



ARE THE HEAVENLY MAIDENS SUPERIOR TO THE HEAVENLY WOMEN?



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

حُورِیں افضل یا جَنَّتِی عورَتِیں

Are the Heavenly Maidens superior to the Heavenly Women?

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This booklet was written by Shaykh-e-Tareeqat, Amir Ahl al-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاضِیَ بِلَالِ مُحَمَّدِ اِلَیَّاسِ اَتَّارِ قَادِرِی رَزَاوی 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].

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An English translation of 'Hoorain Afzal Ya Jannati Oratain'



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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 this book

Read the following *du'a* (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study إِنَّ 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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Are the Heavenly Maidens superior to the Heavenly Women?

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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This topic has been extracted from the book “Call to Righteousness”

Are the Heavenly Maidens superior to the Heavenly Women?

Supplication of Amir Ahl al-Sunnah:

O Lord of Mustafa! Whoever reads or listens to the 20-page booklet “Are the Heavenly Maidens superior to the Heavenly Women?”, grant them the ability to perform good deeds, refrain from sin and give the call towards righteousness, and admit them into Paradise without accountability.

أَمِينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *salat* upon the Prophet ﷺ

Sayyiduna Abdul Rahman bin Auf رَضِيَ اللَّهُ عَنْهُ reports:

The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went outside, so I followed him. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered a garden and fell into prostration and remained in this position for so long that I feared that Allah Almighty had taken his soul! As I walked closer to get a better look, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his head and

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said, “O Abdul Rahman! What is the matter?” I expressed my apprehension, so he replied, “Jibril said to me: ‘Does it not please you that Allah states: “I send mercy upon the one who recites salat upon you, and I send peace upon the one that sends salaam upon you.”’”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Not fearing Allah Almighty is more severe than sins

(Conveying the call to righteousness and instilling fear of sin)
Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ عَنْهُمَا said:

O sinner! Do not be fearless of a bad end. If you commit a sin, do not indulge in an even more severe thing. For you to decrease in shyness before the angels of the right and the left sides is more severe than the sin you have committed. And for you to be happy after committing a sin is even more severe than that as you do not know how Allah Almighty will treat you. And for you to display sadness over missing a chance to sin is even more severe than that. (How unwise you are that) if the curtain is blown away from the door by strong wind whilst you are secretly committing a sin or an indecent deed, you get frightened, but you do not fear that Allah

¹ Musnad Imam Ahmad, vol. 1, p. 406, hadith 11,662

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Almighty is watching you. For you not to fear Allah
Almighty is even more severe than that.¹

The righteous and the wicked have different feelings about sin

Dear Islamic brothers, how excellently did Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا convey the call to righteousness! Indeed, a sin is a sin after all. Everyone should refrain from every type of sin. The pious bondsmen of Allah fear sins greatly, but those people who commit sins habitually are utterly heedless concerning this matter.

It is stated in *Sahih al-Bukhari* that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated,

“A believer sees his sins as if he is sitting under a mountain, and he fears lest the mountain falls upon him, whereas the one who is a transgressor and evildoer looks at sins as though a fly has settled on his nose and he has swatted it away.”²

Watching the entertainment performed by a bear and monkey is haraam

Dear Islamic brothers, the call to righteousness delivered by Sayyiduna Ibn ‘Abbas رَضِيَ اللهُ عَنْهُمَا also refers to the person who regrets to have missed a sin. In this context, some admonitory

¹ *Tareekh Ibn ‘Asakir*, vol. 10, p. 60; *Jam-‘ul-Jawami’*, vol. 15, p. 105, *hadith* 12,462

² *Ṣaḥīḥ al-Bukhārī*, vol. 4, p. 190, *hadith* 6,308

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‘Madani pearls’ are presented here taken from page 286 of the 561-page book ‘*Malfuzaat A’la Hazrat*’ published by Maktabatul-Madinah, the publishing department of Dawat-e-Islami:

The Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ has stated:

It is also impermissible to watch impermissible entertainment. To make a monkey dance is haraam, and to watch this type of entertainment is also haraam. These rulings have been clearly described in the books *Durr Mukhtar* and *Haashiyah ‘Allamah Tahtaawi*. These days, people are unaware of these rulings. The pious people who are careful about Shari’ah unknowingly watch the entertainment of a bear or a monkey or cockfighting, becoming sinners because of this lack of awareness. It is stated in a Hadith, ‘If there is a noble gathering (such as an ijtimā’ etc.) and one could not attend it and regretted it after he was informed about it, he will be granted the same reward as was granted to the attendees, and if there is an evil gathering (such as a concert) and he regretted not to have attended it, he will be given the same sin as was given to the attendees.’

