

گھریلو جھگڑوں کا علاج

Gharaylu Jaghron ka 'Ilaj

Solution for family quarrels

THIS booklet was written by Shaykh-e-Tareeqah, Ameer-e-Ahl-e-Sunnah, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَأَى نَبْرَكَاتِهِ الْعَالِيَهُ 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.

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Solution for family quarrels

An English translation of 'Gharaylu Jaghron ka 'Ilaj'



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

Note:

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

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Du'a of 'Attar

O Lord of Al-Mustafa, whosoever reads or listens to the 25-page booklet, 'Solution for family quarrels', grant him blessings in his household and sustenance and bestow him with the ability to spend in Your way.

أَمِينٍ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet ﷺ

The Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: "There will be no shade besides the shade of the Throne of Allah on the Day of Judgement. Three people will be under the shade of the Throne of Allah. It was asked: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who are they?' He replied:

1. The one who removes a difficulty faced by a follower of mine
2. One who revives my Sunnah

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3. One who send Salat upon me in abundance. (*Al-Badoor Al-Safirah fi Umoor-ul-'Aakhirah, p. 131, Hadith 366*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Blessing in eating with others

The second caliph, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq A'zam رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Eat together. Do not eat separately, as blessing is with the group.' (*Sunan Ibn Majah, vol. 4, p. 21, Hadith 3287*)

A way of being satiated

Sayyiduna Wahshi Bin Harb رَضِيَ اللَّهُ عَلَيْهِ has narrated via his grandfather that the blessed companions رَضِيَ اللَّهُ عَنْهُمْ once said to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We eat, yet we are not satiated.' The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ responded, 'You must be eating individually?' They replied, 'Yes.' The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'Eat sitting together and recite بِسْمِ اللَّهِ, there will be blessing in your food.' (*Sunan Abi Dawood, vol. 3, p. 486, Hadith 3764*)

Excellence of eating together

There are glad tidings for those who eat sitting together at a dining-mat. Sayyiduna Anas Bin Malik رَضِيَ اللَّهُ عَنْهُ has narrated:

‘When Allah ﷻ sees a Muslim eat at a dining-mat sitting along with his wife and children, He ﷻ is pleased by this action the most because when they sit together to eat, Allah ﷻ looks at them with mercy and forgives them before they separate.’ (*Tanbih-ul-Ghafilien, p. 343*)

Cure for stomach in eating together

A professor of pathology has discovered that when some people eat sitting together, their bacteria are mixed in the food. These bacteria destroy other pathogenic bacteria that can cause diseases. At times, healthy bacteria are mixed which help cure stomach diseases.

Food for one is sufficient for two

Sayyiduna Jabir رضى الله عنه has narrated the Holy Prophet صلى الله عليه وآله وسلم to have stated, ‘The food of one is sufficient for two. The food of two is sufficient for four and that of four is sufficient for eight.’ (*Sahih Muslim, p. 1140, Hadith 2059*) The Holy Prophet صلى الله عليه وآله وسلم has stated, ‘The food of two is sufficient for three and that of three is sufficient for four.’ (*Sahih Bukhari, vol. 6, p. 346, Hadith 5392*)

Lesson of contentment

Commenting on the foregoing Hadith, the renowned commentator of the Quran, Mufti Ahmad Yar Khan رحمه الله عليه

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has stated, 'If there are more people and less food, all of them should eat a little less than their appetite. In other words, three should be content with the food of two, and four should be content with the food of three. Although they may not be full, but they will not suffer weakness, and will be able to perform worship properly. This Hadith contains a noteworthy lesson of having contentment and being considerate towards others.'

