(Taken from Back titles of previous editions of Mahnama "Faizan e Madina")

Statements of Ameer Ahl al-Sunnah

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islami)

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ؕ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ؕ

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, اِنْ شَآءَاللّٰه:

اَللّٰهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْاِكْرَام

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.

امیرِ اہلِ سنّت کی باتیں
Ameer Ahl al- Sunnah ki Baatin

Statements of Ameer Ahl al-Sunnah

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-'Ilmiyyah. **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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Statements of Ameer of Ahl al-Sunnah

An English translation of 'Ameer of al- Sunnah ki Baatin'

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اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ

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This booklet is a compendium of the wisdom-filled statements of the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة

Statements of Ameer Ahl al-Sunnah

Du'a of Janasheen-e-Attar

O Allah! Whoever reads or listens to the 20 page booklet, *Statements of Ameer Ahl al-Sunnah*, grant them the honour of walking in the footsteps of the pious.

اٰمِيْن بِجَاہِ النَّبِيِّ الْاَمِيْن صلَّى اللہ علیہ واٰلہٖ وسلَّم

Excellence of Salat upon the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّم

A righteous Sufi رَحْمَةُ اللهِ عَلَيْه once said, "I saw a man named Mishtah in a dream after he passed away. So, I asked him, 'How did Allah Almighty deal with you?' Mishtah replied, 'Allah Almighty forgave me.' When I asked him the reason for this, he said, 'On one occasion, I visited a renowned scholar of Hadith, and requested him to write a Hadith for me, along with its chain of transmission. As he wrote, he eventually came

to the blessed name of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم, and recited Salat. Upon seeing him do this, I recited Salat aloud. Everyone else in the gathering also recited Salat when they heard me, and through the blessings of this one action, Allah Almighty forgave all of us.'"[1]

صَلُّوْا عَلَى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Do not speak boastfully

Written by: The Ameer of Ahl al-Sunnah, Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

Sayyiduna 'Umar bin 'Abd al-'Aziz رَحْمَةُ اللهِ عَلَيْه once sent a letter to his son, Abd al-Malik. This letter was full of good advice and guidance, one piece of advice was, "Do not exhibit pride through your words or speak boastfully, and safeguard yourself from vanity."[2]

O devotees of the Prophet! Whatever good we do is purely from the mercy and grace of Allah Almighty, not from our own qualities or efforts. Despite this, some people do not tire of speaking highly of themselves whenever the opportunity presents itself. An example of things they say is as follows:

- Nobody has ever done work for Islam the way we have.

[1] *Al-Qurbah li Ibn Bashkwaal, p. 66, Hadith 63*

[2] *Hilya tul Awliya, vol. 5, p. 310*

- Nobody has written a book like I have.
- My bayan is so good, not even one person gets up and leaves during it.
- His work cannot be compared to what we do.
- What worth does so-and-so's knowledge have when compared to mine?
- They are children still, and we are experienced in this field.

These are only a few examples, and many more can be given. In contemporary society, these forms of self-conceited, arrogant and boastful statements are commonly spoken, when they should not be. Hujjat al-Islam, Imam Muhammad Ghazali رَحْمَةُ اللّٰهِ عَلَيْه sheds further light on the topic of arrogance and its various forms in his famous book, *Ihya al-'Uloom*. When explaining the forms of arrogance exhibited via the tongue, he writes:

For example, there is a person who spends a great amount of time in worshipping Allah Almighty, then proceeds to speak ill about other worshippers due to pride, seeking to highlight their shortcomings. 'Who is so-and-so worshipper, and what use are his insignificant deeds? Who said he was pious? I have consistently observed voluntary *(nafl)* fasts for a long time, not slept at night due to my extensive acts of worship, and complete a recital of the Quran every day. So-and-so sleeps until *suhoor*, and does not recite the Quran as much as me.'

'So-and-so tried to harm me, but his child died, his wealth was stolen, he became ill,' etc. In this manner, they even implicitly attempt to attribute saintly miracles (*karamah*) to themselves.

