



An old man and household disputes



Shaykh-e-Tareeqat Ansoor-e-Ahl-e-Sunnat
Bani-e-Dawat-e-Islami Hazrat 'Allamah Maulana Abu Bilal

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الکتاب

Composed by
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باباجی اور گھر کے جھگڑے

Baba jee aur ghar kay jhagray

An old man and household disputes

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An old man and household disputes
An English translation of 'Baba jee aur ghar kay jhagray'



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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, p. 40*)

Note:

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

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

Oh, Rab of Mustafa! Whoever reads or listens to the 27-page booklet: 'An old man and household disputes', grant him martyrdom whilst beholding your Beloved, under the shadow of Gumbad-e-Khazra, with full faith and well-being.

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ

The excellence of Salat upon the Prophet ﷺ

The leader of the believers, Maula-e-ka`inat, Sayyiduna Ali-ul-Murtaza رَضِيَ اللَّهُ عَنْهُ states: Whenever you pass by a masjid, then recite Salat upon the honourable Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Fadl-ul-Salat Ala Al-Nabi Lil Qazi Al-Jehdmi, p. 70, Raqm, 80)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Stop backbiters, not by your gestures, but by your words

Here is the summary of what Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْهِ has said: Where people are backbiting and one cannot stop it by words (not out of mere courtesy but) out of fear, then he should consider it bad in his heart, and in this manner he will not gain any sins. However, if he is able to walk away or can change the subject but he does not do so, then he has committed a sin.

Even if he tells them verbally to stop, but desires to hear more of the conversation, then this is hypocrisy on his part. Until he dislikes listening to backbiting in his heart, he is a partner in this sin. Moreover, signalling with the hands or making gestures with the eyebrows or forehead to stop someone from backbiting is not enough. It is a sign of laziness and an indication of considering the sin backbiting as insignificant. (If there is no chance of causing discord) then the person who is backbiting should be stopped strictly in clear-cut words. (*Ihya-ul-Ulūm, vol. 3, p. 180*)

The beloved and blessed Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'If a believer is being insulted in the presence of a person, and that person does not stop the insults despite having the strength to do so, Allah عَزَّ وَجَلَّ will disgrace him on the Day of Judgement.' (*Musnad Imam Ahmad, vol. 5, p. 412, Hadith 15985*)

Common people should not criticize scholars

Dear Islamic brothers! It is necessary to have enough knowledge to differentiate between sinful and permissible forms of backbiting, in order to stop others from performing the sinful type. Moreover, before you stop someone from backbiting, you have to evaluate your own situation as well. It should not be the case that you stop someone from backbiting, and this then leads to discord.

Also, keep in mind that sometimes, especially in the case of religious scholars, it is possible that they say something which, when listening to it inattentively, may seem like backbiting; however, in reality that statement is not backbiting. There are, after all, some permissible instances of backbiting. There is a [Persian] saying, **حَطَائِي بُرُزْگَا گُوفْتَنِ حَطَا آسْت** i.e. to object to pious elders and to point out their mistakes, is a mistake in itself.

Therefore, common people should neither criticize Islamic scholars, nor have ill feelings against them in their hearts. Yes, if you have the knowledge of backbiting and are sure that the scholar is indeed backbiting, without any doubt, then walk away from that place or, if possible, change the subject. If walking away or changing the subject is not possible and there is no way to avoid listening to the backbiting, then consider it bad in your heart and try your utmost to not pay attention to it. If you nod your head, or you display signs of interest or

surprise, or say words like ‘Really!’, ‘Yes!’, ‘Wow!’ then it will be counted as a sin.

Saying of A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ about criticizing scholars

Imam-e-Ahl-e-Sunnat, Saviour of the Ummaḥ, Reviver of the Sunnah, Destroyer of Bid’ah, Scholar of Sacred Law, Guide of Spirituality, Fountain of Blessing, ‘Allāmah, Maulānā, Al-Ḥāj Al-Ḥāfiz, Al-Qārī Ash-Shāḥ Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated in ‘*Fatāwā Razawīyah*’, volume 23, page 708: Common people do not have the right to object to scholars and this issue becomes much more sensitive if the scholar is renowned and well-known. In fact, even for every common Muslim, another common Muslim is ordered to find seventy positive possibilities or interpretations for their actions and words (and avoid negative assumptions against him), let alone scholars and spiritual guides. Common people have no right to object to the actions of scholars and saints anyways.

