâ tumhîn  
Tum pay Ḣar dam karoṁon Durūd-o-Salām  

Dauno ‘ālam mayn koī tum sâ nahîn  
Sab ḥasîno say bârî kar tum Ḧo ḥasîn  

Qâsim rizq Rabb-ul-‘Ulâ Ḧo tumhîn  
Tum pay Ḣar dam karoṁon Durūd-o-Salām  

* Wasâil-e-Bakhshish, pp. 586-587
Fikr-e-Ummat mayn rāton ko rotay raḥay
‘Āsiyaun kay gunāhaun ko āhotay raḥay

Tum pay qurbān jāūn mayray Maḩ-Jabīn
Tum pay Ḥar dam karoṛon Durūd-o-Salām

Phūl raḥmat kay ḥer dam luiātay rah şeyy
Yān gharībon kī bigṛī banātay rah şeyy

Ḥawz-e-Kawšar pay na bhūl jānā kāhīn
Tum pay Ḥar dam karoṛon Durūd-o-Salām

Zulm Kuffār kay Ḥans kay sehtay rah şeyy
Phīr bhī Ḥar ān ḥaq bāt kehtay rah şeyy

Kitnī maḥnat say kī tum nay tablīgh-e-Dīn
Tum pay Ḥar dam karoṛon Durūd-o-Salām

Maut kay waqt kar do nigāḥ-e-karam
Kāsh! Is shān say yēḥ nikal jāye dam

Sang-e-dar per tumhāray Ḥo mayrī jabīn
Tum pay Ḥar dam karoṛon Durūd-o-Salām

Ab Madīnay mayn Ĥam ko bulā lī-jiye
Aur sīnāḥ Madīnah banā dī-jiye

Az-paye Ghauš-e-A’ẓam Imām-e-Mubīn
Tum pay Ḥar dam karoṛon Durūd-o-Salām
‘Ishq say tayray ma’mūr sīnah raḥay
Lab pay ḥar dam Madīnah Madīnah raḥay

Bas mayn dīwānah ban jāūn Sultan-e-Dīn
Tum pay ḥar dam karořon Durūd-o-Salām

Dūr ḥo jāyaīn dunyā kay ranj-o-alam
Ḥo ‘aṭā apnā gham dī-jīye chashm-e-nam

Māl-o-dawlat kī koī tamannaḥ nahīn
Tum pay ḥar dam karořon Durūd-o-Salām

Ab bulā lo Madīnay mayn ‘Aṭṭār ko
Apnay qadmon mayn rakh lo gunāḥgār ko

Koī is kay siwā ārzū ḥī nahīn
Tum pay ḥar dam karořon Durūd-o-Salām
Madani pearls of making Du’ā

Dear children! To make Du’ā is a great privilege. At many places, the Holy Quran and blessed Aḥādiš have encouraged us to make Du’ā. It is stated in a Ḥadiš: Should I not tell you the thing that would protect you from enemy and would increase your sustenance! Keep making Du’ā to Allah day and night as Du’ā is a weapon of a Muslim.\(^1\)

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has stated: Nothing is liked more than Du’ā in the court of Allah.\(^2\)

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1 Musnad Abī Ya’lā, vol. 2, pp. 201, Ḥadiš 1806

2 Sunan-ut-Tirmiţi, Kitāb-ud-Da’wāt, vol. 5, pp. 243, Ḥadiš 3381
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## Transliteration Chart

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<th>Latin Equivalent</th>
<th>Example</th>
<th>Transliteration</th>
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<td>ء</td>
<td>A/a</td>
<td>أمير</td>
<td>Amir</td>
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Important Madani Pearls

From:
Maktaba-tul-Madinah
A publishing department of Dawat-e-Islami

If one’s parents or any one of them has passed away, he should not be negligent in this matter. He should visit their graves and make Īşāl-e-Šawāb to them. Here are two sayings of the Holy Prophet in this context:

1. Charity on behalf of one’s parents
Whenever you want to donate Šadaqah (i.e. charity), you should give it on behalf of your parents so that (its reward) will also be given to them, and your reward will not also be decreased. (Shu’ab-ul-Īmān, vol. 6, pp. 204, Ḥadīth 7911)

2. Cause of deprivation in sustenance
When a person gives up making Du’ā for his parents, his sustenance is cut off. (Kanz-ul-‘Ummāl, vol. 16, pp. 201, Ḥadīth 45548)

Dear Islamic brothers! Have you realized how great the blessings of making Īşāl-e-Šawāb are! It’s a fact that man needs Īşāl-e-Šawāb after he has passed away. The Beloved and Blessed Prophet has said, ‘The state of a deceased person in his grave is like that of a drowning person; he waits anxiously for Du’ā from his father or mother or brother or some friend. When anyone’s Du’ā reaches him, he finds it better than the world and everything in it. Allah Ḥuḍūr
bestows upon those buried in graves mountains-like huge reward gifted by their alive associates [such as relatives, friends etc.]. The gift of the alive to the dead is to make Du’ā of forgiveness for them.’ (Shu’ab-ul-Īmān, vol. 6, pp. 203, Ḥadīth 7905)

Maktaba-tul-Madinah, a publishing department of Dawat-e-Islami guides us in regard to this matter. Whenever Niyāz or any other sort of Islamic gathering is held at your home for making Īṣāl-e-Šawāb to your deceased relatives, buy reforming booklets of Shaykh-e-Ṭariqat Amīr-e-Aḥl-e-Sunnat, founder of Dawat-e-Islami ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas ‘Attar Qadiri Razavi from Maktaba-tul-Madinah and distribute them in the gathering having included the names of your deceased relatives therein, reaping reward in abundance for yourself as well for your deceased relatives. If any Muslim reads the booklet distributed by you and a Madani transformation takes place in his life, inspiring him to act upon the teachings of Quran and Sunnah, this will be a means of perpetual reward for you. (You can also have the name of your deceased relatives and the address of your shop included on this page.)

Note: There is a specimen of the page of Īṣāl-e-Šawāb on the next page.

Contact Maktaba-tul-Madinah
آن‌حَمدَ لِلَّهِ رَبَّ الْعَالَمِينَ وَالصَّلَوْةَ وَالسَّلَامَ عَلَى سَيِّدٍ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِلِلَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ ۚ يَسُوِّي الْلَّهُ الْرَّحْمَنَ الرَّجِيمَ

īṣāl-e-śawāb

This copy of the book is donated for the Īṣāl-e-Šawāb of the Beloved and Blessed Prophet صلّ الله عليه وآله وسلم and all male and female Muslims particularly including:

May Allah ﷺ forgive him, shower His mercies upon him and bless him with a great abode in Jannat-ul-Firdaus.

In order to make Īṣāl-e-Šawāb, those Islamic brothers who wish to distribute the books, *Blessings of Sunnah*, *Laws of Šalāh*, and *Madani Treasure of Blessings* etc. after having included the names of their deceased relatives therein, should contact Maktaba-tul-Madinah.
Maktaba-tul-Madinah

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