



Informative pamphlets



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

کاتب القرآن
القادری

معلوماتی پمفلٹس

Informative Pamphlets

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This booklet was written by *Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat*, the founder of Dawat-e-Islami ‘*Allamah* Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاضِيَ بِلَالِ مُحَمَّدِ اِيْلَاسِ اَتَّار قَادِرِي رَزَاوِي in Urdu. **Translation Department** (Dawat-e-Islami) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [*sawab*].

Translation Department (Dawat-e-Islami)

Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

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Aalami Madani Markaz, Faizan-e-Madinah Mahallah Saudagran,
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

الْحَمْدُ 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

*R*ead the following *du'a* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

Recite *salat* upon the Prophet ﷺ once before and after the *du'a*.

Table of Contents

Informative Pamphlets.....	1
Attar's <i>du'a</i>	1
Virtue of sending <i>salat</i> upon the Prophet ﷺ.....	1
How the carnal self (<i>nafs</i>) can ensnare you.....	2
The perilous chase of worldly fame.....	2
Madani pearls of knowledge regarding worldly fame	4
39 intentions before speaking to someone on the phone or in person	8
Important guidelines for Muslim homes	12
Invitation to righteousness (abridged)	14
Who is the most excellent of all people?.....	15
17 Madani pearls of knowledge related to the <i>imamah</i>	15
The name of the Prophet's blessed <i>imamah</i>	18
30 Madani pearls of knowledge for imams working in masjids	18
Protection from the terrors of the Day of Judgement	25
The good that comes from calamities and 20 spiritual cures.....	26
Look closely at your teeth.....	33
A beneficial dentifrice	34

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Informative Pamphlets

Attar's *du'a*

“O Lord of Mustafa! Whoever reads or listens to this 39-page collection of *Informative Pamphlets*, forgive them without accountability and allow them to spend their life performing good deeds. Also, allow them to convey the call to righteousness far and wide.”

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending *salat* upon the Prophet ﷺ

In a hadith of the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he once explained, “There is no Muslim who recites *salat* upon me, except angels send *salat* upon him for as long as he recites. It is now up to a servant whether he increases (the amount of *salat* he recites) or decreases.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Ibn Majah, vol. 1, p. 490, Hadith 907

How the carnal self (*nafs*) can ensnare you

Sayyid Abu Muhammad Murta'ish رَحْمَةُ اللهِ عَلَيْهِ says: I have performed Hajj many times. On some of these occasions, I did so without any luggage or travel belongings at all. The reality of this all became evident to me eventually; I was being tricked by my *nafs* the entire time. I realised this when my mother once ordered for me to fill a bowl with water and bring it to her. Despite having performed Hajj many times, this instruction bore heavy on my *nafs*, resulting in me not wanting to do it. Hence, I realised that my *nafs* had only acted in accordance with my wishes this entire time in order to enact its own desires and draw personal delight from travelling for Hajj.

It had succeeded in deceiving me, because if my *nafs* and its desires were annihilated, it would not have found it troublesome to fulfil but a single right of shariah (meaning, it would not have found it difficult to obey my mother).¹

The perilous chase of worldly fame

Dear Islamic brothers, this incident highlights many important facets of discussion. Firstly, observe the beautiful mindset of our pious predecessors رَحْمَةُ اللهِ عَلَيْهِمْ when it came to Islamic matters, as well as their incalculable degree of humbleness.

¹ *Risala Qushayriyya*, p. 135

On the other hand, certain people display outward humility when meeting others. Frothing with energy, they speak and carry themselves extremely well in front of them, painstakingly attempting to seem as likeable as possible. These people then fall greatly short when showing the same level of decorum with their parents, brothers, sisters, children or family members. Their good conduct then goes out the window and they become aggressive, rudely hurting the hearts of anyone they interact with. Why does this happen, you may ask? The reason for this is simple: by displaying good character outside the home in public, a person becomes accepted and loved. He is subject to fame and becomes sought-after. Paralleling this, displaying good character at home carries no such implicit hope of gaining fame or acceptance from the masses. Carrying these misplaced hopes within them, many people appear to be virtuous, but their reality is a stark contrast.

In the same fashion, some Islamic brothers are seen striving ardently to fulfil actions that are simply liked (*mustahab*) in shariah, making great sacrifices to this end, yet are nowhere to be seen when it comes to the fulfilling of obligatory (*fard*) and necessary (*wajib*) actions. They may be negligent in obeying their parents, raising their children in accordance with shariah or seeking knowledge which is obligatory upon them to learn. The account of Sayyid Abu Muhammad Murta'ish رَحْمَةُ اللهِ عَلَيْهِ carries many great lessons for such individuals.