Appearing pious may result in trouble in the grave

(Conveying the call to righteousness about sincerity)
Sayyiduna Ibraheem Taymi رَحْمَةُ اللهِ عَلَيْهِ said:

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I would frequently go to the graveyard in order to remember death and my perishing. One night, sleep overtook me in the graveyard, and I saw in my dream that a grave split open. A voice then came from the grave, 'Hold this chain, insert it into his mouth and bring it out from his back passage.' (Worried), the deceased said, 'O Lord! Did I not used to recite the Quran? Did I not used to perform Hajj of Baytullah?' Like this, he continued to mention his pious deeds, so a voice echoed, 'Certainly, you would do these deeds in the presence of people, but you used to make a declaration of war against Me by disobeying Me in privacy, and you did not fear Me.'¹

Dear Islamic brothers, tremble with fear and repent! Those pious-looking, salah-offering and outwardly Sunnah-following Islamic brothers should also learn a lesson from the above parable, as should those who perform fard as well as nafl when among others to impress them but are lazy in performing good deeds when alone. In order to appear pious and well-mannered, they greet and meet people with open arms in a very courteous and humble way but roar like a fierce lion when at home, engaging in quarrelling, hurtful speech and even beating.

Chhup kay logon say kiye Jis kay gunah

*Woh khabardar hay kya hona hay*²

¹ Al-Zawajir 'An iqtiraf al-Kaba'ir, vol. 1, p. 31

² Hadaiq e Bakhshish, p. 167

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Explanation of the couplet of Raza: Conveying the call to righteousness through this couplet, the Reviver of Islam, the Imām of Ahl al-Sunnah, Imām Aḥmad Razā Khān رَحْمَةُ اللَّهِ عَلَيْهِ said:

O sinner! You have concealed your sins from people, but you have forgotten that the Creator you have disobeyed is aware of these misdeeds of yours. Alas! What will become of you on the Day of Resurrection! Repent of the deeds you have performed to show off. Allah Almighty is merciful and accepts repentance.

It is stated on pages 866 and 867 in volume 2 of the book '*Jahannam mayn Lay Jaanay walay A'maal*' (Deeds Leading to Hell) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

The Final Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

One who feels regret over a sin awaits mercy from Allah Almighty, and one who brags about (i.e. does not feel shame for) sins awaits displeasure. And O bondsmen of Allah! Remember, every doer of deeds (whether good or bad) will soon move ahead on the basis of his deed and will see the outcome of his good and bad deeds before he leaves the world. Deeds depend upon endings, and day and night are like two conveyances. Therefore, make a good journey towards the Hereafter through them and avoid delay in repentance because death comes all of a sudden. None of you should remain in deception because of the forbearance of

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Allah Almighty. Without doubt, fire is nearer to each of you than even the lace of his shoe.

Then, the beloved Prophet ﷺ recited the 7th and 8th verses of Surah Al-Zilzaal, part 30:

مَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٧﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٨﴾

So, whosoever does a good deed equal to the weight of an atom, (he) shall see it. And whoever does an evil deed equal to the weight of an atom, (he) shall see it.¹

Regret over sins is repentance

The Final Messenger of Allah ﷺ has stated, *اَللَّذَمُّ تَوْبَةٌ*, i.e. *feeling regret (for sins) is repentance.*²

Explanation of regret

Feeling ashamed and remorseful is an essential condition for repentance, just as it is stated in a Hadith, ‘Hajj is to stay in ‘Arafah.’³

It is also essential that one should feel regret while considering his disobedience bad and fearing its consequence in the

¹ [Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Al-Zilzaal, verses 7-8)

² Sunan Ibn Mājah, vol. 4, p. 492, hadith 4,252

³ Jāmi’ al-Tirmidhi, vol. 2, p. 254, hadith 890

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Hereafter, and not due to fearing disgrace in the worldly life or loss of money as a result of committing sin.