(Mirat-ul-Manajih, vol. 6, p. 16)

Reduction in stipend

Once, the first caliph of the Prophet, Sayyiduna Abu Bakr Siddeeq's respectable wife رَضِيَ اللهُ عَنْهَا expressed the desire of eating halvah [i.e. a type of sweet dish]. He said that they did not have enough money to buy halvah. She suggested that she would save a little money from their daily expenditure so that they could buy halvah. He gave his consent for this. Therefore, she started saving money. After a few days, she gave the money to him for buying halvah. Instead of buying halvah, he deposited that money in Bayt-ul-Mal [i.e. the state treasury] and said to the treasurer, 'This money is in excess of our needs'. He then got his monthly stipend reduced in proportion to that deposited money. *(Al-Kamil fit-Tareekh, vol. 2, p. 271)*

Dear Islamic brothers! By reading or listening to the above parable, we should also learn some lesson of piety and contentment rather than just expressing accolades and praises. Particularly, government officers, the Imams of Masajid, the

teachers of religious institutes, the Muslims who are associated with various religious departments and those in authority should all learn a lesson of contentment and self-respect, avoiding greed and thus, making their Hereafter better. If only we would be content with earning little income and long for an abundance of good deeds, instead of arguing for an increase in our salary, just on the provocation of our Nafs, comparing it with others' salaries saying such sentences as: '*my salary is less and his is so high.*' Listen to one more parable about Sayyiduna Abu Bakr Siddeeq's piety and his disinterest in worldly wealth.

Caution regarding endowed things

Sayyiduna Imam Hasan Mujtaba رضي الله عنه has narrated that, 'at the time of his demise, Khalifa-tur-Rasool, Sayyiduna Abu Bakr Siddeeq رضي الله عنه called his daughter, Sayyidatuna 'Aaishah Siddiqah رضي الله عنها and said, 'Listen! The she-camel whose milk we drink, the bowl in which we eat, and the shawl I wear, have all been taken from Bayt-ul-Mal [i.e. the state treasury]. We can only use these things as long as I hold the office of the caliphate [of the Muslims]. When I pass away, give all of these things to Sayyiduna 'Umar Farooq A'zam رضي الله عنه.'

When Sayyiduna Abu Bakr Siddeeq رضي الله عنه passed away, as per his will, all of these things were sent to Sayyiduna 'Umar Farooq A'zam رضي الله عنه. [When Sayyiduna 'Umar Farooq A'zam رضي الله عنه came to know about it,] he رضي الله عنه said, 'May

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Allah عَزَّوَجَلَّ shower mercy upon Abu Bakr (رَضِيَ اللَّهُ عَنْهُ); he has set a tough example for his successors.’ *(Tareekh-ul-Khulafa, p. 60)*

Forgiveness for eater

One should recite بِسْمِ اللَّهِ while initiating any righteous act as it is a Sunnah to do so. Similarly, it is also a Sunnah to recite بِسْمِ اللَّهِ prior to eating and drinking something as this brings about many blessings. Hence, Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ has narrated that the Prophet of mankind, the Peace of our heart and mind, the most generous and kind صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘A person is served with food and is forgiven before the food is removed. This is because he recites بِسْمِ اللَّهِ when served with food and الْحَمْدُ لِلَّهِ when the food is removed.’ *(Al-Jami'-us-Sagheer, p. 122, Hadith 1974)*

It is not Sunnah to eat at a dining table

Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ has narrated a Hadith mentioned in *Sahih Bukhari* that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat at a dining-table; nor in small bowls. [Furthermore,] thin bread was not prepared for him. When Sayyiduna Qatadah رَضِيَ اللَّهُ عَنْهُ was asked as to where the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his companions رَضِيَ اللَّهُ عَنْهُمْ would eat food; he رَضِيَ اللَّهُ عَنْهُ replied that they would eat at a dining-mat. *(Sahih Bukhari, vol. 3, p. 532, Hadith 5415)*

Statement of Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ

Dear Islamic brothers! Although it is not a sin to eat at a dining table, it is not a Sunnah to do so either. Sadr-ush-Shari’ah, Badr-ut-Tareeqah ‘Allamah Maulana Mufti Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ has stated in the 16th part of *Bahar-e-Shari’at*, ‘Meals are served to the rich at tables so that they would not have to bow while eating. This was a custom of the arrogant. Even today, some people follow the practice of the arrogant by eating at a table. Similarly, eating in small bowls is also a custom of the rich as different foods are served to them in small bowls or plates.’ (*Bahar-e-Shari’at*, part 16, p. 12)

Which type of dining-mat is Sunnah?