Due to their thirst for worldly fame, such individuals find it easy to perform any good deed which comes into public recognition or leads to them being praised by people. Suddenly, wayfaring on spiritual pathways and carrying out tremendously arduous acts of worship become easy for them, as their pursuit of fame overrides their every intention. Always remember there is nothing but destruction in this endeavour. To further understand the gravity of this topic, two hadith of the final Prophet ﷺ are included hereupon:

1. "Avoid joining the obedience of Allah with love of being praised by people, lest your deeds are thus ruined."¹
2. "Two hungry wolves in a flock of sheep are not more destructive than a man's greed for wealth and fame is to his faith."²

Madani pearls of knowledge regarding worldly fame

Imam Ghazali رحمه الله عليه discusses worldly fame in the third volume of his work *Ihya al-'Uloom*. With slight additions, a summary of what he wrote is presented hereupon for the reader:

(Longing for worldly fame and ostentation) are from the final matters which lead to corruption in one's *nafs*. The root of this

¹ *Firdaus al-Akhbar*, vol. 1, p. 223, Hadith 1567

² *Tirmizi*, vol. 4, p. 166, Hadith 2383

is found in internal deviance and inward deception. Whether scholar or devout worshipper, all those who seek to surmount the stations of the Hereafter can be afflicted with it.

A person, by means of his efforts, may be able to carry out acts of worship. He may restrict himself from carnal desires, and even refrain from involving himself in anything which bears the slightest doubt of being impermissible. Further, he may totally restrict his body from being used for sinful activities of any kind. Yet, he shall still reveal all of his religious achievements and good deeds to people, seeking to comfort his *nafs* (saying, “I have done this and that”; “I have given *bayan* here and there”; “I have this many dates booked for speeches”; “I was up late last night due to a Madani meeting, and so I am suffering from vocal fatigue”; “I am currently travelling with a Madani *qafilah*”; “I have travelled with so many Madani *qafilahs*”; or “I have been to so many places for Islamic work”; and so on and so forth).

By making their knowledge and actions public knowledge, they seek to be accepted by people and receive respect from them. The delight of being praised is too sweet for them to decline. When they begin attracting worldly fame, they want as much of their knowledge and actions to be displayed as possible in order to earn as much admiration from people they can.

As their search for ways to exhibit their virtues and skills increases, they totally forget their generous Creator, and do not

suffice in regard to their Lord knowing (They do not remain satisfied with knowing Allah is watching them and He is fully aware of their actions, granting them reward in return. Instead, the yearning for worldly fame has blinded them from this). The praises of people please their hearts to no end, but they pay no attention to the praise they receive from Allah Himself.

The *nafs* is fully aware that if people know that so-and-so person performs good deeds—such as: rejecting his carnal desires, refraining from doubtful activities, donating abundantly in the way of Allah, striving hard in acts of worship, (crying in the fear of Allah and love of His beloved, working hard to spread Islam, exhibiting impeccably good character, rectifying others in a loving manner, travelling in Madani *qafilahs* and having others do the same, abstaining from misusing his tongue and eyes, not overeating, teaching and reading Islamic books, giving *dars* from *Faizan-e-Sunnat*, attending Madrasah al-Madinah, waking others for Fajr salah)—this shall cause people to issue praise upon the doer.

They shall treat him with esteem and honour. They consider meeting such a person a privilege and a means of bettering their affairs in the Hereafter. They consider this person's advice to be the road to success in both worlds. This does not stop there; they may invite this person to their home or shop for blessings, ask him to make *du'a*, offer him food and drink, give him salaam, offer their service to him, desire to eat his

leftover food, strive to attain a gift from him or even keep anything he has touched in their possession, kiss anything he gives them or even kiss his hands and feet.

Yet again, this does not stop there. People will call upon such a person with an honorific title and appellations. They shall speak to him softly out of respect; ask him for *du'a* with humility; stand for him when he enters a gathering; seat him at a place of distinction; fold their hands in front of him, not begin eating before him; present him gifts; consider themselves to be such a person's servant or inferior to him; offer him discounts in business matters; give him luxurious things at a low cost or completely free; or out of respect, lower themselves in every matter when dealing with him.

The display of such affection from the masses is indeed something from which the *nafs* draws exceedingly great delight, which overpowers every other desire. When a person is subject to such respect and adored by people, it then becomes misleadingly simple for them to avoid sins. The pursuit of worldly fame has meant their *nafs*, instead of advising towards sin as usual, will now recommend avoiding sin entirely. This is because by committing sins in public, a person will lose the false position of respect he has earned from people, and thus lose his fame.

He who obeys his *nafs* in this regard shall weather extreme difficulties to carry out acts of worship and find the sought-

after quality of steadfastness suddenly available to him. He possesses internal cognisance of his desires and the delight brought about from being an object of affection, mistakenly assuming that he has lived his life for Allah and sought His pleasure therein. In reality, he has lived his life in pursuit of hidden desires (yearning for worldly fame and to please his *nafs*), a delusion in which even the soundest of minds cannot comprehend. He considers himself a pious worshipper and someone who refrains from haram.

