



REPENTANCE OF A YOUNG MAN



Shaykh-e-Tarbiyat Ameer-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
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Translated into English by
Translation Department (Dawat-e-Islami)

نوجوان کی توبہ

Naujawan ki taubah

Repentance of a young man

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An English translation of 'Naujawan ki taubah'



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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 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.

Table of CONTENTS

Repentance of a young man.....	1
Du'a of Attar.....	1
Virtue of sending Salat upon the Prophet.....	1
Paradise granted by blessings of the Ijtima'.....	1
Privilege of reciting Quran in a dream before the Holy Prophet 	4
Weeping during recitation of the Quran is an act of reward.....	5
Individual effort a few months before his death.....	5
A preacher is a preacher everywhere.....	8
Those who make people into beloveds of Allah.....	9
The preacher is not only beloved but he makes others into beloveds.....	10
Sayyiduna Hasan Basri and a wealthy man.....	11
Which type of clothes should be worn for Salah?.....	13
It is preferable to apply perfume for Salah.....	14
14 Madani pearls regarding the rulings of clothing during Salah.....	15
Wearing clothes during Salah.....	15
Hanging a cloth over the shoulders.....	15
Definition of Makruh Tahreemi.....	16
Definition of 'Amal-e-Kaseer.....	18
How is it to offer Salah wearing a half-sleeved shirt?.....	18
Definition of Makruh Tanzeehi.....	19

Repentance of a young man

Madani Qafilah changed my life completely	19
A brief introduction to Al-Jami'ah Al-Ashrafiyyah and its founder	22
Love for the Sunnah	23
Saintly miracle of Haafiz-e-Millat	23
Some blessed habits of Haafiz-e-Millat.....	24
Strong eyesight even in old age by virtue of applying kohl.....	25
4 Madani pearls of applying kohl	26

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Repentance of a young man

Du'a of Attar

O Allah, whosoever reads or listens to the 28 page booklet 'Repentance of a young man,' make him obedient to You and Your Beloved Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and forgive him without accountability.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending Salat upon the Prophet

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O people! Indeed, the one from among you who will attain salvation the quickest from the terrors and accountability of the Day of Judgement will be the one who sent abundant Salawat upon me in the world. (*Firdaus Al-Akhbar, vol. 5, p. 277, Hadith 8175*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Paradise granted by blessings of the Ijtima'

On pages 75 to 77 of the book 'Taubah ki Riwayaat-o-Hikayaat' published by Maktaba-tul-Madinah, the publishing

Repentance of a young man

department of Dawat-e-Islami, it is stated: During his speech in an Ijtima', Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ عَلَيْهِ once asked a young man sitting before him to recite any Ayah. So, he recited the 18th Ayah of Surah Al-Mu`min:

وَأَنْذِرْهُمْ يَوْمَ الْأَرْزَاقِ إِذْ تَقُولُ لِقُلُوبِ لَدَى

الْحَنَاجِرِ كُذِّبَتْ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَلَا شَفِيعٍ يُطَاعُ

And frighten them of the day of upcoming calamity, when hearts will rise up to the throats filled with grief; and the disbelievers will have neither any friend nor any intercessor whose words shall be obeyed.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Al-Mu`min, verse 18)

Listening to this Ayah, Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ عَلَيْهِ said: How can an oppressor find any friend or ally, for Allah Almighty will seize him. You will certainly see the transgressing sinners being dragged to Hell in chains; they will be naked, their faces will be black, their bodies will be burdened and their eyes will be blue out of fear. They will be screaming in terror, 'We are doomed! We are destroyed! Why are we chained? Where are we being taken? Why is this being done to us?' Angels will drive them by striking them with whips of fire. They will sometimes fall on their faces and sometimes be dragged. When their tears come to an end after weeping excessively, they will shed tears of blood with

trembling hearts. They will be baffled and concerned. If anyone was to see them, they would not be able to fix their gaze on them nor would they be able to bear it, and the one who witnesses this terrifying scene will shudder.

After saying this, Sayyiduna Saalih Murri رَحْمَةُ اللَّهِ عَلَيْهِ wept and said with a deep sigh, ‘Alas, what a heart-trembling scene it will be!’ He then wept again, and seeing him weeping, the attendees also began to weep. Then a young man stood and said, ‘O my master! Will all of this occur on the Day of Judgement?’ He رَحْمَةُ اللَّهِ عَلَيْهِ replied, ‘Yes, and this scene will not transpire for a long time, for their voices will not be heard once they are thrown into Hell.’ Hearing this, the young man let out a scream and said, ‘Alas! I have spent my life in heedlessness. Alas! I continued to sin. Alas! I displayed laziness in my obedience to Allah Almighty. Ah! I have wasted my life.’ Saying this, he began to weep.

