



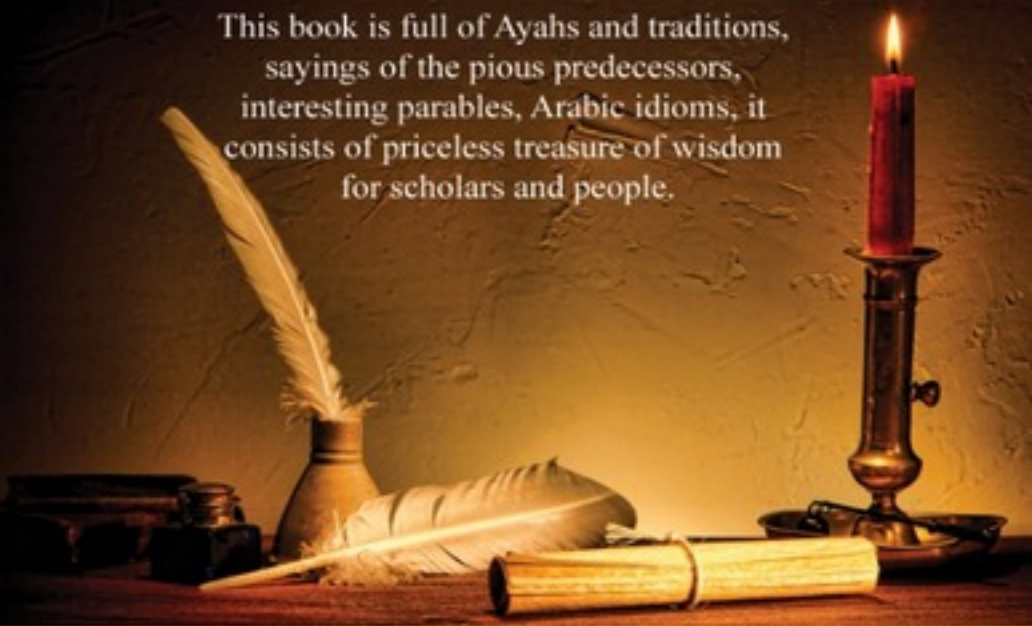
The radiant pages of the blessed life of the Great Spiritual and Scholarly Luminary of 15th Islamic Century Hadrat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ

Tazkirah Ameer-e-Ahl-e-Sunnat رَأْسُ الْاُمَمِ وَالْمَوْلَا الْعَالِيَة (Part-5)

# 125

## Madani pearls about knowledge & wisdom

This book is full of Ayahs and traditions, sayings of the pious predecessors, interesting parables, Arabic idioms, it consists of priceless treasure of wisdom for scholars and people.



Presented by  
Majlis Al-Madina-tul-'Ilmiyyah

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

علم و حکمت کے 125 مَدَنی پھول

'Ilm-o-Hikmat kay 125 Madani Phool



# 125

## Madani pearls about knowledge & wisdom

*Ways to attain piety and make others pious*



**Presented in Urdu by**

Majlis Madani Qafilah and Al-Madina-tul-'Ilmiyyah  
(Dawat-e-Islami)

**Translated into English by**

Translation Department  
(Dawat-e-Islami)

## 125 Madani Pearls about Knowledge and Wisdom

An English translation of “Ilm-o-Hikmat kay 125 Madani Phool’



### ALL RIGHTS RESERVED

Copyright © 2021 Maktaba-tul-Madinah

No part of this publication may be reproduced, stored in a retrieval system or transmitted, in any form or by any means, electronic, mechanical, photocopying, recording or otherwise, without the prior written permission of Maktaba-tul-Madinah.

<b>1<sup>st</sup> Publication:</b>	Rabi Al-Aakhir, 1443 AH (October, 2021)
<b>Presented by:</b>	Majlis Madani Qafilah & Al-Madina-tul-‘Ilmiyyah
<b>ISBN:</b>	-
<b>Quantity:</b>	-

### SPONSORSHIP

Please feel free to contact us if you wish to sponsor the printing of a religious book or a booklet for the Isal-e-Sawab of your deceased family members.

#### Maktaba-tul-Madinah

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

✉ **E-mail:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

🌐 **Web:** www.dawateislami.net

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ط

# 14 Intentions

## for Reading this Book

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated:

نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ

*The intention of a Muslim is better than his deed.*

*(Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 5942)*

## Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more good intentions one makes, higher the reward he will gain.

## Intentions

Every time I read this book, I will start by reciting

1. Hamd,
2. Salat,
3. Ta'awwuz and

4. Tasmiyah. (One can act upon all these four intentions by reading the Arabic lines given at the top of this page).
5. I will read this book from beginning to end for the pleasure of Allah Almighty.
6. To the best of my ability, I will try to read it in the state of Wudu and
7. facing the Qiblah.
8. I will behold Quranic Ayahs, and blessed Ahadith.
9. (Whilst reading the book) Whenever I read the blessed word ‘Allah’, I will say عَزَّوَجَلَّ,
10. And whenever I read the blessed name of the Beloved and Blessed Rasool, I will read صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
11. I will learn Shar’i rulings.
12. If I could not understand some ruling, I will consult with scholars.
13. With the intention of acting upon the blessed Hadith: تَهَادَوْا تَحَابُّوا ‘*Give gifts to each other, it will enhance affection amongst you.* (Muwatta Imam Maalik, vol. 2, p. 407, Raqm 1731) I will buy (one or as many copies of this book as I can afford) and will gift them to others.
14. If I find any Shar’i mistake, I will inform the publisher about the mistake in writing (to inform the publisher and the author verbally is usually ineffective).

# Contents

---

## MADANI PEARLS ABOUT **KNOWLEDGE** AND **WISDOM**

Excellence of Hamd (Hymn) and Salat upon Beloved Prophet ﷺ	1
Sweet fragrance for all Muslims	1
Inheritance from Beloved Prophet ﷺ	4

## **Seven sayings of Beloved Prophet ﷺ consisting of the excellence of Islamic knowledge**

1. Great blessing	5
2. Forgiveness for sins	5
3. In Allah's path until returns	5
4. One dying on the path of knowledge is a martyr	5
5. To learn and teach with good intention	6
6. The excellence of teaching something after learning it properly	6
7. An act better than a thousand Rak'at	6
Wise decision made by Sayyiduna Abdullah Bin Abbas رضى الله عنه	7
Fondness of Farooqi	8
Excellence of gaining Islamic knowledge in old age	8
Gaining knowledge is like fighting in the way of Allah Almighty	9
Even in the last moments of life gained knowledge	9
Wise mother	10

## Madani Pearls of knowledge and wisdom given by Ameer-e-Ahl-e-

### Sunnat دامت برکاتہم العالیہ

Remain in the state of Wudu.....	13
The style of writing Istifta` (question) .....	14
Be affectionate towards questioner.....	14
Target to establish 12 branches of Dar-ul-Ifta.....	15
Careful way of writing Fatwa .....	16
Understand the question first, then start writing the answer.....	17
Method of starting answer.....	19
Give clear and precise answer .....	21
When should answer be not written?.....	22
Words of pious predecessors are full of blessings. ....	22
Rhymed words beautify writing.....	23
Write the translation of the holy verses of the Quran from Kanz-ul-Iman .....	27
The way of writing should not be aggressive .....	28
What should be the length of an answer?.....	29
The punishment for hiding a ruling deliberately .....	30
Talk according to the intelligence of people .....	31
73 virtuous acts.....	32
Reviewing your writing is very beneficial.....	33
The reward of giving a religious suggestion.....	33
The sample to write a humble request .....	34
Blessings of seeking a piece of advice .....	35
Put a booklet in every envelope .....	36
Mujtahid is the real Mufti (jurist).....	37
What is jurisprudential expertise? .....	40
Where did A'la Hadrat رحمۃ اللہ علیہ learn to write Fatawa? .....	42
When should you issue a Fatwa? .....	43
When did A'la Hadrat رحمۃ اللہ علیہ get permission for writing a Fatwa? .....	43
Practice in Dar-ul-Ifta Ahl-e-Sunnat .....	44
The punishment for non-Mufti liking to be called a Mufti .....	44

Humbleness of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ	46
When someone called Mufti-e-Dawat-e-Islami	46
The knowledge of Urf	47
A Mufti is extraordinarily intelligent	48
There will be accountability for knowledge too on Judgement Day	48
The desire for getting praised over a good deed	49
It is Haraam to state the incorrect ruling deliberately	49
It isn't a sin for an Islamic scholar to state ruling wrong unintentionally	50
Marvellous parable regarding compensation	50
More boldness towards the fire	51
Imam Maalik replied to only 16 questions out of 48!	52
Parable	52
I do not know	54
Why would I feel embarrassed?	55
Knowledge would never have been hidden!	55
Fatwa writing should be made simple	56
Intention to speak excellent words	57
Specific rulings should be read anew every year	59
The silence of a Mufti doesn't verify a ruling	59
An Islamic scholar shouldn't be deprived of the knowledge of Tasawwuf	61
Perform religious activities of Dawat-e-Islami	61
Efforts for Madani donation	62
Is the certificate of Dars-e-Nizami enough to be an Islamic scholar?	62
Benefit for a student on not taking a day off	64
Did not take a day off	64
Better than performing a thousand Rak'at Nafil	64
A sign of Judgement Day: Religious knowledge will not be learned for religion	65
It is necessary to listen to educational points attentively	66
Do not read in the state of drowsiness	67
18 Madani pearls about studying religious knowledge in relation to 18 letters of a Hadith (أَلْعِلْمُ أَفْضَلُ مِنَ الْعِبَادَةِ):	68



The Excellence of Madani Muzakarah.....	71
Better than worshipping all night long .....	72
Whoever speaks more, commits mistakes more! .....	72
Mufti-e-Dawat-e-Islami told in the dream that .....	73
Reward equivalent to a perfect Hajj .....	74
Blessings is with your pious predecessors .....	74
Do not even think of disagreeing with A'la Hadrat .....	75
Do not guestimate.....	75
Asbab-e-Sitta (Six essential factors) .....	75
An intelligent student is more likely to turn arrogant.....	76
Praising someone means putting him to test!.....	76
When someone kissed the feet of A'la Hadrat. ....	77
Write (عَزَّوَجَلَّ) and (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم).....	78
Accept it even if a child says something reforming .....	78
Knowledge of intention is great knowledge!.....	79
Disapproval of making people follow you.....	80
Cautionary measures about a specific person and an organization .....	81
Take caution in expressing disagreement even through a hint.....	81
Carrying out religious activities is a reply to every objection.....	81
A humble request to Islamic scholars .....	82
Unnecessary objects on Sag-e-Madinah and the blessings of strategy.....	84
1. An animal that develops a defect at the time of sacrifice .....	86
Humble suggestion .....	88
2. What is the ruling on flattening a grave?.....	88
Suggestion .....	90
3. The ruling on performing Miswak in Wudu .....	90
Suggestion .....	91
4. Sacrifice of a pregnant cow.....	92
Madani pearl.....	94
Suggestion .....	94
Humble Request.....	95

---

# 125 Madani pearls about knowledge and wisdom

---

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

## Excellence of Hamd (Hymn) and Salat upon Beloved Prophet ﷺ

The Prophet of Mercy ﷺ has said: ‘The thing which is not initiated by glorifying Allah Almighty and reciting Salat upon me does not have blessings.’

