



Questions regarding **MUHARRAM**

answered by the Ameer of Ahl al-Sunnah



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

امیرِ اہلِ سنت سے محرم کے بارے میں سوال جواب

Questions regarding Muharram answered by the Ameer of Ahl al-Sunnah

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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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An English translation of '*Muharram Kay Bare Main Sawal jawab*'



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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

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 **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*.

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Questions regarding Muharram answered by the Ameer of Ahl al-Sunnah

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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*This booklet comprises of questions presented to the Ameer of Ahl al-Sunnah
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ and the answers he issued in reply.*

Questions regarding Muharram answered by the Ameer of Ahl al-Sunnah

Du'a of the successor of Ameer Ahl al-Sunnah

O Lord of Mustafa! Whoever reads or listens to the 19-page booklet ‘Questions regarding Muharram answered by the Ameer of Ahl al-Sunnah,’ envelop them in the blessings of the Ahl al-Bayt; and for the sake of Imam Husayn رَضِيَ اللَّهُ عَنْهُ, the leader of the martyrs, grant them entry into Paradise without accountability.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *salat* upon the Prophet ﷺ

Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whosoever recites *salat* upon me

Questions regarding Muharram answered by the Ameer of Ahl al-Sunnah

ten times in the morning and evening will receive my intercession on the Day of Judgement.”¹

Question: In the phrase “Muharram al-Haraam”, why is the word “Haraam” included?

Answer: “Haraam” here does not refer to that which is in opposition to halal. In this context, it connotes esteem and sanctity. As Muharram itself is a month of esteem and sanctity, the suffixing of “Haraam” to the name of the month is used to highlight this. The blessed Kaaba is situated in the masjid known as Masjid al-Haraam, the latter of which refers to a masjid of great sanctity and honour.²

Question: In Muharram, this couplet is frequently recited. Please offer some commentary in regards to it.

Qatl-i-Husayn asl mein marg-i-Yazid hai

Islam zindah hota hai har Karbala ke bad

Imam Husayn was martyred, but it was Yazid who truly died.

It is with every Karbala, that Islam does become revived.

¹ Attargheeb Wattarheeb, vol. 1, p. 261, Hadith 29

² Malfuzaat-e-Ameer Ahl al-Sunnah, vol. 3, p. 197

Answer: I am unaware of who originally penned this couplet. Having said that, its meaning appears to be valid. Although the highly ranked Imam Husayn رَضِيَ اللَّهُ عَنْهُ was martyred, it is Yazid and his reputation that will always amount to nothing until the Day of Judgement. Yazid's tyrannical rule lasted for little over three years. In this time, he spilt blood of the Prophet's family and committed brutal acts of oppression. At the age of 39, he died a terrible death.¹

However, the martyr lives on, as evidenced by the Quran:

وَلَا تَقُولُوا لِمَنْ يُقْتَلُ فِي سَبِيلِ اللَّهِ أَمُوتَ بَلْ أَحْيَاءٌ وَلَكِنْ لَا تَشْعُرُونَ ﴿٤٤﴾

*"And those who are slain in the path of Allah, do not say they are dead; rather, they are alive. Yes; you are not aware (that martyrs are alive)."*²

Those who are martyred in the way of Allah Almighty are not even to be thought of as dead, let alone spoken about in this manner. They are alive, but this is a matter that cannot be understood by people. Imam Husayn رَضِيَ اللَّهُ عَنْهُ was martyred but attained permanent life in the process.

In relation to the second line of poetry, it could be taken to mean that sacrifices and giving one's life for Islam are what revives Islam as a whole, as when Muslims are unyielding and firm in

¹ Tareekh al-Tabari, vol. 4, p. 87

² [Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, verse 154)

their belief, Islam becomes reinforced as a result. The subsistence of Islam lies in Muslims remaining ready to make sacrifices at all times. There was once a time in which 313 Muslims stood against an army of 1,000 people on the plains of Badr, crushing the enemy, and chasing them away.

However, the Muslims of today are entrenched in negligence. Sinning has become a culture in itself, and non-Muslims have established dominance over us. Our sacrifices, if we ever make any, are all for the world, and any consideration for the Hereafter is becoming scarcer day by day. The smallest amount of sacrifice we should be giving is to at least offer our salah and sacrifice our sleep to offer Fajr salah. If Allah Almighty grants us the ability, we should also offer Tahajjud. I urge you to rectify your acts of worship and sacrifice your time to travel in Madani Qafilahs.¹

Question: “The greater a person’s rank, the greater their test.” Is this statement truthful?