After a while, he made Du’a to Allah Almighty in these words, ‘O my Creator! This sinner is present in your court to repent. I have no concern with anyone except You. Forgive my sins and accept me. Shower your grace and mercy upon all those present, including me. O the most Merciful! I have placed my sins before You, and I am present in your court with a sincere heart; if You do not accept me, I will certainly be doomed.’ After the young man said this, he fell down, unconscious. He remained bedridden for a couple of days and then passed away.

Repentance of a young man

Countless people attended his funeral and tearful Du'as were made for him. Sayyiduna Saalih Murri رَحْمَةُ اللّٰهِ عَلَيْهِ would often mention him in his Bayan. One day, someone had a dream in which they saw the same young man, so they asked: 'مَا فَعَلَ اللهُ بِكَ'. That is, 'How did Allah Almighty treat you?' He replied, 'I reaped blessings from the gathering of Sayyiduna Saalih Murri رَحْمَةُ اللّٰهِ عَلَيْهِ and was made to enter Paradise.'

(Kitab-ut-Tawwabeen, pp. 250-252)

May Allah عَزَّوَجَلَّ have mercy on him, and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Privilege of reciting Quran in a dream before the Holy Prophet ﷺ

Dear Islamic brothers! Did you see how effective and fruitful the speeches of practicing preachers are! The speech of a pious preacher has a profound effect on the hearts of the sinners, and sometimes completely transforms his worldly life and hereafter. Sayyiduna Saalih Murri رَحْمَةُ اللّٰهِ عَلَيْهِ was also a great reciter of the Quran, and his recitation was sombre. He رَحْمَةُ اللّٰهِ عَلَيْهِ stated: I was once privileged to recite the Quran in a dream before the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Renowned and

Repentance of a young man

Revered Prophet ﷺ said, ‘O Saalih! This is the recitation, where is the weeping?’ (*Ihya-ul-‘Uloom, vol. 1, p. 368*)

May Allah ﷻ have mercy on him, and forgive us without accountability for his sake!

Weeping during recitation of the Quran is an act of reward

Dear Islamic brothers! It is Mustahab to weep during the recitation of the Holy Quran. The Merciful Prophet ﷺ said, ‘Weep when reciting the Quran, and if you are unable to weep, at least adopt a weeping appearance.’ (*Sunan Ibn Majah, vol. 2, p. 129, Hadith 1337*)

*‘Ata kar mujhay aysi riqqat Khudaya
Karoon rotay rotay tilawat Khudaya*

Translation: O Almighty! Bless me with such a mourning heart that I recite the Quran tearfully!

Individual effort a few months before his death

Dear Islamic brothers! No doubt it is a great honour to be overcome with emotion and to shed tears whilst reciting or listening to the Holy Quran, but one must remain wary of Satan’s attacks, for weeping is such an act that carries a great risk of ostentation. Therefore, it is vital to refrain from

ostentation when weeping during Du'a, etc., especially in the presence of others because the ostentatious person is worthy of the torment of the Fire. In order to develop a passion for weeping and making others weep sincerely during Quranic recitation and Na'at, always remain affiliated with the religious environment of Dawat-e-Islami, the religious movement of the devotees of the Prophet. Remain concerned about the protection of your faith, continue to offer Salah regularly and acting upon Sunnahs, live your life in accordance to the Pious Deeds. In order to remain steadfast, fill in the Pious Deeds, performing self-accountability daily and submit it to the relevant responsible Islamic brother of Dawat-e-Islami in your locality on the first day of every month. For the fulfilment of the Madani aim, i.e. *I must strive to reform myself and the people of the entire world*, travel every month in the Sunnah-inspired Madani Qafilah in the company of devotees of Prophet for at least three days.

Let us listen to an inspiring account for your motivation: A preacher from Karachi used to deliver street Dars daily. A person who disliked Dawat-e-Islami lodged a complaint with the police, falsely alleging that the preacher was provoking hostility and hatred in the locality. So, the police came and took him to the police station. However, a preacher of Dawat-e-Islami is always a 'preacher' no matter where he is, **أَلْحَمْدُ لِلَّهِ**. Thus, making individual efforts, he persuaded a criminal in the police station to attend the weekly Sunnah-inspired Ijtima' of

Dawat-e-Islami. The criminal said, 'After being released, I will certainly attend the Ijtima'. Will you meet me there?' The preacher replied, 'إِن شَاءَ اللَّهُ', and he also informed him regarding his Halqah number and meeting point in the Ijtima.' Observing the good manners and overall behaviour of the preacher, the police realised the reality of the matter and respectfully released the devotee of the Prophet. When the criminal was released a few months later, he arrived at the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Karachi to attend the weekly Sunnah-inspired Ijtima'. He listened to the Bayan, and during Zikr and Du'a, he was overcome with emotion and tearfully repented of his sins.