The renowned commentator of the Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘It is a Sunnah to bow a little in front of the food. The dining mat used by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was made of either cloth or leather or palm tree leaves. The dining-mat used to be spread on the floor and the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also sit on the floor to eat.’ (*Mirat-ul-Manajih*, vol. 6, p. 13)

Dear Islamic brothers! Though it is not a sin to eat at a table, but the Sunnah is to eat at a dining-mat laid on the floor. [Remember] dignity lies in following the Sunnah. Unfortunately, these days, most of the Muslims seem to have

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drifted away from this Sunnah. The trend of eating at tables has grown even in religious families. Likewise, in weddings, people are seen eating food standing around the table even without using chairs! Alas, when will the Sunnah be revived!

*Sunnatayn 'am karayn Din ka ham kam karayn
Nayk ban jayain Musalman Madinay walay*

*May we serve Islam and propagate Sunnah, O Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
May we attain righteousness, O Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

Zikr of Allah عَزَّوَجَلَّ on every morsel

Sayyiduna Anas رَضِيَ اللهُ عَنْهُ has narrated, 'Allah عَزَّوَجَلَّ is pleased with His servant who glorifies Allah عَزَّوَجَلَّ after consuming a morsel of food and drinking water.' (*Sahih Muslim, p. 1463, Hadith 2734*)

Way of doing Zikr on every morsel

سَمِعْتَنَ اللهُ! What an easy way of attaining the pleasure of Allah عَزَّوَجَلَّ! By Allah عَزَّوَجَلَّ, no privilege is greater than the attainment of His pleasure. The one with whom Allah عَزَّوَجَلَّ is pleased, will be blessed with beholding Him and entering Jannah Al-Firdaus. Try to make it your habit to make the Zikr of Allah عَزَّوَجَلَّ before eating every morsel and drinking every sip and to recite اَلْحَمْدُ لِلّٰهِ after eating the morsel and drinking the sip so that the mealtime is not spent in heedlessness.

If possible, make a habit to recite **يَسْمُوَ اللّٰهُ** and **يَا وَاٰجِدُ**, **اَلْحَمْدُ لِلّٰهِ** between every two morsels. In this way, every morsel will begin with **يَسْمُوَ اللّٰهُ** and **يَا وَاٰجِدُ** and end with the glorification of Allah **عَزَّوَجَلَّ**. [By doing this] **اِنْ شَاءَ اللّٰهُ** one will gain a great deal of reward. It is stated in Maktaba-tul-Madinah's published pocket-sized booklet, entitled '40 Spiritual Cures'¹, that whoever recites **يَا وَاٰجِدُ** prior to eating every morsel, that food will become Noor in his stomach, curing diseases **اِنْ شَاءَ اللّٰهُ**.

*Kar ulfat mayn apni fana Ya Ilahi عَزَّوَجَلَّ
'Ata karday Apni Riza Ya Ilahi عَزَّوَجَلَّ*

*Grant us complete engrossment in Your love O Allah عَزَّوَجَلَّ
Grant us Your pleasure, O Allah عَزَّوَجَلَّ*

Dear Islamic brothers! Make a habit of travelling with Madani Qafilahs of Dawat-e-Islami with the Prophet's devotees. **اِنْ شَاءَ اللّٰهُ**, You will gain practical learning of Sunnah pertaining to eating food. **اِنْ شَاءَ اللّٰهُ** Such a meal would be served someday which will delight you. So let me tell you, in my own words, a Madani account of Islamic brothers:

Hospitality of Madani Qafilah by Data Ganj Bakhsh رَحْمَةُ اللّٰهِ عَلَيْهٖ

An Islamic brother has narrated, 'Our Madani Qafilah was

¹ Get this booklet from Maktaba-tul-Madinah.

