



70 Thousand Sorcerers



- HAD ALLAH ALMIGHTY WANTED, NO ONE WOULD FEEL HUNGRY (06)
- A BEGGAR WHO ARGUES WITH A KING (08)
- WHY DOES A MAGNET ATTRACT IRON? (11)



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Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

70 ہزار جادوگر

70 Hazaar Jadugar

70 Thousand Sorcerers

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The English translation of '70 Hazaar Jadugar'



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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَتَابَعْدُ 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**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
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, p. 40*)

Note:

Recite Salat upon the Holy Prophet **ﷺ** once before and after the Du'a.

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The content of this booklet has been taken from pages 141-158
of *Kufriyah Kalimat kay Baray mayn Suwal Jawab*

70 Thousand Sorcerers

Du'a of Attar

O Allah Almighty, whoever reads or listens to the 15-page booklet
'70 Thousand Sorcerers', grant him and his family eternal
protection from magic and the evil effects of wicked jinns.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The Prophet ﷺ said to the one who offered Salah and
then glorified [Allah] and recited Salat: 'Do Du'a, it will be
accepted. Ask, it will be granted.' (*Sunan-un-Nasai, p. 220, Hadees 220*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Questions and Answers on Objecting to Allah Almighty

How is it to object to Allah Almighty?

Question: How is to object Allah Almighty?

Answer: It is definitively disbelief (*Kufr*), and the objector becomes a disbeliever and apostate.

Why is it disbelief to object to Allah Almighty?

Question: Can you also please elaborate on why is it disbelief to object to Allah Almighty?

Answer: To refrain from objecting to Allah Almighty is a command of the Shari'ah, and every Muslim submits himself before the command of Shari'ah. Allah Almighty is the [ultimate] Creator (*Khaaliq*) and Owner (*Maalik*). Therefore, for a person to object to the One who created him is an utmost blasphemy. **مَعَاذَ اللَّهِ** if permission is granted to object to Him, then people will say whatever they want based on their own thought. For example, 'Why did Allah Almighty do such and such thing? Why did Allah Almighty not do such and such thing? He ought to have done this and that and not such and such, etc.'

From a rational point of view also, it is incorrect to object, because an objection is raised against someone who has some sort of flaw or makes a mistake or incorrect decisions, whereas Allah Almighty's praiseworthy Being (*Zaat*) and Attributes are free from every type of defect and flaw. The issue of an irrational mind being incapable of understanding the wisdom behind a few things is a separate matter. Nevertheless, every Muslim should believe with certainty that every decision of

Allah Almighty is based on wisdom regardless of whether his own mind comprehends it or not. Let alone for an objection to be uttered by the tongue, do not even give it room in the heart either.

In relation to this, I would like to cite an extract of a detailed fatwa from volume 29 of *Fatawa Razawiyah* that I have simplified to the best of my ability. This will be of a great assistance in understanding why is it ‘*disbelief to object to Allah Almighty*’.

Hence, My master, A’la Hadrat, the Imam of the Ahl-us-Sunnah, the accomplished Wali, revivalist of the fourteenth century, follower of Sunnah, eradicator of Bid’ah, scholar of Shari’ah, guide of Tareeqah, source of blessings, ‘Allamah, Al-Haaj, Al-Hafiz, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan رحمته اللہ علیہ states:

70 Thousand sorcerers fell into prostration

Ibn-e-Jareer narrated from Sayyiduna Anas رضی اللہ عنہ that when Allah Almighty sent Prophet Musa عليه السلام as a messenger to Pharaoh, it was said, ‘But O Musa, Pharaoh will not embrace faith.’ Sayyiduna Musa عليه السلام thought to himself, ‘Then what is the benefit of me going?’ 12 knowledgeable angels عليهم السلام responded to this by saying, ‘O Musa, go where you have been commanded to. This is that mystery which, despite our efforts, has not even been revealed to us.’

Eventually, everyone saw the benefit of sending a Messenger: The enemies of Allah were destroyed, and the friends of Allah chose to obey him (i.e. Sayyiduna Musa عَلَيْهِ السَّلَام) and attained salvation. In just one gathering, 70 thousand sorcerers fell into prostration and simultaneously proclaimed:

أَمَّا رَبِّ الْعَالَمِينَ رَبِّ مُوسَى وَهَارُونَ

'We have believed in the Lord of all the worlds.' 'Who is the Lord of Moosa and Haroon.'