After the Du'a, he searched for the preacher who had given him the call towards righteousness in the police station, but when he reached the meeting point, an Islamic brother informed him that the preacher had passed away on the previous Tuesday. Hearing this, he burst into tears and said, 'He invited me to righteousness and I repented of my sins due to his efforts. Alas! I cannot even meet that benefactor of mine again'. Making individual efforts, a devotee of Prophet said to him, 'You can no longer meet him but you can benefit him; one of the ways is for you to travel this morning with the Sunnah-inspired Madani Qafilah in the company of the Prophetic devotees for 30 days, as Isal-e-Sawab for him.'

إِلْحَمِدُ لِلَّهِ! He travelled the same day with a 30-day Madani Qafilah in the company of the devotees of the Prophet. **إِلْحَمِدُ لِلَّهِ!**

Repentance of a young man

Today, that (former) ‘criminal’ is now a preacher of Dawat-e-Islami, صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ whereas, he would previously run pubs.

Aap thaanay mayn bhi, jail khanay mayn bhi

Her jagah per kahayn, Qafilay mayn chalo

Translation: Persuade people to travel with Madani Qafilah even if you are in a police station or prison.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A preacher is a preacher everywhere

Dear Islamic brothers! A preacher is indeed a preacher, no matter where he is. He always maintains an attitude and attire that conforms with the Sunnah. Whether he is in the street or marketplace, at a funeral or wedding, in the clinic or hospital, in a garden or in a graveyard to attend a burial, whenever he gets the chance, he gifts people with the Madani pearls of the call towards righteousness, and accumulates the treasure of reward for himself. The above account shows that the deceased devotee of the Prophet was an enthusiastic preacher. When someone unjustly brought him to the police station, even there, he engaged himself in spreading the call to righteousness, and he inspired a former pub owner to repent and become a preacher of Dawat-e-Islami, and then passed away. May Allah عَزَّوَجَلَّ have mercy on the deceased preacher, a

Repentance of a young man

devotee of the Prophet, and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tayri Sunnataun pay chal ker mayri ruh jab nikal ker

Chalay tum galay lagana Madani Madinay walay

Translation: O Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! When my soul leaves my body after I have acted upon your Sunan, please embrace me.

(Wasail-e-Bakhshish, p. 287)

Those who make people into beloveds of Allah

The Renowned and Revered Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Should I not tell you about the people who are neither Prophets عَلَيْهِمُ السَّلَام nor martyrs but even the Prophets عَلَيْهِمُ السَّلَام and martyrs will 'envy (Rashk)' them after seeing their status on the Day of Judgement? They will be raised on pulpits of light. These are the people who make the bondsmen of Allah into beloveds of Allah Almighty, and they walk on the earth advising (people).' It was asked, 'How do they make people into beloveds of Allah Almighty?' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'They instruct the people to do those things which Allah Almighty likes and prevent them from the things which Allah Almighty dislikes, thus, when people obey them, Allah Almighty will make them His beloveds.' (*Shu'ab-ul-Iman, vol. 1, p. 327, Hadith 409*)

The preacher is not only beloved but he makes others into beloveds

Dear Islamic brothers! Did you see how great the status of those who spread the call to righteousness is! On the Day of Judgement, even the Prophets عَلَيْهِمُ السَّلَام and martyrs will ‘envy (Rashk)’ them after seeing the divine bounty and grace upon them. ‘Envy (Rashk)’ here implies that the Prophets عَلَيْهِمُ السَّلَام and martyrs will be delighted to see their status and will praise and appreciate them. It may also mean that if the Prophets عَلَيْهِمُ السَّلَام and martyrs were to envy anyone, they would envy these people. The reason behind this greatness and excellence is that they make people into the beloveds of Allah Almighty by making them practicing Muslims through calling them towards righteousness and preventing them from evil. When they make others into beloveds of Allah Almighty, why then would they not be beloveds of Allah Almighty themselves!

Allah ka mahboob banay, jo tumhayn chaahay

Us ka to bayan hi nahin kuch, tum jisay chaaho

(Zauq-e-Na'at)

Translation: One who loves you [i.e. the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] is a beloved of Allah عَزَّوَجَلَّ. What will be the rank of the one you love!