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staying for three days in the Masjid adjacent to the shrine of Data Sahib رَحْمَةُ اللهِ عَلَيْهِ in the city of Markaz-ul-Awliya, Lahore. According to the schedule, we were busy learning Sunnah when a person arrived and met us very warmly. The person then said, 'الْحَمْدُ لِلَّهِ! My fortune awoke last night. I had a dream in which I saw Data Ganj Bakhsh 'Ali Hajwayri رَحْمَةُ اللهِ عَلَيْهِ who said to me, 'A Madani Qafilah of Dawat-e-Islami is staying in my Masjid for three days, prepare food for them.' Therefore, I have prepared and brought food for the participants of the Madani Qafilah. Please accept it.'

Kya gharaz dar dar phiroon mayn bheek laynay kay liye

Hay salamat astana ap ka Data piya رَحْمَةُ اللهِ عَلَيْهِ

Jhauliyan bhar bhar kay lay jatay hayn mangtay rat din

Ho mayri ummeed ka gulshan hara Data piya رَحْمَةُ اللهِ عَلَيْهِ

Why should I restlessly run around?

When I have your sound court, O Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ

People fill their baskets aplenty, day and night

May my desires also be fulfilled, O Ganj Bakhsh رَحْمَةُ اللهِ عَلَيْهِ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Saint helped from within the shrine

سُبْحَانَ اللهِ! The saints help their visitors from within their blessed

shrines. Hujjat-ul-Islam Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has narrated that a Shaafi'i shrine-caretaker from Makkah Mukarramah stated that there was a poor Egyptian person who had become the father of a baby. The destitute contacted a social worker who took the new-born's father to several people for financial aid, but no one helped. At last, they went to a shrine where the social worker beseeched, 'Ya Sayyidi! May Allah عَزَّوَجَلَّ bless you! In your apparent life, you would give a lot. Today we asked several people for the new-born, yet no one gave anything.' Thereafter, the social worker gave the new-born's father half a dinar¹ as debt and said, 'Whenever you are able to repay this debt, you may repay it.' After that, both of them went their separate ways.

That night the social worker saw the same saint in his dream. The saint said, 'I heard what you said to me but was not allowed to reply at that time. Go to my family and ask them to dig underneath the stove. They would find 500 dinars in a bag. Give this entire amount to the new-born's father.'

Hence, the social worker went to the saint's family and told them the whole situation. The family dug underneath the stove where they found 500 dinars, which they offered to the social worker. That social worker responded, 'What is the credibility of my dream? All this belongs to you.' They responded, 'When our pious predecessor is showing generosity even after leaving this

¹ Currency used at that time. [Translator's Note]

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world, why should we not!' They then insistently handed over the entire amount to the social worker, who gave it to the newborn's father and told him of the entire incident. Taking just one dinar out of 500 (half for paying his debt and half for his expenditures) the poor man said, 'This is sufficient for me.' He then gave the rest of the money to the social worker and asked him to distribute it among the poor and the destitute. The narrator of this amazing parable remarked that he was unable to decide as to which one of them was more generous. (*Ihya-ul-Uloom, vol. 3, p. 309*)

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

Khali kabhi phayra hi nahin apnay gada ko

Ay sailon mango to zara hath barha kar

Khud apnay bhikari ki bhara kartay hayn jhaulti

Khud kehtay hayn Ya Rab ﷺ mayray mangta ka bhala kar

The saint has never returned the servant empty handed

O servant just ask with your hand stretched

They fill the baskets of the beseecher

and say 'Ya Allah ﷺ grant good to the seeker'

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Saints benefit others even after demise

Dear Islamic brothers! The foregoing parable clearly highlights the belief of the Muslims of the past to seek help from saints in their hour of need. They were well-aware of the fact that it is Allah عَزَّوَجَلَّ who has empowered the saints to help and assist people. By the grace of Allah عَزَّوَجَلَّ, the saints رَحْمَةُ اللَّهِ are alive in their graves; they listen, guide and help the visitors and are aware of the affairs of their families. This is why the saint of the foregoing shrine guided the social worker in his dream and helped the father of the new-born child.