Answer: This is the case. Our master, the Messenger of Allah ﷺ, said, “From amongst you all, I have been subjected to the greatest test in the way of Allah.”² Everyone is tested in various ways. My master ﷺ, the noble

¹ Malfuzaat-e-Ameer Ahl al-Sunnah, vol. 3, p. 392

² Tirmizi, vol. 4, p. 213, Hadith 2480

Prophets ﷺ and honourable Companions رَضِيَ اللهُ عَنْهُ were all tested in different ways.

The Companion of the Messenger, Sayyiduna Khabbab رَضِيَ اللهُ عَنْهُ was made to lay on burning coals and a stone would be placed on his front. At times, his owner would even stand on top of the stone. These coals would only extinguish when fat would drip from his blessed body and fall upon them. Despite these unimaginably difficult tests, he did not abandon Islam.¹

Question: Some people forbid others to travel in Muharram al-Haraam. Are we allowed to travel in this month?

Answer: People make up whatever they please according to their own whims. If the same people who forbid others from travelling in Muharram were to receive a ticket for Madinah al-Munawwarah in this month, would they think twice about going?

Travelling in Muharram is permissible. If Allah Almighty wants to show us Madinah in this month, then we will travel there إِنَّ شَاءَ اللَّهُ.²

Question: In the first ten days of Muharram, what deeds should we perform that are considered correct in light of shariah? Also,

¹ *Tabaqat Ibn Sa'd*, vol. 3, p. 123, *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 393

² *Malfuzaat-e-Ameer Ahl al-Sunnah*, ep. 217, p. 10

what is the preferred method of *isaal thawab* (conveying reward) during these days?

Answer: The excellences of fasting during Muharram have been explained in the blessed Hadith.¹ Besides this, the obligation of offering salah and necessity of avoiding sin is in effect all year round. However, as Muharram is a month of particular sanctity, the sins committed within it are more severe, i.e., the sin for committing them will increase, just as one good deed is equal to 70 good deeds on Fridays, and one sin is equal to 70 sins.² This can also be likened to Ramadan or Laylah al-Qadr, when a sin is of much greater severity.³

Question: Will the Day of Judgement occur on the 10th of Muharram?

Answer: Yes, the Day of Judgement will be established on ‘Ashura, which is the 10th of Muharram, and occur on a Friday.⁴ ‘Ashura has fallen upon many Fridays throughout history, but there are still signs of the Day of Judgement that are yet to pass.

¹ Sayyiduna Abu Hurayra رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “After Ramadan, the most superior fasts are those of Muharram, the month of Allah.” *Muslim*, p. 456, Hadith 2755

² *Mirat al-Manajeeh*, vol. 2, pp. 323 – 325 - 336

³ *Mu’jam Sagheer*, vol. 1, p. 248, *Malfuzaat-e-Ameer Ahl al-Sunnah*, ep. 217, p. 15

⁴ *Abu Dawud*, vol. 1, p. 390, *Hadith* 1046

Ultimately, the Day of Judgement will certainly take place, and believing in this is necessary.¹

Question: In the blessed Hadith, we find the act of fasting on the 10th of Muharram to be enjoined with fasting on either the 9th or 11th. If a person fasts for these three consecutive days, will he have acted upon this Hadith?

Answer: If a person fasted on the 9th, 10th, and 11th of Muharram, this is not in opposition to what was described in the Hadith, as fasting for these three days was not forbidden. If the 9th or 11th fast was categorically mentioned, in that a person should only fast on either one, the ruling would have differed. However, fasting on these days was not forbidden in the Hadith. Even if a person were to fast for the entirety of Muharram, there would be no harm in this; this is a virtuous act.²

Question: We are encouraged to wear *ithmid* kohl on the 10th of Muharram. If we are fasting on the same day, what course of action should we take?

¹ *Tafseer Ruh al-Bayan*, Para 24, Surah Al-Mumin, Ayat 59, vol. 8, pp. 199 – 200, *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 402

² *Malfuzaat-e-Ameer Ahl al-Sunnah*, ep. 217, p. 5

Answer: It is permissible to wear kohl whilst fasting. In fact, even if the effect or taste of the kohl reaches the throat, the fast will not be invalid.¹

Question: Can an Islamic sister fast on the 9th and 10th of Muharram with the intention of making up for missed fasts?

