



A section of book of the Ameer of Ahl Al-Sunnah,
"Backbiting – A Cancer in our Society", entitled:

HE OF TWO CLOAKS

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

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razavi



دو گڈریوں والا

Do gudriyon wala

He of Two Cloaks

THIS booklet was presented by Markazi Majlis Shura of Dawat-e-Islami (Central Advisory Body of Dawat-e-Islami) in Urdu. The **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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He of Two Cloaks

An English translation of ‘Do gudriyon wala’



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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 Almighty! 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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أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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He of Two Cloaks

This content has been taken from page no. 100 to page no. 123 of the book 'Kufriyah Kalimat Kay Baaray Mayn Suwal Jawab'

Du'a of Attar

O Lord of Mustafa! Whosoever reads or listens to the 28-page booklet, 'He of Two Cloaks', grant them the honour of always performing and leading others to good deeds, and saving themselves and others from sinful acts. Having blessed them with this, further bless them with forgiveness without accountability.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Reciting Salat upon the Prophet

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: The one who recites Salat upon me on the day of Friday, I shall intercede for him on the Day of Judgement.

(Jami'-ul-Jawami' Lil-Suyuti, vol. 7, p. 199, Hadith 22352)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

23. Becoming unconscious due to committing backbiting once

Sayyiduna Dawood Ta'i رَحْمَةُ اللهِ عَلَيْهِ passed by a certain place and fainted. Upon regaining his consciousness, the people asked him as to why this happened. He replied, 'Upon arriving here, I instantly remembered that I had backbitten someone at this place. As such, I recalled the Judgement of Allah Almighty and the thought of accountability in the Hereafter. This fear caused me to faint.' (*Nuzha-tul-Majalis, vol. 1, p. 199*)

Demands of one brick & thread on the Day of Judgement

O devotees of the Awliya! How esteemed were our pious predecessors, who possessed such great fear of Allah Almighty! Even though they may have repented from a sin a thousand times, their regret never went away, and their fear never faded. On the other hand, there is us; after committing sins we pat our cheeks lightly whilst laughing, entertaining our hearts with the false notion of being pure from all sins. We completely wipe away the memory of it from our minds, considering the sin to be removed from us in the way an incorrect letter is removed from a word, and then we become engrossed once again in our fun and games.

Alas! Consider the matter of accountability on the Day of Judgement! By Allah Almighty, matters involving the rights of

people are of utmost concern for us, as Sayyiduna Hasan Basri has stated: On the Day of Judgement, a person will hold the hand of another, in order to attain his right from them. The other person will say, 'I do not recognize you, who are you?' The first will say, 'You extracted a brick from my wall and took a thread from my clothing.' ('For this reason, I invite you to give me my rightful recompense') (*Ihya-ul-'Uloom, vol. 5, p. 99*)

Weeping for the past forty years

This is why our pious predecessors would be very conscious of the rights of people, which may appear small and insignificant. Sayyiduna Kahmas رَحْمَةُ اللهِ عَلَيْهِ stated, 'Due to the regret caused by committing one sin, I have wept for the past forty years.'

Someone asked, 'O my master! What was the sin?' He replied, 'I once brought fish for a guest; having finished eating it and in order to clean the hands, I took a piece of earth from the wall of my neighbour without permission.'

(*Ar-Risala-tul-Qushayriyyah, p. 149*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

24. Those who backbite lose their dignity

The acquaintance of a wise person committed backbiting of a Muslim. Upon hearing this, the wise person said, 'O man! Previously, I had nothing in my heart against the person, but

because of your backbiting, my heart is now filled with Satanic whispers and hatred regarding that Muslim and his shortcomings. You have tried to degrade that Muslim in my eyes, and due to this, I consider you to be impure.’

