

ڈرائیور کی موت

Driver ki moot

Death of a Driver

This booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم و آلہم و آلہم in Urdu. **Translation Department** (Dawat-e-Islami) 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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Death of a Driver

The English translation of ‘Driver ki moot’



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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 وَاَنْشُرْ
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 upon the Holy Prophet ﷺ once before and after the Du'a.

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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Death of a Driver

Du'a of Attar

O Allah Almighty! Whosoever reads or listens to the 25-pages booklet 'Death of a Driver', Grant him martyrdom with faith and well-being whilst beholding the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Madinah, and allow him to be buried in Jannat-ul-Baqi'.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sublime Angel

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Indeed, Allah Almighty has appointed an angel to my grave which has the ability to hear the voices of the entire creation. Thus, whosoever sends Salat upon me until the Day of Judgement, the angel informs me of his name and his father's name. He says, 'So-and-so, the son of so-and-so, has sent Salat upon you.'

(Majma'-uz-Zawaid, vol. 10, p. 251, Hadith 17291)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Death of a Driver

سُبْحَانَ اللَّهِ! How fortunate is the one who sends Salat upon the Prophet; his name and his father's name are presented in the Prophetic court. Another faith-refreshing point to note here is that the angel which has been appointed to the luminous grave عَلَى صَاحِبِهَا الصَّلَاةِ وَالسَّلَامِ has been granted such hearing power that he has heard the hushed voices of those Muslims who send Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from every corner of the world, and he has been granted knowledge of the unseen, as he comes to know the name of the one reciting Salat upon the Prophet and even the name of his father.

If this is the state of the hearing power and knowledge of the unseen of the servant of the Prophetic court, then what can be said about the marvellous authorities and knowledge of the unseen of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who has love for his nation! Why will He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not recognise his devotees, hear their pleas and aid them 'بِإِذْنِ اللَّهِ' (i.e. with the permission of Allah Almighty).

Mayn qurban is adaye dast geeri par

Mayray aaqa madad ko aagaye jab bhi pukara Ya Rasoolallah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Eating is worship

Dear Islamic brothers! Food is a great divine favour with many

different flavours and tastes for us. It is an act of reward to eat Halal food with good intentions conforming to Shari'ah and Sunnah.

The renowned commentator of the Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, 'Eating is also a form of worship for a Muslim.' The honourable Mufti has further stated, 'Although Nikah [marriage] is a Sunnah of the Prophets عَلَيْهِمُ السَّلَامُ, but Sayyiduna Yahya and Sayyiduna 'Isa عَلَيْهِمَا السَّلَامُ never got married. On the other hand, eating is such a Sunnah which has been practiced by every Prophet عَلَيْهِ السَّلَامُ from Sayyiduna Aadam Safiyyullah عَلَيْهِ السَّلَامُ to Sayyiduna Muhammad-ur-Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If a person dies of hunger, as a result of a hunger strike, he will die a Haraam death.' (*Tafseer Na'eemi, vol. 8, p. 51*)

Our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A grateful eater is like a patient fasting person.' (*Jami' Tirmizi, vol. 4, p. 219, Hadith 2494*)

Excellence of Halal morsel

There are many blessings for us in eating according to the Sunnah of the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has cited the following saying of a saint in the second volume of his world-renowned book, *Ihya-ul-'Uloom*: 'When a Muslim eats the first morsel of Halal food, he is absolved of the sins he committed in the past.

[Furthermore,] the one who goes to a place of humiliation in search of Halal sustenance, his sins fall like the leaves that fall from a tree.’ (*Ihya-ul-‘Uloom, vol. 2, p. 116*)

How should we make the intention for eating?

It is a Sunnah to eat only when one is hungry. One should make the following intention before eating: ‘I am eating in order to gain strength to worship Allah ﷺ.’ One should not eat just to relish the taste. Sayyiduna Ibrahim Bin Shayban رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘I have not eaten anything for the mere satisfaction of my Nafs for eighty years.’ (*Ihya-ul-‘Uloom, vol. 2, p. 5*) One should also make the intention of eating less than one’s appetite, as the intention of eating to gain strength for the worship of Allah ﷺ will be true only when one eats less than his appetite because gluttony causes hindrance in worship. Furthermore, eating less food improves one’s health and such a person rarely needs to visit a doctor.