With the false pretences he has adorned himself with, he draws personal delight from everything previously mentioned. The great fame and respect he experiences is something which pleases him to no end. The reward of worship and good deeds then goes to waste, and such a person is recorded as a hypocrite, whereas he considers himself in close proximity to Allah.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

39 intentions before speaking to someone on the phone or in person

(Make a few of these intentions according to your respective situation)

¹ *Ihya ul-Uloom*, vol. 3, p. 338

1. I will keep my gaze lowered as much as possible.
2. I will give salaam first with good intentions.
3. I shall reply to the salaam I am greeted with.
4. I shall recite صَلُّوا عَلَى الْحَبِيبِ! صَلَّى اللهُ عَلَى مُحَمَّدٍ.
5. I intend to enquire about the health of the person I meet.
6. When asked how I am, I intend to praise Allah in response.
7. I intend to reply to the sneeze of other people if they praise Allah after sneezing.
8. If I sneeze, say the praise of Allah, and other people respond, I will offer another answer in return to theirs.
9. I shall act upon أَنْزِلُوا النَّاسَ مَنَازِلَهُمْ.
10. I will keep كَلِّمُوا النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ in mind.
11. I will think before I speak.
12. Using respectful language, I will speak in a mannerly tone.
13. I intend to act upon the Sunnah of smiling as I converse.
14. I will avoid unnecessary statements.
15. I intend to avoid speaking loudly.

16. I intend to not use mocking words.
17. I shall not raise unneeded objections to the other person's discourse.
18. If the person I am speaking with becomes angry, I will show gentleness in response.
19. I intend to avoid conversation of such lengthy duration which causes the other person to face difficulty.
20. I shall choose my words carefully and speak as little as possible.
21. During conversation, I shall not lie or exaggerate things.
22. I will not agree with everything the other person says without thinking carefully about what they have said.
23. I will avoid pretence and praising the other person for the sake of it.
24. I will listen to other people silently.
25. I shall not interrupt them.
26. When clearly hearing and understanding what they have said, I will avoid asking, "What did you say?", "Excuse me?", or "Can you repeat that?" etc. I will also avoid any gestures that signal to them that I seemingly did not understand.

27. I shall avoid critiquing political issues or speaking of politics.
28. When I become aware that somebody who is not present is being spoken of badly, I will consider the definitions of backbiting and false accusation.
29. I shall refrain from backbiting and tale-telling or listening to either.
30. I shall say **تُوبُوا إِلَى اللَّهِ** wherever needed.
31. I will invite towards righteousness wherever needed.
32. If it is possible to invite the other person to righteousness in person, I will write something down if possible or make use of gestures to this end.
33. I shall not involve myself in arguments.
34. I intend to refrain from anything that causes pain to the other person's feelings.
35. If they convey any good news to me, I will congratulate them.
36. If they express any worry to me, I will try my best to help them.
37. I intend to ask the person I am conversing with to convey my salaam to others.
38. I intend to ask the person I am conversing with to make *du'a* for my forgiveness without accountability.

39. I intend to give salaam when we part ways.

Important guidelines for Muslim homes

Firstly, let us observe two blessed hadith of the final Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

1. “When you are to answer the call of nature, neither face the qibla nor have your back to it.”¹
2. “When answering the call of nature, if someone does not face the qibla nor keep their back to it, one good deed is then written for them, and one sin is erased.”²

When constructing a building, if architects and builders act upon the following guidelines with good intentions, they can earn a great deal of reward.

1. When building a WC, the toilet should be fitted in such a manner so that the person’s face or back should face away from the qibla by 45 degrees, although 90 degrees offers much more ease and convenience. For further clarification, consider the directions a person turns his face to when offering salaam to both sides at the end of salah. The toilet should be facing any one of these two directions. It is mentioned in *Durr al-Mukhtar*, a famous work of

¹ Bukhari, vol. 1, p. 155, Hadith 394

² Mu’jam Awsat, vol. 1, p. 362, Hadith 1321

Hanafi jurisprudence, “Facing the qibla or having ones back to it when answering the call of nature is impermissible and haram.”¹

2. The same guidelines given above should be observed when fitting a shower. In this way, an unclothed person taking a shower can avoid facing or having their back to the qibla. Imam Ahmad Raza Khan رحمۃ اللہ علیہ says, “To face the *qibla* in a state of nakedness is disliked and against prescribed manners.”²
3. A person’s bed should be kept in such a manner so that their feet do not face qibla when sleeping. The direction of the feet should be kept at least 45 degrees away from the qibla. It is mentioned in *Fatawa Shami*, “Deliberately facing the feet towards qibla is minorly disliked (*makruh tanzihi*).”³
4. If, for instance, the WC, shower or bed is positioned incorrectly, such that a naked person in the shower or a person answering the call of nature will have their back to the qibla or face it, or a sleeping person’s feet are facing it, regardless, they will have to keep this issue in mind and avoid it as much as possible. When showering naked or

¹ *Dur al- Mukhtar*, vol. 1, p. 608

² *Fatawa Razawiyyah*, vol. 23, p. 349

³ *Fatawa Shaami*, vol.1, pp. 608 - 610

using the toilet, they must try their best to avoid facing or having their back to the qibla. Likewise, when sleeping, they must avoid pointing their feet towards qibla.