(Meaning, I considered you to be trustworthy and someone who conceals matters; as you have now uncovered his weakness, it is now visible that you are not trustworthy, and you are unable to keep a secret). (*Tanbih-ul-Ghafilien*, p. 92)

25. Down memory lane... two blind men

Dear Islamic brothers! It is undoubtedly true that the one who backbites becomes disgraced and humiliated. People try to keep their distance from habitual backbiters, have dislike for them, and save themselves from their company. Let me tell you about two blind men from the earliest memories of my younger days: The first blind man had a full-grown beard, was an expert Hafiz and would appear to others as an individual with religious inclination. However, he would regularly backbite others and would not spare anyone. I, the author, would try to stay away from him.

The other blind person was a layman, with a shaved or a trimmed beard. His quality was that he would remain quiet. I did not even know his name. I never heard him talk bad about anyone. I had countless opportunities to hold his walking stick

and lead him to his house after Salah. As we upon this topic, let us look at some excellences related to guiding a blind person.

Virtue of guiding a blind person for forty steps

It is stated on page 226 of Bahshat ki Kunjiyan [the 244-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami] that Sayyiduna Anas رضي الله عنه narrated, ‘Whosoever guides a blind person for forty steps by holding their hand, his face shall not be touched by the Hellfire.’ (*Tareekh-e-Madinah, vol. 48, p. 3*)

How to guide a blind person

Here is another narration: Sayyiduna Abu Hurayrah رضي الله عنه narrates that the Holy Prophet صلى الله عليه وآله وسلم stated, ‘Whoever guided a blind person for one mile, he shall receive the reward of freeing a slave for every yard of the mile. When you guide a blind person, hold his left hand with your right, for this is also charity.’ (*Firdaus Al-Akhbar, vol. 5, p. 350, Hadith 8397*)

Excellence of freeing a slave

O devotees of the Prophet! May we be sacrificed upon the mercy of Allah Almighty, as He has made performing good deeds easy for us. There are numerous narrations about the reward of freeing a slave. If Allah Almighty wills, He Almighty

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may grant us all these rewards, through His grace and mercy, by guiding a blind person.

In order to encourage the reader further, a blessed Hadith is presented, wherein, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Whosoever frees a Muslim slave, for every body part of his (the slave’s), Allah Almighty will free their (the one freeing the slave) every body part from the Hell.’

Sayyiduna Sa’eed Bin Marjanah رَضِيَ اللهُ عَنْهُ said: ‘When I relayed this particular Hadith to Sayyiduna Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ, he freed a slave for whom Sayyiduna ‘Abdullah Bin Ja’far رَضِيَ اللهُ عَنْهُ had already offered ten thousand dirhams.’ (*Sahih Bukhari, vol. 2, p. 150, Hadith 2517*)

26. Refrained from backbiting by virtue of Madani Channel

An Islamic brother from Hyderabad (Pakistan) relayed the following account: His family watched a speech of Dawat-e-Islami’s Muballigh on the topic of ‘Perils of Backbiting’ on Madani Channel, the 100% pure Islamic channel. During the speech, the Muballigh pointed out the common phrases used in our society which fall under backbiting. اَلْحَمْدُ لِلّٰهِ Almighty, that helped persuade my family to refrain from backbiting. After that, I once made a comment at home and said ‘Younger brother is still not back with the stuff; he is very lazy.’ His

mother immediately scolded him saying, ‘You have committed backbiting against him, because you called him lazy, and you wronged him.’ Thus, I repented at once. Now the state of the members of the household is such that they constantly caution one other and discuss whether what they are speaking about would fall under backbiting or not.