*(Kanz-ul-Ummal, vol. 1, p. 279, Hadith: 2507)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Sweet fragrance for all Muslims

A great knowledgeable and spiritual personality of the fifteenth century, Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami Hadrat ‘Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was requested to give his time at

the end of 1429 AH, for the purpose of holding a-few-day training sessions for the students of Takhassus fill-Fiqh (Specialization in Islamic Jurisprudence) studying in Jami'a-tul-Madinah (Faizan-e-Madinah, Karachi). The students spent several days in his company. They would be made to take Istifta (question) dictation. They would bring their written answers the next day. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ would review the writing of some of them and some other would read it out to all. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ would draw their attention to their Shar'i mistakes and writing flaws. One of the special things of the sessions was that questions about Tasawwuf were also asked and their answers were also given. Some teachers, some scholars from Dar-ul-Ifta Ahl-e-Sunnat of Dawat-e-Islami and the Dars-e-Nizami graduates studying Takhassus fil-Funoon (Specialization in Arts) would attend the sessions enthusiastically. His way of training was well worth following, especially for teachers. سُبْحَنَ اللَّهِ Let alone being harsh to someone, he did not even scold anyone. Although he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ would rectify the mistakes of those who would bring written answers and who would read their answers out, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ would encourage them a lot too and would often gift them a book or a pen, etc. At students' insistence, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ had them write some questions and then their answers.<sup>1</sup> During that period, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ gave them countless Madani pearls which they wrote fondly. One hundred and twenty-five Madani pearls out of those are now being presented in black and white, with some necessary amendments

---

<sup>1</sup> Read the questions and answers of this kind on page 92.

and additions. These Madani pearls are comprised of excellence of Islamic knowledge, Arabic sayings and interesting amusing moral tales. They are rich in various benefits for those seeking virtuous deeds, loving knowledge and even for all Muslims. Not only has the method of writing a Fatwa in the light of jurisprudential points been mentioned, but the Dars of Tasawwuf has also been given expressively in these Madani pearls. The importance of gaining knowledge about abolishers has been highlighted along with which, many abolishers have been pointed out. The motivation for quoting the translation of Quranic verses from Kanz-ul-Iman, the universally known translation of Quran produced by A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, a piece of advice for adopting the style of *Fatawa Razawiyyah* while inviting the questioner towards righteousness, an emphasis on the devotion to pious predecessors رَحْمَةُ اللهِ, motivation for Islamic brothers to carry out Madani activities of Dawat-e-Islami and the persuasion to get associated with the Madani environment genuinely are the features which have made this booklet very appealing.

The request written in Madani Pearls 123 and 124 suggests the solution to intra-family conflicts. If we succeed in adhering to these Madani pearls, اِنْ شَاءَ اللهُ we will achieve our targets and this society will gain benefits of this knowledge and acting upon this knowledge.

Four episodes of Tazkirah-e-Ameer-e-Ahl-e-Sunnat have been published. The fifth episode is now being presented by the name of 'Ilm-o-Hikmat kay 125 Madani Phool'. May Allah give us the

Taufeeq to act upon the aim, 'I must strive to reform myself and the people of the entire world.' according to the Madani In'amaat and to travel with Madani Qafilahs.

أَمِينَ جَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Shu'bah-e-Ameer-e-Ahl-e-Sunnat* واصف بن كنانة العجلي

*Majlis Al-Madina-tul-Ilmiyyah*

*(Dawat-e-Islami)*

*11<sup>th</sup> Sha'ban-ul-Mu'azzam 1431 AH (July 24, 2010)*

## Inheritance from Beloved Prophet ﷺ

Once, Sayyiduna Abu Hurayrah رضي الله عنه went to the market and said to people, 'You people are here! While, the inheritance from the Beloved Prophet صلى الله عليه وآله وسلم is being distributed in Masjid. Having heard this, the people left the market and went to the Masjid. Then, they came back and said to Sayyiduna Abu Hurayrah رضي الله عنه, 'We didn't see any distribution of inheritance.' Sayyiduna Abu Hurayrah رضي الله عنه said, 'Then, what did you people see?' They replied, 'We saw a group of people. They were busy doing Allah's Zikr and reciting the holy Quran; the group was busy gaining Islamic knowledge.' Sayyiduna Abu Hurayrah رضي الله عنه said, 'This is the very inheritance from the Beloved Prophet صلى الله عليه وآله وسلم.'

*(Majma-uz-Zawa'id, vol. 1, p. 331, Hadith 505)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## **Seven sayings of Beloved Prophet ﷺ consisting of the excellence of Islamic knowledge**

### **1. Great blessing**

Allah Almighty gives the ability to comprehend the religion to the one to whom He intends to do good.

*(Sahih Bukhari, vol. 1, p. 43, Hadith 71)*

### **2. Forgiveness for sins**

Sins of the person who wears shoes, socks or a dress to set out for gaining knowledge are forgiven as soon as he leaves his doorstep.

*(Tabarani Awsat, vol. 4, p. 204, Hadith 5722)*

### **3. In Allah's path until returns**

Whoever sets out for gaining knowledge is in Allah's path until he returns. *(Jami' Tirmizi, vol. 4, p. 294, Hadith 2656)*

### **4. One dying on the path of knowledge is a martyr**

A chapter of knowledge which a person learns is even more beloved to me than offering one thousand Rak'at of Nafil Salah and when a student dies while gaining knowledge, he is a martyr.

*(Attargheeb Wattarheeb, vol. 1, p. 54, Raqm 16)*

## 5. To learn and teach with good intention

The one who comes to this Masjid of mine either to learn a thing of goodness or to teach it is like the one fighting in Allah's way; and the one who comes with some other intention is like the one who keeps his eye on other's possession.

*(Sunan Ibn-e-Majah, vol. 1, p. 49, Hadith 227)*

## 6. The excellence of teaching something after learning it properly

Whoever learns either one or two or three or four or five Kalima'at about the obligatory acts set by Allah Almighty and memorizes them well and then teaches (them to) people will surely enter Paradise. Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ said: 'After listening to this thing from the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ I did not forget any Hadith.' *(Attargheeb Wattarheeb, Kitab-ul-Ilm, Report # 20, vol. 1, p. 54)*

## 7. An act better than a thousand Rak'aat

Your (act of) going to teach someone one verse of Allah's book is better for you than offering a thousand Rak'aat; and your (act of) going to teach someone one chapter of knowledge, whether that is acted upon or not, is better for you than offering a thousand Rak'aat. *(Sunan Ibn-e-Majah, Kitab-us-Sunnah, vol. 1, p. 142, Hadith 219)*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Wise decision made by Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُ said: ‘When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ departed this life apparently, I was a young child. I said to an Ansari who was my age, ‘Let’s go and gain knowledge from the companions of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because many of them still live.’ That Ansari said, ‘O the son of Abbas! Why will people need you when there are so many companions?’ I started gaining knowledge alone. Many times it happened that I learnt that so-and-so (companion) knew so-and-so (Hadith). I would rush to his house. Finding him taking a nap, I would make my shawl a pillow and lie outside his house. The hot air would burn my face. When that companion would come out and find me in that state, he would be impressed and say, ‘O son of the Prophet’s uncle! What do you want?’ I would say, ‘I have heard that you narrate so-and-so (Hadith) of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I am here in quest of it.’ He would say, ‘You could have sent for me.’ I would reply, ‘No. I should have come for this myself.’ After that, when the blessed companions passed away, the same Ansari found out how greatly people needed me; thus he would regretfully say, ‘O the son of Abbas! You were wiser than me.’

(Sunan-nud-Daarami, vol. 1, p. 150)

May Allah Almighty have mercy upon him and we be forgiven for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْب



## Fondness of Farooqi

Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ has said: 'One of my Ansari neighbours and I would live in an area called Banu Umayyah Bin Zaid which was situated at a height in the holy city of Madinah. We would go to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in turn. He would go to Madinah one day, come back and then tell me about the revelation of that day and the other day I would go and on my return I would tell him about the revelation of that day.'

*(Sahih Bukhari, vol. 1, p. 50, Hadith 89)*

May Allah have mercy upon him and we be forgiven for his sake!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

## Excellence of gaining Islamic knowledge in old age

Sayyiduna Qabeesah Bin Muharriq رَضِيَ اللهُ عَنْهُ has said: '(Once) I went to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'O Qabeesah! What brings you here?' I humbly replied, 'I am old and my bones are fragile now. I have come to you to learn something from you which should be beneficial for me.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Qabeesah! Each stone (or tree) you walked past sought forgiveness for you.'"

*(Musnad Imam Ahmed, vol. 7, p. 352, Hadith 20625)*

## Gaining knowledge is like fighting in the way of Allah Almighty

Sayyiduna Abu Darda رضي الله عنه said: ‘In my sight, to learn one ruling of knowledge is better than to worship the whole night.’ He further added: ‘The one who says that being busy gaining knowledge is not Jihad, his opinion and wisdom are defective.’