How much food should be consumed?

The Noble Prophet ﷺ has stated, ‘Man does not fill a container worse than his stomach. Merely a few morsels are sufficient for him to keep his back straight. If he cannot do so, then he should keep one-third [of his stomach] for food, one third for water and one third for air.’ (*Sunan Ibn-e-Majah, vol. 4, p. 48, Hadith 3349*)

Significance of intention

The very first Hadith stated in Bukhari is ‘إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ’ (meaning, *actions are based upon intentions*). (*Sahih Bukhari, vol. 1, p. 5, Hadith 1*)

Remember the fact that reward is given only for the act carried out for the pleasure of Allah ﷺ. On the other hand, if an act is carried out for ostentation it will engender sin. If some act is performed without any intention, it will bring about neither reward nor sin, provided that the act is itself Mubah (i.e. permissible). For example, if one makes no intention before consuming something Halal like ice cream, dessert or bread it will bring about neither reward nor sin. However, on the Day of Judgement, there will be accountability even for Mubah acts as the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘حَلَالُهَا حِسَابٌ وَحَرَامُهَا عَذَابٌ’ ‘There is accountability for its Halal and torment for its Haraam.’ (*Firdaus - bima Saur-ul-Khattab, vol. 5, p. 283, Hadith 8192*)

Why was kohl used?

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Without doubt, on the Day of Judgement, one will be questioned about every act, even about the use of kohl in his eyes.’ (*Hilyat-ul-Awliya, vol. 10, p. 31, Hadith 14404*) Therefore, it is better and safer to make

good intentions before carrying out any Mubah act. A saint has stated that he would like to make a (good) intention before every act including eating, drinking, sleeping and even going to the lavatory. (*Ihya-ul-'Uloom, vol. 4, p. 126*)

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A Muslim's intention is better than his deeds.' (*Mu'jam Kabeer, vol. 6, p. 185, Hadith 5942*) Intention implies the willingness of the heart towards an act. It is not necessary to utter the words of the intention by tongue. In fact, just verbal utterance without the willingness of the heart will not be valid and reward will not be given.

Here are 43 intentions that can be made at the time of consuming food. One should make as many of them as are conveniently possible for him. It should also be noted that the list of these examples is by no means exhaustive, and those who are familiar with the knowledge of intentions can make many other good intentions using the below-given list as a guide. The more intentions one makes, the more reward one will attain, **إِنْ شَاءَ اللهُ**.

43 Intentions of eating

I will

1. Make the Wudu for before, and
2. After eating food (i.e. I will wash hands and mouth and

rinse it).

I will consume food to gain strength to

3. Worship,
4. Recite the [Holy Quran],
5. Serve my parents,
6. Acquire religious knowledge,
7. Travel with a Madani Qafilah in order to learn Sunnahs,
8. Partake in the area-visit to call people towards righteousness,
9. Ponder over the matters of the Hereafter and
10. Earn Halal sustenance to meet my needs.

(These intentions will be beneficial only when one consumes food less than his appetite. Conversely, excessive eating only engenders laziness in worship, inclination towards sin, stomach ailments and disorders).

[I will]

11. Eat sitting on the floor.
12. Use a dining-mat¹ according to Sunnah.

¹ A piece of cloth etc., spread on the ground, on which food, drinks etc. are served.