‘Allamah Ibn-e-‘Aabideen Shaami رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘The saints are at different ranks (levels) in the court of Allah عَزَّوَجَلَّ and are able to help the visitors according to their gnosis and insight.’ (*Rad-dul-Muhtar, vol. 1, p. 604*)

Ham ko saray Awliya رَحْمَةُ اللَّهِ say piyar hay

اِنْ شَاءَ اللَّهُ Apna bayra par hay

We love all saints of Allah indeed

اِنْ شَاءَ اللَّهُ We will succeed

Which food causes illness?

Sayyiduna ‘Uqbah Bin ‘Amir رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘The food on which Allah’s name is not mentioned causes illness and contains no blessings. The atonement (for not mentioning

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Allah's name) is to recite **بِسْمِ اللَّهِ** and then eat something if the dining-mat has not yet been removed. If the dining-mat has been removed, then recite **بِسْمِ اللَّهِ** and lick the fingers clean.'
(*Al-Jami'-us-Sagheer*, p. 394, *Hadith 6327*)

Food becomes Halal for Satan

Sayyiduna Huzayfah **رَضِيَ اللَّهُ عَنْهُ** has narrated that the Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, 'The food on which **بِسْمِ اللَّهِ** is not recited becomes Halal for Satan.' (*Sahih Muslim*, p. 1116, *Hadith 2017*) (In other words, Satan also joins in consuming such food).

Save food from Satan

The food before eating which **بِسْمِ اللَّهِ** is not recited has no blessings. Sayyiduna Abu Ayyub Ansari **رَضِيَ اللَّهُ عَنْهُ** has narrated, 'We were once present in the blessed company of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** when food was served. At the beginning of the meal, there was so much blessing that we had never seen such blessing before, but near the end, we observed no blessing. We asked the Beloved and Blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, 'Ya Rasulallah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, what is the reason behind this?' He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** replied, 'All of us had recited **بِسْمِ اللَّهِ** prior to eating, but then a person sat down to eat who had not recited **بِسْمِ اللَّهِ**, and Satan also ate with him.' (*Sharh-us-Sunnah*, vol. 6, p. 62, *Hadith 2818*)

Protection from Satan

Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ has narrated that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever wishes that Satan neither eats with him, nor takes a siesta with him and nor spends the night with him, should say Salam while entering his home and recite بِسْمِ اللهِ prior to eating.’ (*Mu’jam Kabeer, vol. 6, p. 240, Hadith 6102*)

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The renowned commentator of the Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘When entering the home, one should recite بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and place the right foot first into the home. One should then say Salam to the household. If no one is present at home, one should say اَلْسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ.

Some saints have been seen reciting بِسْمِ اللهِ الرَّحْمَنِ الرَّحِيمِ and Surah Al-Ikhlās as they entered their homes at the beginning of the day. This brings about harmony in the household (i.e. there is no quarrelling) and increases blessing in sustenance.’ (*Mirat-ul-Manajih, vol. 6, p. 9*)

What to do if one forgets to recite بِسْمِ اللهِ?

The mother of the believers, Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللهُ عَنْهُ has narrated that the Beloved and Blessed Prophet

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صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘When a person eats, he should mention the name of Allah عَزَّوَجَلَّ, i.e. recite بِسْمِ اللّٰهِ. If he forgets to recite بِسْمِ اللّٰهِ in the beginning, he should recite اللَّهُ أَوْلَهُ وَأَخِرَهُ.’
(*Sunan Abi Dawood, vol. 3, p. 487, Hadith 3767*)

Satan threw up!

