



پہلوئیت (English)

A Horrific Camel

Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

Shaykh-e-Tarooqat, Amoor-e-Ahl-e-Sunnat
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مصنف
مجلد اول

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

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

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

بھیانک اُونٹ

Bhayanak Aont

A Horrific Camel

(Translation in progress)

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

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An English translation of 'Bhayanak Aont'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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A Horrific Camel*

Even if Satan makes you feel lazy, read this booklet in its entirety, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** you will find it to contain a wealth of knowledge and Sawab.

A virtue of Salat-‘Alan-Nabi

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Whoever is faced with a difficulty should recite abundant Salat upon me. For the recitation of Salat upon me distances difficulties and tribulations.’

(Al-Qaul-ul-Badi’, pp. 414; Bustan-ul-Wa’izeen lil-Jawzi, pp. 274)

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

* This speech was delivered by Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** in a Sunnah-inspired Ijtima’ of the global, non-political movement for the propagation of the Quran and Sunnah, Dawat-e-Islami. It is hereby presented in written form with some additions and alterations. [Majlis Maktaba-tul-Madinah]

1. A horrific camel

One day, the disbelievers of the Quraysh gathered in the noble Ka'bah whilst the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was performing Salah nearby. Abu Jahl picked up a heavy stone with the foul intention of – مَعَاذَ اللهِ عَزَّوَجَلَّ (Allah عَزَّوَجَلَّ forbid!) – using it to crush the blessed head of the grandfather of Hasanayn, the Remover of sorrow and pain (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) whilst he performed Sajdah.

He drew forward, but the moment he got close, he suddenly withdrew and fled. The astonished unbelievers asked him in shock, 'Abul Hakam, what happened to you?' He replied, 'As soon as I drew near, my senses failed me. I saw a horrific camel, with a terrorising head and a fearsome neck, gnashing its teeth, with its mouth wide open, all the while advancing upon me as though to swallow me. I have never seen such a horrific camel.'

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'That was Jibra'eel (عَلَيْهِ السَّلَام), who would have caught Abu Jahl had he come any nearer.' (*As-Seerat-un-Nabawiyyah li Ibn Hashshaam, pp. 117*)

Noor-e-Khuda hay Kufr ki herkat pay khandah-zan

Phoonkon say yeh charagh bujhaya na jaye ga

He is the light of Allah, unaffected by evil games

Mere blowing will never extinguish this flame!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Allah عَزَّوَجَلَّ – Free from any need

Dear Islamic brothers! How magnificent is Allah's attribute of being free from all need. Sometimes, He عَزَّوَجَلَّ raises the rank of His Beloved صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ innumerable by means of difficulties and trials, whilst at other times, He terrifies the enemy of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ before they can strike, such that they never assume to consider that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is alone.

Why was the Beloved Nabi harassed?

Our Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was oppressed and harassed by the evil disbelievers only as a result of him beginning to openly call the people towards righteousness. In the outset (of Islam), the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called to Islam covertly (meaning, in private), until Allah عَزَّوَجَلَّ ordered for (Islam) to be propagated openly. (*Ibid, pp. 102*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

2. The call to righteousness from Mount Safa

Allah عَزَّوَجَلَّ states in part 19, Surah Ash-Shu'ara, Ayah 214:

وَأَنْذِرْ عَشِيرَتَكَ الْأَقْرَبِينَ ﴿٢١٤﴾

And O beloved, warn your closest relatives.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 19, Ash-Shu'ara, Ayah 214)

Upon the command of Allah ﷺ, our Noble Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ stood upon Mount Safa and called to tribe of the Quraysh. When the people gathered, he said, ‘Tell me: If I tell you that an army is intending to attack you from the valley of Makkah, will you believe me?’ They replied in unison, ‘Of course. We have always only ever heard you speak the truth.’

The Greatest Preacher صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued, ‘Then listen. If you do not believe in me, a severe wrath will descend on you.’ Hearing this, Abu Lahab began uttering nonsense, and the people dispersed. (*Sahih Bukhari, vol. 3, pp. 294, Hadees 4770, 4771, summarized*)

*Magar us Rahmat-e-‘Aalam ka ghar tawheed ka ghar tha
Na aa sakti thi maayusi kay yeh ummeed ka ghar tha*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Blood on the door

As soon as Islam began to be preached openly, events of life-threatening cruelty and oppression began to occur. Alas, the ill-fortuned disbelievers sometimes threw garbage towards the illuminated body of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, sometimes they poured animals’ blood on his merciful door,

sometimes they threw thorns, etc., in his paths, and sometimes they hurled showers of stones upon his blessed body.