13. Observe veil within veil¹ (with the Kurta or the shawl).
14. Sit according to Sunnah.
15. Recite بِسْمِ اللّٰهِ
16. And other Du'as prior to consuming food.
17. Eat with three fingers.
18. Eat small morsels.
19. Chew the food properly.
20. Recite يَا وَاٰجِدُ before eating every morsel (or I will recite 'بِسْمِ اللّٰهِ' and 'يَا وَاٰجِدُ' prior to consuming every morsel and 'اَلْحَمْدُ لِلّٰهِ' at the end).
21. Pick up and eat the grains of food if fall on the dining-mat.
22. Break every morsel of the bread above the container of curry (so that every bread crumb falls into the container).
23. Lick the bones and spices etc. and clean them thoroughly before disposing them off.
24. Eat less than appetite.
25. Wipe the plate clean at the end with the intention of acting

¹ Veil within veil is the translation of the Urdu term 'Parday mayn Pardah' used in the Madani environment of Dawat-e-Islami. It refers to the act of wrapping an extra shawl around dress from navel to knees.

[Translator's Note]

upon Sunnah.

26. Lick the fingers clean three times.
27. (After cleaning the plate, I will) pour water into it and drink¹ the water to earn the reward of freeing a slave.
28. Not get up unnecessarily unless the dining-mat has been removed (as it is also a Sunnah).
29. (After eating, I will) recite Masnoon Du'as along with Salat upon beloved Nabi once before and after the Du'as.
30. Pick my teeth.

More intentions whilst eating with others

I will

31. Not begin eating before an Islamic scholar or a noble elder, if they are present at the dining-mat,
32. Seek the blessings of the company of the Muslims,
33. Please others by offering them different items such as water, squash, pieces of meat etc. from the food. (Putting food into someone's plate without his consent is contrary to manners as he may not desire that thing at that time).

¹ Pour some water into the plate so that you can easily remove the particles of food that have clung to the plate.

[Translator's Note]

34. Reap the reward of giving charity (Sadaqah) by smiling at others,
35. Recite the Masnoon Du'a on seeing someone smiling,
(The following Du'a should be recited on seeing a smiling person: "

أَضْحَكَ اللَّهُ سِتَّكَ

Translation: 'May Allah ﷺ always keep you smiling.'

(Sahih Bukhari, vol. 4, p. 403, Hadith 3294)

36. Tell and persuade others to make the intentions of eating food,
37. Tell others of the Sunnahs of eating,
38. (If I have the opportunity, I will) make others recite the Du'as prior to eating,
39. And subsequent to eating,
40. Leave the finer items of food such as pieces of meat etc. for others, avoiding greed. (The Holy Prophet ﷺ has stated, 'Whosoever gives others the things that he needs himself is forgiven by Allah ﷺ.') *(Ithaf-us-Sadat-il-Muttaqeen, vol. 9, p. 779)*
41. Gift others floss/toothpick [so that they may pick their teeth],

42. Gift others a rubber band to wrap it around the little finger and the ring one so that they would practise eating with three fingers,
43. Recite 'يَا وَاحِدٌ' aloud before consuming every morsel so that others may also recall and recite it.

Wudu of eating protects against destitution

Sayyiduna 'Abdullah Ibn-e-'Abbas رَضِيَ اللهُ عَنْهُمَا reports the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to have stated, 'Making Wudu before and after eating protects against destitution and is one of the Sunnahs of the Prophets عَلَيْهِمُ السَّلَام.' (*Mu'jam Awsat, vol. 5, p. 231, Hadith 7166*)

Wudu of eating increases goodness in home

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Anyone who wishes that Allah عَزَّوَجَلَّ increases goodness in his home, should make Wudu when food is served as well as when it is removed.' (*Sunan Ibn-e-Majah, vol. 4, p. 9, Hadith 3260*)

Excellence of doing Wudu of eating

The mother of believers, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا has narrated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'To make Wudu before eating is one good deed and to

Death of a Driver

make Wudu after eating is (equivalent to) two good deeds.’ (*Al-Jami’-us-Sagheer*, p. 574, *Hadith 9682*)

Dear Islamic brothers! One should not be lazy in washing his hands before and after eating. By Allah **عَزَّوَجَلَّ**! The actual significance of one good deed will be realized on the Day of Judgement when someone would be short of just one good deed and would ask his relatives for it but no one would give him even a single good deed.