Answer: Yes, she can do so with the intention of making up for fasts previously missed. She should not have the intention of fasting voluntarily (*nafl*). (If one fast is performed with the two intentions of making up for a fast missed and observing a voluntary fast simultaneously, the former will be considered fulfilled. This is due to the importance of making up for missed fasts, as opposed to observing voluntary ones.)²

Question: Can we cut our nails during Muharram al-Haaram?

Answer: Yes, of course you can cut your nails during Muharram al-Haaram.³

Question: Some people stop wearing shoes when the moon of Muharram al-Haraam becomes visible (when the month starts). They say they have vowed to do so. What is the ruling regarding this?

¹ *Rad al-Muhtar*, vol. 3, p. 421, *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 405

² *Al-Ashbah Wa al-Nazir*, p. 35, *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 288

³ *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 6, p. 50

Answer: If a person remains barefoot during Muharram al-Haraam with the intention of mourning, this is haram and an act leading to Hell. Mourning for more than three days is not permissible in shariah. Having said this, a woman will mourn the death of her husband for four months and ten days, and this is a separate issue entirely.

There is no harm in someone remaining barefoot without the intention of mourning, and they shall not become sinful by this. However, during the initial ten days of Muharram, people usually remain barefoot out of lamentation and mourning; therefore, one should avoid resembling them.

Additionally, taking a vow of remaining barefoot is not considered a *shari* vow, i.e., a vow that is necessary to be fulfilled, and neither is there any virtue in making such a vow.¹

Question: Some people say that a bride should not see the moon signalling the advent of Muharram al-Haraam or Safar al-Muzaffar in her first year of marriage whilst she is living with her in-laws. How true is this?

Answer: For a bride in her first year of marriage to not see the moon signalling the beginning of Muharram or Safar at her in-laws' residence is yet another fictitious and incorrect notion. What if her eyesight is weak, or she is blind, or her paternal

¹ *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 1, p. 178

home is in a housing complex; how will she go about seeing the moon then? How about if her parents have passed away and she has no next of kin; will she then be sent to a care home to view the moon? Remember, there are no grounds in the shariah for a bride to not see the moons of Muharram or Safar in her first year of marriage at her in-laws' residence. These are only misconceptions among the public and should be brought to an end.¹

Question: If a woman is observing her waiting period (*'iddah*) after her husband passes away but is accused by her mother-in-law of killing her husband, or even sworn at, what should she do in this situation?

Answer: Be patient.

The month of Muharram teaches us to be patient. On the plains of Karbala, the Ahl al-Bayt were subjected to unimaginable oppression, yet they displayed nothing but patience. The Islamic sister being accused should remain patient, as there is no solution other than this. The unfortunate mother-in-law becomes sinful by making such accusations, and there is no other option other than trying to make her understand.²

¹ *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 1, p. 917

² *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 6, p. 46

Question: Eating fish and wearing new clothes in Muharram is considered reprehensible by some people. Is this right?

Answer: If a person considers eating fish or wearing new clothes in Muharram wrong due to mourning, they shall be sinful. It is a wide spread notion among the public that meat should not be consumed on the day of 'Ashura. Near our old home in Karachi, the butcher shops would remain closed on that day. But gradually, butchers and meat stores began opening on 'Ashura, and like this, the custom of closing meat stores on that day have come to an end.

However, some people still do not eat meat on the day of 'Ashura, but they will consume *khichra*¹, which also contains meat. It is strange that they will eat meat when it is mixed into *khichra* but forbid the consumption of meat curry or meat rice. Remember, whether it is Muharram or any other month, there is not even a second in which the consumption of fish or meat is forbidden by the shariah. If it is forbidden due to a specific reason, then this is a different matter entirely.²

Question: Please inform us if there is a special virtue of giving *sadaqah* on the day of 'Ashura.

¹ A dish made up of wheat, lentils and meat that is cooked to a thick paste.

² *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 1, p. 178

Answer: The one who gives *sadaqah* on the day of ‘Ashura will receive the reward of giving *sadaqah* for the entire year.¹ The public tend to think that giving *sadaqah* is to place an egg into some flour and give it away, to give some oil alongside it, or to give someone a black goat or a black rooster. However, *sadaqah* is not restricted to this; *sadaqah* is to spend in the way of Allah Almighty. Therefore, anything that is given in the way of Allah Almighty is considered *sadaqah* and charity.²

Question: There are some people who prepare *niyaaz* and *kichra* in the month of Muharram. For this purpose, they collect donations from shops, markets and buildings. What precautions should be taken while doing this?