This matter has been emphasised to such an extent, that it is mentioned in religious texts: if the time for Ṣalāḥ is about to pass and scholar does not get up to pray, and then it will be disrespectful for a common person (a non-scholar) to tell the scholar, ‘*Come for Ṣalāḥ.*’ The scholar is a guide for the commoner and not vice versa. وَاللَّهُ تَعَالَى أَعْلَمُ Allah عَزَّوَجَلَّ knows best. (*Fatawa Razawīyah, vol. 23, p. 708*)

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Sunū na fuḥsh kalāmī na ghībat-o-chughlī

Tayrī pasand kī bātayn faqaṭ sunā Yā Rab!

Karayn na tang khayālāt-e-bad kabhī ker day

Shu'ūr-o-fikr ko pākīzgī 'aṭā Yā Rab!

May I refrain from listening to backbiting and tale-telling

Yā Allah, may I only listen to conversations which please You

May temptations, lure and lust never bother me

Yā Allah grant me such intellect and clarity of thinking

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Making Du'a for people, yet committing backbiting against them

How strange is the behaviour of people that they greet another Muslim with Salam, thus making Du'a for his life, wealth, honour and prestige; and then as soon as the other person leaves, he starts to degrade him by backbiting him! Yes, **السَّلَامُ عَلَيْكُمْ** actually means, 'May peace be with you.'

In this regard, listen to the intention one should have in the heart when greeting others with Salaam. Here is a summary of the ruling as reported on page 102 of 'Bahār-e-Sharī'at', volume 16 [the publication of Maktaba-tul-Madīnah, the publishing department of Dawat-e-Islami], 'Before greeting

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someone with Salaam, one should have this intention in his heart; whoever I am about to greet; his wealth, honour and prestige are all under my protection and I consider it Haraam to violate any of them.’ (*Rad-dul-Muhtār, vol. 9, p. 682*)

Sayyidunā Shaykh Abū Ṭaalib Makkī رَحْمَةُ اللهِ عَلَيْهِ has said, ‘When the pious bondsmen of Allah meet someone and greet them with Salaam, they consider it like saying that now you are safe from me; I will neither backbite against you nor will I degrade you.’ (*Qūt-ul-Qulūb, vol. 1, p. 348*)

Karūn kisī kī bhī gh̃bat na mayn kabh̃ Yā Rab

Khudā-e-Pāk karam! Az pa-ay Nabī, Yā Rab

Mu’āf ker day gunāh Tū mayray sabh̃, Yā Rab

Ṭufayl-e-Ḥaḍrat-e-Shayr-e-Khudā ‘Alī, Yā Rab

O Allah! May I never backbite against anyone ever

For the sake of the Prophet, grant me this favour

O Allah, pardon all my sins and enormity

For Your brave lion, that is, the companion ‘Alī

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللهَ

تُوبُوا إِلَى اللهِ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Escaping a horrific accident

Dear Islamic brothers! In order to rid yourself from the habit of listening to backbiting and to develop a habit of offering Ṣalâh and practicing the Sunnah, keep yourself attached to the righteous Madanī environment of Dawat-e-Islami and travel in the Madanī Qāfilah with the devotees of the Messenger, to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, lead a life according to the principles of the Madanī In'amaat booklet. Fill in the booklet and hand it in to the representative of Dawat-e-Islami on the first day of each Madanī month. Attend the Sunnah-inspiring Ijtimā' regularly, as the gathering might touch your heart and you may be granted the blessings of both worlds. Let me present an inspiring Madanī incident to motivate you.

A few days after the International 3-day Sunnah-inspiring Ijtimā' took place (at Şehrā-e-Madīnah in Madīna-tul-Awliyā, Multan) in 1425 A.H.; a brother came to Bāb-ul-Madīnah Karachi to visit me [the author] from Punjab. Here is a summary of his statement: 'I drive air-conditioned buses for a living. Calamities had struck me and Satan had affected my mind and made me so senseless, that I believed that all people in this world are selfish and disloyal and that I should commit suicide, but not alone. I had decided that I would drive my bus full of people, at full speed, into a deep valley killing all the passengers along with me. During that time, I was blessed with the opportunity to take a bus to the Ijtimā' (at Şehrā-e-

Madīnaḥ, Multan). Amazingly, I felt as if the Bayān there had been specifically prepared just for me. It was entitled ‘*Khūdkushī kā ‘Ilāj*’. After hearing the Bayān I was overcome by the fear of Allah ﷻ. I completely understood that suicide does not relieve miseries, but rather, it puts a person into more intense and severe misery. I repented wholeheartedly from my sins. After finding out the name of the preacher who delivered the Bayān, I have come here to ask you to make Du’ā for me.’ After this, Du’ā was made for him and after making several good intentions about consistently offering Ṣalāḥ, attending the weekly Ijtimaa’ regularly and travelling with the Madanī Qāfilaḥ, he left weeping.