One cruel person amongst them strangled his blessed neck whilst he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was performing Sajdah with such force that his blessed eyes began to bulge outwards. Sometimes, they would even place a placenta (the membrane in which the foetus of a camel is surrounded) on his blessed back whilst he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Sajdah.

The rebellious disbelievers also insulted and slandered him with nonsense, labelling him – مَعَاذَ اللَّهِ عَزَّوَجَلَّ – a magician and soothsayer. (*Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 118, 119, summarized*)

Tolerating difficulties in the way of Allah is a Sunnah

Dear Islamic brothers! You have seen how our Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted various difficulties for the cause of Islam. All of this occurred only after beginning to call to righteousness openly. Thus, whenever you face difficulties in spreading the call to righteousness, remember the suffering and sorrows of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in spreading Islam, and thank Allah عَزَّوَجَلَّ for blessing you with the opportunity to experience the Sunnah of tolerating difficulties in the path of the Deen. By doing so, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ Satan will remain unsuccessful, his aims unfulfilled, and adopting patience will become easy for you.

Without doubt, to face difficulties in the way of Allah ﷺ is Sunnah, to remain patience in face of them is Sunnah, and to continue to call towards righteousness even in presence of severe difficulties is also Sunnah.

Sunnatayn 'aam karayn, Deen ka ham kaam karayn

Nayk ho jayain Musalman Madinay walay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Shi'b-e-Abi Taalib

In the seventh year after the announcement of Nubuwwah [Prophethood], the disbelievers of the Quraysh saw that despite their extreme cruelty and oppression, the number of Muslims was increasing, and even individuals such as Sayyiduna Hamzah and Sayyiduna 'Umar رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا had accepted Islam. As the King of Abyssinia, Najjashi had also granted the Muslims asylum, as per narration mentioned in '*Khasaa'is-ul-Kubra*', the disbelievers decided unanimously to martyr the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ publicly. When his uncle, Abu Taalib came to know of this, he gathered Bani Haashim and Bani Muttalib and said, 'Take (Sayyiduna) Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) to our Shi'b (valley) for his protection, and so this was done. (*Khasaa'is-ul-Kubra*, vol. 1, pp. 249)

This valley is located in Makkah Mukarramah, and was the ancestral property of Bani Haashim, called 'Shi'b-e-Abi Taalib'

(‘Shi’b’ refers to the path lying between two mountains, or an unfertile piece of land within them.)

A social boycott

When the disbelievers of the Quraysh came to know that Bani Haashim and Bani Muttalib (with the exception of Abu Lahab) have taken the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ into their protection despite the religious differences, they reached a mutual agreement at Muhassab (located between Makkah Mukarramah and blessed Mina) that, ‘Until Banu Haashim transfers custody of (Sayyiduna) Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) to them, no one will maintain any ties with them. Nothing will be sold to them, no one will marry or engage with them, and they will not be permitted to move freely.’

Having written this agreement, they hung it on the blessed door of the noble Ka’bah. The disbelievers of the Quraysh acted this out strictly, and undertook a complete social boycott of Banu Haashim and Banu ‘Abdul Muttalib. Thus, both clans came to join the Muslims in their imprisonment in Shi’b-e-Abi Taalib.

Ate a piece of leather

The situation was now such that whatever grains reached Makkah Mukarramah from outside were all purchased by the cruel disbelievers so that none of them reached the Muslims. When the children imprisoned (in Shi’b-e-Abi Taalib) began

to cry from hunger, the cruel disbelievers would laugh at their crying and celebrate. The womenfolk's milk dried up, and the prisoners would remain hungry for days at a time. Sometimes, when the pangs of hunger intensified, they would boil the leaves from the trees and fill their stomachs by eating them.