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raaf, Verses 121-122)

Attar's Advice

Dear Islamic brothers, bear in mind that the honourable prophets عَلَيْهِمُ السَّلَام are infallible (*Ma'soom*) and that they never object to Allah Almighty. For the (above) thought to appear to Sayyiduna Musa عَلَيْهِ السَّلَام was not, may Allah forbid, on the basis of it being an objection; rather, it was the result of him pondering over the wisdom behind this. Moreover, instead of making him aware of the wisdom (behind visiting Pharaoh) through his ears, he was made aware of it through observing it himself with his own eyes. As Pharaoh was eternally damned, hence, he himself did not embrace faith; but due to the blessings of Sayyiduna Musa عَلَيْهِ السَّلَام visiting the perpetual disbeliever (i.e. Pharaoh) to earn the reward of inviting him towards good, 70 thousand sorcerers embraced faith.

My master, A'la Hadrat, the Imam of the Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ further states: 'Allah Almighty was, and is, Capable of granting guidance to the entire world in an instance without [sending] any prophet [and any heavenly] book.'

وَلَوْ شَاءَ اللَّهُ جَمَعَهُمْ عَلَى الْهُدَىٰ فَلَا تَكُونَنَّ مِنَ الْجَاهِلِينَ ﴿٣٥﴾

And had Allah willed; so, He would have brought them together upon guidance. So, O listener! You should never become unaware.

[Kanz-ul-Iman (translation of Quran)] (Part 7, Surah Al-An'aam, Verse 35)

Had Allah wanted, no one would feel hungry

If Allah Almighty had wanted for no one to ever feel hungry, He could have made this happen. However, He created the world a place of means and specified a particular share for every blessing according to His sublime wisdom. Had He wished, humans and other living beings would never feel hungry. Alternatively, He could make them feel hungry and make the mention of someone's name or the inhaling of air the method to satiate them. Nobody would have to endure the difficulties that are experienced in harvesting a crop all the way up to the [final] process of making bread. However, this is what He wanted, and that too with varying degrees. He granted certain individuals so much that they feed hundreds of

thousands of people, and He granted others an amount that results in them having to endure hunger with their families for three days at a time. In summary, the fickleness alluded to in the following verse can be seen in all matters:

أَمْ يَفْقِسُونَ رَحْمَتَ رَبِّكَ ۖ نَحْنُ قَسَمًا بَيْنَهُمْ مَعِيشَتَهُمْ فِي الْحَيَاةِ الدُّنْيَا

Are they the distributors of your Lord's Mercy? We have distributed amongst them their goods of livelihood in the life of this world,

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Zukhruf, Verse 32)

(But) O fool and severe ignorant deviant, who utters the following in His majestic court: 'Oh, why did He do this? Oh, why did He not do that?' Listen! The greatness of Allah Almighty is how it has been described in the subsequent verses:

يَفْعَلُ اللَّهُ مَا يَشَاءُ

Allah does whatever He wills.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Ibrahim, Verse 27)

إِنَّ اللَّهَ يَأْمُرُ بِمَا يُرِيدُ ۖ

Indeed, Allah commands as He wills.

[Kanz-ul-Iman (translation of Quran)] (Part 6, Surah Al-Maa'idah, Verse 1)

لَا يُسْأَلُ عَمَّا يَفْعَلُ وَهُمْ يُسْأَلُونَ ﴿٢٣﴾

He (Allah) is not to be questioned what He does, and they (the people) will all be questioned.

[Kanz-ul-Iman (translation of Quran)] (part 17, Surah Al-Ambiya, Verse 23)

An excellent example of using a thousand bricks

Zayd purchased a thousand bricks in exchange for one coin. 500 bricks were used as part of the Masjid's building and the other 500 were used for toilets. Can someone now object to Zayd and say: 'A thousand bricks that were all handmade from the same clay, using the same furnace and all bought for one coin, what was so special about the 500 that were used in the Masjid, and what was so defective about the other 500 that were used in the area where impurities lie [i.e. the toilet]?' If a foolish person was to pose such a question, that person [who bought the bricks using his own money and used them in the manner he did] would simply reply: 'Well, those bricks were under my ownership and I did what I wanted to.'

Nobody calls a beggar wise if he argues with the king

If [the above mentioned example] demonstrates the situation regarding questioning figurative ownership, then what can be said about questioning true and actual ownership! He alone is the true, pure and unique Owner of us, our lives, our wealth

and the whole universe. Who has the authority to complain about His affairs and commandments? Is there an equal to Him or someone with a higher authority who can question Him on 'Why and what'? He is unconditionally the owner of everything. He has no partner. He did whatever He wanted and will do whatever He wants. If a lowly beggar of no rank was to argue with a majestic king, he would be inviting trouble and surrounding himself with misfortune. Every wise person would say to such a person: 'O foolish and disrespectful person, stay within your limits! When it is known that the king is perfectly just and unique in his perfect attributes, then what authority do you have to intervene in his commandments?'