The beloved Prophet ﷺ has said, ‘When Allah Almighty sees a bondsman who feels regret over a sin, Allah Almighty forgives him even before he repents.’¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Heavenly maiden strolling with a bevy of seventy thousand maidservants

Dear Islamic brothers, the fortunate person who does not boast about his good deeds, trembles and sheds tears while fearing a lack of sincerity in his good deeds and remembers that Allah Almighty is absolutely independent will succeed and enter Paradise smilingly by the grace of Allah Almighty. In pursuit for Paradise, travel with Sunnah-inspiring Madani qafilahs along with the devotees of the Prophet. Act in accordance with the ‘Pious Deeds Booklet’ and continue spreading the call to righteousness. Excellence belongs to those who convey the call to righteousness, such that the great heavenly maidens wait for them.

The Proof of Islam, Imām Muḥammad al-Ghazālī رحمه الله عليه has narrated that Sayyiduna Abu Hurayrah رضى الله عنه stated:

¹ Al-Mustadrak lil-Hākim, vol. 5, p. 360, hadith 7,721

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In Paradise, there is a maiden called ‘Ayna’ عَيْنَاء. It is said that when she walks, 70 thousand maidservants walk to her left and right. The heavenly maiden says, ‘Where are those who enjoin good and prevent evil?’¹

Three sayings of Mustafa about heavenly maidens

Dear Islamic brothers, those conveying the call to righteousness have a very high status as a great heavenly maiden named ‘Ayna’ is waiting for them in Paradise. The heavenly maiden is a magnificent creation of Allah Almighty. Here are three sayings of the beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

1. The headscarf of heavenly women is better than دُنْيَا وَمَا فِيهَا (the world and whatever is in it.)²
2. Every Heaven-dweller will be given two such wives from among the big-eyed heavenly maidens, who will be clad in 70 dresses, and even then, the marrow of their shins will appear from the outside of their dresses and flesh as red wine appears in a white glass.³
3. A low-ranking dweller of Paradise will have 72 heavenly maidens besides worldly wives.⁴

¹ *Iḥyā al-‘Ulūm*, vol. 5, p. 310

² *Ṣaḥīḥ al-Bukhārī*, vol. 2, p. 252, *hadith* 2,796

³ *Al-Mu’jam al-Kabīr*, vol. 10, p. 160, *hadith* 10,321

⁴ *Musnad Imam Ahmad*, vol. 3, p. 640, *hadith* 10,932

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Who will women live with in Heaven?

Q: Men of Paradise will be given Heavenly maidens, but what about the women of Paradise?

A: The husband and wife who enter Paradise will live there together. If, **مَعَآذَ اللَّهِ**, the woman's husband enters Hell, she will be married to a man of Paradise.

Marriage of a non-pubescent in Heaven

Q: Will a pre-pubescent¹ child who enters Paradise also be married to someone?

A: Yes. Sayyiduna Imam Ahmad Bin Hajar Makki Shaafi'i **رَحْمَةُ اللَّهِ عَلَيْهِ** has stated:

A non-pubescent child will be resurrected on the Day of Judgement as per his worldly age and build. However, at the time of entering Paradise, his body size will be increased, and he will enter Paradise like an adult. He will then be married to worldly women and heavenly maidens.²

Marriage of those who died unmarried

Q: Will those Muslim men and women who had passed away unmarried also be married?

¹ i.e. one who has not reached puberty Islamically.

² Fatāwā Hadeesiyah, p. 245

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A: Those men and women who do not marry throughout their lives will also be married to each other in Paradise.

Heavenly women and heavenly maidens

Q: Are the worldly women of Paradise more superior or the heavenly maidens?

A: The worldly women of Paradise are greater than the heavenly maidens. It is stated in a lengthy Hadith of *Tabarani* that the Mother of the believers, Sayyidatuna Umm Salamah رَضِيَ اللّٰهُ عَنْهَا, humbly asked, ‘O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ! Are the women of this world superior or the big-eyed heavenly maidens?’ He صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ replied, ‘The women of this world are greater than the big-eyed heavenly maidens.’