Protection from Satan

The Noble Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘Making Wudu before and after eating (i.e. washing the hands and the mouth) increases one’s sustenance and keeps Satan away.’ (*Kanz-ul-Ummal*, vol. 10, p. 106, *Hadith 40755*)

Remedies for protection from illness

Dear Islamic brothers! The Wudu of eating is not the same as that of Salah. The Wudu for eating includes washing both the hands up to the wrists, washing the mouth and rinsing it. The renowned commentator of the Quran, Hakeem-ul-Ummat Mufti Ahmad Yar Khan **رَحِمَهُ اللهُ عَلَيْهِ** has stated, ‘In the Torah, there was the commandment of washing hands and mouth twice; once before and once after eating but the Jews erased the former and preserved only the latter. The wisdom in washing hands and rinsing the mouth before eating is that these parts of

the body may get dirty as the daily activities and chores are done. Similarly, after the food is consumed, hands and mouth become sticky with food. Therefore, hands and mouth should be washed on both occasions. Rinsing the mouth after eating protects against pyorrhoea. Furthermore, a habitual user of Miswak during Wudu remains safe from various teeth and stomach diseases. One should make it a habit to urinate immediately after eating as this protects against kidney and bladder diseases. It is a very tried and trusted remedy.' (*Mirat-ul-Manajih, vol. 6, p. 32*)

Mysterious death of truck driver

Dear Islamic brothers! Without doubt, dignity lies in Sunnah. By virtue of acting upon Sunnah, one attains not only great reward but also worldly benefits. Before eating, it is a Sunnah to wash hands up to the wrists. One should wash and rinse the mouth as well. As different chores are carried out with hands that come into contact with many things, the hands are prone to dirt and various kinds of germs. By the blessings of acting upon the Sunnah of washing hands prior to eating, our hands are cleaned from the germs etc. and thus we are protected against many diseases. Remember that one should not wipe hands dry after he has washed them for eating as the germs of the towel may come into contact with hands.

It is reported that a truck driver once ate food at a restaurant and died writhing in pain immediately afterwards. Many other

people had also eaten at the same restaurant, but nothing happened to them. After the investigation, it turned out that a poisonous snake was crushed under the tyres of the truck, spreading the poison along the tyres. The truck driver had checked the tyres with bare hands and eaten food afterwards without washing his hands. As a result of eating the meal with unwashed hands with which poison had already come into contact, he died suddenly.

*Allah ﷺ ki Rahmat say Sunnat mayn sharafat hay
Sarkar ﷺ ki Sunnat mayn ham sab ki hifazat hay*

With the mercy of Allah ﷺ, in Sunnah lies dignity
With our commitment to it, in it there is safety

Eating in marketplace

Sayyiduna Abu Umamah رضي الله عنه has narrated that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صلى الله عليه وآله وسلم has stated, 'It is bad to eat in the marketplace.' (*Al-Jami'-us-Sagheer, p. 184, Hadith 3073*)

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رحمته اللوعليه has stated, 'It is Makruh to eat on the roadside or in the marketplace.' (*Bahar-e-Shari'at, part 16, p. 19*)

Bread from the marketplace

Sayyiduna Imam Burhanuddin Ibrahim Zarnooji رَحْمَةُ اللَّهِ عَلَيْهِ has stated, 'Sayyiduna Imam Muhammad Bin Fadal رَحْمَةُ اللَّهِ عَلَيْهِ never ate market-food throughout the period of his Islamic education. Every Friday, his father would bring him food from his village. Once, when his father brought the food he noticed that the bread in his son's room was from the marketplace. Annoyed, he even refused to talk to his son. His son apologetically responded that he had not brought the bread, but his friend had done so without his consent. Hearing this, his father rebuked him and said, 'If you were pious, your friend would never dare to do this.' (*Ta'leem-ul-Muta'allim, p. 67*)

No blessing in food from the marketplace

Dear Islamic brothers! Did you see how ascetic our saints رَحْمَةُ اللَّهِ عَلَيْهِ were! They brought up and educated their children so piously that they would not even let them eat food from restaurants and marketplaces. Shaykh Sayyiduna Imam Zarnooji رَحْمَةُ اللَّهِ عَلَيْهِ has stated, 'If possible, one should refrain from eating junk food and market-food as it takes one closer to filth and fraud, and distances one from the Zikr of Allah عَزَّوَجَلَّ. One of its reasons is that the poor and the destitute look desperately at the market-food but cannot afford to buy it. They are disheartened, which results in the removal of blessings from this food.' (*Ta'leem-ul-Muta'allim, p. 88*)

How is it to eat at restaurants?