Is suicide true relief?

On page 404 of *Bayānāt-e-‘Atṭāriyyah*, volume 2 [the 472-page publication of Maktaba-tul-Madīnaḥ, the publishing department of Dawat-e-Islami], it is relayed: Those who commit suicide are probably of the viewpoint that it would bring an end to all their problems; but instead of providing any relief, it leads the wrath of Allah ﷻ for them. By Allah ﷻ! The punishment for suicide is unbearable.

Punishment in Hellfire

It is narrated in a Hadith, ‘One who commits suicide will be punished with the same tool with which he killed himself.’
(*Ṣaḥīḥ Bukhārī, vol. 4, p. 289, Hadith 6652*)

Punished with the same weapon

Sayyidunā Šābit Bin Ḍaḥḥāk رَضِيَ اللهُ عَنْهُ narrated that the beloved and blessed Prophet said, ‘Whoever killed himself with a weapon of iron, he will be punished with the same weapon in the Hellfire.’ (*Šaḥīḥ Bukhārī, vol. 1, p. 459, Hadīth 1363*)

Punishment of strangling

Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ عَنْهُ narrated that the Prophet of Raḥmah, Intercessor of the Ummaḥ, the Owner of Jannaḥ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘He who strangled himself shall keep on strangling himself in the Hellfire; and he who stabbed himself shall keep on stabbing himself in the Hellfire.’ (*Šaḥīḥ Bukhārī, vol. 1, p. 460, Hadīth 1365*)

Dear Islamic brothers! Purchase the audio cassette [or CD] of the Bayān entitled *Khūdkushī kā ‘Ilāj* from Maktaba-tul-Madīnaḥ and make all the members of your household listen to it. Also, present it to those who are facing adversities and hardships. اَلْحَمْدُ لِلّٰهِ, the transcript of this Bayān is also published under the same title, *Khūdkushī kā ‘Ilāj* (available in English by the title ‘*Antidote to Suicide*’). For presenting Īṣāl-e-Šawāb to your deceased, buy this booklet from Maktaba-tul-Madīnaḥ [the publishing department of Dawat-e-Islami] in a large quantity and gift it to those who are under stress, facing adversities or hardships, or are sick, and also hand it out to common Muslims.

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Even if one person reads this booklet and refrains from suicide then **إِنْ شَاءَ اللَّهُ**, you will be truly successful.

Qabr mayn shakl tayrī bigař jāye gī

Pīp mayn lāsh tayrī lithař jāye gī

Bāl jhař jāye gey, khāl udhař jāye gī

Kīřay pař jāye gey, na'sh sař jāye gī

Mat gunāhaun pay ho bhāi bay-bāk tū

Bhūl mat yeḥ haqīqat kay hay khāk tū

Thām lay dāman-e-Shāh-e-Laulāk tū

Sachchī taubaḥ say ho jāye gā pāk tū

In the grave the face will change

And in pus your body will be drenched

Hair will shed and the skin will fall away

Insects will infect and the body will decay

Brother, don't be defiant in vices [be sorry]

Remember, after all you are created from clay

Come associate with the Reason for Creation

It shall cleanse your heart and provide perfect contrition

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللَّهَ

تُوبُوا إِلَى اللَّهِ

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Would go to his home to invite towards righteousness

When Sayyidunā ‘Abdul ‘Aziz رَحْمَةُ اللَّهِ عَلَيْهِ would learn that someone had committed backbiting against him, he would go to visit his home and then tell him, ‘Brother, what has happened to you? Why have you carried the sins of ‘Abdul ‘Aziz?’ (*Tanbīh-ul-Mughtarrīn*, p. 192)

Explanation of ‘carry my sins’

Dear Islamic brothers! From the above narration, we learn that when our pious predecessors came to know that someone had spoken ill of them, they would approach them or visit them and use phrases which would touch their hearts, making them realize their mistakes instead of rolling up their sleeves and causing discord. In this incident, when he said ‘carry my sins’, it refers to the fact that whoever backbites and dies without repenting and getting it forgiven from the person he committed backbiting against, then he will have to give his deeds to the person he talked ill about. If he runs out of good deeds, he will have to carry the sins of his victim on his head. Ah! The matter of backbiting is very delicate. We repent! We repent! We repent a million times! In addition to this, make the following declaration: Neither we backbite, nor will we listen to it.