*(Al-Mutajar Al-Rabih fi-Sawab-il-Aml-is-Saleh, p. 22)*

## Even in the last moments of life gained knowledge

Once while the Beloved Prophet صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was having a conversation with one of his companions, he صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ received a revelation and was informed that the companion of his had only Sa’ah<sup>1</sup> (a while) to live. It was Asr time. When the Beloved Prophet صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed the companion of it, he, being anxious, humbly said: ‘O the Prophet of Allah صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please tell me about the deed that is best for me this time.’ He صَلَّى اللّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Become busy gaining Islamic knowledge.’ That blessed companion

---

<sup>1</sup> Sayyiduna Allamah Badr-ud-Deen Ayni رحمته اللو عليه has said: ‘Sa’ah refers to a particular part of time. However it may have more meanings:

1. An hour out of twenty four hours.
2. Rhetorically unspecific part of time.
3. The current time.’ *(Sharh Sunan Abi Dawood vol. 4, p. 363)* ‘Allamah Ala’-ud-Deen Haskafi رحمته اللو عليه said: ‘According to Islamic Jurisprudence experts, Sa’ah refers to a [particular] part of time, not an hour out of twenty-four hours.’ *(Ad-Durr-e-Mukhtar with Radd-ul-Mukhtar, vol. 3, p. 499)*

became busy gaining Islamic knowledge and passed away before Maghrib. The narrator has said: ‘If there had been something better than knowledge, the Beloved Prophet ﷺ would have ordered for it.’ (*Tafseer Kabeer, vol. 1, p. 410*)

May Allah Almighty have mercy upon him and may we be forgiven for his sake!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ ﷺ

صَلُّوْا عَلٰی الْحَبِيْبِ ﷺ  
صَلَّى اللّٰهُ عَلٰی مُحَمَّدٍ ﷺ

## Wise mother

Two of the highly-ranked men Sayyiduna Imam Malik Bin Anas and Sayyiduna Hasan Basri رَحْمَةُ اللّٰهِ عَلَيْهِمَا had a teacher in common whose name was Sayyiduna Raabi'ah Bin Abu Abdur-Rahman رَحْمَةُ اللّٰهِ عَلَيْهِ. He was still in the womb of his mother when his father Sayyiduna Abu Abdur-Rahman Farrookh رَحْمَةُ اللّٰهِ عَلَيْهِ left for Khurasan for Jihad in order to protect the borders. It was the era of Banu Umayyah. He gave his wife thirty thousand dinars before leaving. He رَحْمَةُ اللّٰهِ عَلَيْهِ returned to Madinah after twenty-seven years. When he رَحْمَةُ اللّٰهِ عَلَيْهِ returned to Madinah, he had a lance in his hand and was riding on a horse. Having reached home, he got off the horse and pushed the door open with his lance. Sayyiduna Raabi'ah رَحْمَةُ اللّٰهِ عَلَيْهِ came out immediately. As soon as he saw an armed man, he said aggressively, ‘O Allah’s bondman! Do you want to attack

my home?’ Sayyiduna Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘No, but tell me how you have dared to enter my home.’ Both began to get into bitter arguments. They were about to fight against each other, but their neighbours came and stopped them from fighting. When Sayyiduna Malik Bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ and other pious men learnt about it, they immediately came. Having seen them, people became quiet. Sayyiduna Raabi’ah رَحْمَةُ اللَّهِ عَلَيْهِ said to that man, ‘I swear to God, I will not let you go until I take you to the court of the ruler.’ Sayyiduna Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘I swear to God, I will not let you go either until you go with me to the court of the ruler. You entered my home without my permission and above that you are fighting against me!’ Sayyiduna Malik Bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ began to make Sayyiduna Abu Abdur-Rahman Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ understand very politely, ‘O old man! If you want to stay, stay in some other house.’ He replied, ‘My name is Farrookh and this is my home.’ Having heard this, his wife who was listening to all that standing behind the door said, ‘He is my husband and Raabi’ah is his son.’ Having heard this, the father and the son embraced each other and their eyes gleamed with pleasure. Sayyiduna Abu Abdur-Rahman Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ entered the house happily. When he sat and felt relaxed, he thought about the thirty thousand silver/gold coins which he entrusted to his wife before he left for the Jihad. He asked his wife about the money. The wise wife replied that she had kept the money safely. In the meantime, Sayyiduna Raabi’ah رَحْمَةُ اللَّهِ عَلَيْهِ reached Masjid-e-Nabawi and sat with his Halqah of Dars. He had a crowd of students around him including men like Imam Malik

and Khuwajah Hasan Basri رَحْمَةُ اللَّهِ عَلَيْهِمَا. Sayyiduna Farrookh رَحْمَةُ اللَّهِ عَلَيْهِ went to Masjid-e-Nabawi to offer Salah. He saw that there was a class going on and people were gaining Islamic knowledge very respectfully and with concentration and a handsome young man was teaching them. He went closer. People made a space for him. Sayyiduna Raabi'ah رَحْمَةُ اللَّهِ عَلَيْهِ was sitting with his head lowered, therefore his father could not recognize him. He asked the attendees, 'Who is this Shaykh-ul-Hadith imparting knowledge here?' People told him that he was Raabi'ah Bin Abu Abdur-Rahman. Having heard this, he expressed with joy, 'لَقَدْ رَفَعَ اللَّهُ ابْنِي' i.e. 'Indeed Allah Almighty has bestowed a great status upon my son.' Then he happily returned to his wife and said, 'Today I have seen your beloved son having such a great status and rank that I have never seen any knowledgeable man having the same status and rank before.' His wife asked, 'Do you want those thirty thousand dinars or this high and respectable status of your son?' He replied, 'I swear to God, I like the glorious status of my son more than dirham and dinar.' She said, 'I have spent all that money on the education and Tarbiyah of your son.' Having heard this, he said in a lively manner, 'I swear to God, you have not wasted that wealth.'

(Tareekh Baghdad, vol. 8, p. 421)

May Allah Almighty have mercy upon him and may we be forgiven for his sake!

اٰمِيْنَ بِجَاۤءِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The liking for knowledge of Sayyidatuna Umm-e-Raabi'ah رَحْمَةُ اللَّهِ عَلَيْهَا is a lesson to those Islamic sisters who spend heavily on the worldly education of their children and feel anguish when they do not pay attention to their education, but such Islamic sisters do not pay attention to the Islamic education and Tarbiyah of their children. When the son following modern fashion of dressing or the fashionable daughter misbehaves with her, then she realizes what she lacks and cries by thinking that her children are not in her control now. Such mothers should ponder calmly as to who has created such a situation for their children. If she had brought up her children as per Sunnah, she would not have such experience today.

*Daykhay hayn yeh din apni hi ghaflat ki ba-dawlat  
Sach hay keh buray kaam ka anjam bura hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Madani Pearls of knowledge and wisdom given by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ

### Remain in the state of Wudu

1. My master A'la Hadrat, Imam-e-Ahl-e-Sunnat, 'Allamah Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has written: 'It is Mustahab (preferable) to remain in the state of Wudu all the time.' (*Fatawa Razawiyyah, vol. 1, p. 702*) Dear Islamic brothers!

With good intentions, you also make a habit of being in the state of Wudu.

## The style of writing Istifta` (question)

2. Write a heading before the question. The shorter and bolder a heading is, the more appealing it is. For instance: **Ruling on Miswak in Wudu**
3. Start writing a question in this way: What do Islamic scholars and Muftis of Islam (كَتَبَهُمُ اللَّهُ السَّيِّدِينَ) say about the issue (write the question here)?
4. Put a question mark at the end of the text comprising the question if necessary.

## Be affectionate towards questioner

5. When someone asks you a question, listen to him carefully. If he is not able to say clearly what he wants to say, have patience instead of making him feel embarrassed and rebuking him and gain reward. Furthermore, being very affectionate towards him try to understand what he means. At present, the situation is delicate; people already lack the interest to learn Islamic rulings. If you dishearten him by scolding him or taunting him, there is a strong possibility that Satan will cause such a suspicion against you due to which he will never have the

courage to come to you again. Moreover, he might remain ignorant. Therefore, be polite, be polite and be polite. Our Beloved Prophet ﷺ never hurt any Muslim's feelings, never taunted anyone, never made fun of anyone, never reproved anyone, never insulted anyone; he ﷺ just showed everyone kindness.

*Lagatay hayn us ko bhi seenay say aaqa  
Jo hota nahin munh laganay kay qaabil*

## Target to establish 12 branches of Dar-ul-Ifta

Long time ago an Islamic brother associated with an Islamic institution told me: 'When someone less educated comes to us to get the answer to his question, he is, sometimes, badly reproved because of his writing style or way of asking a question. For instance, it is said: 'Where did you study?' 'You don't even know how to write a question!' As a result, people's feelings are hurt and even they leave the place, but no one cares for them. Sometimes when I see such people, I try to console them.' Having heard this, I was shocked. I said extempore, 'إِنْ شَاءَ اللَّهُ' we will establish twelve branches of Dar-ul-Ifta.'

Dawat-e-Islami founded way back in the past has now become a well-established movement. For its Madani activities, not only various Majalis have been established اَلْحَمْدُ لِلّٰهِ, but Majlis-e-Ifta has also been established. So far now اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami has



opened nine branches of Dar-ul-Ifta in various cities of Pakistan including Karachi. More efforts are being made.

*Allah karam aisa karay tujh peh jahan mayn  
Aye Da'wat-e-Islami tayri dhoom machi ho*

## Careful way of writing Fatwa

6. Modern age is the age of computer and it provides us many facilities. There is a high risk of editing as per wish in a composed copy of a Fatwa or the one mailed. For example, you typed 'Divorced came through' but the questioner, to save his family, edited the Fatwa with computer software 'Divorce not come through. This may cause many such problems that every sensible man can understand. A careful way of writing a Fatwa can be that the size of the paper should be according to the need only; words written should be as closer as possible; no margin should be left on any of the four sides of the page; no line should be left blank. Moreover, stamp and signature should not allow any space for any addition. Keep a copy of the Fatwa safe; it may be needed for future reference. There is no problem in issuing a Fatwa in a composed/computerized form by Shari'ah. The one who amends it will be a sinner. However, in the cases where there is a high risk that the enemy can make amendments and harm the religion, the Fatawa must be handwritten. This will not entirely eliminate the risks, but will minimize it at least.

7. Make a habit of writing in pen having waterproof ink e.g. ballpoint, otherwise if water spills on your written work, you will be greatly shocked. This care will prove to be beneficial while writing the conclusion of your study or writing about some important topic. **إِنْ شَاءَ اللَّهُ**

## **Understand the question first, then start writing the answer**

8. Read the question from beginning to end in order to understand what the questioner wants to ask. Starting to write the answer to a question by reading it cursorily or incompletely may cause you to waste your time because this is quite possible that your answer does not correspond exactly to the question asked.
9. If there is a point which needs to be explained in the question or there is some ambiguity in the question, ask the questioner as per need.
10. Sometimes, a question is very lengthy and in a very lengthy question the actual skill is to understand the part in which the actual question about jurisprudential ruling is asked. Hence, after reading the question, first of all, you should focus the part to which you have to respond. Then write the answer to that part.

11. Whether you find the question easy or difficult, your attention should be the same while writing the answer. Writing the answer hurriedly, without pondering over the concerned points and taking the question easy increase the chances of errors.
12. There are some questions which are easy and clear. You may already know their answers, but there could be many such questions whose answers you will have to find out. In such cases, spare your mind some space (i.e. do not simply think of answering in either 'yes' or 'no') and find out the answer. Look, if you make up your mind about one point right in the beginning and then find the answer, there is possibility that you overlook the lines which may be used to provide a strong argument. You may not pay attention to the lines because you have already made up your mind that you will answer to that question with 'No'; and so all your attention will turn to negativity. The evidences that could prove positivity will be out of your sight. Remember that a scholarly research always begins from no clue, but ends in the things which are clear. Therefore, start your research from scratch. Moreover, write the opinion supported by evidences and present it in the written form to your teachers. They will decide whether your answer is right or wrong.
13. If a questioner has asked more than one questions, write answers to them following the order of the questions. This will

save the questioner from confusion. It is better to assign questions and answers numbers so that every question and its answer look prominent.