Invitation to righteousness (abridged)

We are the sinful slaves of Allah Almighty and devotees of His beloved Prophet ﷺ. No doubt, life is very short. We are drawing nearer to death with every passing moment. Soon, we will be buried in a dark grave. Our success lies in obeying Allah Almighty and acting upon the Sunnah of the final Prophet ﷺ.

Dawat-e-Islami, a religious movement of the devotees of the Messenger of Allah ﷺ, has a Madani *qafilah* travelling to _____ masjid, which is found in ____ of your locality. We have come to spread goodness and Islamic knowledge far and wide. There is even a *dars* taking place in the masjid as we speak. Kindly make your way to attend the *dars* at this very moment if possible. We have come to take you with us. Please come!

(If the attendees are not ready, say:) If you cannot come right now, then kindly offer Maghrib salah there. After salah, there will be a Sunnah-inspiring speech *إن شاء الله*. Please listen to this *bayan*, and we ask Allah to bless us with the goodness of this world and the Hereafter. آمين

Who is the most excellent of all people?

Once, the final Prophet ﷺ was sat on his sacred pulpit. A companion asked, “O Messenger of Allah ﷺ! Who is the most excellent of all people?” In reply, he explained, “The most excellent from all people is he who recites the Quran in great amounts, he who is most pious, he who orders virtue and forbids evil the most, and he who maintains ties (meaning, ties of kinship between family members) the most.”¹

17 Madani pearls of knowledge related to the *imamah*

Firstly, let us observe six blessed hadith of the Messenger of Allah ﷺ.

1. “Two units of salah offered with an *imamah* are greater than 70 units of salah offered without it.”²
2. “Having an *imamah* upon the cap is the difference between us and the polytheists. On the Day of Judgement, a Muslim will be granted a light for each coil (of the *imamah*) he tied around his head.”³
3. “Allah and His angels send *salat* upon those who wear *imamah* on the day of Friday.”⁴

¹ Musnad Imam Ahmad, vol. 10, p. 402, Hadith 27504

² Al-Firdaus Bima Sur al-Khitaab, vol. 2, p. 265, Hadith 3233

³ Jami' Sagheer, p. 353, Hadith 5725

⁴ Al-Firdaus Bima Sur al-Khattab, vol. 1, p. 147, Hadith 529

4. “Salah offered with *imamah* is equal to 1,000 virtues.”¹
5. “One Jumu’ah offered with an *imamah* is equivalent to 70 offered without it.”²
6. “*Imamahs* are the crowns of the Arabs. So, tie it, and your dignity will increase. Whoever ties an *imamah* will earn one virtue for every coil.”³
7. Volume 16, page 303 of *Bahar-e-Shari’at* states: “Tie an *imamah* whilst standing and put on trousers whilst sitting. Whoever does the opposite of this (ties *imamah* whilst sitting and puts on trousers whilst standing) will be afflicted with a disease for which there is no cure.”
8. It is fitting for the first coil of the *imamah* to be tied on the right side of the head.⁴
9. The *imamah* of the Messenger of Allah ﷺ had a *shimlah*, which would come upon his blessed back. It would sometimes come onto the right side of his blessed body. On some occasions, there were even two *shimlahs* which hung between his blessed shoulder blades on his

¹ *Al-Firdaus Bima Sur al-Khitaab*, vol. 2, p. 406, Hadith 3805, *Fatawa Razawiyyah*, vol. 6, p. 220

² *Tareekh Ibn Asakir*, vol. 37, p. 355

³ *Jam ‘al-Jawam’i*, vol. 5, p. 202, Hadith 14536

⁴ *Fatawa Razawiyyah*, vol. 22, p. 199

back. To have the *shimlah* on the left side of the body is an act contrary to Sunnah.¹

10. The width of the *shimlah* should be at least four fingers or one handspan at most (and it should reach to around midway down the back when hanging).²
11. Tie the *imamah* standing and facing qibla.³
- 12 -13. According to Sunnah, the *imamah* should not be less than two and half yards in length, nor more than six. It should be tied to resemble a dome in shape.⁴
- 14 – 15. If a handkerchief is large enough in size to be coiled around the head multiple times and cover it, it will be considered an *imamah*. It is disliked to use a small handkerchief from which only one or two coils can be tied around the head.⁵
16. Rather than taking an *imamah* off entirely when removing it, unfold it coil by coil.⁶