Ĥay ghībat say bachnay kī niyyat Ilāhī
Mayn qāyim rahūn ker i’ānat Ilāhī

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*Intent is to guard myself from backbiting, O Allah!
May I uphold my desire, so help me O Allah!*

Mercy turns away

Shaykh Sayyidunā Ḥātim Aṣam رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘Mercy turns away from a gathering where there are three things: worldly talk, excessive laughter and backbiting against people.’ (*Tanbīh-ul-Mughtarrīn*, p. 194)

Three parts of the punishments of Hell

Sayyidunā Qatādaḥ رَضِيَ اللَّهُ عَنْهُ said, ‘We have been informed that the punishment of Hell is divided into three portions: One-third is for backbiting; one-third is for tale-telling; and one-third is for (not guarding oneself from droplets of) urine.’

(*Ẓamm-ul-Ghībah li-Ibn Abi Al-Dunyā*, p. 92, *Hadith 52*)

Resurrected looking like a dog

The Prophet of Raḥmah, Intercessor of the Ummaḥ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The backbiter, the tale-teller and the one who tries to find faults of pious people, will be resurrected looking like dogs.’ (*At-Tawbīkh Wat-Tanbīh li-Abi al-Shaykh Al-Aṣbahānī*, p. 97, *Raqm 220*; *Attarghīb Wattarḥīb*, vol. 3, p. 325, *Hadith 10*)

The renowned Mufassir of the Quran, Ḥakīm-ul-Ummat, Muftī Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ has stated, ‘Remember

that everyone will be resurrected from their graves in human form, but some people's faces will be changed in the plains of Judgement Day (transformed for example, to resemble the faces of various animals). (*Mirāt-ul-Manājīh*, vol. 6, p. 660)

Small piece of flesh

Dear Islamic brothers! The tongue appears to be a small piece of flesh, but it is indeed one of the greatest gifts from the Most Gracious, Allah عَزَّوَجَلَّ. Someone, who cannot speak, can only appreciate this gift. The correct use of this tongue can lead a person into Paradise whereas the incorrect use of it can cause one to be sent to the fire of Hell. The person using his tongue for reading Quran and sending salutations upon the blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is on the path to Paradise. On the contrary, the one using his tongue to utter swear words, backbiting, tale telling and laying false allegations, is earning the punishment of hellfire for himself. If the worst disbeliever testifies to the Kalimah (the declaration of faith) – لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ – with a sincere heart, then he will free himself from all the impurities of disbelief as the utterance of the Kalimah cleanses the dirt of his all previous sins. By uttering the Kalimah, he becomes free from sins just like when he was born. Such a Madanī change can be achieved due to sincerity of the heart and uttering the Kalimah.

One year of worship for every phrase

I wish that we would also learn the virtuous ways of using good words. May we rid ourselves from the habit of backbiting, tale telling and laying false allegations. Indeed if we use the tongue according to the guidance of Allah ﷺ and His most beloved Prophet ﷺ, then there will be an abode for us in Paradise. If we use our tongues to read the Quran, to praise Allah ﷺ, to recite Ṣalāt upon the Prophet ﷺ, and to call people towards righteousness, then **إِنْ شَاءَ اللَّهُ** we will be truly blessed.

It is relayed in *Mukāshafa-tul-Qulūb*: Once, Sayyidunā Mūsā Kalīmullāh عَلَيْهِ السَّلَام asked Allah ﷺ, ‘Allah! What is the reward for the one who invites his brother towards good and forbids evil?’ Allah ﷺ replied, ‘For every phrase he says, I grant him the reward of one year’s worship and I have Ḥayā in punishing him with the torments of Hell.’ (*Mukāshafa-tul-Qulūb*, p. 48)

Blessings of polite words

Dear Islamic brothers! To earn the reward of inviting others towards righteousness and motivating them to abstain from sins, it is not necessary that they accept your invitation. If the person does not come towards righteousness, even then, **إِنْ شَاءَ اللَّهُ** you will get your reward. On the other hand, if someone is motivated by your efforts, repents from their sinful

ways, and starts to walk on the path of Sunnah, then **إِنْ شَاءَ اللَّهُ**, you will be blessed with additional rewards.