Those who are in the habit of relishing restaurants' delicious foods should learn some lesson from the foregoing parable. If eating at a marketplace is considered bad, then how inappropriate would it be to eat and drink in restaurants where music is being played and various other irreligious and sinful acts are being committed with shamelessness! Even if music is not being played at a restaurant, its atmosphere generally encourages sinful activities. It is a demeaning environment for the noble and the righteous. Therefore, one should avoid purchasing food from the marketplace unless he is in dire need of food and has no other alternative. Still, he should eat the food at a private place. However, the one who is helpless is excused. Remember that if movies or dramas are being watched or music is being played at a restaurant, one should refrain from going over there, as it is a sin to listen to music deliberately. The following narration should elaborate the point further.

It is Wajib to avoid listening to music

Shaykh Sayyiduna 'Allamah Shaami رَحْمَةُ اللهِ عَلَيْهِ has narrated that dancing (in a wiggling manner), making fun of others, clapping, playing the sitar [a type of Indian guitar], the harp, the violin, the flute and blowing the bugle are all Makruh Tahreemi, (i.e. almost Haraam) as these are the practices of the unbelievers. To listen to the sound of the flute and that of other

such [musical] instruments is also Haraam. If one hears suddenly or unintentionally, he is excused. (*Rad-dul-Muhtar*, vol. 9, p. 566)

Inserting fingers into openings of ears

Dear Islamic brothers! Fortunate are those who listen to the Quran, Na'at and Sunnah-Inspiring speeches, and if the sound of songs or music ever reaches their ears, they make every possible effort not to listen to it and move away from that place inserting their fingers into the openings of their ears due to the fear of Allah عَزَّوَجَلَّ.

Sayyiduna Naafi' رَضِيَ اللهُ عَنْهُ has stated, '(When I was young) I was going somewhere with Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللهُ عَنْهُمَا. On the way, we heard the sound of trumpet-blowing. Ibn-e-'Umar رَضِيَ اللهُ عَنْهُ immediately put his fingers into his ears and moved to the other side of the road. Thereafter, he asked, 'Naafi'! Can you still hear the sound [of the trumpet]?' I replied, 'Not anymore.' Then, taking his fingers out of the openings of his ears, he said, 'Once, I was going somewhere along with the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; he did exactly the same as I have done now.' (*Sunan Abi Dawood*, vol. 4, p. 307, Hadith 4924)

Move away, if sound of music reaches ears

We have learnt from the foregoing narration that if the sound of music ever reaches our ears, we should immediately move

away from where the sound is coming inserting fingers into the openings of our ears. If we remained sitting or standing over there, even though we have inserted fingers into the openings of our ears, or if we moved just slightly to a side, then we would not be able to avoid listening to the sound of music. It is Wajib to make every possible effort to avoid listening to music whether or not we insert fingers into our ears.

Alas! Nowadays, it has become extremely difficult to avoid music. Wherever one goes, whether it is vehicle or aeroplane, home or shop, restaurant or marketplace one hears the sound of songs and music. If a devotee of the Rasool avoids this sin by inserting fingers into his ears, he is ridiculed.

*Woh daur aya kay Diwana-e-Nabi kay liye
Har aik hath mayn patthar dikhayi dayta hay*

*Devotee of the Rasool is disdained
Every hand has a stone aimed*

Dear Islamic brothers! By the blessings of the Madani environment of Dawat-e-Islami, immeasurably astounding changes take place in one's life. Many individuals have been reported to have wished that if only they had joined the Madani environment of Dawat-e-Islami long ago! Here is a glimpse of the blessing of Dawat-e-Islami's Madani environment.