¹ *Ashi'at ul-Lam'aat*, vol. 3, p. 582

² *Fatawa Razawiyyah*, vol. 22, p. 182

³ *Kashf al-Iltibaas Fi Istihbaab al-Libaas*, p. 38

⁴ *Fatawa Razawiyyah*, vol. 22, p. 186

⁵ *Fatawa Razawiyyah*, vol. 7, p. 299

⁶ *Fatawa Aalamgeeri*, vol. 5, p. 230

17. ‘Allamah Abd al-Haq Muhaddith Dehlawi رَحْمَةُ اللهِ عَلَيْهِ says, وَشَتَار مُبَارَك أَنَحَضَرَتْ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ذَرَأُكَ سَفِيدٌ يُّودُ وَكَأَنَّ سِيَاهَ أَحْيَانًا شَبَرُ meaning, “The *imamah* of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was mostly white, and sometimes black or green.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The name of the Prophet’s blessed *imamah*

‘Allamah Yusuf Nabhani رَحْمَةُ اللهِ عَلَيْهِ explains how the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named his *imamah*, and says, “The name of the Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ *imamah* was Sahaab, which he gave to Sayyiduna ‘Ali رَضِيَ اللهُ عَنْهُ.”²

30 Madani pearls of knowledge for imams working in masjids

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “The best of you are to give azan, and the reciters are to lead prayers.”³

Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says, “Salah is an important act of worship found in Islam. There are many precautions needed when performing it; such is its sensitivity. The honourable scholars have even declared salah to be invalid if

¹ Kashf al-Iltibaas Fi Istihbaab al-Libaas, p. 38

² Wasail al-Wusool ila Shamaail al-Rasool, p. 119

³ Abu Dawud, vol. 1, p. 242, Hadith 590

many facets of it are performed correctly, but just one facet is incorrect.”¹

He further says, “An imam should be someone who attains purity correctly, who recites correctly, a Sunni with correct beliefs and one who does not sin openly. Furthermore, he must not have anything within him which causes the followers in salah to inwardly despise him, and he must be aware of rulings pertaining to purity, as well as salah.”²

- One of the best ways to serve Islam and earn pure sustenance is by working as an imam in a masjid. Be aware, however, that an imam is directly responsible for the salah of the followers. If he leads prayers incorrectly, he will have to carry the weight of all these improper salah, which may eventually lead him to the Hellfire. It is absolutely mandatory for an imam to be aware of rulings pertaining to purity, salah and other related issues.

If possible, take an imam course at the Madani Markaz of Faizan-e-Madinah, in Karachi. If this cannot be done, take the same course wherever you can, as the knowledge it contains is extremely important for all future and present imams. (الْحَمْدُ لِلَّهِ), the Department of Imams has also began

¹ *Fatawa Razawiyyah*, vol. 6, p. 555

² *Fatawa Razawiyyah*, vol. 6, p. 619

a 5-month imam course, and a 10-month Quran learning course.)

1. Read and comprehend the first four parts of *Bahar-e-Shari'at* and take further guidance from scholars of the Ahl al-Sunnah.
2. The chapters of the Quran and other litanies recited in salah should be read to a Sunni reciter and checked. (This can also be done with Dawat-e-Islami's Test Majlis)
3. If possible, become an imam without a salary **إِنْ شَاءَ اللَّهُ**, as this is huge means of prosperity in this world and the Hereafter. This should only be done if there is no financial concern for the person.

Sayyiduna Abu Hurayrah **رَضِيَ اللَّهُ عَنْهُ** says, "The imam and muezzin have equal reward to all those who prayed with them."¹

4. Without a serious reason, it is not suitable to request an increase in wage.
5. Leaving one masjid for another just for an increase in wage does not befit the nobility of an imam.
6. Do not take prepayment for your salary if possible. Also, do not accept any payment before the first day of your

¹ *Kanz ul 'Ummaal*, vol. 4, p. 239, *Hadith* 20370, *Bahar-e-Shari'at*, vol.1, p. 558

appointed employment, as there is no knowing when life will end and if a person shall be held to account for this.

7. Avoid asking for money or asking for loans.
8. Some imams prefer to be referred to as *khateeb*s nowadays, and some muezzins like to be called 'second imam' instead. Those who truly love the Imam of the Prophets ﷺ do not feel shame in calling themselves imams, and those who love his muezzin, Sayyiduna Bilal رضى الله عنه, do not shy away from calling themselves a muezzin.
9. Inwardly and outwardly, dress yourself with piety, abstinence and God-consciousness. Continue to refrain from lying, backbiting, and other sins. If you do not do so, you will be put to shame in the Hereafter and people will think bad of you in this life.
10. Speaking excessively, laughing loudly and joking around lessen a person's dignity. Do not lose formality between yourself and the *muqtadis*, or the required manners between yourselves will diminish.
11. There is only destruction in pursuing worldly fame and esteem. Avoid chasing this at all costs.
12. If an imam is friendly, this itself is a great means of drawing people closer to Islam. Meet people after salah and remain with them for a while thereafter. Do not speak

of worldly issues, however. Only speak of Islamic matters, and do so in a calm, soft tone. In this way, others offering salah will not be disturbed.