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sayyiduna Hasan Basri and a wealthy man

Our Awliya رَحْمَةُ اللَّهِ عَلَيْهِ would not miss any opportunity of reaping the reward of giving the call to righteousness nor would they get intimidated by anyone in this matter. Hence, Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ was once travelling somewhere with his students when they saw a wealthy man, surrounded by his slaves, sitting atop a horse in pomp and pride. He رَحْمَةُ اللَّهِ عَلَيْهِ asked the wealthy man where he was going. He replied that he was going to the royal court. Making individual efforts, he رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘O brother! You have worn the best clothing then perfumed it and adorned your outer in every way. Undoubtedly, you have done all of this to avoid embarrassment in the royal court despite knowing that the king of the fleeting world and his courtiers are powerless human beings like yourself. Just think! On the Day of Judgement, you will be presented before Allah Almighty. The Prophets عَلَيْهِمُ السَّلَام and Awliya رَحْمَةُ اللَّهِ عَلَيْهِ will also be there. Have you made arrangements to adorn your inner self for that time? Will you go there with the filth of sins and the stench of evils? The wealthy man listened to his advice very attentively.

Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ then asked the wealthy man, ‘Have you ever overburdened your horse?’ He replied in the negative. Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ continued, ‘You have pity on your horse but have no pity on your feeble body. You are always placing the burden of sins on it, but just think! If you continue to live your life in the same sinful way, what will

Repentance of a young man

the consequences be after death?' The wealthy man was very impressed by the call to righteousness and the individual effort made by Sayyiduna Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ, thus, he dismounted his horse, became his disciple and a pious bondman of Allah.

(Sachchi Hikayaat, vol. 5, p. 208)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Nafs yeh kya zulm hay jab daykho taazah jurm hay

Natuwaan kay sar pay itna bojh bhaari wah wah!

(Hadaiq-e-Bakhshish Shareef)

Explanation of the above couplets of A'la Hadrat: It is as if A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is saying: O evil Nafs! Your oppression and injustice have now reached the limit. You are continually making me increase in my bad deeds, placing the burden of sins upon me, the weakest bondsman. (It also shows that the Nafs-e-Ammarah, i.e. the Nafs inciting us to commit sins and evils, is our enemy; we must always be wary of its tricks).

(Hadaiq-e-Bakhshish)

Ah! Her lamhah gunah ki kasrat-o-bhermar hay

Galba-e-shaytan hay aur Nafs bad-atwaar hay

Repentance of a young man

Translation: Alas! Sins are greatly increasing every moment. Satan and Nafs are also dominant. (Wasail-e-Bakhshish, p. 128)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Which type of clothes should be worn for Salah?

Dear Islamic brothers! Did you see how the friends of Allah Almighty would reform the wealthy and advise them bluntly rather than flatter them. Only the one who has a greed for their worthless worldly would flatter the wealthy. The people of Allah possess the wealth of contentment, and all they desire is the mercy of Allah Almighty, not the fleeting wealth of the rich. Remember! It is strictly forbidden to show respect to the affluent on account of their wealth. It is narrated: The one who is humble before a rich person because of his wealth, two-thirds of his religion departs. (*Kashf-ul-Khifa`*, vol. 2, p. 215, Raqm 2442)

The aforementioned account also contains a lesson for those who wear fine and eye-catching clothes, maintaining a good appearance when going to meet some ruler, minister or officer, but make no such arrangements before presenting themselves in the court of Allah Almighty. When we go to meet an important person or to a place where we will be seen by a large number of people, we fix our hair, clothes, turban, shawl, etc. But at the time of Salah, when we are present in the grand court of our Creator, we do not make arrangements to improve our

Repentance of a young man

appearance. At the very least, one should wear that clothing when attending the Masjid that he would wear when meeting an important person or when invited to a meal. In regards to adopting a good appearance when attending the Masjid, it is stated in Ayah 31 of Surah Al-A'raf, part 8:

خُذُوا زِينَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ

Adorn yourself when you go to the Masjid.

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-A'raf, verse 31)

It is preferable to apply perfume for Salah

Commenting on the above Ayah, the renowned commentator of the Quran, 'Allamah Maulana Sayyid Muhammad Na'emmuddin Muradabadi رَحِمَهُ اللهُ عَلَيْهِ states: This implies a good-looking dress. According to another commentary, combing the hair and applying fragrance falls under adornment. The Sunnah is to adopt the best appearance before offering Salah, for Salah is to converse with Allah Almighty, thus, it is Mustahab to adopt adornment and to apply fragrance for Salah. A Hadees mentioned in the book 'Sahih Muslim' states that during the pre-Islamic era of ignorance, men would perform Tawaf during the day whilst naked, and women would do the same at night. The above Ayah contains the commandment of covering the Satr and wearing clothes. It also