In the same way, a scholar may fall into pride and say, 'I have mastery over a multitude of fields and possess deep discernment of spiritual realities. I have seen and spent time with so-and-so from the great *mashaikh* (leaders or teachers). Who are you, what is your rank and worth? Who have you met and studied with? Who have you heard Hadith from?' Such statements are uttered when a person considers the person in front of them to be lowly, and perceive themselves to be greater.[1]

Another group of people have the habit of calling others their murid (follower) or student. This does not sit well with me (i.e., Ameer of Ahl al-Sunnah). Having said this, saying such words out of necessity is something entirely different. In the same vein, it befits an exceedingly high ranked individual to call others their murid or disciple, the way my beloved murshid, Ghaus al-A'zam, Sayyiduna Shaykh 'Abd al-Qadir Jilani رَحْمَةُ اللّٰهِ عَلَيْه said, مُرِيْدِیْ لَاتَخَفْ اَللّٰهُ رَبِّیْ- "Do not have fear, my murid! Allah is my Lord."[2] It is not improper in any way for them to use these words, and befits them entirely.

When making du'a for others, some have been seen saying,

[1] *Ihya ul Uloom, vol. 3, p. 430*

[2] *Madani Panj Surah, Qasidah Ghousia, p. 264*

"Go, my child/son/brother! My Du'as are with you.", or things similar to this. This particular wording does not seem suitable to me, and اَلْحَمْدُلِلّٰه, it is not my habit to speak in this way. If you are to make Du'a for someone, you should say, "May Allah Almighty give you ease", "May Allah Almighty do what is best for you", or "اِنْ شَآءَاللّٰه, everything will be fine." However, if someone were to say, "My mother's Du'as are with me", this is a separate issue and there is nothing wrong this.

May Allah Almighty save us from the calamities of the tongue, as well as other sins. [1, 2]

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صلَّی اللہ علیہ واٰلہٖ وسلَّم

Why do I not read newspapers?

Someone once gave me a pamphlet, in which shortcomings and mistakes were attributed to a certain person. Instead of reading it, I put it in my pocket, began to think and asked myself: "Will I be sinful if I read this?" In order to draw the attention of the person who gave me this pamphlet towards this issue, I asked, "How many good deeds will I earn from reading this?" They replied by saying, "None at all." Then I

[1] *Mahnamah Faizan e Madina, Feb. 2022*

[2] *This material was prepared with the help of the Madani Muzakarah that took place after Isha Salah on 4 Rajab 1441 AH, corresponding to 28 February 2020, and is being presented after consulting with the Ameer of Ahl al-Sunnah* دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

asked another question: "If the person this pamphlet was written about, came to know you gave me this and I have read it, will they be happy or upset?" When they said that the person would be upset, I went on to say, "When reading this pamphlet will lead to only loss, then it should not be read at all." In the end, I proceeded to dispose of the pamphlet entirely.

O devotees of the Messenger! The way in which mentioning a Muslim's shortcomings behind their back is backbiting, and attributing to them negative things which they do not possess is slander, the same applies to that which is written and published. Unless there is a valid Shari' reason, attacking and debasing the character of a Muslim is Haram and an action which leads to Hell. This is regardless of whether it is done verbally, in a newspaper or in a pamphlet. The same rulings which apply to the tongue are applicable to what is written by the pen. The Imam of the Ahl al-Sunnah, Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْه clarifies this matter further by saying, اَلْقَلَمُ اَحَدُ اللِّسَانَيْن - The pen is also a tongue. The same rulings applicable to what is said by the tongue, also apply to whatever is written by a pen."[1]

Therefore, save yourself from reading or listening to newspapers, publications or literary material comprising of negative content concerning Muslims, or anything which

[1] *Fatawa Razawiyyah, vol. 14, p. 607*

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attempts to discuss their shortcomings or defects. According to the best of my knowledge, most modern newspapers contain images of uncovered women and a host of sinful content.

Nowadays, there are hardly any newspapers in which the honour of Muslims is protected and upheld. Sometimes they make a Muslim prime minister a target of criticism, and other times they target the president. Sometimes the chief minister, and other times governors. In short, newspapers generally seem to attack and criticise the honour of Muslims, whether the latter is affiliated with politics or not. During election periods especially, articles full of backbiting and slander are printed in newspapers, leading to this filth being spread everywhere. Saving yourself from sin in such an environment is exceedingly difficult. It is for this reason that I avoid reading newspapers, non-Shar'i advertisements, and literary material full of sin.

If there is fear that a person's evil will cause harm to others, then with Shari' permission and with good intentions, one may discuss only that specific evil, verbally or in written form, with the intention of saving others from his harm. If only every Muslim kept an eye on their own shortcomings, and instead of speaking or writing about other people's faults, they should conceal them, and protect each other's lives, wealth and honour.