13. People will distance themselves from an imam who is not sociable or amicable, remains distant from people, or only meets those people with a turban and beard. Difficulties may arise whilst leading the prayers and people may refuse to cooperate.
14. Be loving and kind to the muezzin and caretakers of the masjid. Instead of throwing commands at them, consider it a good opportunity to be involved in their work. Clean parts of the masjid and switch off any unnecessary lights yourself.
15. Help the caretakers of the masjid clean the wudu area too. اِنْ شَاءَ اللّٰهُ you will receive immense reward and create a loving atmosphere.
16. Never create tensions between the masjid administration. Be kind and well-mannered towards them and invite them to travel on a three-day Madani *qafilah*.
17. Do not ruin the relations between any Sunni Imam or administration. Do not make them oppose you by criticising them. If, for example, you make a mistake, seek forgiveness immediately. If someone commits a *shar'i* mistake, correct and advise them with kindness.

18. Establish good relations with the imams and committees of nearby masjids. Draw them nearer to Dawat-e-Islami and invite them to travel on a three-day Madani *qafilah* every month.
19. On the occasions of Jumu'ah and two Eids, read the *khutbahs* of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. (The Islamic Research Centre—part of Dawat-e-Islami—has compiled and published these khutbahs in the book *Faizan-e-Khutbat-e-Razawiyya*)
20. On the day of Jumu'ah, most people arrive when the *khutbah* starts. So, it is necessary to keep the nature of the people in mind. For example, establish the congregational prayer at the appointed time and ensure the speech is engaging and interesting. The speech should also include simple words. Keeping the following narration in mind, do not talk about difficult topics: كَيْفَ النَّاسُ عَلَى قَدَرِ عُقُولِهِمْ (i.e. converse in accordance to the intellect of the people).¹ Usually, people prefer listening to the events of the *awliya* رَحْمَةُ اللهِ عَلَيْهِمْ and learning about the Sunnah. Give people the mindset of preparing for the grave and the Hereafter. At the end of the speech, encourage everyone to learn about the Sunnah by travelling on a Madani *qafilah*. (Imams

¹ *Mirqat*, vol. 9, p. 373

affiliated with the Department of Masjid Imams should deliver a speech from the weekly booklet.)

21. If the speakers are off before commencing the speech, *khutbah*, *du'a* etc, bring the microphone to your mouth before switching it on. Otherwise, there will be a lot of unpleasant background noise.
22. The scholars of Ahl al-Sunnah should refrain from speaking about issues in which there is a difference of opinion.
23. If you are a talented scholar, give a daily *dars* from the Quran (from *Kanz al-Iman* and *Tafsir Siraat al-Jinaan*), and if qualified to do so, deliver *dars* of hadith too.
24. When referring to yourself with words of humility, look to the condition of your heart. Do not fall prey to lying and ostentation.
25. Make a habit of preparing the *dars* before delivering it.
26. Along with other Islamic books of knowledge, read *Hussam al-Haramayn*, *Ihya al-Uloom*, *Minhaj al-Aabideen*, etc.
27. Make a habit of delivering or listening to a *dars* from *Faizan e Sunnat* on a daily basis.
28. A door-to-door invitation to your local Masjid should occur on a weekly basis. Be sure to participate and witness

the blessings of it.

29. Make a habit of travelling on a three-day Madani *qafilah* every month. **إِنْ شَاءَ اللَّهُ** you will witness the blessings of this.
30. Hold yourself accountable by filling in the “*Pious Deeds*” booklet on a daily basis. Submit the booklet to a responsible brother of the “Islaah e A’maal” department when a new month begins. **إِنْ شَاءَ اللَّهُ** your piety will increase along with your love for the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ**.

Protection from the terrors of the Day of Judgement

Sayyiduna Abdullah bin Umar **رَضِيَ اللَّهُ عَنْهُمَا** reports that the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said:

There will be three categories of people who will be safe on the Day of Judgement. They will be upon mounds of musk, such that they will be free from accountability. [1:] The one who recites the Quran for the pleasure of Allah and leads the people in prayer. The people are pleased with him too. [2:] The one who invites others to prayer for the pleasure of Allah [i.e. the muezzin]. [3:] The slave who brought happiness to his Lord and worldly master.¹

¹ *Mu’jam Awsat*, vol. 6, p. 425, Raqm 9280

The good that comes from calamities and 20 spiritual cures

Here are three narrations of the Prophet ﷺ:

1. The Prophet ﷺ said, "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that."¹
2. "When the people afflicted with difficulties are rewarded on the Day of Judgement, the people who lived in ease will wish that their skin was cut with knives in the world."²
3. "Whoever is ill for a night, remains patient, and stays content with the will of Allah, he will be free of sin like the day he was born."³
- The Prophet ﷺ visited Umm Saib and asked: "Why are you shivering?" She replied, "It is fever, and may it not be blessed by Allah." The Prophet ﷺ said: "Do not speak ill of fever, for it expiates the sin of the children of Adam just as a furnace removes the impurities of iron."⁴