صَلَّى اللهُ عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللهَ	تُوبُوا إِلَى اللهِ
صَلَّى اللهُ عَلَى مُحَمَّدٍ	صَلُّوا عَلَى الْحَبِيبِ

27. Saying ‘he is asleep like a dead man’

Sayyiduna Shaykh Sa’di رَحْمَةُ اللهِ عَلَيْهِ stated: From an extremely young age, I would spend the nights awake performing worship. On one occasion, I spent the entire night performing worship and reciting the Holy Quran, with my honourable father. Some people were sleeping peacefully close to us. So, I said to my father, ‘There is no one amongst them who would get up and at least offer 2 Nafl (of Tahajjud); they are sleeping as if they are dead.’ My father replied, ‘Son! It would have been better for you to sleep all night instead of worshipping, because by remaining awake, you have become caught in the calamity of backbiting.’ (*Ruh-ul-Bayan*, vol. 9, p. 89)

14 Examples of backbiting about Nafl worship

Dear Islamic brothers! From this account, we learn that neglecting Nafl worship and sleeping all night is better for a person than staying up all night and worshipping, but then falling into backbiting. Praying Tahajjud and performing Nafl prayers is certainly rewardable, but the one who engages in backbiting becomes deserving of punishment. This account contains many Madani pearls for those who commit backbiting without Shar'i justification. Here are some examples of these sorts of statements:

1. So-and-so does not offer Salat-ul-Ishraq and Salat-ud-Duha.
2. I tried to wake him up for Salat-ul-Fajr (or Tahajjud), but he did not get up.
3. He kept on sleeping like a dead person.
4. He is not regular at congregational prayers.
5. He does not fast on Mondays.
6. Whenever I invite him to come to the Ijtima', he makes excuses.
7. He is very lazy in following the Pious Deeds.
8. He comes late to the Ijtima';

9. He stays outside visiting the stalls;
10. He hangs out at restaurants; or
11. He remains busy talking to his friends.
12. He always comes late to the Madani Mashwarah.
13. He never travels with Madani Qafilah.
14. He makes excuses when we try to convince him.

28. Unique parable of doing good with the one who does evil

There was a person who would often backbite Sayyiduna Sultan-ul-Mashaaikh, Khuwajah Mahboob-e-Ilahi, Shaykh Nizamuddin Awliya رَحْمَةُ اللَّهِ عَلَيْهِ, and would wrongfully accuse him. Despite this, the Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ would have something sent to him for the maintenance of his household affairs, every day, and this continued for a long period of time. One day, the backbiter's wife, upon the principle of honour, said to him, 'The custom is to praise the one that feeds you. Is this justice that you speak against the very person who helps you? You are an unusual person to antagonize such a saint, who is helping raise your children for nothing in return.' The backbiter felt ashamed, and he desisted from backbiting and slandering.

From the same day, Shaykh Nizamuddin Awliya رَحْمَةُ اللَّهِ عَلَيْهِ stopped sending money to his home. This individual entered

the court of the Shaykh, and said, ‘Master! You would honour me with a downpour of gifts when I would speak against you, but since I have ceased from my previous erroneous utterings, these gifts no longer come. What is the wisdom behind this?’ The Shaykh replied, ‘As long as you spoke against my honour, I received good deeds from you and my mistakes were erased. During that time, it was as though you were my employee. As such, I was presenting you with your salary, for the work of sending your good deeds and removing my sins. As you have now decided to refrain from this, what should I offer payment for?’ (*Sab’a Sanabil*, pp. 59)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Responding nicely to harsh attitudes

Dear Islamic brothers! We can take the following from this account of Sayyiduna Khuwajah Mahboob-e-Ilahi, Nizamuddin Awliya رَحِمَهُ اللهُ عَلَيْهِ, that if one were to abuse the people of Allah Almighty, they do not counter with the same. Rather than hurling bricks in response, they present pearls and gems, and this is indeed a great point of reflection. They do not repel evil with evil; rather, they answer with good instead. Why

would they not do so, as Allah Almighty has ordered in the Holy Quran, part 24, Surah Ha-Meem As-Sajdah, verse 34:

اُدْفَعْ بِالَّتِي هِيَ اَحْسَنُ فَاِذَا الَّذِي بَيْنَكَ وَبَيْنَهُ عَدَاوَةٌ كَاَنَّهُ وَلِيٌّ

حَمِيْمٌ ﴿٣٤﴾

O listener; repel the evil with that what is good, then he, between whom and you there was enmity, will become as if he was your best friend.