Repentance of a young man

proves that Satr-e-'Awrat is Wajib during Salah, Tawaf and in every state. (*Khaza'in-ul-'Irfan, p. 248*)

14 Madani pearls regarding the rulings of clothing during Salah

Wearing clothes during Salah

1. Wearing a Kurta [a long loose full-sleeved shirt], pyjama or Tahband [a piece of cloth wrapped around the lower part of the body] during Salah invalidates the Salah. (*Ghuniyyah, p. 452*)
2. Uncovering the Satr during Salah and, in the same condition, performing any act (of Salah) or the passing of as much time as **سُبْحَانَ اللَّهِ** can be uttered thrice will also invalidate Salah. (*Durr-e-Mukhtar, vol. 2, p. 467*)

Hanging a cloth over the shoulders

3. Sadal (**سَدَال**), i.e. hanging a cloth, is Makruh Tahreemi during Salah. For example, keeping a shawl or handkerchief on the head or the shoulder in such a way that both of its ends are hanging. However, if one end is placed on the other shoulder and the other end is hanging, there is no harm.

Repentance of a young man

4. These days, some people keep a handkerchief on one shoulder with one of its ends hanging on the back and the other on the stomach; offering Salah in this condition is Makruh Tahreemi. (*Bahar-e-Shari'at, vol. 1, p. 624*)
5. If any of the sleeves is folded higher than half a forearm, Salah will be Makruh Tahreemi. (*Ibid; Durr-e-Mukhtar, vol. 2, p. 490*)
6. Offering Salah wearing just trousers or a Tahband despite having other clothes is Makruh Tahreemi. (*Fatawa 'Aalamgiri, vol. 1, p. 106*)
7. If the buttons of a shirt are left undone (during Salah), exposing the chest, this is Makruh Tahreemi. However, if there is a cloth under the shirt that keeps the chest covered, then it is Makruh Tanzeehi. (*Bahar-e-Shari'at, vol. 1, p. 630*)
8. Offering Salah in clothes that contain the image of a living thing is Makruh Tahreemi, and wearing such clothing is not permissible even outside of Salah. (*Bahar-e-Shari'at, vol. 1, p. 627*)

Definition of Makruh Tahreemi

It is the opposite of Wajib. If it occurs during worship, the worship becomes defective and the one who commits a Makruh Tahreemi is considered a sinner. even though its sin is

Repentance of a young man

lesser than Haraam, and committing it several times constitutes as a major sin. (*Bahar-e-Shari'at*, vol. 1, p. 283)

It is Wajib to repeat such a Salah that has been rendered Makruh Tahreemi. In certain situations of Makruh Tahreemi, the Salah, if offered with Sajdah Sahw, is valid. For detailed information about this, read the 496-page book '*Laws of Salah*' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

9. It is Makruh Tanzeehi to offer Salah in working clothes despite having other clothes. (*Sharh-ul-Wiqayah*, vol. 1, p. 198)
10. Offering Salah whilst wearing or whilst covered with clothes that are inside out is Makruh Tanzeehi. (*Fatawa Razawiyyah*, vol. 7, pp. 358-360)
11. Offering Salah bare-headed out of laziness is Makruh Tanzeehi. (*Durr-e-Mukhtar*, vol. 2, p. 491)

If the cap or the turban fell from the head during Salah, it is preferable to pick it up, provided 'Amal-e-Kaseer (عَمَلٍ كَثِيرٍ) is not needed, otherwise, Salah will become invalid. If there is a need of picking it up again and again, leave it. If the purpose of not picking it up is to attain Khushu' and Khudu' [humility of the heart and the body], then not picking it up is better. (*Durr-e-Mukhtar-o-Rad-dul-Muhtar*, vol. 2, p. 491)

Repentance of a young man

12. If someone is offering Salah bare-headed or his cap has fallen, another person should not place a cap onto his head.

Definition of ‘Amal-e-Kaseer

‘Amal-e-Kaseer invalidates Salah provided that it is neither from the acts of Salah nor is it done in order to rectify Salah. During Salah, doing such an act which from a distance makes it appear that the doer of that act is not offering Salah, in fact, even if there is a strong chance that he is not offering Salah, it is still ‘Amal-e-Kaseer. If the one observing from a distance is in doubt as to whether or not the doer of that act is offering Salah, the act will be ‘Amal-e-Qaleel (عَمَلٌ قَلِيلٌ), and Salah will not be invalid. (*Durr-e-Mukhtar*, vol. 2, p. 464)

How is it to offer Salah wearing a half-sleeved shirt?