¹ Bukhari, vol. 4, p. 3, Hadith 5641

² Tirmizi, vol. 4, p. 180, Hadith 2410

³ Nawadir al-Usool, vol. 3, p. 147

⁴ Muslim, p. 1068, Hadith 6570

- *Sayyiduna* ‘Ata bin Abi Rabaah رَضِيَ اللَّهُ عَنْهُ states: Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا said to me, "Shall I show you a woman from the people of Paradise?" I said, "Yes." He said, "This Habshi lady came to the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'I suffer from epilepsy and my body becomes uncovered due to it; please supplicate to Allah for me.' The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to her, 'If you wish, be patient and you will have Paradise. If you wish, I will ask Allah to grant you ease.' She said, 'I will remain patient,' and added, 'but I become uncovered, so please invoke Allah for me that I may not become uncovered.' He then made *du’a* to Allah for her."¹
- *Sayyiduna* Dahaak رَضِيَ اللَّهُ عَنْهُ states: “The one who is not afflicted with a calamity or worry at least once every 40 nights has no virtue in the court of Allah.”²

My dear Muslims, calamities and illnesses are a great blessing. Allah Almighty forgives the sins and raises the ranks of those afflicted. Indeed, whether it is an illness or wound, anxiety or worry, a lack of sleep or mental illness, unhappiness caused by children or the absence of children, a lack of sustenance or a burden of debt, Muslims receive reward for their patience when facing difficulty. Adopt patience no matter the situation. Handling situations with impatience only causes more problems and deprives you of reward. Remember, the most

¹ Bukhari, vol. 4, p. 6, Hadith 5652

² Mukashafat ul Quloob, p. 15

fatal illness is disbelief, and the illness of sins is dangerous too. Facing calamities, illnesses and worries is a means of earning reward.

The Prophet ﷺ said: “Whoever faces difficulty in his life or wealth, keeps it hidden and refrains from complaining to people, Allah Almighty will forgive him.”¹

Sayyiduna Shaykh Sa’di رحمه الله عليه states:

A man was walking along the riverbank when a cheetah attacked and wounded him severely. The people gathered around him and felt pity. The old man said: “This is not a worrisome matter; I am thankful I have received a bodily injury. What would I do if I was afflicted with the illness of sins!”²

1. **Increase in sustenance:** After performing the Isha prayer, face the qibla in a state of wudu and recite **يَا مُسْتَبِيبُ الْأَسْبَابِ** 500 times and recite *salat* upon the Prophet 11 times before and after. This should be recited in a place where there is no barrier between your head and the sky, such that you should not wear a hat too. Islamic sisters should recite this in a place where non-*mahrams* cannot see her. **إِنْ شَاءَ اللَّهُ** you will no longer have a lack of sustenance.

¹ *Mu’jam Awsat*, vol. 1, p. 214, Hadith 737

² *Gulistan Sa’di*, p. 60

2. Write **يَا الله** 101 times on paper, make an amulet and tie it around your arm. You will have a passion for earning halal income through a permissible means of work.
3. Recite **يَا رَزَاقِي يَا رَحْمَنُ يَا رَحِيمُ يَا سَلَامُ** 112 times after every prayer for 7 days, and then supplicate. **إِنَّ هَذَا اللَّهُ** you will be free from illness and poverty.
4. **Protection from theft:** Recite **يَا حَبِيبُ** 10 times over your wealth, money, etc. **إِنَّ هَذَا اللَّهُ** it will not be stolen.
5. **Marriage:** The women who are not married, or if the engagement breaks, should recite **يَا ذَا الْجَلَالِ وَالْإِكْرَامِ** 312 times and supplicate for a pious partner. **إِنَّ هَذَا اللَّهُ** you will be married soon and have a pious husband.
6. Those who are unmarried should write **يَا حَيُّ يَا قَيُّوْمُ** 143 times, make an amulet and tie it around their arm or wear it around their neck. They will be quickly married and have a pleasant family environment.
7. **Male child:** Reciting **يَا مُتَكَبِّرُ** 10 times before having relations will make you a father to a son.

8. A pregnant woman should place her index finger around her navel and recite **يَا مَبِيتُ** 70 times. Continue doing this for 40 days. By the bounty of Allah, you will be blessed with a son. There is a cure to every illness in this action. Regardless of the illness, if a patient performs this action, he will be relieved of his illness **إِنْ شَاءَ اللَّهُ**. (There is no need to make direct contact with the skin; you can touch the clothing covering the navel.)
9. The husband should place his hand on the stomach of his pregnant wife and say: **إِنْ كَانَ ذَكَرًا فَقَدْ سَمَّيْتُهُ مُحَمَّدًا** Translation: “If it is a boy, I name him Muhammad.” **إِنْ شَاءَ اللَّهُ** a boy will be born. If you know the meaning of the Arabic text whilst saying this, there is no need to read the translation. Otherwise, both the Arabic and its translation should be read.)
10. **Protection from an enemy:** Reciting **لَا إِلَهَ إِلَّا اللَّهُ** in abundance whilst walking, sitting, etc. is a means of protection from an enemy **إِنْ شَاءَ اللَّهُ**.
11. **Finding a missing person etc. and for every need:** Whilst having complete trust in Allah, recite **يَا رَبِّ مُوسَى يَا رَبِّ كَيْم بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** in abundance whilst walking, sitting, etc., regardless of whether you are in a

state of wudu or not. Recite *salat* upon the Prophet during this time too. You will find the missing person, gold, money, car, etc. **إِنْ شَاءَ اللَّهُ**. This action is also beneficial for fulfilling other needs.