A master does not even object to a wise servant

It is unfortunate that people are considerate of the status afforded to the worldly kings, who in reality are not real kings and only hold this status in a figurative sense, and yet [have the courage to] express their opinions on the commandments given by the King of kings, the One who is the king in the truest sense, Allah Almighty. A worldly king might be incapable of understanding the actions of his peers or people of a lower rank, and he may also be incapable of understanding the work of his servant who is an expert in a particular field; the king quite simply may not have sufficient knowledge of that field. However, if the king is somewhat sensible, he will not object to the work of his servant (despite being the king),

for he would realise that the latter is an expert in this field and his (i.e. the king's) intellect cannot comprehend the servant's work. He will deem there to be a shortcoming in his understanding as opposed to the wisdom of his servant. Therefore, for someone to ponder over a secret from the secrets of the Master of all masters, the One who is truly wise, the Knower of all that is hidden and open, Allah Almighty, and then raise an objection on those Divine secrets based on his own mind's incomprehensibility, it is insanity if not faithlessness, and faithlessness if not insanity. **وَالْعِيَّادُ بِأَللَّهِ رَبِّ الْعَالَمِينَ** (And we seek the protection of Allah Almighty, Who is the Lord of all the worlds.)

‘Why is a magnet attracted to the Pole Star?: An objection that nobody raises

A'la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ** further states: ‘Dear reader, it is not necessary to know the essence of something in order to believe in it. It is considered that magnet attracts iron, and any iron that contains magnet is attracted to the Pole Star.¹ However, nobody knows the reality and truth behind the attraction between this terrestrial metal and a celestial star that is billions

¹ In the time of A'la Hadrat **رَحْمَةُ اللَّهِ عَلَيْهِ**, this was a prominent theory regarding magnetism. Although modern science now forwards a different theory, here in this context the theory itself is not the focus, but rather the great Imam **رَحْمَةُ اللَّهِ عَلَيْهِ** is pointing out that there are certainly many phenomena that we accept despite not understanding them fully.

of miles away. And how can one comprehend the link of the Pole Star with the terrestrial metal's direction. Likewise, there are thousands of marvels in this world that great philosophers diligently searched into and eventually died, and yet they were still unable to ascertain the reason behind those phenomena. The unsuccessful discovery of the essence of these things does not entail rejecting them. [Before attempting to seek the wisdom in greater matters], humans should first try to assess themselves and explain what the 'I' that we use to refer to ourselves means. Moreover, they should attempt to explain the essence of the thing whose departure results in [the body] being a mass of earth that is incognisant and motionless.'¹

(Fatawa Razawiyyah, vol. 29, pp. 293-294)

How is it to say, 'Allah did not destine a good fate for me'?

Question: What is the ruling on someone who says the following?

'I am so upset. I do not know for which mistake of mine I am being punished. I have seen that Allah Almighty is not pleased with me at all, and until now, He has not destined my fate to be good in any way.'

¹ i.e. we cannot truly understand the reality of our own soul, let alone try to fully understand the great wisdom behind the decisions of Allah Almighty.

Answer: The statement ‘I do not know for which mistake of mine I am being punished’ is totally inappropriate. This statement certainly should not be uttered at all, because we are not infallible; we are completely immersed in wrongdoings from head to toe. Only the prophets and angels عَلَيْهِمُ السَّلَام are infallible. It is a Madani suggestion to read pages 1032-1042 of volume 1 of *Faizan-e-Sunnat*.

As for the sentence beginning with ‘I have seen....’, it contains a perceptible objection to Allah Almighty, which is disbelief. Furthermore, if objecting to Allah Almighty is intended [in uttering this statement], then it is unequivocal disbelief.

How is it to say, ‘Why has Allah decreed trouble for me?’

Question: How is it to utter the following sentence: ‘Why is it that Allah Almighty has decreed so much trouble for me?’

Answer: This sentence contains a perceptible objection to Allah Almighty, which is disbelief. Furthermore, if objecting to Allah Almighty is intended [in uttering this statement], then it is unequivocal disbelief.

Pursuing one’s sensuality is also a cause for a bad death

Dear Islamic brothers, it is of paramount importance to control the tongue, lest negligence in this regard leads us to

being casted into Hell forever. Care should be taken in always protecting ourselves from sins, for their implications pose the threat of destroying one's faith. Note that pursuing one's sensuality is also a cause for a bad death. Hence, those who are disturbed by the thoughts of non-Mahram women or have lustful feelings toward *Amrads* (young boys) and yet continue to befriend them, stay close to them, glance at them lustfully, cling onto them, jokingly scuffle and mess around with them and desire to place their arm around them, should periodically read the following account or remind themselves of it.