Answer: There are associations which prepare *niyaaz* on a yearly basis and are careless in some regards. The people responsible for collecting donations sometimes threaten people, and so the individual hands over his money in order to protect himself from their harm. Thus, it is apparent that this “donation” becomes a bribe.³ Preparing *niyaaz* from this money is impermissible, and it must be returned to the donor in full.⁴

¹ *Kashf al-Khafa*, vol. 2, p. 253, Hadith 2641

² *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 403

³ *Fatawa Razawiyyah*, vol. 19, p. 653

⁴ *Fatawa Razawiyyah*, vol. 23, p. 551

When the food is prepared throughout the night, there is commotion and music is played, which disturbs the neighbourhood, and there is no concern for salah. The road becomes ruined too; cracks appear, it becomes stained and potholes form in which rain gathers, causing it to become muddy. Likewise, flies and mosquitos start to gather, creating difficulty for those walking past. Some people fall over, some incur injuries and others suffer losses in various ways. It does not end there! Some people slaughter animals, which then turns into a large celebration.

Preparing *niyaaz* is the most superior action

Instead of collecting donations and cooking in large pots, the correct and superior way is for one to cook at home in a small pot. Remember, the real purpose of this is to earn the pleasure of Allah Almighty. If your friends and family members willingly combine their money to cook in large pots, they must be wary of the aforementioned things.

One solution is to have the food prepared from a kitchen. It is possible that there are some people who do this. The benefits of this are that people will not be disturbed, nor will the roads be damaged. Distributing *niyaaz* for the *awliya* and martyrs is a rewardable and virtuous act. However, this will only be the case

if it is performed within the boundaries of shariah. Otherwise, many sins will be committed.¹

Question: Please give advice in relation to distributing *niyaaz*.

Answer: There are some people who prepare *niyaaz* but consume it all themselves. Similarly, after slaughtering an animal, the liver and kidney is put to one side for breakfast, and they do not distribute it among the people. This should not be the case. When preparing *niyaaz*, feed everyone and distribute to all. Sometimes, an abundance of food is given to family and friends, but the public is given nothing.

When the roads become busy and people request *niyaaz*, the people serving the food say, “There is nothing left,” and cover the pots. But, when the people begin to disperse, they start to serve again, and they continue to do this several times. This is a lie and a sin; refrain from this.²

Question: Can *niyaaz* be distributed before and after the 10th of Muharram?

Answer: It is permissible to distribute *niyaaz* and convey reward to the deceased at any time during the year, and there is no harm in this. If a mother wishes to cook *kichra*, as do her married son and daughter, as well as her in-laws, then it is better to make it

¹ *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 218

² *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 219

on different days. This way, you can feed everyone fresh food; there is more enjoyment in this. The days can be split like this on Eid ul-Adha too. In this manner, you can go to each house and eat fresh meat. Nevertheless, the 10th of Muharram is a memorable day with its own virtues.¹

Question: On the 10th of Muharram, we should spend with an open hand on our family, but how can we do this when we are travelling on a Madani *qafilah* on that day?

Answer: Give them money before departing or send it to them on the Day of 'Ashura. Contacting people and sending things is easier than ever.²

Question: When did you travel to Karbala?

Answer: I do not recall the exact year, as it was a long time ago, but I have travelled to Baghdad twice, and I visited Karbala on both occasions.³

Question: If you experienced a memorable incident at Karbala, please tell us.

Answer: **اَلْحَمْدُ لِلّٰهِ**, I have visited Baghdad and Karbala twice. I also travelled to Najaf and visited the shrine of *Sayyiduna* Hurr

¹ *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 309

² *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 403

³ *Malfuzaat-e-Ameer Ahl al-Sunnah*, vol. 3, p. 198

رَحْمَةُ اللَّهِ عَلَيْهِ. Here is a memorable event: we did not drink the water from the River Euphrates, even though people do drink from it. We were fasting and took water with us from Baghdad when we visited Karbala and other sites. We broke our fast with that water at the shrine of Sayyiduna Hurr رَحْمَةُ اللَّهِ عَلَيْهِ.

We later thought to ourselves it was good that we never drunk the water from the Euphrates. If Sayyiduna Ali Asghar, Imam Husayn and the Ahl al-Bayt رَضِيَ اللَّهُ عَنْهُمْ were prevented from drinking that water, we will not drink it too. We perhaps developed this mindset the first time we visited, and we intentionally refrained from drinking the water during the second visit.¹

Question: What do you think about wishing people a happy new year on the first of January?