Sayyiduna Umayyah Bin Makhshi رَضِيَ اللّٰهُ عَنْهُ has stated, ‘A person was eating food without reciting بِسْمِ اللّٰهِ. When he was about to eat the last morsel, he recalled and recited اللَّهُ أَوْلَهُ وَأَخِرَهُ. (Seeing this) The Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said with a smile, ‘Satan was also eating with this person. When he mentioned the name of Allah عَزَّوَجَلَّ, Satan spewed up what was in his stomach.’ (*Sunan Abi Dawood, vol. 3, p. 356, Hadith 3768*)

Nothing is hidden from Blessed Eyes of Mustafa ﷺ

Dear Islamic brothers! One should recite بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ whenever he eats food. If someone eats without reciting بِسْمِ اللّٰهِ, a Satan named ‘Qarin’ joins him in the meal. It is evident from the Hadith narrated by Sayyiduna Umayyah Bin Makhshi رَضِيَ اللّٰهُ عَنْهُ that the blessed eyes of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw everything, which is why he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled upon seeing Satan’s dismay.

The renowned commentator of the Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللّٰهُ عَلَيْهِ has stated, ‘The

Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is even able to see creatures that are hidden. The Hadith is very explicit in its meaning and does not require any elaboration or interpretation. Just as we do not eat the food in which a fly has fallen (and is still present in it), similarly, Satan cannot digest the food before eating which the name of Allah عَزَّوَجَلَّ is mentioned. Though the food thrown up by Satan is of no use to us, Satan falls sick and has to remain hungry, and the lost blessing of our food is restored. Thus, there is one advantage for us and two disadvantages for Satan.

It is also possible that Satan may not even eat with us in the future for fear that perhaps we would recite بِسْمِ اللّٰهِ and he would have to again vomit the food he has eaten. The person mentioned in the Hadith was probably eating alone. Had he been eating in the company of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he would not have forgotten to recite بِسْمِ اللّٰهِ because the people present there used to recite بِسْمِ اللّٰهِ aloud and would instruct others to do the same.’ (*Mirat-ul-Manajih, vol. 6, p. 30*)

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ! There are plenty of opportunities to learn and recite Du’as in the Madani environment of Dawat-e-Islami, especially in Madani Qafilahs. Words cannot simply express the blessings of Dawat-e-Islami! Here is an amazing account of an Islamic brother from Karachi in my own words.

Bedridden mother stood up

The mother of that Islamic brother was so seriously ill that she was even unable to rise from her bed. Even the doctors had declared that she would not recover. That Islamic brother had heard that the prayers of those travelling with the devotees of the Prophet in the Madani Qafilahs of Dawat-e-Islami are answered and illnesses are cured. Therefore, plucking up his courage, he decided to travel with the Madani Qafilah. He made his way to the Madani Training Centre in the global Madani Markaz Faizan-e-Madinah where he expressed his intention to travel in a Madani Qafilah for 3 days. The Islamic brothers met him very warmly and made arrangements instantly.

In the company of the devotees of the Prophet, their Madani Qafilah reached a village near Sahra-e-Madinah of Bab-ul-Islam Sindh, Pakistan. During the Qafilah, he informed the Islamic brothers of his ailing mother and her critical condition. They comforted him and made Du'a for her recovery. Making individual effort, the Ameer of the Qafilah persuaded him to travel with another Madani Qafilah for 30 days. He made an intention for that. During those 30 days, he prayed a lot for his mother, weeping and beseeching for her recovery.

On the third day, he had a dream in which he saw a saint who had an illuminating face. The saint comforted him, saying, 'Do not worry about your mother, **إِنَّ شَاءَ اللَّهُ** she will get better.'