She رَضِيَ اللّٰهُ عَنْهَا further asked, ‘O Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ! For what reason?’ He صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ replied, ‘This is because of their salah and fasting and worship of Allah.’¹

It is stated in another Hadith that the women of this world living in Paradise are greater than heavenly maidens by 70 thousand ranks.² The great Taabi’i, Sayyiduna Hibaan bin Abu Jabalah رَضِيَ اللّٰهُ عَنْهُ, has stated, ‘The worldly women entering Paradise will be greater than the heavenly maidens because of their good deeds.’³

¹ *Al-Mu’jam al-Kabir*, vol. 23, p. 367, hadith 870

² *Al-Tazkirah Bi Ahwaal al-Mawta*, p. 458

³ *Tafsir Qurtubi*, vol. 16, p. 113

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Who will a woman who had many husbands live with in Heaven?

Q: If a woman was married to more than one man because of the death of her ex-husband or divorce etc., which husband will she live with in Paradise?

A: According to one opinion, if a woman was married to more than one man, one after another, in the world, she will live in Paradise with her last husband. Sayyiduna Abu Darda رضي الله عنه has narrated that the beloved Prophet صلى الله عليه وسلم stated, ‘The marriage of a woman in Paradise will be carried out with the man who was her last husband in the world.’¹

In accordance with another opinion, she will be married to that husband of hers who has the best manners. The Mother of the believers, Sayyidatuna Umm Salamah رضي الله عنها, humbly asked,

‘O Messenger of Allah صلى الله عليه وسلم! Some women in the world marry two or three or four men, one after another, so if they enter Paradise after death, whom will they live with?’

He صلى الله عليه وسلم replied,

‘She will be given a choice, and she will choose the husband who had the best character in the world. She will say: “O my Lord! This husband of mine had the best manners, so perform my nikah with him.”’²

¹ Musnad al-Shamiyeen lil-Tabarani, vol. 2, p. 359, hadith 1,496

² Al-Mu’jam al-Kabir, vol. 23, p. 367, hadith 870

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There is no contradiction between both of the above Ahadith and opinions, as explained by Imam Ahmad bin Hajr Makki Shaafi'i رَحْمَةُ اللَّهِ عَلَيْهِ:

If a woman was married to many men, one after another, and was divorced by all of them, such that she was not the wife of any of them at the time of her death, then only in this case she will be granted the authority to choose any of them. And she will be married to the husband who had the best manners in the world, as is described in the Hadith narrated by Sayyidatuna Umm Salamah رَضِيَ اللَّهُ عَنْهَا.

Another possibility is that she had had many nikahs and was not divorced by her last husband, but rather she was his wife at the time of her death, so in this case, she will be married to her last husband in Paradise, as is described in the Hadith reported by Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ.¹

Akhlaq hon achay mera kirdar ho suthra

Mahboob ka sadaqah tu mujhe nayk banade²

اُمِّينَ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Fatāwā Hadeesiyah, pp. 70-71

² Wasāil Bakhshish, p. 103

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Benefiting people

Sayyiduna Jabir رضي الله عنه has narrated that the beloved Prophet صلى الله عليه وآله وسلم said,

‘A believer is adored (i.e. loved), and there is no goodness in the person who neither adores anyone nor is he adored, and the best person among people is the one who benefits people.’¹

Robbers robbed all bus passengers except me

Dear Islamic brothers, people love pious people. Sometimes, even robbers honour them and do not steal from them, as is reported in the following story. A bearded, sunnah-abiding preacher of Dawat-e-Islami, who would act upon the Pious Deeds booklet as well as having a responsibility in the organisation for this, has stated:

I once boarded a bus with a fairly large amount of money in my pocket, departing from Hyderabad (Bab-ul-Islam Sindh, Pakistan) to Bab-ul-Madinah (Karachi). The bus had hardly driven for half an hour when four or five armed men stood up from different seats, drawing weapons. The tallest one among them leapt towards the bus driver and slapped him very hard. Pushing him away, he occupied the driving seat and drove the bus down a rough path. The robbers began searching and stealing. All the passengers were extremely terrified. I was also frightened. Some well-built men were

¹ *Shu'ab al-Īmān*, vol. 6, p. 117, *hadith* 7,658

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sitting on the seats in front of me, and I feared that they would resist the robbery and would end up shot.