May Allah grant us the ability to look at our own faults and continue to rectify them, instead of searching for faults in

others.[1, 2]

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صلَّی اللہ علیہ واٰلہٖ وسلَّم

Good news for followers of 'Attar

نَحْمَدُہٗ وَنُصَلِّیْ عَلٰی رَسُوْلِہِ الْکَرِیْم، اَمَّا بَعْد

اَلْحَمْدُ لِلّٰہ, for as long as I remember, I have felt a fountain of love for the final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم flowing within me. It was my Ghaus al-A'zam and Imam Ahmad Raza who gave me the drink of Prophetic love, رَحْمَۃُ اللّٰہِ عَلَیْہِمَا.

اَلْحَمْدُ لِلّٰہ , I was bestowed the unique blessing of possessing profound love for the final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم , all of the noble Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام, all of the honourable Companions رَضِیَ اللّٰہُ عَنْہُم اَجْمَعِیْن, all of the pure Ahl al-Bayt, especially the martyrs of Karbala رَضِیَ اللّٰہُ عَنْہُم اَجْمَعِیْن, and all of the friends of Allah (Awliya) رَحْمَۃُ اللّٰہِ عَلَیْہِم, especially Ghaus al-A'zam رَحْمَۃُ اللّٰہِ عَلَیْہ, in whom I hold complete devotion. With the mercy of Allah Almighty, I find respect and love for the descendants of the final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم (*saadaat*) in every atom of my being.

---

[1] *This material was prepared with the help of the booklet, 'Faizan-e-Madani Muzakarah (Part 33) Burai ka Badla Achai ke Saath Kijiye'. It is being presented here after further consultation with the Ameer of Ahl al-Sunnah* دَامَتْ بَرَکَاتُہُمُ الْعَالِیَہ.

[2] *Mahnama Faizan e Madina, Rabi ul Aakhir - 1442*

I have sincere hope that اِنْ شَآءَاللّٰه, whoever is a murid of Ghaus al-A'zam رَحْمَۃُ اللّٰہِ عَلَیْہ through me by becoming 'Attari; اِنْ شَآءَاللّٰه, they will never betray the final Prophet صَلَّی اللّٰہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم , the other noble Prophets عَلَیْہِمُ الصَّلٰوۃُ وَالسَّلَام, the purified Ahl al-Bayt, including Maula Ali al-Murtaza, Hasnayn Karimayn, and all of the honourable Companions, including Sayyiduna Ameer Mu'awiyah رَضِیَ اللّٰہُ عَنْہُم اَجْمَعِیْن. In fact, whoever is a murid of another qualified Shaykh and joined my spiritual order as a seeker of blessings (*talib*), they will also never be disloyal to these sacred personalities, اِنْ شَآءَاللّٰه.

Du'a of Attar:

O Allah Almighty! May what I have said come to fruition. My Lord, I uttered these statements on the 25th of Ramadan al-Mubarak 1439, with positive hopes, upon the request of Nigran-e-Shura, Haji 'Imran 'Attari. O Allah! May what I said come to pass, may we live our lives loving the noble Prophets عَلَیْہِمُ السَّلَام, the honourable Companions عَلَیْہِمُ الرِّضْوَان and the esteemed Awliya رَحْمَۃُ اللّٰہِ عَلَیْہِم, may we continue to sing the praises of Imam Ahmad Raza Khan رَحْمَۃُ اللّٰہِ عَلَیْہ, and may we pass away with faith in this state.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صلَّی اللہ علیہ واٰلہٖ وسلَّم[1]

[1] *Mahnama Faizan e Madina, Zul Qa'dah tul Haraam - 1439*

How does the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة write books?

During a Madani Muzakarah, a child named ‘Abdullah ‘Attari hailing from Sydney (Australia), posed a question to Shaykh-e-Tareeqat, the Ameer of Ahl al-Sunnah, ‘Allamah Maulana Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة via social media. In this question, he asks if the hands of Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة became sore when writing the 600-page book ‘*Blessings of Salah*’.

A summary of what the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة said in reply is as follows: “I do not normally write books in an hour or a day nor do I write for lengthy periods. It is now the age of composition, and I am unfamiliar with how to perform book composition. Dawat-e-Islami’s Al-Madina-tul-’Ilmiyyah department provides a fair amount of material that is pre-composed. Offering some personal suggestions, I also ask for some material from them. Composition is also needed when extracting content from other books, as well as the occasional usage of a pen to make changes. There are gaps of time in this process, so there is no reason for my hands to hurt.