Sayyiduna Sa'd Ibn Abi Waqqas رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that once at night, he found a dried piece of leather from somewhere. He washed it with water, grilled it on a fire, ground it and then drank it mixed with water to satiate the pangs of hunger. (*Ar-Raud-ur-Unuf, vol. 2, pp. 161*)

A wonderful termite

When three years had passed in this manner, Allah عَزَّوَجَلَّ informed His Beloved Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that the script of the agreement had been eaten by termites such that all that remains was the name of Allah عَزَّوَجَلَّ.

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ informed Abu Taalib of this, who went to the disbelievers of the Quraysh and said, 'O' Quraysh! My nephew has informed me in this manner. Bring your agreement. If this turns out to be true, abandon your cutting of relations. If it is false, I will grant you custody of my nephew.' They agreed to this, and when the agreement was brought, it was found to be exactly as he had said.

After some discussion, five individuals (Hishaam Bin ‘Amr, Zuhayr Bin Abi Umayyah Makhzoomi, Mut’im Bin ‘Adee, Abul Bakhtari and Zam’ah Bin Aswad) agreed to rip up this agreement, and it was eventually torn up by Abul Bakhtari. Alas, the disbelievers became more concentrated on their intent instead of becoming remorseful. (*Seerat Rasool-e-‘Arabi*, pp. 63)

It is mentioned in *Subul-ul-Huda*, ‘From those five, Sayyiduna Hishaam and Sayyiduna Zuhayr رَضِيَ اللهُ تَعَالَى عَنْهُمَا were blessed with accepting Islam.’ (*Subul-ul-Huda*, vol. 2, pp. 414)

*Haq ki rah mayn patthar khaye, khoon mayn nahaye Taif mayn
Deen ka kitni mehnat say kaam aap nay ay Sultan kiya*

*On the path of truth, you were pelted with stones,
In Taif, you were covered in blood,
O my King, with what majestic forbearance,
for the religion of truth you stood*

(*Hadaiq-e-Bakhshish*, pp. 388)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The good character of the Ameer-e-Qafilah persuaded me to travel with Madani Qafilah

Dear Islamic brothers! A great means of acquiring knowledge of the Deen is to travel in the Madani Qafilahs of Dawat-e-Islami. Undertake this Sunnah-inspired journey with the devotees

of the Rasool for 12 consecutive months once in your life, 30 days in a year and 3 days every month. To understand the blessings of the Madinah Qafilahs, read this Madani parable.

An Islamic brother of Markaz-ul-Awliya (Lahore) mentions: 25 years of my life had passed but I was unaware of the knowledge of the Deen to the extent that I was even ignorant of the basic rulings of Salah and Sawm. Once, I went to the Masjid to offer Salah and an Islamic brother cheerfully came to meet me. As we spoke, he also invited me to travel in the Madani Qafilah. As I was unaware of the Madani environment of Dawat-e-Islami, I refused, but the Imam of our local Masjid made individual efforts on me and motivated me such that I became willing to travel in the Madani Qafilah. Intending to travel, I attended the weekly Sunnah-inspired Ijtima', as I would travel in the Madani Qafilah the following morning.

Being engulfed in the love of the world, I was frustrated by spending this amount of time in the Masjid, and was anxious at the thought of spending a further 3 days in the Masjid during the Madani Qafilah. I had intended to sneak out when the Ameer-e-Qafilah came searching for me. Satan whispered to me, 'Now you are trapped, this Maulvi will not let you leave!' I thought to myself, 'Let's see how he manages to take me in the Qafilah!'

Falling into Satan's trap, I said angrily to my well-wisher, the Ameer-e-Qafilah, 'Leave me alone! I don't know you, and I

don't want to go in any Madani Qafilah. Stop harassing me and let me go home.'

Believe me! I was shocked when, even though I had been rude to him, the Ameer-e-Qafilah began to smile. He didn't reply angrily, but smiled and with great compassion and gentleness began to explain the purpose of the Madani Qafilah to me, and sought my agreement. Seeing his wonderful character, I was convinced to travel with the Madani Qafilah, and set off on this Sunnah-inspired journey with the devotees of the Rasool in the Madani Qafilah.