In this very context, let me present an inspiring Madanī incident to you. Here is the written testimony of a young man from Kasur [Punjab, Pakistan] in my own words: In those days, I was in tenth grade and I was drowning in a sea of sins because of the bad company that I kept. I used to get angry very easily and my habit of disrespecting others was at its peak. I would talk back not only to my father, but to my grandparents as well.

One day, a Madanī Qāfilah of Dawat-e-Islami – a non-political movement of Quran and Sunnah – came to our locality. It so happened that I ended up going to meet the devotees of the Prophet in the Qāfilah. One of them, with his individual efforts, invited me to join the Dars session. I took his polite words to heart and decided to join. After the Dars, that very Islamic brother invited me to attend the upcoming 3-day Sunnah-inspiring Ijtimā' to be held at Şahrā-e-Madīnah in Madīna-tul-Awliyā, Multan [Pakistan]. His Dars already impressed me, so I could not bring myself to refuse his invitation. When I ultimately reached the location of the Ijtimā' in Multan (called Şahrā-e-Madīnah), I was mesmerized by the blessings and tranquillity of the Ijtimā'. The last Bayān was about the perils of listening to songs and music [titled *Gānay Bājay kī Haulnākiyān*] and it touched my heart. Tears started to flow from my eyes and before I left the Ijtimā', I

repented from all my sins and embraced the Madanī environment of Dawat-e-Islami.

For my family, it was a sigh of relief to see me adopt the righteous Madanī change in my life. Impressed by the changes caused in me through the Madanī environment of Dawat-e-Islami, my elder brother also adorned his face with the beard and began wearing an ‘Imāmaḥ. I have only one sister and she started wearing the Madanī Burqa’.

اَلْحَمْدُ لِلّٰهِ, every member of my household has been initiated into the Qādirīyyah Razawīyyah Ṭarīqah (spiritual order) thus becoming Murīds (disciples) of Ghauṣ-e-A’ẓam رَحْمَةُ اللّٰهِ عَلَيْهِ. I am indebted to that Islamic brother, whose polite words led to such profound results. By the grace of Allah Almighty, I went on to complete the Ḥifẓ (memorization) of the Quran. Furthermore, I enrolled in the Dars-e-Nizāmī course to become a scholar of Islam.

At the time of writing this, I am in the third year of my Dars-e-Nizāmī course. اَلْحَمْدُ لِلّٰهِ, I am also in charge of Madanī Qāfilah in my area and from the Madanī month of Sha’bān-ul-Mu’azzam 1427 Ḥijrī, I intend to travel for twelve consecutive months in the Madanī Qāfilah.

*Dil pay gar zang ḥo, ḡhar kā ḡhar tang ḥo
Ḥo gā sab kā bhālā, Qāfilay mayn chalo*

An old man and household disputes

*Aysā faizān hō, Hifẓ-e-Quran hō
Ker kay hīmmat żarā, Qāfilay mayn chalo*

*If the heart is rusty with sins, and the family is disturbed by evildoings
All will get good and blessings, travel with Madanī Qāfilah*

*The blessing should be such that memorization of Quran prevails
Make a move, travel with Madanī Qāfilah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Frightening description of the grave

Dear Islamic brothers! Think and reflect! It is quite possible that we will die today. All the luxuries of this world will be left behind; all our towering aspirations will crumble to dust and within no time, our coffins will enter the graveyard. Ah! Just imagine, what will happen then? The very people who cared for us will leave us all alone in the grave. They will put heaps of soil over our graves and leave. Try to visualize the darkness of the grave! Try to imagine that state of fear! What if, in this state, unbearable punishment begins to take place upon us for the sins that we committed like backbiting, tale-telling, finding faults in others, laying false allegations, negative suspicions etc.? What if blazing fires are lit in our graves? What if deadly snakes and scorpions rip through our coffins and wrap themselves around our weak bodies? Remember, our intellect will remain intact in the grave. We will not faint or lose

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consciousness and our shouting and screaming will be in vain.
Neither will anyone be able to come and help us, nor would we
be able to go to someone asking for help. O Allah عَزَّوَجَلَّ!