Blessing of giving Dars at home

An Islamic brother from Akola [a state of Maharashtra, India] has stated: ‘Due to the company of those who have corrupt beliefs, my family was briskly falling into the abyss of sins and wrong beliefs. Once, while the entire family was watching TV, my 17-year-old brother, who had begun to attend Dawat-e-Islami’s Ijtima’, entered the room with his back towards the television we were watching. Taking something from the wardrobe he left in the same manner as he had entered the room. Infuriated by his strange behaviour, I yelled out, ‘What is wrong with you today; you are acting childish?’ Despite hearing my harsh words, he went into the other room silently without responding to me.

Explaining to me, my mother said that he had sworn not to watch television. In anger, I stopped talking to him. He started giving Dars from Faizan-e-Sunnat at home. Initially, I did not attend the Dars, but one day I also sat with the household to listen to what he delivers in the Dars. When I heard the Dars, I was impressed by it and began to attend it regularly. Gradually, the rust of my heart began to be removed, and I started attending the weekly Sunnah-Inspiring Ijtima’ of Dawat-e-Islami.

اَلْحَمْدُ لِلّٰهِ I came to my senses, refrained from the company of those who have corrupt beliefs, and began to grow a beard. Further, I started listening to the audio-cassettes of Sunnah-

Death of a Driver

Inspiring speeches released by Maktaba-tul-Madinah in lieu of the misleading speeches I used to listen to fondly. There were televisions in all four rooms of our home; we threw them away with mutual consent.

*Buri suhbatoon say kinarah kashi kar
Aur achchoon kay pas a kay pa Madani Mahaul*

*Tumhayn lutf a jaye ga zindagi ka
Qareeb a kay daykho zara Madani Mahaul*

*Abstain from bad company; seek company of the good,
Adopt the Madani environment*

*You will enjoy your life, come closer and look,
The beauty of the Madani environment*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A means to protect Iman

Dear Islamic brothers! **لَا تَحْفَظُوا دِينَكُمْ** Giving Dars at home is an effective way of guarding one's Iman and reforming one's character. Similarly, there is a religious activity of filling out the booklet of pious deeds daily by reflecting upon one's deeds, which is a powerful tool for the character-building of Islamic brothers and sisters. The twenty third and twenty fourth question in the pious deeds' booklet is in regard to delivering

or listening to two Dars a day, one of which should be delivered at home. All of you are requested to start giving Dars at your home.

'Amal ka ho jazbah 'aṭa Ya Ilahi عَزَّوَجَلَّ

Gunahoon say mujh ko bacha Ya Ilahi عَزَّوَجَلَّ

Sa'adat milay Dars-e-Faizan-e-Sunnat

Ki rozanah do martabah Ya Ilahi عَزَّوَجَلَّ

Grant us a passion to do good deeds, O my Allah عَزَّوَجَلَّ

Protect us from sins and bad deeds, O my Allah عَزَّوَجَلَّ

May we be fortunate to give Dars of Faizan-e-Sunnat

Twice a day O my Allah عَزَّوَجَلَّ

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Light in grave

Listen to the excellence of delivering Dars and Sunnah-Inspiring speeches. 'Allamah Jalaluddin Suyuti Shaafi'i عَزَّوَجَلَّ has narrated in 'Sharh-us-Sudoor' that Allah عَزَّوَجَلَّ sent a revelation to Sayyiduna Musa عَلَيْهِ السَّلَام, 'Learn righteous things and teach them to others; I [Allah عَزَّوَجَلَّ] will brighten

the graves of those who learn and teach good so that they would not have any fear.’ (Hilyat-ul-Awliya, vol. 6, p. 5, Hadith 7622)

Graves will be radiant

The foregoing narration highlights the reward of learning and teaching righteous things. Those who deliver as well as those who listen to Sunnah-Inspiring speeches and Dars will surely be blissful and successful and their graves will be radiant from the inside, *إِنْ شَاءَ اللَّهُ*. Furthermore, they will not have any fear, *إِنْ شَاءَ اللَّهُ*.