13. Offering Salah whilst wearing a half-sleeved shirt, despite having other clothes, is Makruh Tanzeehi. An erudite and leading scholar of Shari’ah and Tareeqah, Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘Offering Salah in a half-sleeved shirt or a vest, despite having other clothes, is Makruh Tanzeehi. But if there is no other clothing, then it is not disliked.’ (*Fatawa Amjadiyyah*, vol. 1, p. 193)

Repentance of a young man

14. Mufti-e-A'zam Pakistan, Mufti Waqaruddin Qaadiri Razavi رحمۃ اللہ علیہ has stated, 'A half-sleeved shirt falls under (the ruling of) labour-clothes (and a person in labour-clothes normally hesitates to come in front of respectable people). Therefore, the one who hesitates to come in front of others in a half-sleeved shirt, his Salah will become Makruh Tanzeehi, whereas the one who does not hesitate to do so, his Salah will not become Makruh. *(Waqar-ul-Fatawa, vol. 2, p. 246)*

Definition of Makruh Tanzeehi

It is an act which the Shari'ah dislikes to be committed, although there is no promise of punishment for the one who commits it. It is the opposite of Sunnah Ghayr Muakkadah. *(Bahar-e-Shari'at, vol. 1, p. 284)* It is better to repeat the Salah which is Makruh Tanzeehi, however, one will not be sinful if he does not repeat it.

Mayray dil say dunya ki chahat mita ker

Ker ulfat mayn Apni fana Ya Ilahi

*Translation: O Almighty! Remove love for the world from my heart.
Grant me the greatest and deepest love for You.*

(Wasail-e-Bakhshish, p. 78)

Madani Qafilah changed my life completely

In order to develop a desire for reaping the immeasurable

reward of conveying the call to righteousness, always remain affiliated with the religious environment of Dawat-e-Islami and travel regularly with the Sunnah-inspiring Madani Qafilah in the company of the devotees of the Prophet, for at least three days every month. Let me tell you a Madani parable for your motivation.

A summary of what an Islamic brother from Andhayri (Bombay, Hind) stated is as follows: I was a student of grade nine in a school where I ended up becoming friends with some modern and wayward boys. As a consequence of this, I became involved in different vices, including opium, drinking, marijuana, having love affairs with girls, etc. I once even broke the chest in our home, stole money from it and fled to Goa city. Eventually, I returned home. I left school and started to air-conditioning repair work. A few months later, a devotee of the Prophet affiliated with Dawat-e-Islami invited me to attend the weekly Sunnah-inspired Ijtima' but I turned down his invitation. He met me many times and made individual effort, but I was not prepared to attend the Ijtima'. One day, the same Islamic brother was making individual effort on my elder brother when I arrived there. Making excuses for himself, my brother asked me to travel with the Madani Qafilah. I wanted to say 'No' but impulsively uttered 'Okay,' whereas I did not even know what a Madani Qafilah was. Nevertheless, I made preparations and travelled with the Sunnah-inspired Madani Qafilah in the company of the devotees of the Prophet.

Repentance of a young man

العَفْدُ لِلّٰه! The Madani Qafilah transformed me completely; it opened my eyes. I developed a love for good deeds and a hatred towards sins. I repented of my sinful life and began to offering Salah regularly. The Madani Qafilah had inspired a major transgressor like myself, who had grown up in a sinful environment, to offer Salah and to adopt the Sunnahs. At the time of documenting this account, I am studying the Dars-e-Nizami syllabus at Jami'ah Ashrafiyyah Mubarakpur (UP, Hind), a great Islamic institute of the Ahl-e-Sunnat.

*Chhoot jayain gunah, aap payain panah
Thori himmat karayn, Qafilay mayn chalo
Tum sudher jao gey ger idher aao gey
Seekhnay Sunnatayn Qafilay mayn chalo
Fazl-e-Maula say jab aayain gey payain gey
Jazbah-e-'ilm-e-Deen Qafilay mayn chalo*

Translation: You will give up sins and find refuge. Just pluck up the courage and travel with the Madani Qafilah. You will get reformed if you join the Madani environment. In order to learn Sunan, travel with the Madani Qafilah. If you join the Madani environment by the grace of Almighty, you will have enthusiasm for Islamic knowledge.

صَلِّ اللّٰهَ عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

A brief introduction to Al-Jami'ah Al-Ashrafiyyah and its founder

Dear Islamic brothers! Did you see? By the blessings of the persistent individual effort of a preacher of Dawat-e-Islami, a drug-addicted, sinful and wayward young man of society not only joined the religious environment of Dawat-e-Islami but also became a student of knowledge at Al-Jami'ah Al-Ashrafiyyah (Mubarakpur, Hind). With the intention of reaping reward and blessings, let me have the privilege of introducing Al-Jami'ah Ashrafiyyah and its founder with the help of the Rajab-ul-Murajjab 1398 (June 1978) issue of the monthly magazine of Ashrafiyyah, 'Haafiz-e-Millat'.