[Kanz-ul-Iman (Translation of Quran)] (Part 24, Surah Ha-Meem As-Sajdah, verse 34)

The outcome of maintaining upright conduct

With regards to repelling evil with good, Sadr-ul-Afadil, ‘Allamah Maulana Sayyid Muhammad Na’emuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has stated in *Khaazin-ul-Irfan*: Respond to anger with patience, ignorance with leniency, bad treatment with forgiveness. If someone treats you badly, pardon them. These attributes will result in affection in the hearts of your enemies like that of your friends.

Occasion of revelation: It is said that this verse was revealed in favour of Sayyiduna Abu Sufyan. Despite his extreme animosity, the Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ still exhibited the most upright, noble and honourable of conduct towards him –

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and gave Sayyiduna Abu Sufyan's daughter the honour of his hand in marriage.

As a result, Sayyiduna Abu Sufyan became a truthful devotee, willing to sacrifice his life for the Messenger of Allah ﷺ.

(Khaazin-ul-'Irfan, p. 863)

29. Amazing response to an attacker

Here is another account about repelling evil with good: One person entered the house of Sayyiduna Shaykh Naasiruddin Mahmud Bin Yusuf Rashid Awadhi رَحْمَةُ اللَّهِ عَلَيْهِ and stabbed him 15 or 17 times. The Shaykh said to the attacker with great patience, 'Go inside and hide in the room, if people find you here, they will not spare your life.' So, the attacker hid himself inside the room. People came and looked for him but could not find him. In the middle of the night, the Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ let the attacker out. *(Saba' Sanabil, p. 64)*

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

سَيِّدِنَا اللهُ Almighty, how grand is the status of the Awliya of Allah! They are courteous and kind with those who intend to harm them, even if they are after their lives.

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

30. Two ragged cloaks

On page 18 of book '*Uyoon-ul-Hikayat*', part-II (the 413-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami), it is reported: Sayyiduna Ibrahim Aajuri Kabeer رحمته الله عليه said: It was the time of winter, and I was sitting near the entrance of the Masjid. Someone passed by me who was wearing two ragged cloaks. I thought to myself, he may be a beggar and that it would be better if he could earn with his own hands.

When I fell asleep, I saw two angels draw near. They took me by the arm and took me to the same Masjid. There was a man sleeping with two rags over him. When one of the cloaks was taken off, I was surprised to see that he was the same person who had passed by me. The angels then said to me, 'Eat his flesh.' I said, 'I did not backbite him.' They replied, 'You did. You thought badly of him in your heart and felt he was lower in rank than you, and you were unhappy with him.' I then woke up and was trembling out of the fear. I stayed at the entrance for thirty days at the same Masjid; I would only get up for Fard Salah and kept praying to see the same person so I can ask him to forgive me.

One month later, I saw the same person wearing two ragged sheets. I tried to get a hold of him, but he started walking fast after he saw me following him. I then called him and said, 'I want to talk to you.' He replied, 'O Ibrahim! Are you one of

those who backbite in their hearts against Muslims?’ I fainted after hearing him reveal the unseen about me. When I got regained consciousness, I saw the person standing by my head. He asked, ‘Will you do this again?’ I replied to him, ‘No, I will never do this again.’ Then that mysterious man disappeared from my sight and I never saw him again. (*Uyoon-ul-Hikayat, p. 212*)

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Suspicion is also considered backbiting

Dear Islamic brothers! We learn numerous Madani pearls from the account mentioned above. One important lesson we can derive from this is that having a negative opinion about someone is also considered backbiting. To think badly of someone, without any apparent indication, is known as suspicion – which is the backbiting of the heart. By looking at someone’s simple clothing and thinking of him as a beggar, or a person of low rank, is a great misgiving. Perhaps the one we are considering to be lowly actually possesses a high rank. As was mentioned above, the individual wearing two old cloaks may have outwardly appeared as a normal person, but in reality, he was a righteous man who was of close proximity to Allah Almighty.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