For a while, however, my hand and fingers would become stiff when holding a pen. But after consulting with a doctor, I received treatment which led to my fingers becoming fine, اَلْحَمْدُ لِلّٰه. I am currently doing some writing, and اَلْحَمْدُ لِلّٰه, my fingers have not ached for many days now. Obviously, if a person carries out any work, there is a chance that they will

experience pain or tiredness. Writing is also a task affiliated with the mind, so one might experience mental fatigue after writing for a while.

O devotees of the Prophet! Those who love me should kindly consider how much effort goes into writing books. Despite this, there are a great number of you who do not even open the books and booklets of Maktaba al-Madina, let alone read them! Kindly empathise with me in this regard, as I write for all of you whilst seeking the pleasure of Allah Almighty, so that my spiritual sons and daughters may read these works and work towards bettering their Hereafter. May Allah Almighty grant us the ability to read the books and booklets published by Maktaba al-Madina, with good intentions.

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صلَّی اللہ علیہ واٰلہٖ وسلَّم [1]

Precautions when writing a book

Spreading the message of Islam to people through writing and authoring is an age-old method, and it is as difficult as it is important. There are many precautions that must be observed when writing, and I present some points here in this regard:

- When writing Islamic books, booklets or articles, always keep the pleasure of Allah Almighty in your mind; do not

[1] *Madani Muzakarah, 23 Jumad al-Oula 1441 AH, Mahnama Faizan e Madina, Shawwal ul Mukarram – 1441*

have a desire for fame or recognition. Even though it is permissible to write your name on a book, as long as you do not have a desire for fame, the overriding objective must be to please Allah Almighty. Whilst writing, a person should remain fearful over whether or not they shall encounter problems in the Hereafter regarding what they have written. Alongside the desire for fame, there are other sensitive issues that can arise when writing, such as maintaining sincerity. The carnal self (*nafs*) and Satan continuously attempting to entice a person into ostentation and seeking praise from others.

- Remember! It is Haram to comment upon and explain verses of the Holy Quran and blessed Hadith according to your own whims and desires. Only the opinions of *mufassireen* (experts in the field of Quranic commentary) and qualified commentators should be utilised. In the same way, great precaution is needed when writing about Islamic law and rulings, lest it becomes a means of accruing continuous sin.

- Mistakes are sometimes found from an Islamic perspective in texts written by some authors. Around 20 years ago, I believe in the year 2000, we established a department given the responsibility of checking every book and booklet, so that no mistake is overlooked from an Islamic viewpoint. In this way, writers and authors can have their work reviewed for errors.

- Being careless in your choice of words, presenting yourself as humble when your heart does not support this sentiment, and indulging in exaggerative pretence can all lead to questioning in the Hereafter. Our pious predecessors رَحْمَةُ اللّٰهِ عَلَيْهِم were meticulous in their choice of words. Just as it is stated in the 3rd volume of *Ihya al-'Uloom*: Sayyiduna Maymoon bin Abu Shubayb رَحْمَةُ اللّٰهِ عَلَيْه was reported to have said, "I once was sitting writing a letter when I stopped at a certain phrase. Including this phrase would have beautified my letter, but it would have resulted in lying. Thus, I removed this word, even though it meant my letter would not appear outwardly beautiful."[1] This is the scrupulous level of precaution our religious seniors رَحْمَةُ اللّٰهِ عَلَيْهِم would take when writing. On the other hand, lies and truth are carelessly mixed together in articles and textual content. It is better for a person to discard his pen completely, than to write in such a manner.

- When writing poetic praise of the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم (*n'at*), praise of the righteous (*manqabat*) or *nazm* (a form of poetry in the Urdu language, although poetry at large can also be referred to here), even more precaution must be taken. In order to maintain a proper balance, order (*radeef*) and rhyming pattern (*qafiyah*), many carelessly worded or Islamically incorrect couplets are composed. Therefore, if a person is not a skilled scholar of Islam with

[1] *Ihya ul Uloom, vol. 3, p. 169*

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mastery in the art of poetry, as well as possessing a vast vocabulary, safety lies in them refraining from writing poetic praise of Allah and His final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم. Renowned poets in this field, even those who have penned prophetic praise (na't), have made major shar'i errors in their poetry and left this world. Others have used these poets as examples, saying so-and-so was a great poet and wrote a great deal of poetry and *na't*, but he made such-and-such mistake.