Likewise, those who spread righteousness making individual effort, travel with Madani Qafilah, inspire others to reflect on our daily activities by filling in the booklet of ‘Pious deeds’, persuade others to attend Sunnah-Inspiring Ijtimas, and those who listen to righteous things by attending Dars, Sunnah-Inspiring speeches etc., the graves of all these people will also be radiant for the sake of the Noor of the Holy Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*.

*Qabr mayn lehra-ayn gay ta-hashr chashmay Noor kay
Jalwah farma hogi jab tal’at Rasoolullah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ki*

*In the grave until Qiyamah, rays of light will flow clear
When the blessed face of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will appear*

(Hadaiq-e-Bakhshish, p. 152)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Reforming one's family is necessary

Dear Islamic brothers! It is imperative that we reform ourselves and our family. Allah ﷻ says in the Quran in Surah At-Tahrim, part 28, verse 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ

O believers! Save yourselves and your families from the Fire; the fuel of which are humans and stones,

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Tahreem, Verse 6)

ﷻ, One of the ways of carrying out the above-mentioned commandment is to give Dars to the household. In addition, it would also be beneficial to read and make others read the various booklets published by Maktaba-tul-Madinah. Similarly, listening to the audio-cassettes of speeches and Madani Muzakarah [question and answer sessions] and watching VCDs and Madani channel will also prove to be very effective in reforming oneself as well as one's family.

ﷻ, Many incidents have been reported about the reform of people by virtue of Sunnah-Inspiring speeches and booklets. Here is one such account.

Blessing of reading Maktaba-tul-Madinah's booklet

An Islamic brother from Bahawalpur (Punjab) has reported:

‘Due to the company of wicked friends at school, I had become addicted to movies. I would even travel to other cities like Lahore, Karachi and Okara just for watching movies. As a result of watching indecent scenes in movies, I would follow unveiled college girls. I would shave my beard every day. Even worse, I had the obsession to work in theatres, circuses and the circle of death¹. My family was extremely worried and concerned.

One day, my father spoke to a responsible Islamic brother of Dawat-e-Islami in our area and made me travel with a Madani Qafilah in the company of the devotees of the Rasool. On the last day, the Amir of the Qafilah gave me a booklet entitled ‘Black Scorpions’ (published by Maktaba-tul-Madinah). When I read the booklet, I trembled with fear. I immediately repented and made a firm intention to grow a fist-length beard on my face. Having returned, I attended the weekly Sunnah-Inspiring Ijtima’ and purchased the audio-cassette entitled ‘*Dhal jaye gi yeh Jawani*’ [You will not Stay Young] from Maktaba-tul-Madinah. When I came home and heard the speech, it changed my whole life.

اَلْحَمْدُ لِلّٰهِ, I started offering Salah regularly and taking part in the Madani activities of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ, I am now making efforts as a responsible for Madani Qafilah in my city.’

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

¹ Circle of death is a deep well like structure in which a motorbike is ridden on the inside edge. It is extremely dangerous for the rider. [Translator’s Note]

Madani pearls regarding Home Dars

- ❖ All brothers should perform individual effort on their family members and prepare them to participate in the home dars. However, do not insist on this as needless insisting and anger leads to worse consequences.
- ❖ In order to start home dars, first try on that individual who has a soft corner for you in his heart. Once that individual starts participating, slowly others will also start participating. Like this, the number of participants will keep increasing, but this process requires patience; you must hold firmly onto patience.

Du'a of Attar

O Allah Almighty! Grant me, and all those who deliver the home dars, in fact grant all of us a place in the neighborhood of Your Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannah al-Firdaus. O Allah! Accept this humble Du'a of mine for all those who deliver the home dars while remaining attached to Dawat-e-Islami until the end of this world.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Hay tujh say du'a Rab-e-Akbar! Maqbol ho 'Faizan-e-Sunnat'

Masjid Masjid ghar ghar perh kar, Islami bhai sunata rahay

صَلُّوْا عَلَي الْحَبِيْب صَلَّى اللهُ عَلَي مُحَمَّد