31. Mysterious Habashi

Here is another faith-enlightening account similar to the previous one: Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ was a very humble person, who used to think of himself as lower than everyone else. One day, at the bank of the River Tigris, he saw a Habashi (dark-skinned person) along with a woman and a bottle of alcohol. He began to think to himself, 'Can this alcoholic Habashi be better than me?' During this time, a boat passed by with seven people on board. All of a sudden, the boat sank and all of the people aboard began to drown in the river. After seeing this, the Habashi jumped into the river and took out 6 people, one after another, then said to me, 'You take out the seventh person. I was testing you to see if you are good at heart, too. Beware! This is not just some woman; she is my mother, and what I have in this bottle is nothing but water.' Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ realised that the Habashi is not just a common man, but an individual from the unseen, sent to reform him.

Thus, he showed great respect to the Habashi, requesting the latter to supplicate in his favour. So, the Habashi made du'a in the following manner, 'May Allah Almighty grant you the light of inner perception (the faculty of seeing possessed by the heart).'

After this incident, Sayyiduna Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِ never considered himself better than anyone. To the extent that

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when someone asked him, 'Is a dog better or yourself?' He replied, 'If I am able to attain salvation from punishment, then I am better than a dog; otherwise, a dog is better than hundreds of sinners like me.' (*Tazkira-tul-Awliya, vol. 1, p. 43*)

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Now we know that we should not form a false opinion about a Muslim, because we do not know what rank each of us holds in the court of Allah Almighty.

32. As soon as the Habashi made the supplication...

Dear Islamic brothers! We have come to know that the Habashi was a saint, and a close servant of Allah Almighty. We should never look down upon someone based on their physical appearance, attire or other apparent physical features.

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ said: One day, during a year of drought in Madinah رَاوَعَهَا اللهُ شَرْقًا وَتَعَطُّبًا, the inhabitants of the city gathered together to perform Salat-ul-Istisqa (i.e. Salah offered for rainfall). Alongside them, Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ was also present. Everyone supplicated, with tears in their eyes, but none of their supplications seemed to have been accepted.

One Habashi then arrived, wearing two sheets, and made a supplication like this, ‘O Allah (Almighty), we are sinners, and You have withheld the rain from falling, to teach us etiquettes in our servitude to You. O Allah (Almighty)! With Your mercy, allow it to rain at this very moment, allow it to rain at this very moment, allow it to rain at this very moment.’

Immediately, dark clouds filled with rain covered the sky, and it began to rain heavily. Sayyiduna ‘Abdullah Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ came to Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ, the latter of who said, ‘You look sad! What is the matter?’ He then told of the incident that had taken place. Upon hearing this, Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ then screamed and fainted, his blessed body falling to the floor.

(‘Uyoon-ul-Hikayat, vol. 1, p. 408)

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

33. A baby boy was born

In order to rid yourself of the habit of backbiting, and to develop a habit of offering Salah and practicing the Sunnah, travel in the Madani Qafilah with the devotees of the Prophet. Live your life according to the guidelines of the Pious Deeds booklet, in order to prosper in the world and to be successful in

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the Hereafter. Fill in the booklet and hand it in to the relevant representative of Dawat-e-Islami on the first day of every month.

The virtues of travelling in the Madani Qafilah with good intentions are truly great! An Islamic brother narrated: My sister-in-law was pregnant. We found out, through an ultrasound, that she would have a girl, but they had a desire to have a boy, so my brother made an intention, 'If a baby boy is born, then I will travel with the Madani Qafilah for 3 days.'