After he spent 3 days with the Madani Qafilah, he returned home. As he knocked on the door, it opened; he was astonished to see that his mother who was unable even to rise from bed had opened the door herself. He kissed her feet out of joy and told her of the dream. He then left with the devotees of the Prophet in the Madani Qafilah for 30 days after seeking permission from her.

*Ma jo bimar ho qarz ka bar ho ranj-o-gham mat karayn Qafilay
mayn chalo*

*Rab عَزَّوَجَلَّ kay dar per jhukayn iltija-ayn karayn bab-e-rahmat
khulayn Qafilay mayn chalo*

*Dil ki kalak dhulay marz-e-'isyan talay ao sab chal parayn Qafilay
mayn chalo*

*For recovery of ill mother, for payment of debt, do not grieve and
worry, travel with the Qafilah*

*Bow down before Allah عَزَّوَجَلَّ, entreat and beseech Him, portal of
mercy will open, travel with the Qafilah*

*May the filth of heart wash away, and illness of sinning go away, let
us all go and travel with the Qafilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you see? By the blessings of making Du'a during the Madani Qafilah, the bed-ridden mother of an Islamic brother recovered from her chronic disease. Words cannot fully express the blessings of Du'as. Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ has reported the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to have stated:

الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ، وَعِمَادُ الدِّينِ، وَنُورُ السَّمَوَاتِ وَالْأَرْضِ

'Du'a is a weapon of a Muslim, a pillar of faith and a light from the heavens and the earth.'

(Musnad Abi Ya'la, vol. 1, p. 215, Hadith 435)

Now let us briefly look at the Madani pearls pertaining to Du'as.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

17 Madani pearls of making Du'a

(Almost all of these Madani pearls are extracted from the book titled, 'أَحْسَنُ الْوَعَاءِ لِإِدَابِ الدُّعَاءِ مَعَ شَرْحِ دَذَائِلِ الْمُدْعَا لِأَحْسَنِ الْوَعَاءِ' published by Maktaba-tul-Madinah)

1. It is Wajib to make Du'a at least 20 times a day. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, Those who offer Salah regularly perform this Wajib by reciting Surah Al-Fatihah, as the following two verses of Surah Al-Fatihah are Du'as.

إِهْدِنَا الصِّرَاطَ الْمُسْتَقِيمَ

Enable us to walk the Straight Path.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

All praise is due to Allah, the Owner of all the worlds.

(Ahsan-ul-Wi'a, pp. 123-124)

2. Do not exceed the limit whilst making Du'a. For example, do not ask for the status of the Noble Prophets **عَلَيْهِمُ السَّلَام** or for the ability to climb the skies [Heavens]. It is also forbidden to ask for every good and every excellence of the world and the Hereafter as 'all excellences' also include the ranks of the Noble Prophets **عَلَيْهِمُ السَّلَام** which are unattainable. *(Ahsan-ul-Wi'a, pp. 80-81)*
3. Whilst making Du'a, do not ask for the thing that is impossible or almost impossible. For instance, making Du'a to always remain healthy or protected from every trouble amounts to asking for the thing which is nearly

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impossible. Similarly, a tall person should not make Du'a to become shorter, nor should a person with small eyes ask for big ones as these matters have been (divinely) predetermined. (*Ahsan-ul-Wi'a*, pp. 81)

4. Do not make Du'a for a sin, as such a Du'a is itself a sin. For example, making Du'a to obtain others' wealth unlawfully is not permissible. (*Ahsan-ul-Wi'a*, p. 82)
5. Do not make Du'a to break ties. [In other words, do not make such a Du'a: may so-and-so relatives end up quarrelling with each other]. (*Ahsan-ul-Wi'a*, p. 82)
6. Do not ask Allah عَزَّوَجَلَّ for just inferior things, as Allah عَزَّوَجَلَّ is Omnipotent. Keep all your attention directed towards Allah عَزَّوَجَلَّ and ask Him for everything. (*Ahsan-ul-Wi'a*, p. 84)
7. One should not make Du'a for his death due to troubles and tribulations. Remember that it is impermissible to desire death to avoid worldly loss but permissible to avoid religious loss. (*Ahsan-ul-Wi'a*, pp. 85-87)
8. Without a Shar'i (lawful) need, do not make Du'a for the death and ruin of any one. However, if it is sure or likely that a certain non-believer who is a danger to Islam will never embrace Islam or an oppressor will neither repent nor give up his oppression and his death and ruin would