Al-Jami'ah Al-Ashrafiyyah (Mubarakpur) is a great religious institute of the Ahl-e-Sunnat which is situated in the town of Mubarakpur of the A'zam Garh district of UP province, Hind. The founder of this great religious seminary is the teacher of scholars, one of the greatest scholarly figures, known as Haafiz-e-Millat, 'Allamah Shah 'Abdul 'Azeez Muhaddis Muradabadi رَحْمَةُ اللّٰهِ عَلَيْهِ. On the instruction of his teacher, the eminent and leading scholar of Shari'ah and Tareeqah, 'Allamah Maulana Muhammad Amjad 'Ali A'zami رَحْمَةُ اللّٰهِ عَلَيْهِ, he moved to Mubarakpur on 29 Shawwal-ul-Mukarram, 1352 AH, in accordance to 14 January 1934 CE, after completing his religious education. At that time, there was a Madrasah known as 'Misbah-ul-'Uloom' in Mubarakpur. By virtue of the tireless

Repentance of a young man

efforts of Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ, Allah Almighty granted blessings to this small Madrasah, and this Madrasah eventually took the form of large and fruitful tree which became known as Al-Jami'ah Al-Ashrafiyyah. It is due to the old name, namely 'Misbah-ul-'Uloom,' of this institute that those who graduate from there are referred to as 'Misbahi'.

Love for the Sunnah

Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ would keep the Sunnah in mind in every action of his. Once, he رَحْمَةُ اللّٰهِ عَلَيْهِ suffered an injury to his right foot, thus, a person brought some medicine and said, 'Shaykh! Here is the medicine.' As it was winter, Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ was wearing socks, so he رَحْمَةُ اللّٰهِ عَلَيْهِ first removed the sock from the left foot, whereupon, the man abruptly said, 'Shaykh! It is your right foot which is injured!' Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ replied, 'It is a Sunnah to remove the sock from the left foot first.'

Saintly miracle of Haafiz-e-Millat

The founder of Al-Jami'ah Al-Ashrafiyyah, 'Allamah Shah 'Abdul 'Azeez Muhaddis Muradabadi رَحْمَةُ اللّٰهِ عَلَيْهِ was a saint of a very high rank, and the biographers have reported many of his saintly miracles. The following is one from among: Jami' Masjid Mubarak Shah was already small and shabby. When the population grew, it became essential to extend it. Therefore, after the old Masjid was 'martyred', the foundation for the new

Repentance of a young man

one was laid and work began to extend the Masjid. The Muslims of Mubarakpur took part in this construction work with great enthusiasm and interest. Haafiz-e-Millat رَحْمَةُ اللهِ عَلَيْهِ was in charge of this task. With great effort and passion, he رَحْمَةُ اللهِ عَلَيْهِ raised money for the Masjid.

In spite of poverty and financial difficulty in Mubarakpur, the Muslims proved their unwavering loyalty to the religion; the men donated from their income while women gave their jewellery etc. There was tremendous religious fervour among the Muslims. After the roof was supported, Haji Muhammad ‘Umar came running to Haafiz-e-Millat رَحْمَةُ اللهِ عَلَيْهِ and worryingly said, ‘Haafiz Sahib! The roof of the Masjid has sloped, what will happen now?’ Haafiz-e-Millat رَحْمَةُ اللهِ عَلَيْهِ instantly stood up, made Wudu, came out of his home, and went towards the Masjid, accompanied by his neighbour Khan Muhammad Sahib and Haji ‘Umar. Then, reciting ‘يَسْمُو اللهُ الرَّحْمٰنُ الرَّحِيْمُ’ he supported the roof of the Masjid with some wooden posts. اَلْحَمْدُ لِلّٰهِ, the sloping roof become perfectly level, and in fact, if one was to look at it even today, they would be unable to determine which part of the roof was sloping.

Some blessed habits of Haafiz-e-Millat

He رَحْمَةُ اللهِ عَلَيْهِ would sit facing the Qiblah to make Wudu. He رَحْمَةُ اللهِ عَلَيْهِ was never seen wearing lower garments so long that covered his ankles. In other words, his appearance and

clothing reflected the true teachings of Islam. Whether travelling or at home in his own country, it was from among the habits of Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ to wash both hands up to the wrists before and after eating, and to chew the morsels of food properly. He رَحْمَةُ اللّٰهِ عَلَيْهِ would not find fault with food whether or not it was to his liking. He رَحْمَةُ اللّٰهِ عَلَيْهِ would not drink water immediately after eating food but would drink it after a while. Likewise, he رَحْمَةُ اللّٰهِ عَلَيْهِ would always drink water in three breaths.