Anyhow, I renewed my faith as a precaution and closed my eyes. A robber searched the man sitting next to me and snatched whatever he saw, but he did not even touch me. Another robber came and searched him, taking from him another note of one hundred rupees, but he also did not rob me. As he began to leave, another robber called out, 'Do not take anything from Maulana Sahib.' Noticing the situation, the passenger sitting behind me secretly put a wad of banknotes in my kurta (long and loose shirt) towards my back. A woman also threw her gold locket under my seat towards my feet (I became aware of all this later on).

Anyway, after looting and stealing, the robbers left the bus and escaped. At this moment, the passengers started weeping and wailing. Pointing towards me, someone shouted, 'Take hold of this Maulana! He seems to be an accomplice of the robbers because they stole from all of us except him.' I now feared that they would badly beat me. Fortunately, help came from the unseen when another passenger said, 'No brothers! He is a noble person. Don't you see his face and clothing? His piety has saved him, whereas we are sinners and have been punished for our sins.'

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Secret behind protection from robbers

The same Islamic brother further mentions:

اَلْحَمْدُ لِلّٰهِ! Not only was I protected from the robbers, but I was also saved from the passengers. It is only a blessing of the religious environment of Dawat-e-Islami that I wear an imamah and Sunnah-conforming clothing and have grown a beard and hair in accordance to the Sunnah. Otherwise, perhaps they would have also looted me mercilessly.

Before joining the religious environment, I was a very fashionable man and used to perform stage dramas. By the grace of Allah Almighty and His beloved Prophet ﷺ, I, a sinful person, was inspired by Dawat-e-Islami to tread the path to repentance, to offer salah regularly, to adopt the Sunnah, to become a disciple of the Crown of the Saints—Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ—to act upon the Pious Deeds booklet and to recite some of the litanies¹ listed in the ‘*Shajarah Qadiriyyah Razawiyyah*’ granted by my respected spiritual guide. One of the litanies contained in the Shajarah is:

بِسْمِ اللَّهِ عَلَى دِينِي بِسْمِ اللَّهِ عَلَى نَفْسِي وَوُلْدِي وَأَهْلِي وَمَالِي

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Translation: *By the blessing of the name of Allah Almighty, may my faith, life, offspring, family and wealth be protected!*

(Reading the translation is not necessary. Recite only salat upon the Prophet once before and after it.)

Excellence: By virtue of reciting this litany daily in the morning and evening three times each, the reciter will gain protection of his religion, faith, life, wealth and family **إِنْ شَاءَ اللَّهُ**.

الْحَمْدُ لِلَّهِ! I recite this litany every day in the morning and evening. I have a good opinion that I have been protected from robbers by the grace of Allah Almighty and by the blessing of this litany. As my life and wealth remained safe by its blessing in the world, my faith will also remain secured at the time of death **إِنْ شَاءَ اللَّهُ**. It is my request to all Islamic brothers and sisters to remain affiliated with the religious environment of Dawat-e-Islami and to purchase the Pious Deeds booklet from Maktaba-tul-Madinah, living their lives in accordance with it. You will not only succeed in the worldly life but in the afterlife too **إِنْ شَاءَ اللَّهُ**.

Definition of morning and evening

Dear Islamic brothers, did you see how blessed the religious environment of Dawat-e-Islami is! Also, keep in mind the definition of ‘morning and evening’ during which the above litany should be recited. It is stated on page 10 of the booklet ‘Shajarah Qadiriyyah Razawiyyah’ published by Maktaba-tul-Madinah:

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The duration from after-midnight to the glimmering of the first ray of the sun is called ‘morning’. (‘Midnight’ here refers to the time when the night is halfway between sunset and sunrise.) Whatever is recited within this duration will be considered to have been recited in the morning. From the starting of Zuhr time till sunset is called ‘evening’. Whatever is recited within this duration will be considered to have been recited in the evening.

(The material from the book “Call to Righteousness” ends here.)