أَلْحَمْدُ لِلَّهِ Almighty, a baby boy was born.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The more the intentions, the greater the reward

Dear Islamic brothers! مَا شَاءَ اللهُ, a righteous intention to travel in the Madani Qafilah coupled with the blessings of the Madani Qafilah itself and سُبْحَانَ اللهِ they were blessed with a baby boy! Keep in mind that the more righteous intentions a person makes, the more reward he will attain. Therefore, along with the intention of fulfilling of a permissible objective, one should not forget an intention linked to reward in the Hereafter.

For example, If the intention to travel in the Madani Qafilah was just to be blessed with a baby boy, then one will not attain the reward of travelling in the Madani Qafilah. If the intention was made for the attainment of reward, then even if the wish to have a baby boy is not fulfilled, one will still reap the rewards.

Allah Almighty has stated in the Holy Quran, part 13, Surah Yusuf, verse 56:

وَلَا نُضِيعُ أَجْرَ الْمُحْسِنِينَ ﴿٥٦﴾

And We waste not the reward of the righteous.

[Kanz-ul-Iman (Translation of Quran)] (Part 13, Surah Yusuf, verse 56)

34. A gift for the backbiter

Someone relayed to Sayyiduna Hasan Basri رَحْمَةُ اللهِ عَلَيْهِ that someone had backbitten him. The Shaykh رَحْمَةُ اللهِ عَلَيْهِ sent the backbiter a basket full of dates, and also a message: ‘I heard that you have donated your good deeds to me, so here are some dates in return.’ (*Minhaj-ul-‘Aabideen*, p. 65)

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

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Give Du’a to a backbiter

O devotees of the Awliya! Did you see how the Awliya of Allah would call people to righteousness! When the backbiter received the gift of dates, just imagine how impressed he would have been by the mindset of the saint. This is also a fact that the one who is a victim of backbiting remains at a gain, because the

good deeds of the backbiter are transferred into the Book of Deeds of the victim, and since someone is giving us their good deeds, in one aspect, he is our well-wisher. Therefore, rather than quarrelling with him, we should supplicate for him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

35. A gift of 'Itr (fragrance)

A Muballigh of Dawat-e-Islami stated: I heard that so-and-so spoke ill of me. I knew the account of Sayyiduna Hasan Basri رَحِمَهُ اللهُ عَلَيْهِ, so in order to imitate him; I sent a bottle of fragrance to him. I also requested the one sending the message, to reform the backbiter and to inform him as to why the gift was sent. Once, a few Islamic brothers and I were going somewhere and we passed by the shop of the person who had committed backbiting against me. As soon as he saw me, he immediately came out of his shop, greeting us warmly and also offering us some fruit juice. Then, he also asked me to make supplication for the prospering of his business. لِيْلِهِ الْحَمْدُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

36. Saving the life of a baby

In order to rid yourself of the habit of backbiting, and to get into a habit of offering Salah and practicing the Sunnah, travel

in the Madani Qafilah with the devotees of the Prophet. Lead your life according to the guidelines of the Pious Deeds booklet, in order to prosper in the world and to be successful in the Hereafter. Fill in the booklet daily and hand it in to the representative of Dawat-e-Islami on the first day of the new month.

I would like to share a story of an Islamic brother from Hyderabad. He said: My child, who was five months old, was always sick. We had been to almost all reputable hospitals in Hyderabad. When we took him to Jamshoro hospital for a liver scan, we came to know that he had a missing connection between his liver and intestines. A well-known doctor told us that he will have to perform surgery, but the chances of success are very slim.

We came to Karachi in the month of Ramadan, and admitted our child in N.I.C.H. hospital. The surgery was performed on Saturday. The doctors then came back with more problematic news – that the baby’s gall bladder was missing and that liver was not performing optimally – but to only 25% of it’s true potential. The chances were even slimmer now of surviving the surgery.