12. **Spiritual cure for magic:** Write **لَا إِلَهَ إِلَّا اللَّهُ** 41 times, coat it in plastic and sew cloth around it. Tie it around your arm or wear it around your neck. **إِنْ شَاءَ اللَّهُ** the effects of the magic will disappear.
13. **Spiritual cure for magic:** Recite **لَا إِلَهَ إِلَّا اللَّهُ** 101 times over the person affected by magic, or place it in water and drink from it. **إِنْ شَاءَ اللَّهُ** the effects of the magic will disappear.
14. **Lack of sleep:** If you cannot sleep, recite **لَا إِلَهَ إِلَّا اللَّهُ** 11 times and blow over yourself. **إِنْ شَاءَ اللَّهُ** you will fall asleep.
15. **Spiritual cure for cancer:** Recite Surah Maryam over water whilst reciting the *salat* of Ibrahim (otherwise known as *durood-e-Ibrahim*) 11 times before and after. The patient should drink this water for the entire day. Add more water whenever necessary. Continuously perform this action for 40 days. **إِنْ شَاءَ اللَّهُ** the patient will be cured. (Someone else can recite over the water too; it does not have to be the same person every time.)

16. **Spiritual cure for fever:** Write **يَا عَفُورُ** three times on a piece of paper, coat it in plastic and sew cloth over it. Tie it around your arm or wear it around your neck. **إِنْ شَاءَ اللَّهُ** you will be relieved of the fever.
17. **Spiritual cure for hepatitis:** Recite Surah Quraysh 21 times along with **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ** each time (recite *salat* upon the Prophet 11 times before and after). Ensure to recite this over Zamzam water or water in which there are a few drops of Zamzam water. Drink from this on a daily basis in the morning, afternoon and evening. **إِنْ شَاءَ اللَّهُ** you will be cured within 40 days. (Reciting over the water once is sufficient. Add more water whenever necessary.)
18. **Spiritual cure for bladder stones:** Write **لَا إِلَهَ إِلَّا اللَّهُ** 46 times on a piece of paper and put it in water. By drinking this water, **إِنْ شَاءَ اللَّهُ** you will be cured from bladder stones. (Duration of treatment: until you are cured.)
19. **Spiritual cure for illnesses related to the heart and chest:** Reciting **لَا إِلَهَ إِلَّا اللَّهُ** 75 times over a child with a hole in his heart, someone with anxiety or other illnesses of the heart or chest is beneficial **إِنْ شَاءَ اللَّهُ**.

20. **Spiritual cure for all illnesses:** Those with chronic conditions should recite **يَا مُعِيزُ** continuously. Allah will grant you good health.

Look closely at your teeth

إِنْ شَاءَ اللَّهُ with the intention of gaining reward, if your teeth are dirty or yellow, it is a request that you accept these beneficial Madani pearls:

- Having unclean teeth is a cause of dislike for others.
- Having dirty teeth when meeting others does not leave a good impression.
- The one who chews paan, etc. is paying money to ruin the beauty of his teeth and be afflicted with mouth ulcers and cancer.
- Clean your mouth thoroughly by using a miswaak.
- Make a habit of removing bits of food from between your teeth.
- After eating or drinking tea etc., rinse your mouth thoroughly with water for a few minutes. The inside of your mouth and your teeth will be washed to some extent.
- Your mouth and throat should be well cleaned before going to sleep, otherwise your teeth will gather dirt and

you will develop problems with your throat. If there are pieces of food in the mouth, it can cause bad breath, and germs from the food will enter the stomach and cause further illnesses.

- The odourful gasses of the stomach rise whilst sleeping; this causes bad breath. When you wake up, immediately use miswaak and rinse your mouth. **إِنْ شَاءَ اللَّهُ** the foul smell will be removed.

A beneficial dentifrice

Place a sufficient amount of baking soda and salt into a bottle; this is a beneficial powder for the teeth. If you apply this to your teeth daily, the dirt on your teeth will be removed **إِنْ شَاءَ اللَّهُ**. If you feel an inflammation in your gums or anywhere else in your mouth, try using a smaller amount. If the difficulty persists, try another method of cleaning your teeth.

Madani pearl: Every form of cleanliness is a Sunnah and encouraged by Shari'ah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Next Week's Booklet



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com