The Amir of Ahl al-Sunnah travels abroad (with necessary changes)

On the night of 8th Safar 1444 AH (5th September 2022), Madani Channel aired a programme in order to aid those affected by the flooding in Pakistan. The programme was called “Madad ki Ghari”, and the renowned spiritual guide, the Amir of Ahl al-Sunnah, Mawlānā Ilyās ‘Aṭṭār al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, participated in this. After that, he went to Sachal Goth (Karachi) and visited the relief camps setup by FGRF. The Amir of Ahl al-Sunnah visited and encouraged the responsible brothers of Dawat-e-Islami and blessed them with his du’as. When departing from home, he sat in the car, and his grandson—Haji Usayd Raza Attari سَلَامَةُ الْبَارِي—recited the supplication for travelling on a journey. Repentance and collective renewal of faith took place as per routine, and along with this, good intentions were made too. He spoke about death during the journey, and the

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Amir of Ahl al-Sunnah said something very impactful, “The young depart and the old remain, but how long will the mother goat celebrate? Everyone will die one day.” After a while, he requested some water due to thirst and recited the du’a before drinking.

The Amir of Ahl al-Sunnah expressed concern that he would have to leave the relief camps quickly to catch a flight immediately after, which may upset some of the people there. When they reached the camp, a modern young man from, perhaps, the government of Sindh, mentioned the name of an institute and said, “I thank you for your visit.” In hope of bringing him closer to Islam, the Amir of Ahl al-Sunnah responded with affection, “I give you a tasbeeh from Madina as a gift.” After that, they travelled to the airport.

Before arriving at the airport, the Amir of Ahl al-Sunnah said,

“**إِنْ شَاءَ اللَّهُ** I have an intention of sighting the moon of Rabi’ al-Awwal in Karachi. Then we will host a Madani Muzakarah for 12 nights (there is a short Madani Muzakarah on the 13th night too).”

O devotees of the Prophet! The Amir of Ahl al-Sunnah is a reflection of the pious predecessors, i.e. his actions and speech remind us of the pious predecessors **رَحِمَهُمُ اللَّهُ عَلَيْهِمُ**. Just take as an example the good intentions made in this short schedule of his.

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A pious man رَحْمَةُ اللَّهِ عَلَيْهِ once said: “I like to make a good intention for every action, including eating, drinking, sleeping and even when entering the washroom.”¹

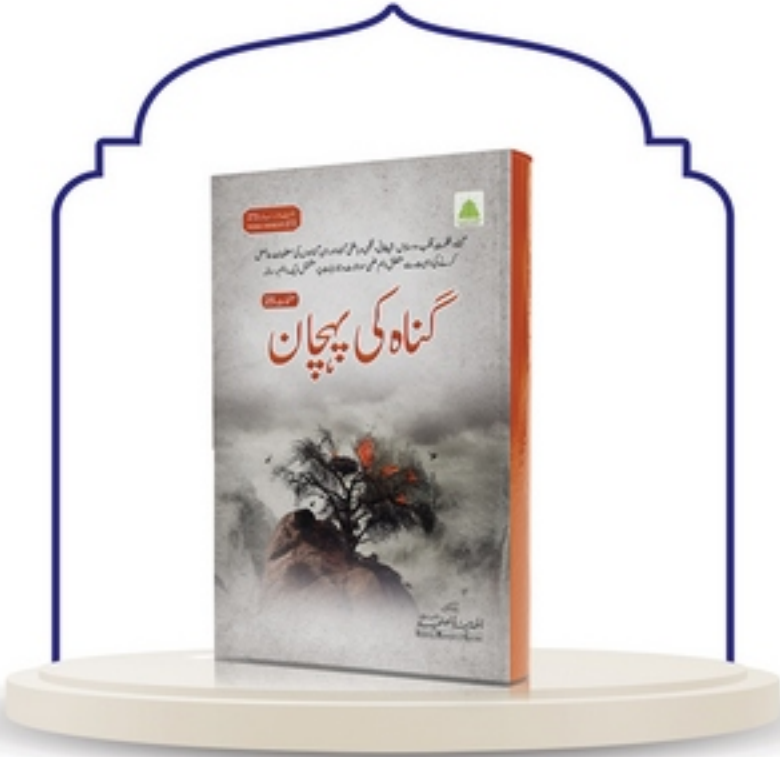
Without a doubt, the Amir of Ahl al-Sunnah is a great blessing. Make a habit of participating in the Madani Muzakarahs. O Allah! Grant the Amir of Ahl al-Sunnah a long, healthy life.

اٰمِيْن بِجَاہِ خَاتَمِ النَّبِيِّیْنَ صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ عَلَی مُحَمَّد

¹ *Iḥyā al-‘Ulūm*, vol. 4, p. 126

Next Week's Booklet



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