A second surgery was scheduled for the following week. I decided to go in a Madani Qafilah a day before the surgery was due. **الْحَمْدُ لِلَّهِ**, when I came back I got the news that his surgery was successful but he could not be fed with milk and was also urinating blood. In the second week, I then went in another

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Madani Qafilah and during the travel I got the news that he had started to drink milk and there was no more blood coming out. I came home on Sunday, and **اَلْحَمْدُ لِلّٰه** the baby was discharged from the hospital the next day (i.e. Monday). **اَلْحَمْدُ لِلّٰه**, due to blessing of Qafilah my baby recovered.'

May Allah Almighty protect the religious environment of Dawat-e-Islami!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

37. Faith-enlightening recovery of someone who was ill for 15 years

Dear Islamic brothers! Did you see! Not only was the sick baby saved, but he also recovered. These are all the manifestations of the power of Allah Almighty, and indeed, His grace upon those associated with Dawat-e-Islami is boundless. Of course, no matter how complicated the problem is, if Allah Almighty wills, it can be resolved in an instant.

In this context, here is another faith-enlightening account: There was an 'Alawi girl that used to live in the honourable city of Baghdad. She was handicapped for 15 years. One day, she woke up and found herself to be completely well. Now she was able to sit, walk and stand. When she was asked about this, she replied: One night, my heart was in a state of extreme sadness, and I supplicated to Allah Almighty that He either give me

death, or save me from this calamity. I wept and cried in this manner, for a long time. Until, I had a dream in which an esteemed person came to me. I began trembling and asked, 'Is it permissible for you to come to me like this?' He replied, 'I am your father.'

I then thought that perhaps this blessed person is my great ancestor, Ameer-ul-Mu'mineen, Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ. So, I asked 'O Ameer-ul-Mu'mineen! Do you not see my condition?' This blessed individual then said, 'I am your father, Muhammad-ur-Rasoolallah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).' I said whilst crying, 'Please ask Allah (Almighty) for my good health.' He (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) moved his blessed lips and then stated, 'Give me your hand.' I did as I was asked. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held and pulled my hand. He then said, 'Stand up, taking the name of Allah (Almighty).' I mentioned the issue of my handicap into his blessed court, mentioning that I am unable to stand due to it. He stated in reply, 'Present both of your hands.' The most dignified Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ held and pulled both of my hands, and I stood up.

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did this three times, and then stated, 'Allah (Almighty) has granted you health, you should praise Him and be fearful of Him.' He then left. When I woke up, I was completely restored to full health. This incident became well-known in the city of Baghdad. (*Misbah-uz-Zalim fi-Al-Mustaghiseen Bakhayr-ul-Annam, p. 153*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

38. A tall black man

Sayyiduna Khalid Raba's رحمته الله عليه reported: I was sitting in the Jami' Masjid, when some people began backbiting against someone. I asked them to stop, so they then began talking about something else. Sometime later, they started backbiting the same person again, and that time, I decided to sit with them too. I had a dream that night that a tall black man brought a piece of pig's flesh, and said to me, 'Eat it.'

I replied, 'Me...? Why should I eat pig's flesh? By Allah Almighty. I will not eat it.' He said to me, whilst shaking me firmly: 'You ate something worse than this meat.' He then grabbed me by the neck and started forcing the blood-covered meat into my mouth until I woke up. By Allah Almighty I smelled the meat for the next thirty days and whenever I ate something, I would sense the taste of the same meat. (*Zamm-ul-Ghibah li-Ibn Abid Dunya, p. 85, Hadith 43*)

39. Punishments in this world from the unseen

O devotees of the Awliya! In this temporary world, these religious elders were fortunate that they were granted awareness of these affairs, by means of their dreams. What about us? Who knows how much backbiting we have already done, and how many ill conversations we have participated in?

May Allah Almighty save us from humiliation in this world and in the Hereafter! It has been often observed that one is

punished immediately after committing a sin and becomes humiliated in this world.