Ghup andhayrā hī kyā Ghup andhayrā hī kyā wahshat kā basayrā hogā

Qabr mayn kaysay akaylā mayn rahūn gā Yā Rab!

Gar kafan phāṛ kay sānpon nay jamāyā qabzah

Ḥaye barbādī! Kahān jā kay chupūn gā Yā Rab!

Dank machchar kā bhī mujh say to saḥā jātā nahīn

Qabr mayn bichchū kay dank kaysay saḥūn gā Yā Rab!

Gar Tū nārāz hūwā mayrī ḥalākat hogī

Ḥāye! Mayn Nār-e-Jahānnam mayn jalūn gā Yā Rab!

'Afw ker aur sadā kay liye rāzī ho jā

Gar karam ker day to Jannat mayn rahūn gā Yā Rab!

Allah! Not only darkness, but terror will also reign

In the solitude of the grave, when I remain

Allah! If the deadly snakes rip apart my shroud

It will be utter devastation and no way out

Allah! I cannot even bear the sting of a mosquito

Then how will I bear scorpions plucking at me?

Allah! I will be ruined, if You are displeased with me

Then burning in the blazing fires of Hell will be my destiny

Allah! Forgive and forever be pleased with me

With Your mercy, I shall abide in Paradise [for eternity]

My sister-in-law has cast a spell of black magic

Dear Islamic brothers! Problems like diseases in your household, worries and unemployment tend to make people think that maybe somebody has cast black magic on us. Then a fake ‘Bābā Jī’ (those who give Ta’wīz [amulets] etc.) is usually contacted, and coincidentally if the ‘Bābā Jī’ says that one of your close relatives has cast black magic on you, then usually, the sister-in-law or the daughter-in-law gets the blame. Sometimes, these ‘Bābā Jīs’ also reveal the first alphabet or even the whole name of the person who has performed black magic. Yet at other times [voodoo] dolls, made from lentil flour, with needles poked into them and/or amulets are discovered in the house, and then the people blindly trust these ‘Bābā Jīs’. This causes a lethal chain of backbiting and laying accusations within the family which eventually leads to the once happy family being shredded to pieces.

Remember! Without proper evidence under Islamic law, merely based on the statement of a fortune teller or a ‘Bābā Jī’, you cannot accuse anyone by saying, for example ‘*our sister-in-law casts black magic on people*’. This allegation is Ḥarām and can lead to the fire of Hell. On the other hand, if somebody had actually performed black magic secretly and you come to know about it, even now, if you reveal this fact to someone, without a valid cause under Islamic law, then you have fallen into backbiting. Let it be known that the statements of ‘Bābā

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Jis' and fortune tellers are not considered as valid proof under Islamic law.

If a doll with needles is discovered in the home!

Evil whisper: Why is it not proof under Islamic law when the 'Bābā Jī' told us the name and informed us about the doll with needles? Is 'Bābā Jī' a liar?

Answer to this evil whisper: Not to accept something as a lawful proof is different from considering someone a liar. For example, if two witnesses were required for a particular case, but there was only one witness, then the testimony of this witness will be rejected, even though he is a righteous, pious person, or even if he is a saint. This does not mean that the judge thinks that the witness is a liar. The judge is just fulfilling the requirements of a witness as established in the sacred Islamic law.

Similarly, we are not claiming that the 'Bābā Jī' is a liar, what we are merely saying is that the Bābā Jī's statements are not sufficient to accuse someone of magic according to Islamic law. Therefore, even if the 'Bābā Jī' informed you about the doll etc. and afterwards you found it, is still not sufficient under Islamic law to claim that a certain relative had a magical spell cast on you.

How can Bābā Jī be wrong when he doesn't even ask for money?

Evil whisper: Bābā Jī does not even ask for money for his amulets etc. so how can he be wrong?

Answer to evil whisper: This line of work is such, that those who do not ask for money often have better incomes than those who ask for money for their services, because people tend to turn away from those who keep asking for money. The Lion of Allah, the blessed companion Sayyidunā 'Alī كَرَّمَ اللهُ وَجْهَهُ الْكَرِيم has stated that when a calf sucks excessively on the udder, the mother cow pokes the calf with its horns. (*Mukāshafa-tul-Qulūb*, p. 220)

Furthermore, people are not aware of the real situation and therefore, they usually draw closer to those 'Bābā Jīs' who do not ask for money for their services. Then these 'Bābā Jīs' get more invitations for feasts and more monetary gifts, and along with these, they also get more respect and more popularity. People do not hesitate in spending millions for their publicity, especially those who have love for fame. This is commonly seen at the time of general elections in democratic countries.