bring about ease and peace for people, it is permissible to curse such a person. (*Ahsan-ul-Wi'a*, pp. 86-89)

9. It is not permissible to make such a curse that may so-and-so Muslim become an unbeliever as, according to some scholars, making such a curse is itself Kufr [disbelief]. However, the actual verdict is that if the curse is made considering Kufr good or Islam bad, it is undoubtedly Kufr, otherwise it is a grave sin as wishing a Muslim harm is a major sin, and wishing the loss of a Muslim's faith is the worst of all harms. (*Ahsan-ul-Wi'a*, p. 90)
10. Neither curse a Muslim nor call him a 'cursed one' or a 'rejected one.' Further, do not curse any such non-Muslim by name whose death on Kufr is not certain. Similarly, it is also prohibited to curse mosquitoes, wind, animals and non-living things such as stones, iron etc. However, some animals like the scorpion etc. have been cursed in Hadith. (*Ahsan-ul-Wi'a*, p. 90)
11. Do not make such a curse against a Muslim as, 'May the wrath of Allah *عَذَابِ جَلَّ* be upon you! May you enter Hell!' as it has been prohibited in Hadith. (*Ahsan-ul-Wi'a*, p. 100)
12. Making Du'a for the forgiveness of a non-believer who has died in the state of Kufr is Haraam and Kufr. (*Ahsan-ul-Wi'a*, p. 101)

13. It is not permissible to ask Allah ﷺ to forgive all the sins of all Muslims as it is contrary to various Ahadith which declare that certain Muslims will enter Hell. (*Ahsan-ul-Wi'a, p. 106*) However, it is permissible to ask that the entire Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be forgiven or that all Muslims be forgiven. (*Ahsan-ul-Wi'a, p. 102*)
14. One should not curse oneself, one's family, children, relatives, friends and wealth. If the Du'a is accepted, he will face regret. (*Ahsan-ul-Wi'a, p. 107*)
15. One should not make Du'a for that which he already has. For example, a male should not pray, 'Ya Allah ﷺ, make me a male' as it is nothing but mockery. However, it is permissible to make the Du'a that leads to benefits, such as the fulfilment of the commandment of Shari'ah, or that shows humility and servitude, or that inculcates devotion to Allah ﷺ and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, or that inspires inclination to Islam or Muslims, or that instils hatred towards disbelief or non-believers, even if the attainment of what is being asked for, is certain. For example, recitation of Salat upon the Prophet, making Du'a of Wasilah (for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), Du'a for staying on the righteous path, or for wrath on the enemies of Allah and His Prophet. (*Ahsan-ul-Wi'a, pp. 108 & 109*)
16. Avoid narrow-mindedness while making Du'a. For

example, do not make Du'a in such a manner: 'Ya Allah *عَزَّوَجَلَّ*, have mercy only on me', or 'Ya Allah *عَزَّوَجَلَّ*, have mercy only on me and so-and-so friend of mine.' (*Ahsan-ul-Wi'a*, p. 109) It is better to include all Muslims in Du'a. One of its benefits is that even if the seeker of Du'a is not worthy of the thing he is asking for, he will attain it because of those pious Muslims who were also included in the Du'a.

17. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali *رَحْمَةُ اللهِ عَلَيْهِ* has stated, 'One should make Du'a with absolute belief and certainty that it would be accepted.' (*Ihya-ul-Uloom*, vol. 4, p. 770)