Strong eyesight even in old age by virtue of applying kohl

This is an account from when Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ had exceeded the age of 70 and was once travelling by train. A doctor happened to be sitting on the same berth that he رَحْمَةُ اللّٰهِ عَلَيْهِ was sitting on. Breaking the ice, the doctor began conversation and was highly impressed with the in-depth knowledge of Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ. The doctor was repeatedly looking at him in wonder. During the conversation, he said with amazement, 'Maulana Sahib! I am an eye-specialist. I have observed that your eyesight is perfect even in this old age and your eyes are shining like those of children. Please let me know what you use in order to keep it perfect.' Haafiz-e-Millat رَحْمَةُ اللّٰهِ عَلَيْهِ replied, 'I do not use any specific medicine for this but there is something I do without fail, that is, I apply kohl every night in accordance

Repentance of a young man

to the Sunnah and I am certain that no worldly medicine can be more beneficial for the eyes than this action.’

May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Maslak-e-A'la Hazrat ka ik gulistan
'Ilm-e-Sadr-ush-Shari'ah ka Bahr-e-Rawan
'Ilm say jis kay sayrab saara jahan
Lahlahanay laga Deen ka boostan
Jis taraf daykhiye is qadam kay nishan
Haafiz-e-Deen-o-millat pay lakhoon Salam*

Translation: Haafiz-e-Millat is an orchard of the doctrine of A'la Hadrat and an ocean of the knowledge of Sadr-ush-Shari'ah that has quenched the thirst of the world, bringing the garden of religion in full bloom. May millions of Salam be on Haafiz-e-Millat who has served every area of religion!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

4 Madani pearls of applying kohl

Dear Islamic brothers! The love of Haafiz-e-Millat for the Sunnah was great indeed! The worldly blessing of applying

kohl to the eyes out love for the Sunnah and in accordance to the Sunnah became apparent in the form of his eyesight remaining perfect. If you have no compulsion, you should also make the intention of applying kohl daily, following the Sunnah. Let me offer, for your convenience, 4 Madani pearls regarding kohl, taken from pages 27 and 28 of the booklet, '101 Madani Pearls' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Accept them and adorn the Madani bouquet of your heart with them:

1. A Hadith mentioned in the book 'Sunan Ibn-e-Majah' says: The best among all [types of] kohl is 'Ismid' as it improves the eyesight and causes the eyelashes to grow. *(Sunan Ibn-e-Majah, vol. 4, p. 115, Hadith 3497)*
2. There is no harm in applying kohl made from stone. For men to apply black kohl or mascara for adornment is Makruh, however, if beautification is not intended, then it is not Makruh. *(Fatawa 'Aalamgiri, vol. 5, p. 395)*
3. Applying kohl at the time of sleeping is Sunnah. *(Mirat-ul-Manajih, vol. 6, p. 170)*
4. Here is a summary of the three narrated methods of using kohl:
 - (i) Sometimes apply it three times to each eye.
 - (ii) Sometimes apply it three times to the right eye and twice to the left.

Repentance of a young man

(iii) Sometimes apply it twice to each eye and then at the end, take the stick, put it into the container so the kohl sticks to it, and then use that stick once in each eye.

(Shu'ab-ul-Iman, vol. 5, pp. 218,219)

By doing this, you will be acting upon all the three methods, **بِإِذْنِ اللَّهِ**.

Dear Islamic brothers! Our Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would start every honourable act from the right side. Therefore, apply kohl to the right eye first and then to the left one.

In order to learn thousands of various Sunnahs, purchase the following two books from Maktaba-tul-Madinah and read them: Part 16 of 'Bahar-e-Shari'at' (312 pages) and the 120-page book 'Sunnatayn aur Adaab'. One of the best ways of learning Sunnahs is to travel in the Sunnah-inspired Madani Qafilahs of Dawat-e-Islami in the company of the devotees of Prophet.

صَلُّوا عَلَى الْحَبِيبِ **صَلَّى اللَّهُ عَلَى مُحَمَّدٍ**

Weeping whilst reciting the Quran

It is Mustahab to weep while reciting the Quran. The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Weep when reciting the Quran, and if you are unable to weep, then at least adopt a weeping appearance.'

(Sunan Ibn Majah, vol. 2, p. 129, Hadith 1337)



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