## Method of starting answer

14. In the beginning of the answer, write Hamd (hymn), Salat upon Nabi, Ta'awwuz and Tasmiyah according to the order given below:

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
 أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ  
 الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ      اللَّهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

15. Ensure that the way of writing 'رَبِّ الْعَالَمِينَ' matches with the Quranic style i.e. it does not have 'عَا' but the letter 'عَيْن' has Khara Zabar (vertical diagonal line). Write it in the same way too. In addition, in the Holy Quran اِنْ شَاءَ اللَّهُ is not written like mentioned, but it is written in this style اِنْ شَاءَ اللَّهُ.
16. Write a brief, comprehensive and meaningful answer as far as possible to the question asked. After that, explain your viewpoint in the light of holy verses, Hadiths and jurisprudential facts and points, as per need .

17. The answer may contain a parable where needed. For example, if the question is asked about a young adult whose beard has not grown fully, who has hair on some parts of the face other than his chin; can he get the hair of the beard shaved before he has a fully-grown thick beard? In reply to this, write the Shari'ah ruling of Wujub (obligation) regarding beard and responding to the case asked, include the command to keep a beard, and write also about the act of shaving the beard that it is Haraam; it is also better to mention the parable of a famous Muhaddis and Taabi'i predecessor Sayyiduna Ibn-e-Shahaab Zahri رَضِيَ اللهُ عَنْهُ that naturally his beard was not thick, but rather it had only a few hairs. Despite this, he grew a beard. This will greatly relieve the questioner. **إِنْ شَاءَ اللَّهُ**

18. Commentary on the Holy Quran in one's own opinion is Haraam. (*Fatawa Razawiyyah, vol. 14, p. 373*)

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'Whoever makes commentary on the Holy Quran without knowledge makes his dwelling in Hell.' (*Tirmizi, vol. 4, p. 439, Hadith. 2959*)

19. Do not deduce the context from the holy verses of the Holy Quran and Hadiths by your own guesswork. Quote only what was written by respected Mufasssireen and Muhaddiseen رَحِمَهُمُ اللَّهُ until you become such a knowledgeable scholar.

20. Before relating anything to Allah Almighty, think a hundred times. Read and ponder over the initial verse of 24<sup>th</sup> part:

## فَتَنَ أَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللَّهِ

*So, who is more unjust than the one who fabricates lie against Allah*

*[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Al-Zumar, Verse 32)*

21. Do not answer by suppositions. Quote from the writings of leading Islamic scholars. Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحِمَهُ اللَّهُ عَلَيْهِ has narrated that Sayyiduna Abu Hafs Nishapuri رَحِمَهُ اللَّهُ عَلَيْهِ said: ‘An Islamic scholar is the one who feels fear at the time of answering a question about the fact that he will be asked on the Day of Judgement, ‘What was the source of your answer?’ *(Ihya’ Uloom-ud-Deen, vol. 1, p. 100)* Therefore, ponder well before giving an answer. The time does not go to waste which you spend in pondering over religious matters with the intention to get reward or rather plenty of reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: To ponder (about the matters) of Hereafter even for a moment is better than the worship for sixty years. *(Al-Jami-us-Sagheer Lis-Suyuti, p. 365, Hadith 5897)* It has been narrated: ‘تَفَكُّرُ سَاعَةٍ خَيْرٌ مِّنْ عِبَادَةِ الثَّقَلَيْنِ’ Pondering for a moment is better than the worship performed by humans and jinns. *(Ruh-ul-Bayan, Surah Qaaf, under the verse 37, vol. 9, p. 137)*

## Give clear and precise answer

22. Your answer should be so clear and precise that the questioner does not need to ask about its meaning. Do not make

unnecessary clauses in the answer. For example, if this is the case, the ruling is this; if that is the case, the ruling is that. The questioner may get confused or can use it wrongly.

23. Likewise, your answer should not be too short. For instance, Hajj has become Fard for you due to the conditions for performing Hajj are found, but rather write a brief explanation of the conditions for Hajj too.

### **When should answer be not written?**

24. Do not write the answer while feeling very hungry, thirsty, angry, anxious, or you are in a dire need of relieving yourself.

### **Words of pious predecessors are full of blessings.**

25. It is a source of blessings to copy the words exactly as said or written by our pious predecessors. Sadr-ush-Shari'ah Badr-ut-Tareeqah Hadrat 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has included the whole booklet 'Anwar-ul-Bisharah' on the subject of rulings on Hajj written by A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ in the 6<sup>th</sup> part of *Bahar-e-Shari'at*. His devotion was so great that he made not a single change in the wording so that there come the blessings of words released from the pen of a holy man and a devotee of Rasool. He has written: "The entire booklet of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ 'Anwar-ul-Bisharah' has been included. The booklet comprises various subjects or rather even pieces of writing. Firstly, blessing is to be gained, and secondly,

the merit of the original text is too high for me to match it with mine. Thus, no change has been made in the text.<sup>1</sup>

(*Bahar-e-Shari'at*, vol. 1, p. 1232; *Maktaba-tul-Madinah*, Karachi)

## Rhymed words beautify writing

26. With the blessed name of the Beloved Prophet ﷺ, where titles are to be written, try your level best that they should be rhymed. It beautifies the writing. For instance write these: Sultan-e-Daw Jahan, Sarwar-e-Zeeshan, Rahmat-e-'Ala miyan, Shafi'-e-Mujrimon, Mahboob-e-Rahman ﷺ has said
27. While writing the words of prayers with the names of pious predecessors, use rhymed words if it occurs to you. It makes the writing attractive. For example, with Sayyiduna 'Allamah

---

<sup>1</sup> We also learn from the books of spiritual treatments that there are some amulets made with weird lines in books. What we can deduce is that the holy men would have drawn disordered lines for the purpose of healing patients and the patients would have recovered by the grace of Allah, and thus now those blessed lines are used as the source of making amulets. Some pious predecessors would have read something in Urdu, Persian or in any other language and blown onto some patient, and the blessed wording proved to be a source of healing and thus is now being followed. For instance, placing a hand on the aching part if the wording used by pious predecessors, 'Dada Sahib Ki Ghorī, Wohi Andhayri Raat, Fulan ka Dard Fulan Jaga ka Jaye, Yahi Lagi Mayri Aas' is said thrice and blown onto the body part, the pain goes away. Sag-e-Madinah عقی عنه has experienced it many times and found that the pain goes away.



Shaami, use ‘قَدِّسَ سِرُّهُ السَّامِیْ’ and with Sayyiduna Shaykh Abdul Haq Muhaddis Dihlvi use ‘عَلَيْهِ رَحْمَةُ اللَّهِ الْكَوْفِ’.

28. Ensure that you use titles like Hadrat and Sayyiduna with the blessed names of blessed companions and pious predecessors رَحْمَةُ اللَّهِ with the intention to show respect.
29. With the intention to get the reward of the call towards righteousness, continue to include Madani pearls of persuasion and motivation according to the style found in *Fatawa Razawiyyah*. In this regard, try your level best to include one holy verse at least, one (or three) narrations or rather include a parable if possible in every fatwa.
30. Write the references of the books of Hadiths when presenting blessed Hadiths , the references of books of jurisprudence and Fatawa when presenting the jurisprudential points and the references of the books of Tasawwuf when presenting Madani pearls of Tasawwuf. Admonitory parables can be taken from the books containing reforming lectures. Do not write a reference until you have seen it in the original book yourself. For instance, if a Hadith of *Bukhari Shareef* has been mentioned in a book of Tasawwuf, so instead of giving reference to the book of Tasawwuf in Fatawa give reference to the original book of Hadith, *Bukhari Shareef*.
31. After completing a jurisprudential point, if you want to add something to your writing, make sure that you first write the

reference so that there can be a clear distinction between your writing and the jurisprudential point mentioned earlier.

32. After writing the holy verses of the holy Quran, write in brief: the number of part, the name of Surah, and the number of the verse in the reference. For example, write like this: part 12, Surah Yusuf, 25. Furthermore, while writing a blessed Hadith and a jurisprudential point, write in brief: the name of the book, chapter, the number of the volume and the page, the name of the publisher, etc. For example: (*Bahar-e-Shari'at*, vol. 1, p. 25, *Maktaba-tul-Madinah*). Write the name of the city as well if necessary.
33. The ruling mentioned in *Fatawa Razawiyyah* (revised edition) should be matched with the one mentioned in the original edition when required.
34. While giving a reference of the unrevised edition of *Fatawa Razawiyyah*, use the word 'Original' instead of 'Old' and for the revised edition write the word 'Revised' instead of 'Latest' because the latest edition will also become old, but the readers in future will find the word 'Latest' strange in your writings.  
'الْحِكْمَةُ ضَالَّةُ الْمُؤْمِنِ'

Wisdom is the lost treasure of a believer. (*Mirat-ul-Mafatih*, vol. 1, p. 345)

The earlier 12 volumes were unrevised, which have been revised to make it up to 30 volumes;<sup>1</sup> therefore, while writing a reference to the volume after the 12<sup>th</sup>, there is no need to write the word ‘Revised’.

35. While citing a reference, sometimes this can also be written as per need: Sadr-ush-Shari’ah Badr-ut-Tareeqah Hadrat ‘Allamah Maulana Amjad Ali A’zami رَحْمَةُ اللّٰهِ عَلَيْهِ has quoted in *Bahar-e-Shari’at* part 12 with reference to *Durr-e-Mukhtar*, Hidayah and ‘Aalamgeer, etc.
36. If the book or booklet is a publication of Maktaba-tul-Madinah, cite the reference in the following way:
- i. On page 253 volume 1 of *Bahar-e-Shari’at*, a book comprising 1250 pages, published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami, Sadr-ush-Shari’ah Badr-ut-Tareeqah Hadrat ‘Allamah Maulana Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللّٰهِ عَلَيْهِ has said:
  - ii. It has been written on page 253 volume 1 of *Bahar-e-Shari’at*, a book comprising 1250 pages, published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami:

---

<sup>1</sup> اَلْحَمْدُ لِلّٰهِ Maktaba-tul-Madinah has released a software CD comprising 30 volumes of *Fatawa Razawiyyah*, available in every branch of Maktaba-tul-Madinah. Buy one now.

- iii. On page 137 of 649-page book named '*Hikayatayn aur Naseehatayn*' published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami, it has been stated:
37. If you take some text from a translated book, write the word 'Translated' when quoting the reference.
38. Write the reference of a book and booklet in bold when it occurs in the middle of writing or write it with inverted commas like: '*Fatawa Razawiyyah*', '*Bahar-e-Shari'at*', '*Faizan-e-Sunnat*', etc.
39. Use cardinal number when some figure is to be written in a text so that it becomes easy for people to understand.