There is no flaw in the sacred Islamic law. Remember! Islamic courts settle cases based on Quran and Sunnah; they are not decided because of knowledge attained through Istikhārah, demons or jinns.

We found a Ta'wīz [amulet] under our pillow

Evil whisper: If a Ta'wīz [amulet] is found under the pillow or from the pockets of the daughter-in-law or the sister-in-law's dress, then would this not be a sufficient proof under Islamic law?

Answer to evil whisper: This is still not a proof under Islamic law. There must be some reasonable proof to call this Ta'wīz a part of the black magic spell. It is quite possible that the daughter-in-law or the sister-in-law is using this Ta'wīz for her own health or for any other personal issue. Supposing it is proven that the Ta'wīz is being used for black magic, even then how would you prove that she brought it to cause harm to you? This could be a satanic action in which a mischievous jinn might have placed a Ta'wīz under the pillow, or in someone's pocket to cause conflicts amongst family members.

Don't call someone a drunk, based on the smell of his breath

A summary of the saying of Ḥujjat-ul-Islam, Sayyidunā Imām Muhammad Bin Muhammad Ghazālī رَحْمَةُ اللّٰهِ عَلَيْهِ is as follows: If someone's breath smells like alcohol, he cannot be punished for this initially, because it is possible that he might have just rinsed his mouth with alcohol or that someone might have forced him to consume alcohol. Therefore, this Muslim should not be

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suspected of drinking alcohol (merely based on the smell of his breath and he should not be considered a drunkard). (*Ihyā-ul-'Ulūm, vol. 3, p. 186*)

What is evidence under Islamic law?

In our example above, if the person accused of carrying out black magic, admits in a state of complete consciousness that she has done it, or has it done, then this would qualify as evidence under Islamic law. If she denies it, you would need two male witnesses, or one male and two female witnesses to testify that they saw her with their own eyes, casting a spell. If such witnesses are not available and the accused person swears that she did not get the magic done, then it is necessary to consider her as truthful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

You stole from me!

Remember, while you are cross-questioning or accusing the daughter-in-law, if she does not admit to any wrongdoing, then Satan may tempt you to say statements like ‘now that she’s been caught, she has no choice but to deny any wrongdoing’, ‘to safeguard one’s reputation one can easily swear a false oath; that is why she is lying and swearing an oath upon that lie’.

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For the sake of Allah ﷺ, please try to understand the importance of the honour of a believer. To persuade you, here is a Hadith narrated by Sayyidunā Abū Ḥurayrah رَضِيَ اللهُ عَنْهُ: The noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated that Sayyidunā ‘Īsā عَلَيْهِ السَّلَام saw a person committing theft; and said to him: ‘You are stealing!’ He replied, ‘No, of course not! I swear by Him except Whom there is none worthy of worship.’ Thereupon Sayyidunā ‘Īsā عَلَيْهِ السَّلَام said, ‘I believe in Allah ﷺ and I withdraw what I said.’ (*Ṣaḥīḥ Muslim, p. 1288, Hadith 2368*)

My eyes were mistaken

اللَّهُ أَكْبَرُ! Did you see the noble treatment given by Rūḥullāh, Sayyidunā ‘Īsā عَلَيْهِ السَّلَام to the person who took an oath! The renowned commentator of the Quran, Muftī Aḥmad Yār Khān Na’imī رَحِمَهُ اللهُ عَلَيْهِ has stated while trying to describe the emotions of Sayyidunā ‘Īsā عَلَيْهِ السَّلَام: I consider you truthful based on you taking an oath by the name of Allah ﷺ. A believer can never take an oath on a lie in the name of Allah ﷺ, because the believer has the respect of the name of Allah ﷺ in his heart. I assume that I must have got the wrong impression and that my eyes must have been mistaken. (*Mirāt-ul-Manājih, vol. 6, p. 623*) May Allah ﷺ have mercy on him and forgive us without accountability for his sake!