On the very first day, when I attended the Madani Halqah for teaching and learning, I began to feel extremely remorseful. 25 years of my life had passed but up until this point I did not know the basic rulings of the Deen. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, after spending those 3 days in the company of the devotees of the Rasool and having learnt many rulings of the Deen such as Wudu, Ghusl and Salah, I returned home full of enthusiasm to spread the call to righteousness far and wide and with the crown of the green 'Imamah shining on my head.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The necessity of steadfastness

Dear Islamic brothers! No matter what the field, it is difficult to become proficient without remaining steadfast. The same is

true with regards knowledge of the Deen. Even if your Nafs (inner-self) makes you lazy, or Satan sings you countless lullabies to send you into the sleep of negligence, remain alert and aware. Continue to travel and persuade others to travel with the devotees of the Rasool on the Sunnah inspired journey in the Madani Qafilahs of Dawat-e-Islami and keep on acquiring and spreading knowledge of the Deen. You will surely be successful, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Umm-ul-Mu'mineen, Sayyidatuna 'Aaishah Siddiqah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** has said that the Beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, 'The most beloved deed to Allah **عَزَّوَجَلَّ** is that which is done consistently, even if it is small.' (*Sahih Muslim, pp. 394, Hadees 218*)

How many Madani In'amaat for whom?

Madani In'amaat, in the form of a question, is a compilation of methods combining both Shari'ah and Tareeqah to be of aid in easily performing good deeds and saving oneself from sins in this troubled age. There are 72 Madani In'amaat number for Islamic brothers, 63 for Islamic sisters, 92 for male students of the Deen, 83 for female students of the Deen, 40 for Madani children and 27 for special (deaf and dumb) Islamic brothers.

Countless Islamic brothers, Islamic sisters and students of the Deen act according to the Madani In'amaat and, whilst performing 'Fikr-e-Madinah' – meaning to take account of

one's own deeds – complete the chart in the pocket-sized booklet of Madani In'amaat before sleeping.

Having sincerely adopted these Madani In'amaat, obstacles in becoming pious and avoiding sins are, by the grace of Allah عَزَّوَجَلَّ, mostly removed, and through the blessings of this, الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, one develops steadfastness to act upon the Sunnah, detest sins and becomes concerned with the protection of one's faith.

Everyone, for the sake of becoming a practicing Muslim, should obtain the booklet of Madani In'amaat from any branch of Maktaba-tul-Madinah and, whilst performing Fikr-e-Madinah (self-accountability), fill out the given chart every day and submit it to the responsible person for your locality within the first ten days of every Madani (lunar) month according to the Hijri calendar.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Glad tidings for those who act upon the Madani In'amaat

The good fortune of those who complete the Madani In'amaat booklet can be judged from the following Madani parable:

It is the sworn account of an Islamic brother of Hyderabad (Bab-ul-Islam, Sindh) that, 'In a night in the month of Rajab-ul-Murajjab 1426 AH, I was blessed with the vision of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst dreaming. His blessed lips moved

into motion, and as petals of mercy began to spring from them, they formed into the words, ‘Whoever punctually completes Fikr-e-Madinah this month as part of the Madani In’amaat, Allah عَزَّوَجَلَّ will forgive him.’

My dear Islamic brothers! To bring the Bayan to its conclusion, I wish to obtain the blessing of mentioning the virtue of the Sunnah and a few Sunnahs and Islamic manners. The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Whoever loved my Sunnah loved me, and whoever loves me will be with me in Jannah.’
(Ibn ‘Asakir, vol. 9, pp. 343)

Seenah tayri Sunnat ka Madinah banay Aqa

Jannat mayn parausi mujhay tum apna banana

May my chest become the abode of your Sunnah

Make me your neighbour in Jannah!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

18 Madani pearls relating to sitting down

1. The Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The people who remained seated for a long period of time and then departed without doing Zikrullah or reciting Salat upon the Beloved Nabi (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) suffered a loss. If Allah عَزَّوَجَلَّ wishes, He may punish them, and if He wishes,

He may forgive them.’ (Al Mustadrak lil Haakim, vol. 3, pp. 180, Hadees 1869)

2. Sayyiduna Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said, ‘I saw the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sat in the pose of Ihtiba in the courtyard of the Holy Ka’bah. (Sahih Bukhari, Vol. 4, pp. 180, Hadees. 6272)

Ihtiba means to sit upon one’s buttocks and raise both legs such that the shins are gathered within one’s arms. This method of setting is considered a form of humility. (Bahar-e-Shari’at, vol. 3, pp. 432)