## Write the translation of the holy verses of the Quran from Kanz-ul-Iman

40. Take the translation of the holy verses from Kanz-ul-Iman and at the beginning write this, 'Translation from Kanz-ul-Iman'.<sup>1</sup> Besides, while stating the meaning of any other Arabic or Persian text or such as the text of a Hadith, write this at the beginning, 'Translation:'. The font style of every kind of

---

<sup>1</sup> **الحمد لله** Maktaba-tul-Madinah has released a software CD consisting of the holy Quran, the translation 'Kanz-ul-Iman' and *Tafseer-e-Khaza'in-ul-Irfan*. Buy this from any of the branches of Maktaba-tul-Madinah.

translation is usually kept thin, so that it looks distinguished from the other parts of writing.

41. If an Islamic brother has given a city or an area a Madani name for blessings, write it too if necessary. For example, Bab-ul-Madinah with Karachi, Markaz-ul-Awliya with Lahore, Ziya Kot with Sialkot, Sardarabad with Faisalabad, Gulzar-e-Taybah with Sargodha, Farooq Nagar with Larkana, etc.

### The way of writing should not be aggressive

42. If there is no Shari'ah-justified prohibition, try to use soft words; the language should not be aggressive. A blessed Hadith says: **بَشِّرُوا وَلَا تَنْقُرُوا** Give glad-tidings; do not cause hatred. (*Sahih Muslim, p. 954, Hadith 1732*)
43. It is not permissible to issue a decree based on a disputed statement; even a judge cannot make it the basis of his decision. The Islamic Jurisprudence experts have said: **أَلْحَكُمُ وَالْفُتْيَا** 'بِالْقَوْلِ الْمَرْجُوحِ جَهْلٌ وَخَرَقُ الْأَجْمَاعِ'

Issuing a Fatwa and ruling based on a disputed statement is ignorance and opposition to Ijma' (consensus). (*Durr-e-Mukhtar vol. 1 p. 176*). A'la Hadrat, Imam-e-Ahl-e-Sunnat, revivalist of the religion and Ummah, Hadrat 'Allamah Maulana Al-Haj Al-Hafiz Al-Qaari Al-Shah Imam Ahmad Raza Khan **رحمۃ اللہ علیہ** has said: Whoever issues a ruling or Fatwa based on a disputed

statement rather than a unanimous stand is undoubtedly ignorant and an evildoer.

*(Summarised from Fatawa Razawiyyah, vol. 22, p. 515)*

## What should be the length of an answer?

44. How lengthy should an answer be? Regarding this, we find various styles used by my master A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. He replied to some queries with a one-line answer. Some were replied with a few lines. For some queries, he made such long answers that they even became a booklet form. An example is in *Fatawa Razawiyyah* volume 17 in which a set of answers begins at page number 395 hence it is in a booklet form called: 'يَقُولُ الْفَقِيهَ الْفَاهِمُ فِي أَحْكَامِ مَرْقُطَاسِ الدَّرَاهِمِ' i.e. Part of a wise jurist for the rulings on a currency note. This consists of answers to twelve questions covered on 109 pages.<sup>1</sup> By looking at the ways A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ used, we learn that the answer should be in accordance with the situation.
45. Do not unnecessarily make the text of Fatwa (decree) so lengthy that people avoid reading it and thus they remain deprived of learning the knowledge of Deen and the ruling of Shari'ah.

---

<sup>1</sup> This booklet has been published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami by the name of 'Currency Note Kay Masa'il' in a referenced and easy-to-read form. Buy it from any of the branches of Maktaba-tul-Madinah.

## The punishment for hiding a ruling deliberately

46. While beginning an answer, you must not make your mind that you have to establish your scholastic superiority. In the case of being aware of the answer, your intention should be that you have to save yourself from the sin of hiding knowledge. It is in a blessed Hadith: Whoever was asked about something of knowledge, but he did not state it, a rein of fire will be given in his mouth on Judgement Day. (*Sunan Tirmizi, vol. 1, p. 295 Hadith 2658*) Mufasssir-e-Shaheer Hakeem-ul-Ummat Hadrat Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has written on the basis of this blessed Hadith: If an Islamic scholar is asked about a necessary Shar'i ruling and he doesn't tell it, for no reason, he will be worse than animals on the Day of Judgement, that on the mouth of an animal a leather rein is attached but on his mouth there will be a fire rein. Note that here knowledge refers to the things related to Halal, Haraam, Faraaid, Wajibat and other preaching rulings, hiding which is an offense. (*Mirat-ul-Manajih, vol. 1, p. 204*) Muhaqqiq Alal-Itlaq Khatam-ul-Muhaddiseen, Sayyiduna Shaykh Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللهِ عَلَيْهِ said: It is about the knowledge stating which is necessary, and there is no other Islamic scholar to state it, and there is no valid reason for not stating it, still he hides it only because of miserliness and carelessness towards the religious knowledge, in such a case he deserves the aforementioned punishment. (*Ashi'a-tul-Lam'aat, Persian, vol. 1, p. 175*) A'la Hadrat

رحمۃ اللہ علیہ has said: To publicize the knowledge is obligatory and to hide the knowledge is prohibited.

*(Fatawa Razawiyyah, vol. 12, p. 312)*

In addition, this intention should also be there that by solving a Muslim's religious issue, the reward has to be gained. Sayyiduna Imam Maalik رحمہ اللہ عتہ reported this narration at the time of breathing his last: To remove someone's religious confusion is superior to a hundred Hajjes.

*(Bostan-ul-Muhaddiseen, p. 39)*

47. To establish your point of view in the answer, write such a text that consists of a ruling based on a finally agreed decision. Do not quote a text containing the jurists' difference of opinion. For instance, 'That thing is impermissible but to so-and-so Imam, it is permissible.' On one hand, it will confuse naive men; on the other hand, your viewpoint will weaken. On such an occasion, consult some other books if you fail to find a clear text in one book.
48. The public should only be told what they need to know and that too keeping their ability in view. My master A'la Hadrat رحمۃ اللہ علیہ has said: To teach such knowledge which is beyond (learner's) capability is like steering (him) to mischief.

*(Fatawa Razawiyyah, vol. 23, p. 714)*

## **Talk according to the intelligence of people**

49. Talk according to the intelligence level of people. If you



mention such complications and minute aspects that are beyond their comprehension, it is feared that you might steer them to mischief. The Prophet of Mercy ﷺ has said: When you say something in presence of a nation which their minds cannot approach, it will definitely be mischief for some of them. (*Kanz-ul-Ummal*, vol. 10, p. 84, *Hadith* 29007; *Fatawa Razawiyyah*, vol. 24, p. 159) Sayyiduna Abdullah Bin Abbas رضى الله عنهما has said: Tell people only what they can understand otherwise they will begin to deny Allah Almighty and Rasool ﷺ. (*Jami' Bayan-ul-Ilmi wa Fadlihi*, p. 185) It is narrated: 'كَلِّمِ النَّاسَ عَلَى قَدْرِ عُقُولِهِمْ' Address people according to their intellect.

(*Mirqat-ul-Mafatih*, vol. 9, p. 373)

## 73 virtuous acts

50. With an intention to get reward by making the writing easy-to-understand for the less educated people, place diacritics on the jurisprudential terminologies and difficult words. Moreover, make a habit of writing their meanings within brackets. Write the translation of Arabic and Persian texts too. Write as many easy sentences as possible. For this, keep the educational status of the questioner in your mind while writing the decree. Think well if he will be able to understand what you have written. Make things especially easy for grieved people to understand the rulings. The Holy Prophet ﷺ has said: For him who helps a grieved man in need, Allah Almighty writes seventy three virtues. By one virtue, Allah Almighty makes his

world and hereafter better; and the rest of the virtues become a source of an increase in his ranks.

(*Makarim-ul-Akhlaq-lil-Tabarani, p. 345, Hadith 96*)

## Reviewing your writing is very beneficial

51. Make a habit of reviewing every piece of writing, no matter if it is half a line. Sometimes, due to lack of attention one writes 'yes' to 'no' and vice versa; in addition, he mistakenly writes 'permissible' instead of 'impermissible' and vice versa. Sayyiduna Yahya Bin Kaseer رَحِمَهُ اللهُ عَلَيْهِ said: The one who does not review his writing is like the one who relieves himself in the toilet but comes out without cleaning himself. (*Jami' Bayan-ul-Ilmi wa Fadlihi, p. 109*) Therefore, do not hurry. Ensure your satisfaction, only after that submit your reply; because if you issue a wrong Fatwa, the mistake will continue to spread.
52. End your answer writing وَاللّٰهُ تَعَالٰى اَعْلَمُ وَرَسُولُهُ اَعْلَمُ عَزَّوَجَلَّ وَصَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم completely. If you want to suggest something, write it after that.

## The reward of giving a religious suggestion

53. After the completion of a Fatwa, give a suggestion and recommend a book or a booklet to read, according to the subject; also mention the number of pages. Giving someone a religious suggestion is a deed generating reward. The final conversation made by Sayyiduna Imam Maalik رَحِمَهُ اللهُ عَنْهُ

includes this narration: Giving someone a religious suggestion is better than participating in a hundred Ghazawat [battles] fought in the Lord's cause. (*Bustan-ul-Muhaddiseen p. 39*) This is the specimen of the writing. Suggestion: (For instance) read from page # 61 to 63 of the sixteenth chapter of *Bahar-e-Shari'at* named *Imamay Ka Bayan* published by Maktaba-tul-Madinah, the publication department of Dawat-e-Islami. Buy a booklet named *28 Kalimat-e-Kufr* comprising 16 pages published by Maktaba-tul-Madinah, and do read it. Almost all books and booklets of Maktaba-tul-Madinah can be read on and downloaded from the website of Dawat-e-Islami 'www.dawateislami.net'.

## The sample to write a humble request

54. After suggestion write this.

Humble request:

Sunnahs are abundantly learnt and taught in the fragrant religious environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah.

You also keep associated with religious environment of Dawat-e-Islami. It is a humble request that you attend the weekly Sunnah-inspiring congregation of Dawat-e-Islami from the beginning till the end regularly. To learn Sunnahs, make it a part of your routine to travel with at least a three-day Sunnah-inspiring Madani Qafilah

with devotees of Rasool every month. To get help to spend an accurate Islamic life, get the booklet of Pious Deeds published by Maktaba-tul-Madinah.

Besides this booklet, other books, booklets, audios and videos of Dawat-e-Islami are available on [www.dawateislami.net](http://www.dawateislami.net)

You can read these on or download these from the website.