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ

Method of repentance & forgiveness

I think this narrative should be sufficient to clarify the issue. In such circumstances, patience is the key, otherwise it will be very hard to save yourself from sins like backbiting, having negative opinion and laying false allegations.

If somebody had made the mistake of accusing others of performing black magic, without a valid cause under Islamic law, then they should plead to Almighty Allah عَزَّوَجَلَّ for forgiveness. Furthermore, they should also fulfil all the

If somebody had made the mistake of accusing others of performing black magic, without a valid cause under Islamic law, then they should plead to Almighty Allah for forgiveness.



requirements of repentance and they should request for forgiveness from the person who was accused, like the daughter-in-law or

the sister-in-law. Just a mere 'sorry' will not suffice. The way you blatantly disgraced her and hurt her feelings, now, with the same degree of humbleness, plead for forgiveness with your hands folded in humility. You must keep appealing for forgiveness until they whole-heartedly forgive you. Furthermore, you must also admit to all the people you had told that you were falsely accusing her. It is definitely true that your ego will not agree for forgiveness. It depends entirely upon you whether you decide to bear a small amount of shame in this world, or whether you become worthy of being

punished and disgraced in a much greater amount in the Hereafter.

Remember! Satan will make it difficult with various different excuses, and will flood you with satanic whispers like ‘it will go to her head; she will become fearless; she will just take control of the house; we will all be disgraced etc.’ Do not pay any attention to these satanic whispers and to please Allah **عَزَّوَجَلَّ**, act upon the ruling of the sacred Islamic law. **إِنْ شَاءَ اللَّهُ**, you will see its benefits for yourself. Allah **عَزَّوَجَلَّ** forbid, even if she was at fault, then by the blessing of your gracious manners **إِنْ شَاءَ اللَّهُ**, she will begin to have good feelings for you.

Driver’s life was saved

Here is a summary of the statement of an Islamic sister from the area of Nayabad (Bāb-ul-Madīnah, Karachi), which she narrated under oath: My brother used to work as a driver in Riyadh, **أَلْحَمْدُ لِلَّهِ**. Then one day, he suffered a severe accident and he fell unconscious. He had suffered multiple brain injuries and there was no hope for his survival. We were helpless because we could not even go to visit him. **أَلْحَمْدُ لِلَّهِ**, I used to attend the Islamic sisters’ weekly Ijtimā’ organized by Dawat-e-Islami - a non-political propagational movement of Quran and Sunnah. I informed a local sister at the Ijtimā’ about my concern for my ill brother. She consoled me and advised

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me to attend the weekly Ijtimā' regularly and to make Du'ā there.

اَلْحَمْدُ لِلّٰهِ, by the blessings of the supplications made during the Ijtimāa', my brother started talking in just three months. Doctors were stunned at his recovery despite his numerous injuries and his slim chances of survival. اَلْحَمْدُ لِلّٰهِ, that strengthened my faith even further in the blessing of the Ijtimāa'.

Ay Islāmī beḥno kabḥī choḥnā mat

Maṣāyib ko daygā bhagā Madanī Māḥaul

Tū parday kay sāth Ijtimā'āt mayn ā

Tayrī daygā bigṛī banā Madanī Māḥaul

Problems solved, your worries will dissipate

My Islamic sisters never leave the Madanī environment

Attend the Ijtimāa' with whilst fully covered

Complications will be set straight due to the Madanī environment

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Nayk Namazi Bannay Kay Liye

Har Juma'rat ba'd Namaz-e-Maghrib Aap kay yahan honay walay Dawat-e-Islami kay Haftah-waar sunnaton bharay ijtima' may Rizaa-e-Ilahi kay liye achhi achhi niyyaton kay sath saari raat shirkat farmaliye. ❖ Sunnaton ki tarbiyyat kay liye Madani Qafilay may A'ashiq-e-Rasool kay sath har maah 3 din safar aur ❖ Rozanah Fikr-e-Madinah kay zari'ay Madani Ina'amaat ka Risalah pur kar kay har Madani Maah kay puhli tareekh ko apnay yahan kay Zimmahdar ko jama' karwanay ka ma'mool bana lijiye.

Mayra Madani Maqsad "Mujhay Apni aur sari dunya kay logon ki Islah ki Koshish kami hay" *اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ* Apni Islah kay liye Madani Ina'amaat par 'amal aur sari dunya kay logon ki Islah ki Koshish kay liye Madani qafilon may safar karna hay.

اِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ



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