On page 646 of '*Jahannam mayn lay jaanay walay A'maal*' (an 853-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami), it is cited: Some people looked at an attractive boy or a woman with lust – their eyes popped out of their sockets, hanging on their cheeks. Some tried to touch the opposite gender and their hands interlaced with each other and they were humiliated that way. People tried their best to separate them but failed until some scholars guided them to repent and ask for forgiveness from Allah Almighty, and promise that they will never do such an evil act again. Upon doing so, they were relieved.

The author of the book, 'Allamah Ibn Hajar رحمته الله عليه stated: Something similar to this happened to a person I knew. He was a handsome person but once he committed a sin in the sacred place of Masjid-ul-Haram and that too close to Hajar-e-Aswad where he, aroused by his lust, kissed a woman. The wrath of Allah Almighty descended; his entire face was mutilated, his body turned flabby, he lost the ability to think and lost his voice as well. In other words, he became someone that people could take heed from. We seek refuge in Allah Almighty from going astray and pray to be saved from such tests until death. Indeed, He (Almighty) is the Most Merciful and the Most Generous.

40. An elevator fan

O devotees of the Awliya! No one likes to find faults within themselves. I'd like to share a story with you: It was the days of the hot summer; I, along with other Islamic brothers left the house of another Islamic brother after having lunch and got into the elevator. We felt it was hot. Someone spotted a fan inside the elevator and said, 'There is a fan here.' Another person said, 'The elevator of the building you're living in has air-conditioning.' Our host who was a tenant of one of the apartments in the building said, 'Yes, this building is pretty old.' I, the author, said to him, 'How do you think the owner of this building will feel if he heard you say this? Would he be pleased or displeased?' Our host was regretful as he realised that the owner would be displeased.

He then told of his own experience saying, 'I used to own an old car. Once, my friend said to me, 'Why don't you get rid of this junk?' I felt so bad due to that comment that I stopped using the car and parked it in my friend's garage. It has now been a while and it is still there. I don't want to sell it because I have a lot of memories associated to the car.' Everyone in the elevator repented from saying anything or hearing anything that can be considered as backbiting.

Finding flaws may or may not be backbiting

Dear Islamic brothers! We learn from the story mentioned

above that talking excessively can be very dangerous, and can lead one to commit acts of backbiting without even realizing that the sin was committed. The account above has at least two things that can be considered as backbiting.

Firstly, the statement that ‘the building is pretty old’ and secondly that ‘the elevator has only a fan in it while other building has AC in it’. If the building owner heard this, he would not like it so this can be considered as backbiting. Let me explain the difference; if the intention was to rent the place, and then these statements like ‘the building is old and there is only a fan in the elevator whereas the other building is better because it has AC installed in it’ were made, then this cannot be considered as backbiting, but it will be considered as backbiting if the intention is only to pick out faults in something, which is mostly the case with us these days. In the above parable, the faults were sought in the building without any reason, therefore, those two statements were deemed to be sinful backbiting.

Du’a of ‘Attar

O Lord of Mustafa! Forgive us without accountability. O Allah Almighty! Forgive all of our sins. O Allah Almighty! Save us from sins like backbiting, tale-telling, slandering, making false accusations and hurting the feelings of others. O Allah Almighty! Help us in performing Salah, following the Sunnah, filling in Pious the Deeds booklet and travelling in Madani Qafilah. O

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Allah Almighty! Bestow us with steadfastness in the religious environment of Dawat-e-Islami. O Allah Almighty! Forgive the entire Ummah of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

أَسْتَغْفِرُ اللهَ

تُوبُوا إِلَى اللهِ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Having a good opinion is worship

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ

i.e., 'Having a good opinion is a superior act of worship.' (*Abu Dawood, vol. 4, p. 388, Hadith 4993*)

Hakeem-ul-Ummat, Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ عَلَيْهِ writes the following under this Hadith: Meaning, having a good opinion of Muslims, and not having a bad opinion of them is also a form of worship from the superior acts of worship.

(*Mirat Al-Manajih, vol. 6, p. 621*)



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