Fill out 'Pious Deeds' booklet every day reflecting on your deeds and submit it to the relevant representative Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, **إِنْ شَاءَ اللَّهُ**. Every Islamic brother should develop the religious mindset: I must strive to reform myself and people of the entire world **إِنْ شَاءَ اللَّهُ**. In order to reform ourselves, we must carry out pious deeds and to strive to reform people of the entire world, we must make a Sunnah-inspiring journey with Madani Qafilahs.

55. Proofread your Fatwa after its completion (particularly in the case of composing it).

## Blessings of seeking a piece of advice

56. Having written the answer, you should have the knowledgeable men examine it to the best possible extent, for seeking a piece of advice. **إِنْ شَاءَ اللَّهُ** You will certainly see benefits. Sayyiduna Sahl Bin Sa'd Sa'idi **رَضِيَ اللَّهُ عَنْهُ** narrated that the Holy Prophet

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever seeks a piece of advice does not fall unfortunate; and whoever sticks to one's opinion regarding himself in no need of others' advice can never be fortunate. (Al-Jami' li-Ahkam Al-Quran Juzz 4, p. 193)

No doubt, our Makki Madani Master صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not dependent on others' suggestion but he sought his companions' suggestions to encourage them; and he would accept their suitable suggestions happily. A prominent example is of Ahzaab battle where he accepted the suggestion of Sayyiduna Salman Farsi رَضِيَ اللّٰهُ عَنْهُ about digging a trench; and another is of Uhud battle in which he accepted the suggestion about the combat in a ground.

## Put a booklet in every envelope

57. In the envelope of every written Fatwa, put a pocketsize booklet or pamphlet of Madani Pearls (or both) in relevance with the subject. Present a booklet etc. to the questioners who visit Dar-ul-Ifta, according to the situation. The written Fatwa with which a booklet is given should have this following text at the end, written with an intention to please Muslim's heart and call him towards righteousness for earning reward.

Souvenir: Here is a booklet as a gift. Please read it from the beginning till the end. If possible, buy at least twelve booklets from Maktaba-tul-Madinah and distribute them with an intention to donate reward to your deceased relatives. جَزَاكَ اللّٰهُ خَيْرًا

58. Besides ‘Suggestion’ and ‘Request’, a ‘cautionary text’ and ‘Madani Pearls’ can also be written at the end of Fatwa, if necessary.

## Mujtahid is the real Mufti (jurist)

59. A Mujtahid is the real Mufti (jurist). (*Bahar-e-Shari’at vol. 2, part 12, p. 908, summarised*) A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has written: The world has not had a Mujtahid for ages. (*Fatawa Razawiyyah Revised/referenced version Volume 12 p. 482*) In the current era, respected Muftis are only Naqileen i.e. they only establish their Fatwa in the light of Fatawa issued by Mujtahideen رَحْمَةُ اللهِ عَلَيْهِ.
60. No doubt, the status of Mufti-e-Naqil is also an honour. Many levels have to be crossed successfully to reach this status. It is necessary to have a huge amount of knowledge and to be skilled in various arts. Sharih Bukhari Hadrat ‘Allamah Mufti Shareef-ul-Haq Amjadi رَحْمَةُ اللهِ عَلَيْهِ comments on the ability, status of a Mufti and the difficulties he faces: Some enemies of scholars say that writing a Fatwa is not important work. Having seen *Bahar-e-Shari’at* and *Fatawa Razawiyyah*, every Urdu language expert can write a decree! The only way to make these people realize is that they should be made to sit in Dar-ul-Ifta. They will realize if writing a fatwa is really easy! The truth is that writing a Fatwa is as hard in present as it was in past; so will it be in future. New occurrences have not ceased nor will they. With their Lord-given abilities, Islamic

jurisprudence experts have, in advance, stated the rulings about some thousands of matters possible to occur in times to come; but there are millions of occurrences to take place about which there aren't Shari'ah rulings mentioned in any book. To extract and find Shari'ah rulings for such matters possible to occur is without any doubt an impossible job but for the case in which Allah's help **عَزَّوَجَلَّ** descends. This is where a Mufti stands different from the one who is not a Mufti. Now, Dar-ul-Ifta is not an office where people consult only for Jurisprudential issues. It is now a desk from which every sort of piece of general religious information is released too. That is, if you see any Dar-ul-Ifta, you will find that the questions received seeking for an answer do not only belong to educational branches like Fiqh and Kalam but also Tasawwuf (mysticism), history, geography and even logic. Now, what the common trend is that an orator delivers a Hadith in his speech, or tells an account. He is seen off with the protocol. No one asks him for a proof or reference. But the question reaches Dar-ul-Ifta: An orator read this Hadith; he told us this account. From which book was this taken? Mention the reference with chapter and page number; the publishing details are also required.

How difficult this job is, only knowledgeable people know this. To sum up, there is no other strenuous and serious job than writing a Fatwa. An orator has room to prepare for a specific

topic. A teacher prepares himself for the portion of the syllabus he has to teach the next day. An author collects the related matter about the subject he wishes to write on. Nonetheless, someone sending a question to Dar-ul-Ifta is not bound to a particular subject, an art or a book. He simply questions about the subject he needs to know; whether it is about beliefs, jurisprudence, commentary on the Quran, Hadith, history or geography. These details are good enough to prove the case how important and tough job the Fatwa writing is.

*(Taqdeem Habib Al-Fatawa p. 45)*

61. In how many branches of knowledge is a Mufti supposed to be skilled? In this regard, my master A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has written: He is supposed to be skilled in Hadith, exegesis, fundamental jurisprudential principles, literature, and to the necessary degree, in astronomy, geometry and Tauqeet, should have sufficient expertise, a clear mind and broad vision, should be deeply fond of jurisprudence, should have a heart reluctant to the worldly pastimes, should be heedful of Allah, should have intentions for Allah's cause, and alongside these conditions, the biggest condition is the pure enablement bestowed by Allah Almighty. The one whose personality is a composite of these conditions can swim in this deep ocean. He should be so skilled that his accuracy outranks his inaccuracy. And if he ever happens to make a mistake, he doesn't feel shy in averting his way and thus returning to the accurate decree.



Otherwise, one wishing to be safe should simply be away from this field. And Allah Almighty knows best. **والله تعالى اعلم**

*(Fatawa Razawiyyah, vol. 18, p. 590)*

## What is jurisprudential expertise?

62. Not all respected Muftis standing in the category of Naqil are of the same level, rather some of them are even more expert than others as far as jurisprudential skills are concerned. The materialistic reason is their personal abilities and the original source is the pure enablement bestowed by Allah Almighty. The biggest Mufti is the one whose jurisprudential skills are more than others. A'la Hadrat **رحمۃ اللہ علیہ** has stated a standard of jurisprudential expertise. Thus, he writes: This is not the jurisprudential expertise that a text about a particular issue-related aspect is taken from a book and its literal translation is comprehended. This can even be done by every Arab villager or Bedouin since their mother language is Arabic but the jurisprudential expertise refers to:

بعد ملاحظہ اصول مقرّرة و ضوابط محرّرة و وجوہ تکلم و طرق تفاهم و تنقیح مناط و لحاظ  
انضباط و مواضع یسّر و احتیاط و تجنّب تفریط و افراط و فرقی روایات ظاہرہ و نادرہ تبیز  
در آیات غامضہ و ظاہر و منطوق و مفہوم و صریح و محتمل و قول بعض و جہور و مرسل  
و معتل و وزن الفاظ مفتین و سیر مراتب ناقلین و عرف عام و خاص و عادات بلاد و اشخاص و  
حال زمان و مکان و احوال رعایا و سلطان و حفظ مصالح دین و دفع مفاسدین و علم وجوہ

تجريح و اسباب ترجيح و مناهج توفيق و مدارك تطبيق و مسالك تخصيص و مناسك تقيد  
و مشارع قيود و شوارع مقصود و جيع كلام و نقد مرام و فهم مراد کا نام ہے کہ تکلّف تام و اطلاع  
عام و نظر دقیق و فکر عمیق و طول خدمت علم و مهارت فن و تيقظ وافی و ذهن ساقی معتاد  
تحقیق مؤید بتوفیق کا نام ہے،

It is all what this job requires. And, this is nothing but a light with which the Lord of all the worlds lightens one's heart.

وَمَا يُلْقُهَا إِلَّا الَّذِينَ صَبَرُوا ۚ وَمَا يُلْقُهَا إِلَّا ذُو حَظٍّ عَظِيمٍ ﴿٣٥﴾

*And no one receives this wealth except those who are patient; and no one attains this except the one who is extremely fortunate.*

*[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem Al-Sajdah, Verse 35)*

Extreme ambiguity is observed in hundreds of issues that it makes an unaware person become confused. But when the one having enablement looks into these matters, sticks to the guidance of respectable A'immah (jurisprudence experts), adopts the way of the academic exploration, then the pure enablement bestowed upon him by the Lord helps him hold onto a guideline which indeed turns out to be a true structure since every branch has its roots (back in the ground), and all ambiguities are then removed and a clear horizon appears well-lit-up with clarity giving a way to the understanding of the complex sayings which then stand distinct; indeed, all mean the same though. اَلْحَمْدُ لِلّٰہ in Fatawa issued by this man of no status plenty of such examples are found.

وَلِلَّهِ الْحَبْدُ تَحْدِيثًا يَنْغَمِي اللَّهُ وَمَا تَوْفِيقِي إِلَّا بِاللَّهِ، وَصَلَّى اللَّهُ تَعَالَى عَلَى مَنْ أَمَدَّنَا بِعِلْمِهِ وَآيَدَّنَا  
بِنِعْمِهِ وَعَلَى آلِهِ وَصَحْبِهِ وَبَارَكَ وَسَلَّمَ أَمِينٌ وَالْحَبْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

(Fatawa Razawiyyah vol. 16, p. 376)

63. To issue a Fatwa is a very sensitive job. The company of an expert Mufti is very necessary for becoming a Mufti. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has said: One does not get the knowledge of Fatwa by mere studies, unless he undergoes an expert's training for a long time i.e. he writes Fatawa being a student of an expert Mufti. (Fatawa Razawiyyah, vol. 23, p. 683)

### Where did A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ learn to write Fatawa?

My master A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ practiced writing Fatawa under the supervision of his respectable father Ra'ees-ul-Mutakallimeen, 'Allamah Maulana Mufti Naqi Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ. His father was such an expert jurist. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has said: There are two men whose Fatawa can be acted upon with our eyes closed. The first person is Khatam-ul-Muhaqqiqeen, my respected father 'قدس سره' and the second man is Maulana Abdul Qadir Badayuni رَحْمَةُ اللَّهِ عَلَيْهِ 'الباقد' (Fatawa Razawiyyah, vol. 29, p. 594)

A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has himself said: The time the office of Ifta was bestowed upon me, I was thirteen years, ten months and four days old. I myself had sat in the company of an expert academic for seven years. I remember well that time, that day, that place, those queries and the place from where they had come.