The ruining of two Mu`azzins who liked Amrads

On pages 123-127 of *Twelve Discourses of Attar* (Part 2) published by Maktaba-tul-Madinah, Dawat-e-Islami's publishing department, there is the following account: Sayyiduna Abdullah Bin Ahmad Mu`azzin رَحْمَةُ اللَّهِ عَلَيْهِ states: 'I was busy performing Tawaf of the Ka'bah when I saw an individual clinging onto the cloth of the Ka'bah who was continuously making just one Du'a: 'O Allah Almighty, may I depart from this world only as a Muslim.'

I asked him: 'Why are you not making any other Du'a apart from this?'

He replied: 'I had two brothers. The elder brother gave Azaan in the Masjid for 40 years without any pay. When the time for his death came, he called for the Majestic Quran, and so we

gave it to him in order for him to attain its blessings. However, he held the Qur'an in his hands and uttered, 'All of you become witness that I express displeasure with all of the Quranic beliefs and rulings, and I accept Christianity.' After saying this, he then died.

My other brother then gave Azaan in the Masjid for 30 years without any pay. However, he too accepted Christianity at the time of his death and died. Hence, I am extremely worried about my death, and so I always make Du'a for a good ending.'

Sayyiduna Abdullah Bin Ahmad Mu`azzin رَحْمَةُ اللَّهِ عَلَيْهِ enquired: 'Which sin is it that both your brothers used to commit?'

The individual replied: 'They showed interest in non-Mahram women and would [lustfully] look at *Amrads*.' (*Ar-Rawd-ul-Faiiq*, p. 17)

Veil between relatives

Dear Islamic brothers, the wrath of Allah befell! Will we still not abstain from unveiling and informally speaking to non-Mahram women? Likewise, will we still not protect our eyes from looking at our sister-in-law and the wives of our paternal and maternal uncles? (The Shari'ah has also deemed the aforementioned as non-Mahram women). Similarly, the laws of veiling are also applicable between paternal and maternal cousins, and also between brothers-in-law and sisters-in-law.

The same is applicable between a non-Mahram spiritual guide and his female disciple. She is [also] not permitted to kiss the hands of her non-Mahram spiritual guide.

It is Haraam to lustfully look at an Amrad

Take heed, an *Amrad* (young boy) can lead to disaster! Despite there being lust, to stay close to him, befriend him, place your arm around him, joke around with him, wrestle with him, jokingly scuffle with him and cling onto him can all lead to Hell.

Wellbeing lies in remaining distant from an *Amrad* even though he is not at fault. Don't hurt his feelings either due to him being an *Amrad*. Nonetheless, it is extremely important to save yourself from him. He should certainly not be seated behind you or in front of you on a motorbike, for the heat of fire would reach you anyhow, whether the fire is in front of you or to your rear. Even if there is no lust, to hug an *Amrad* can still cause mischief. And in the case of feeling lust, not only is it Haram to hug him and shake hands with him, but the honourable scholars **رحمہم اللہ** say: It is Haraam to even look at *Amrad* lustfully. (*Durr-e-Mukhtar*, vol. 2, p. 98; *Tafseerat-e-Ahmadiyyah*, p. 559)

Refrain from looking at any part of his body, even his clothes. If lust arises due to thinking of him, refrain from this too. If looking at his writing or anything of his induces lust, then

avoid looking at anything associated with him, including his house. If looking at his father, brother, etc., reminds you of him and induces lust, then also avoid looking at them too.

There are 70 Devils with an *Amrad*

In warning us of the depraved attacks that the mischievous and cunning Satan carries out through an *Amrad*, A'la Hadrat رحمته الله عليه writes the following: 'It has been narrated that there are two devils with a woman [around her to invite others towards sin] and 70 with an *Amrad*.' (*Fatawa Razawiyyah, vol. 23, p. 721*)

In any case, it is very important to keep your eyes and yourself away from non-Mahram women (whom marriage is permissible with) and *Amrads*. Otherwise, you have read the worrying circumstances in which the two ostensibly pious brothers died. You are requested to read a brief booklet of Maktaba-tul-Madinah, *entitled Abuses of the People of Lut*.

SAYYIDUNA YAHYA BIN ABU KASEER رَحْمَةُ اللَّهِ عَلَيْهِ STATES:

'THE LEVEL OF MISCHIEF THAT A
TALEBEARER CAUSES IN ONE MOMENT
IS MORE THAN THE MISCHIEF THAT A
SORCERER CAN CAUSE IN ONE
MONTH.' (HILYA-TUL-AWLIYA, VOL. 3, P. 82, HADEES:
3258)



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