3. Whilst doing so – but, whenever one sits – one should ensure to cover the shape and outline of one’s private parts. Thus, one should wrap a shawl from their knees to their feet for observing veil within veil. If one’s Kurta is in accordance with the Sunnah, its lower portion can also fulfil this purpose.
4. After performing Salat-ul-Fajr, the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain seated cross-legged until the sun had risen considerably. (Abu Dawood, vol. 4, pp. 345, Hadees. 485)
5. It is stated on page 67 of volume 1 of Jami’ Karamat Awliya that Imam Yusuf Nabhaani رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ would sit upon his calves (as we sit during Tashahhud in Salah).
6. To sit upon one’s calves is virtuous even besides Salah. (Mirat, vol. 8, pp. 90)

7. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would normally sit facing the Qiblah. (*Ihya-ul-'Uloom, vol. 2, pp. 449*)
 8. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The most noble of all gatherings is that in which people face the Qiblah.' (*Tabarani, vol. 6, pp. 161*)
 9. Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا would often sit facing the Qiblah. (*Al-Maqasid-ul-Hasanah, pp. 88*)
 10. During a Bayan or whilst teaching, it is Sunnah for a Muballigh or teacher to sit with their back to the Qiblah, such that those who are learning from them are facing the Qiblah. 'Allamah Haafiz Sakhawi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ states, 'The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would turn his back towards the Qiblah such that those he was teaching and sermonizing would be facing the Qiblah.' (*Al-Maqasid-ul-Hasanah, pp. 88*)
 11. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was never seen sat with his legs outstretched in front of others. (*Tirmizi, vol. 4, pp. 221, Hadees 2498*)
- The word Rukbatayn (i.e. knees) is used in the blessed hadith. According to one position, this refers to the blessed feet, as Mufti Ahmad Yar Khan رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has written regarding this Hadees, 'Meaning that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would never sit in a gathering with his legs outstretched and pointing his feet towards someone – be it his children, wives or servants.' (*Mirat, vol. 8, pp. 80*)

12. Sayyiduna Imam-e-A'zam, Abu Hanifah رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated, 'I have never stretched my legs in the direction of the house of my teacher Sayyiduna Hammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ out of respect for him. Though there are several streets between his house and mine, I have never pointed my feet in that direction.' (*Manaqib Imam-e-A'zam, part 2, pp. 7*)
13. To create space for a person newly arriving is Sunnah. The sixth Hadees on page 432 of volume 3 of *Bahar-e-Shari'at* states, 'A person presented himself in the court of Rasulullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was in the Masjid, and the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ moved to create space for him. It was said, 'O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, there is also plenty of space (there is no need for you to trouble yourself to create space).' The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'It is the right of a Muslim that his brother creates space for him when he sees him.' (*Shu'ab-ul-Iman, vol. 6, pp. 468, Hadees 8933*)
14. The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When any of you is in shade and the shade then moves away, leaving him partially in the sunshine and partially in shade, then he should stand up from there.' (*Abi Dawood, vol. 4, pp. 338, Hadees. 4821*)
15. A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ writes, 'Refrain from sitting in the seat of your Murshid or teacher even in their absence.' (*Fatwa Razawiyah, vol. 24, pp. 369-424*)

16. Whenever you attend an Ijtima' or a gathering, do not clamber over people to reach the front. Take a seat wherever you find space.
17. Whenever you sit down, take off your shoes, this will give your feet rest. (*Jami'-us-Sagheer, pp. 40, Hadees 554*)
18. When you get free from a Majlis, recite [the following] Du'a three times, sins will be forgiven and the Islamic brother who recites this Du'a in the Majlis of goodness and the Majlis of Zikr, goodness will be stamped for him. Du'a is as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: You are Pure and O Allah عَزَّوَجَلَّ! All praise is for You. There is no Almighty except You. I seek forgiveness from You and I repent to You.

(Sunan Abi Dawood, vol. 4, pp. 347, Hadees 4857)

To learn various Sunan, obtain the following books, *Bahar-e-Shari'ah* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Rasool.

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FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **أَنَا وَأَهْلِي وَمَنْ حَوْلِي**. In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs **أَنَا وَأَهْلِي وَمَنْ حَوْلِي**.



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