(Malfuzaat-e-A'la Hadrat, pp. 63-141)

## When should you issue a Fatwa?

64. Until your teacher ranked as a Mufti under whose supervision you practice writing Fatawa allows you to issue a Fatwa, you don't have to consider yourself standing on the status of Mufti. Remember! There is a huge difference between writing a Fatwa for practice and writing a Fatwa for issuance as a Mufti. Further, the teacher must ensure his satisfaction with his student's capability. Just because of regard, affection or any other reason, permission for Fatwa writing should not be granted.

## When did A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ get permission for writing a Fatwa?

My master A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ began writing Fatawa at the order of his father Ra'ees-ul-Mutakallimeen 'Allamah Maulana Mufti Naqi Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ in 1286 A.H. and he used to have his father correct the writing of his Fatawa. After seven years, A'la Hadrat's (رَحْمَةُ اللَّهِ عَلَيْهِ) father permitted him to issue Fatawa without letting him review the final text of Fatawa. But A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ continued to get his written Fatawa checked as long as his father remained alive. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ has himself written: After seven years, my respected father allowed me to issue Fatawa to the questioners without reading out the final text to him. But I could not dare do so until Zul Qa'dah 1297 A.H. when Rahman عَزَّوَجَلَّ called my respected father to His court. (*Fatawa Razawiyyah referenced version, vol. 1, p. 88*)

## Practice in Dar-ul-Ifta Ahl-e-Sunnat

اَلْحَمْدُ لِلّٰهِ This is mandatory in Dar-ul-Ifta Ahl-e-Sunnat of Dawat-e-Islami that an eight-year graduate of Islamic scholar course i.e. Dars-e-Nizami and a two-year course Takhassus fil-Fiqh, qualifying all necessary skills, has to serve as an assistant for two years in Dar-ul-Ifta Ahl-e-Sunnat to train under supervision of respected Muftis. The one successfully completing 1200 Fatawa at least during this training secures the rank 'Mutakhasis'; the one successfully completing 2600 Fatawa secures the rank of a vice-Mufti. While, the one having completed the writing of 4000 Fatawa successfully secures the rank of a Mufti. However, Fatawa writing is not the only scale to get these ranks but for every level, the specific studies as well as the satisfactory performance are required.

## The punishment for non-Mufti liking to be called a Mufti

65. These days every scholar is usually called Mufti here. This is not the scholar's fault. Yet, he should forbid those who call him Mufti, if he does not fulfil the conditions of the rank of a Mufti. The one who is not a Mufti or 'Aalim if likes to be called Mufti or 'Aalim should fear; my master A'la Hadrat, Imam-e-Ahl-e-Sunnat, 'Allamah Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللّٰهِ عَلَيْهِ has said on page 597 in volume 21 of Fatawa Razawiyyah (referenced version): Liking the untrue praise for oneself, i.e. he likes people to praise him for those excellences

which he does not have, is explicitly Haraam. Allah Almighty has said in the holy Quran:

لَا تَحْسَبَنَّ الَّذِينَ يَفْرَحُونَ بِمَا آتَوْا وَيُحِبُّونَ أَنْ يُحْمَدُوا بِمَا لَمْ يَفْعَلُوا فَلَا  
تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِنَ الْعَذَابِ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٨٨﴾

*Never think of those who rejoice over their doings and wish that they be praised without doing (any good deed), never think that they are far from punishment; and for them is a painful punishment.*

*[Kanz-ul-Iman (translation of Quran)] (Part 04, Surah Aal-e-Imran, Verse 188)*

*(Fatawa Razawiyyah, vol. 21 p. 597)*

Sadr-ul-Afaazil Hadrat ‘Allamah Maulana Sayyid Muhammad Na’eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has written commenting on this verse:

This holy verse contains a warning for those who like self-praising, and for those who like untrue praise for themselves from people, and for those unknowledgeable people who like to be called an ‘Aalim and like this, they like an untrue admiration for themselves. They should get a lesson from this. *(Khaza’in-ul-Irfan, p. 120)*

Hujjat-ul-Islam Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has reported a quotation: There are a few such sins which cause bad end; we seek Allah’s protection from this. It has been said, ‘That sin is the false claim of Wilayah (being Allah’s friend) and having miraculous power.’ *(Ihya ‘Uloom-ud-Deen, vol. 1, p. 171)*

## Humbleness of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ

My master A'la Hadrat Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was an expert in more than 55 branches of knowledge and arts. If you wish to see his scale of knowledge, the command on jurisprudence and his vision in research, you may read *Fatawa Razawiyyah* consisting of thirty volumes with references. Perhaps this is the most eloquently massive collection of Fatawa in Urdu penned by a Mufti alone; it is comprised of almost 22000 pages, 6847 queries and their answers and 206 booklets. Besides, thousands of rulings are sub-portions of the answers. And what such a glorious Islamic scholar says about himself humbly is: This man of the inferior status is an imperfect, incapable and low-ranked student. Not even in a dream I've ever regarded myself to be carrying the knowledgeable status; and by Allah's grace, what I apparently perceive is that it is the mercy of the Lord that sustains me. I know how short of capacity I am! Therefore, I take every step with such great care. Mustafa Kareem صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ helps me by his grace and my knowledge increases by his Excellency. And for his Lord are all praises and upon him are everlasting Salat and Salam.

(*Fatawa Razawiyyah*, vol. 29, p. 594)

He writes on one more place: This thought has never occurred to me that I am an 'Aalim (scholar). (*Fatawa Razawiyyah*, vol. 1, p. 93)

## When someone called Mufti-e-Dawat-e-Islami

A member of Markazi Majlis-e-Shura of Dawat-e-Islami, Mufti-e-Dawat-e-Islami Hafiz Muhammad Farooq Al-Attari Al-Madani رَحْمَةُ

اللَّهُ عَلَيْهِ was an excellent Islamic scholar and intelligent Mufti. Once someone called him and said, 'I want to talk to Mufti Farooq.' He replied, 'Farooq speaking. What do you want to say?' The caller could not understand his humbleness and said again, 'I want to talk to Mufti Farooq.' He replied the same, 'Farooq speaking. What do you want to say?' Such a simple man the caller was that he said, 'I don't want to talk to you. I want to talk to Mufti Farooq.' But Mufti Farooq Attari رَحْمَةُ اللَّهِ عَلَيْهِ didn't show himself as he was a 'Mufti' until the conversation ended.

66. One cannot become a Mufti through an irregular process of getting knowledge. For this, a regular process of getting knowledge is necessary.

## The knowledge of Urf

67. There are hundreds of issues whose rulings depend on Urf (a common practice) thus it is also necessary to know Urf to become an excellent Mufti. 'Allamah Shaami رَحْمَةُ اللَّهِ عَلَيْهِ has quoted: 'مَنْ لَمْ يَدْرِ بِعُزْفِ أَهْلِ زَمَانِهِ فَهُوَ جَاهِلٌ' The one who is not aware of the customary practice is ignorant. (*Rad-ul-Muhtar Ala-Durr-e-Mukhtar*, p. 521)

But take care while getting to know Urf, lest you catch the evil by consulting an evil man while getting to know the Urf! Rather, he should get the passion to reform himself by virtue of the blessings of your company.



## A Mufti is extraordinarily intelligent

68. The natural intelligence and strong memory is necessary for becoming a Mufti. It is very difficult for a man with low mental capacity and the shortcoming of forgetfulness to become a Mufti. And the truth is that a real ‘Aalim and Mufti is extraordinarily intelligent as compared to other Muslims. صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ our Beloved Prophet أَلْحَمْدُ لِلّٰهِ is the greatest ‘Aalim and the most intelligent man. All prophets عَلَيْهِمُ السَّلَام have been the greatest ‘Aalim and the most intelligent men in their nations.

## There will be accountability for knowledge too on Judgement Day

69. On one hand, knowledge is a source of blessings and on the other hand, it may cause calamities. An ‘Aalim who becomes arrogant because of his knowledge and regards less knowledgeable people lower than himself indeed invites his ruin. Remember! One will be held accountable for his knowledge on the Day of Judgement. That was the reason why obsessed with the fear of the Lord, Sayyiduna Abu Darda رَضِيَ اللّٰهُ عَنْهُ said: I shiver due to the fear, lest I should be held accountable on Judgment Day and asked ‘You did get knowledge but what did you make out of it?’ Sayyiduna Sufyan Sawri رَحِمَهُ اللّٰهُ عَلَيْهِ has said: I wish I had only read the holy Quran. I wish I got neither reward nor punishment for my knowledge.

*(Jami’ Bayan ul-‘Ilm wa Fadlihi, pp. 249,250)*

## The desire for getting praised over a good deed

70. After giving knowledgeable point, accomplishing a research project, writing a thesis or delivering a speech, or authoring something, one normally develops a desire that ‘I wish someone praised me, rather he wrote praising-words for me.’ Similarly, those who recite blessed Na’t, deliver Sunnah-inspiring speeches and perform different good deeds also often wait, in the name of encouragement, for being praised. It means they desire ‘I wish someone encouraged me.’ It is obvious that encouragement is often based on praising-words. I would like to give a piece of advice to these people who are after praising-words and encouragement: A companion of the holy Rasool, Sayyiduna Shaddad Bin Aus رضي الله عنه said at the time of his passing ‘The utmost fear I have for this Ummah is of hypocrisy and hidden lust.’ Sayyiduna Sufyan Bin Uyaynah رحمته الله عليه explained the meaning of hidden lust: A desire for being praised over a good deed.

*(Jami' Bayan al-'Ilm wa Fadlihi, pp. 248,249)*

## It is Haraam to state the incorrect ruling deliberately

71. A Mufti should remain extra cautious as he has to face numerous tests. If he deliberately states even a single ruling wrong due to shyness and courtesy, it will be considered a sin, Haraam and an act that leads to Hell. However, if any Islamic scholar states a wrong ruling unintentionally, repentance isn't required but it is Fard to compensate for it immediately. To do

that, he should go and confess about stating the ruling wrongly to the one he stated the ruling. If it happened before an individual then make up for this before him; if it happened in a gathering of one thousand or thousands of people, he has to make up for this before all of them.

## **It isn't a sin for an Islamic scholar to state ruling wrong unintentionally**

My master A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said: 'Yes, if an Islamic scholar commits a mistake coincidentally without being careless but still gives the wrong answer, he will not be called to account; but it is Fard for him to reveal his own mistake immediately, by the time he becomes aware of it. (*Fatawa Razawiyyah, vol. 23, p. 712*)

## **Marvellous parable regarding compensation**

It is said that a person asked a question to Sayyiduna Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ, to which he answered but wrong. He didn't know the person, therefore for that, he hired a person who would make an announcement 'Whoever asked so-and-so ruling and on so-and-so day, should consult Hadrat Sayyiduna Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ for the correct answer.'