Answer: It seems as if the disbelievers have captured our hearts. It is unfortunate we are content in blindly following and praising them. What has happened to the Muslims? May Allah Almighty have mercy upon us. Wishing people a happy new year is their practise. I had never heard of this during my childhood, but perhaps it is more common now. If only we wished each other a happy new year on the first of Muharram!

¹ Malfuzaat-e-Ameer Ahl al-Sunnah, vol. 3, p. 393

اَلْحَمْدُ لِلّٰهِ, this is the Islamic year. Sayyiduna Umar al-Farooq رَضِيَ اللّٰهُ عَنْهُ initiated this, and it is related to the Hijrah.¹

I have made great efforts to popularise the Islamic date. اَلْحَمْدُ لِلّٰهِ, I know today is the 9th night of Dhu al-Hijjah al-Haraam. Today, Mina will be home to millions of pilgrims; there will be row upon row of people in every direction.

اَلْحَمْدُ لِلّٰهِ, whenever I write my signature, I always include the Islamic date. When there is a need to include the Gregorian date, I write that too. Sometimes, the Islamic date is not required, and so I have to write the Gregorian date. All of you become witnesses for me; I love the Islamic date. The Hijri date is a reminder of when the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم migrated to Madinah.

Ameer al-Mumineen Sayyiduna Umar رَضِيَ اللّٰهُ عَنْهُ initiated this. So, by acting in accordance with it, you will attain the reward of Sunnah, and it is the Sunnah of Sayyiduna Umar رَضِيَ اللّٰهُ عَنْهُ. The noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم said, “My companions are like stars. You will be guided no matter which of them you follow.”² اِنْ شَاءَ اللّٰهُ, you will receive reward for acting upon the Sunnah of

¹ Tareekh al-Khulafa, p. 108

² Mishkat al-Masabih, vol. 2, p. 414, Hadith 6018

the companions. **الْحَمْدُ لِلَّهِ**, in Arab countries, the new year starts on the first of Muharram.¹

Question: Are there any virtues of visiting the graveyard during Muharram? Also, what precautions should be taken when going to the graveyard?

Answer: It is mentioned in the book of Maktaba tul-Madinah, “25 Tales of the Graveyard”:

It is better to visit the graveyard during auspicious days. For example, the two Eids, 10th of Muharram and the first ten days of Dhu al-Hijjah.² It is good to visit the graveyard on the Day of Ashura. However, be careful not to step on a grave. We have disarranged graves here in our graveyards, and there are some people who walk over them. It is haram to step on the grave of a Muslim.³ In fact, if graves are flattened to build a path, walking upon that path is also haram.⁴ This applies to the extent that even if there is doubt that the path has been formed by demolishing graves, it is haram to walk upon it.⁵

It is necessary for those who walk upon graves to repent and refrain from committing this sin again. Some people pour water

¹ Madani Muzakaroona Kay 137 Sawal o Jawab, p. 14

² Fatawa Hindiyyah, vol. 5, p. 350

³ Bahar-e-Shari'at, vol. 1, p. 847, part 4

⁴ Bahar-e-Shari'at, vol. 1, p. 847, part 4

⁵ Durr Mukhtar, vol. 3, p. 183

or soil on graves for no reason; this is a useless action.¹ Water can be added, as required, on the plants and for soil compaction.² Nevertheless, pouring water over the grave after burial is established from the Sunnah.³

Question: On the first of Muharram, بِسْمِ اللَّهِ is written 130 times. What is the method of writing this?

Answer: Whenever you write verses of the Quran or other Arabic texts to use as an amulet for wearing, drinking or hanging, always keep the circles of the letters open. For example, keep the circle of “اللَّه” in “لَا” open, as well as keeping the “م” in “مَرْحَمِينَ” and “مَرْحِيم” open too. It is not necessary to add vowels, just as “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” is written. But there is no harm if they are added.⁴ Whoever writes (or has someone else write) “بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ” 130 times and keeps it with him (coated in plastic or sewn in cloth and wears it), إِنَّ شَاءَ اللَّهُ, no evil will reach him or his family for the rest of his life. (The blessings of an amulet written from hand cannot be attained from photocopies)⁵

¹ Fatawa Razawiyyah, vol. 9, p. 373

² Durr Mukhtar, vol. 3, p. 169

³ Mu'jam Awsat. Vol. 4, p. 332, Hadith 6146, Malfuzaat-e-Ameer Ahl al-Sunnah, vol. 3, p. 338

⁴ Malfuzaat-e-Ameer Ahl al-Sunnah, ep. 126

⁵ Faizan-e-Sunnat, p. 136

Next Week's Booklet



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