❖ اَلْحَمْدُ لِلّٰه, everything I write is checked and authenticated from an Islamic perspective, even if I were to write a small pamphlet. When writing poetry, I have it examined not only from an Islamic perspective, but also analysed from an artistic perspective, so the respective artistic requirements of poetry are also observed. May Allah Almighty save us from seeking fame, being ostentatious and making Shar'i and ethical mistakes in what we write. May He grant us the ability to write only that which pleases Him.[1,14]

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صلَّی اللہ علیہ واٰلہٖ وسلَّم

What will happen to Dawat-e-Islami!

Shaykh-e-Tareeqat, the Ameer of Ahl al-Sunnah, 'Allamah

[1] *Mahnama Faizan e Madina, July 2021*

Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة was asked the following question during a Madani Muzakarah (on the 15th of Sha'baan 1440, corresponding to the 20th of April 2019):

Some people say that Dawat-e-Islami will only continue to function as long as you (meaning, the Ameer of Ahl al-Sunnah) are around. After this, the responsible Islamic brothers and central committee members will all split up, and then there is no knowing what will happen. What truth is there to this?

In reply, the Ameer of Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَة said:

Some people think that after I pass away, Dawat-e-Islami will come to an end. اِنْ شَآءَاللّٰه, this will not be the case. اَلْحَمْدُ لِلّٰه, I have instructed my children and all members of Dawat-e-Islami to obey the Central Executive Committee (Majlis-i-Shura). I have made this announcement countless times across Madani Muzakarahs and gatherings on sacred nights. We are to carry out Madani work under the supervision of the Central Executive Committee, and never stand in opposition to it. Dawat-e-Islami is not a store or some form of inheritance to be distributed amongst my children after I pass away. Whoever works in Dawat-e-Islami, I offer my Salam to them.

With the blessings and grace of Allah Almighty, the Central Executive Committee is carrying out work, and will continue to do so. If Islamic work was to stop when someone passes

away, then consider this: When the greatest personality in all of creation, the one through whom we received Islam, our beloved master, the final Prophet of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم passed away from this world, the work of Islam did not come to a stop. What does Ilyas Qadiri amount to in comparison? What effect will his death have on anything?

Whoever does religious work for my sake, I bid him farewell in the name of Allah. Whoever does religious work for the sake of Allah, he will work today and even after I die. Do not worry about what shall happen after Ilyas Qadiri goes, or what will happen after him. These are all satanic whispers, and we should all try to avoid them. Something may even happen right now, as there are many organisations whose leaders are alive and well, but their movements come to an end.

In any case, my wish is for you to give preference to the Central Executive Committee even after I die. You are to serve Islam through Dawat-e-Islami, exactly how they desire you to do so. Never betray the Central Executive Committee, and never support anyone who stands in opposition to them. May Allah protect my Dawat-e-Islami, its members and my beloved Central Executive Committee from the evil eye, and may He allow them to serve Islam with sincerity.[1]

اٰمِیْن بِجَاہِ النَّبِیِّ الْاَمِیْن صلَّی اللہ علیہ واٰلہٖ وسلَّم

[1] *Mahnamah Faizan e Madina, Shawwal ul Mukarram - 1440*

Allah Karam Aysa karay Tujh Pa Jahan Mein
Aye Dawat-e-Islami Teri Dhoom Mache Ho

How my beard grew (an interesting story)

Shaykh-e-Tareeqat, the Ameer of Ahl al-Sunnah, ʻAllamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه once related the following account:

This story is from a very long time ago. In Nawabshah, a city of Bab al-Islam (Sindh, Pakistan), I once met a 17-year-old Islamic brother with a thick beard. Seeing my surprise at his beard being so thick at such a young age, he revealed that he applies sheep's milk to his face. In March 2017, I reached out to the same Islamic brother for clarification, and he told me:

This incident took place around the time you came to Nawabshah in 1993/94. I am now 41 years of age. اَلْحَمْدُ لِلّٰه, I came into the Madani environment at 10 years old, and would wear an *imamah* shareef. However, my beard would not grow. During this time, a person would come to our home to deliver milk, and we would lovingly refer to him as our uncle. Seeing me wearing an *imamah* shareef, he became overjoyed and said, "Apply the raw milk of a goat or ewe to your face. اِنْ شَآءَاللّٰه, your beard will begin to grow." So, I asked for him to bring milk.

Thus, whenever he would bring goat or ewe milk to my home, I would apply it to my face before sleeping, wherever the beard

grows normally. At Fajr time, I would wash it off. I did this countless times, and اَلْحَمْدُ لِلّٰه, my beard eventually grew and became thick.[1]

Ask Allah Almighty for well-being

The leader of millions of Hanbalis, Sayyiduna Imam Ahmad bin Hanbal رَحْمَةُاللّٰهِعَلَيْه said:

I would spend time memorising the Quran, but when I began studying Hadith sciences, I spent a great amount of time engaged within this field instead. I began to wonder when I would finish memorizing the Quran, and made du'a to Allah by saying, 'O Allah! Favour me by giving me the honour of memorising the Quran.' However, at that time, I did not mention the term *aafiyat* (well-being, comfort, ease).

(The great Imam's du'a was accepted, but this acceptance manifested itself in the following way) I completed memorisation of the Quran whilst I was imprisoned. Therefore, whenever you are to ask something from Allah Almighty, then ask for *aafiyat* too.[2]

O devotees of the Messenger! As was previously mentioned, *aafiyat* means well-being. For example, if you ask Allah Almighty for a job, then ask like this: 'O Allah Almighty! If so-

[1] *Mahnamah Faizan e Madina, Rajab ul Murajjab - 1438*
[2] *Manaqib Imam Ahmad, p. 57*

and-so job is better for me, then grant it to me with well-being and comfort.'

Here are four blessed Hadith of the final Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم regarding the importance of only asking for well-being from Allah Almighty.

1. A person came into the presence of the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم and asked, "O Messenger of Allah! What is the best of all du'as?" He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم replied, "Ask for well-being (*aafiyah*) and the goodness of this world and the hereafter." He came again the second day and asked, "O Messenger of Allah! What is the best of all Du'as?" The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave a similar response (i.e., the same reply as the first day or something similar). The same person came for a third day and asked the same question. The Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم gave the same reply again, and then said, "When you receive well-being in this world and the hereafter, then you have become successful."[1]

2. "Allah Almighty loves that you seek well-being from Him."[2]

3. "Seek pardon and well-being from Allah, as after *yaqeen* (understanding of faith and Islam), nobody was granted anything better than well-being."[1]

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[1] *Tirmizi, vol. 5, p. 305, Hadith 3523*

[2] *Tirmizi, vol. 5, p. 306, Hadith 3526*

4. "A servant does not ask for anything better than this Du'a: اَللّٰهُمَّ اِنِّیۡ اَسۡئَلُكَ الۡمُعَافَاةَ فِی الدُّنۡیَا وَالۡاٰخِرَةِ – 'O Allah! I ask you for well-being in this world and the Hereafter.'"[2]

Mufti Ahmad Yar Khan رَحۡمَۃُ اللّٰہِ عَلَیۡہ adds to this topic beautifully:

Mu'aafaat (state of well-being) entails safety from all physical and spiritual calamities, as well as those brought about by Satan and the carnal self (*nafs*). The noble Sufis say that well-being lies in that which Allah Almighty is pleased with. So, the Messenger of Allah صَلَّی اللّٰہُ عَلَیۡہِ وَاٰلِہٖ وَسَلَّم consuming poison in Khaybar, Sayyiduna Umar al-Faruq being stabbed with a dagger and martyred whilst leading prayers, Sayyiduna Usman al-Ghani being martyred whilst reciting Quran, and Imam Husayn's sacrifice on the plains of Karbala, are all manifestations of well-being. Ask for such well-being from Allah Almighty which is truly well-being for us according to His infinite knowledge, not what we consider to be well-being.[3]

May Allah Almighty grant us well-being and comfort in both worlds.[4]

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[1] *Tirmizi, vol. 5, p. 327, Hadith 3569, Mirqat ul Mafatih, vol. 5, p. 349*
[2] *Ibn Majah, vol. 4, p. 273, Hadith 3851*
[3] *Mirat ul Manajeeh, vol. 3, p. 297, vol. 4, p. 74*
[4] *Mahnamah Faizan e Madina, Dec. 2021*

Next Week's Booklet

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