Hadrat Sayyiduna Hasan Bin Ziyad رَحْمَةُ اللهِ عَلَيْهِ did not issue any Fatwa for many days until that person came in his blessed court and got the correct answer from him. (*Adab Al-Mufti Wal Mustafiti li Ibn-es-Salah, p. 46, summarised*)

May Allah Almighty have mercy on him and forgive us by his virtue!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْن صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

*Mita day apni hasti ko agar kuch martaba chahay  
Ke dana khaak mayn mil kar gul-e-gulzar hota hay*

صَلُّوْا عَلَی الْحَبِیْب صَلَّی اللہُ عَلَی مُحَمَّد

## More boldness towards the fire

72. On not knowing the answer to a ruling, don't feel shy in saying 'لَا اَعْلَمُ' which means 'I don't know'. Alas! These days, some people don't know how to say 'لَا اَعْلَمُ' i.e. 'I do not know'; they consider it Wajib to answer every question and develop a mindset that not answering the question would be disgraceful to them which is far from reality. In reality, disgraced and wretched and even deserving of the punishment of hellfire, is the one who doesn't avoid stating wrong rulings just to sustain his worth in this temporary dwelling; and he will be sentenced for his boldness on Judgement Day. The Holy Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: 'Whoever among you shows more boldness on Fatawa, is bolder towards the fire.' (*Kanz-ul-Ummal*, vol. 10, p. 80, *Hadith* 28957; *Fatawa Razawiyyah*, vol. 11, p. 490) As per another blessed Hadith, the Holy Prophet صَلَّی اللہُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم said: 'Whoever issues Fatwa without having knowledge, angels on the sky and the earth curse him.' (*Al-Jami' Al-Sagheer*, p. 517, *Hadith*: 8491) My master A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللہِ عَلَیْہِ mentioned on page no. 711

and 712 in the 23<sup>rd</sup> volume of *Fatawa Razawiyyah*: ‘Stating a false ruling is an extremely major sin. If done purposely, it is an act of slandering Shari’ah and slandering Shari’ah means slandering Allah Almighty.’ (*Fatawa Razawiyyah*, vol. 23, p. 711) Our pious predecessors would absolutely fear even stating a ruling. Therefore, the son of Hadrat Abdullah Bin Umar رَضِيَ اللَّهُ عَنْهُمَا, Hadrat Sayyiduna Saalim Bin Abdullah رَحِمَهُ اللَّهُ عَلَيْهِ was asked a ruling by someone; he replied: I am not aware of any narration regarding it. Someone said: Your opinion is enough for me. To which, he replied: What if I give you my opinion and it changes after your departure, how will I be able to find you?’ (*Jami'-ul-Bayan Al-'Ilmi wa fadlihi*, p. 287)

## Imam Maalik replied to only 16 questions out of 48!

73. Don’t issue Fatwa unless you are 100% sure; don’t state a ruling making a guess. You can indeed tell, rather you should provide it in writing: ‘I don’t know the ruling.’ Believe me, it will increase your dignity instead of decreasing. Anyway, many great Islamic scholars are reported to have often remained silent upon being asked questions related to rulings.

## Parable

Hadrat Imam Shaafi’i رَحِمَهُ اللَّهُ عَلَيْهِ said: ‘I was in the court of Hadrat Imam Maalik رَحِمَهُ اللَّهُ عَلَيْهِ. He was asked 48 rulings, [out of which, he only answered 16 and] he said ‘لَا أَعْلَمُ’ ‘I don’t know’ about 32.

(*Ihya Uloom-ed-Deen*, vol. 1, p. 47)

Hadrat Sayyiduna Ibn-e-Wahab mentioned in ‘Kitab-ul-Majalis’, ‘I heard Hadrat Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ say, ‘An Islamic scholar should develop a habit of confessing his ignorance when he doesn’t have the sufficient knowledge i.e. he should say that he doesn’t know. Doing this will cause him no harm; rather there is the hope of achieving goodness.’ Hadrat Sayyiduna Ibn-e-Wahab رَحْمَةُ اللهِ عَلَيْهِ has also mentioned in this book, ‘If we begin to write the words (لَا أَدْرِي) as it is uttered by Hadrat Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ, it would fill several pages up.’ The same thing Hadrat Sayyiduna Ibn-e-Wahab رَحْمَةُ اللهِ عَلَيْهِ said that Hadrat Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ said to him: The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was Imam-ul-Muslimeen and Sayyid-ul-Aalameen but it also used to happen that he was asked a question, he wouldn’t answer until a revelation descended. Hadrat Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ explained the narration of Hadrat Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا ‘When an Islamic scholar forgets to say (لَا أَدْرِي), he goes off the track.’ Hadrat Sayyiduna Uqbah Bin Muslim رَحْمَةُ اللهِ عَلَيْهِمَا said: I remained in the company of Hadrat Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا for 34 months, he would often say (لَا أَدْرِي) over rulings and then he would turn towards me and say ‘Do you even know what these people want? They want my back to become a bridge to Hell for them.’ Hadrat Sayyiduna Abu-ul-Darda رَضِيَ اللهُ عَنْهُ used to say: ‘Saying (لَا أَدْرِي) while having insufficient knowledge, is itself half knowledge.

*(Jami' Bayan Al-'Ilmi wa Fadlihi, pp. 315,316)*

Hujjat-ul-Islam Hadrat Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ said: Whoever wants to please someone other than Allah Almighty through his knowledge, his Nafs (lower inner self) doesn't allow him to say (لَا أَدْرِي) which means 'I don't know. (*Ihya 'Uloom-ed-Din, vol. 1, p. 47*)

Chief of the Islamic law Hadrat Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ was asked about eating tripes, he replied in a written form: This lowly man hasn't been able to find any narration regarding tripes yet. (*Fatawa Amjadiyyah, vol. 3, p. 299*)

Therefore, in case of not knowing the exactly correct answer, it is better to clearly say 'I don't know' rather than beating around the bush and taking support of 'ifs and buts'. Allah Almighty willing, that's how your dignity will increase further.

*Raza jo dil ko banana tha Jalwah gah-e-Habib  
Tou piyaray Qayd-e-Khudi say rahidah hona tha*

## I do not know

Hadrat Sayyiduna Shaykh Abu Taalib Makki رَحْمَةُ اللهِ عَلَيْهِ mentioned on page no. 274 in the first volume of *Qoot-ul-Quloob*: Some Islamic jurists used to say 'I do not know' more than 'I know'. Hadrat Sayyiduna Sufyan Sawri, Maalik Bin Anas, Ahmad Bin Hanbal, Fuzayl Bin Iyaaz and Bashir Bin Haris رَحْمَةُ اللهِ عَلَيْهِ used to do the same. These respected people, in their gatherings, would answer some of the questions and remain silent on some matters.

*(Qoot-ul-Quloob, vol. 1, pp. 274)*

## Why would I feel embarrassed?

Once, Hadrat Imam Sha'bi رَحِمَهُ اللّٰهُ عَلَيْهِ was asked about a ruling. He replied with 'I do not know'. People asked out of surprise: 'Dear sir! Being a great Islamic scholar in Iraq, didn't you feel embarrassment in saying it?' He replied: Angels have way higher knowledge and rank than us and yet they didn't feel embarrassed saying before their Lord:

لَا عَلِمْنَا إِلَّا مَا عَلَّمْتَنَا ط

*We have no knowledge except that much which You have taught us.*

*[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Bakrah, verse 32)*

If they didn't feel embarrassed then why would I feel embarrassed?  
(*Tanbih-ul-Mughtarrin, pp. 144*)

## Knowledge would never have been hidden!

As Ameer-ul-Mu'mineen Hadrat Sayyiduna Abu Bakr Siddiq's رَضِيَ اللّٰهُ عَنْهُ grandson, Hadrat Sayyiduna Qasim Bin Muhammad رَضِيَ اللّٰهُ عَنْهُ reached Mina, [all the] people began to ask rulings. He was replying with 'I do not know' on every question. Having seen people surprised over the answer, he replied, 'By Allah! I don't know the answers to your questions. If I knew them, I would never have hidden as it is not permissible to hide knowledge.'

*(Jami' bayan al-'ilmi wa Fadlihi, p. 314)*



## Fatwa writing should be made simple

74. It would add to beauty if a Mufti knows the art of writing, in this way, he can use correct words and keep the elegance in his writing. He should be able to understand the difference between masculine and feminine words, otherwise there will be many related faults at different places in a written Fatwa. There shouldn't be both singular and plural terms for the same person at different places. If you write (آپ) or (تم) for some person at one place, use the same word for that person in the entire chapter.

[Alas! This fault is found in abundance in numerous Urdu books. A person who is mentioned as (تم), after a few lines, is mentioned as (تو).]

Don't use irrelevant words, use as fewer words as possible and the writing should be comprehensive and preventive. As it is mentioned in 'Radd-ul-Muhtar':

خَيْرُ الْكَلَامِ مَا قَلَّ وَ دَلَّ

*'Good speech is that which is concise and explicit.'*

*(Radd-ul-Muhtar Ala Durr-e-Mukhtar, vol. 11, p. 524)*

75. To the possible extent, take some help from Faizan-e-Sunnat and booklets published by Maktaba-tul-Madinah in writing Fatawa. I acknowledge the lack of a standard way of writing in the text presented in my books and booklets. Though, Allah

willing, you will get some help in correcting pronunciation and maintaining the easiness of words.

76. The more variety of words, the more beauty in the writing. Try not to use the same word further without a need which you have already used in a line or paragraph. But sometimes repeating a word, enhances the quality of writing or poetry but everything is used at a specific place. As an example, let's read a couplet of my master A'la Hadrat رحمۃ اللہ علیہ. The second line of the couplet has the word (گُل) four times which is not a fault but the reason behind such a beautiful writing is to enhance it more.

*Jannat hay Un kay Jalwon say jo ya'ay rang-o-Bu  
Aay Gul Hamaray Gul say hay Gul ko Sawal Gul*

77. Do use a full stop (.), a question mark (?), round brackets () and a comma (,) wherever necessary.

## Intention to speak excellent words

78. Try to include rhyming words in your writing but the intention behind should be: to develop the interest for readers in reading Islamic writings and help them reform themselves. Destructiveness is caused when one talks and writes with the intentions involved hypocrisy, pleasing Nafs and establishing the superiority of knowledge. If one desires to speak and write English and Arabic words, beautiful phrases and idioms at the time of discussing worldly or Islamic subjects just to impress

people with his language skills, without any Shar'i reason, he should be ready to welcome his destruction. People who involve show-off factor in conversation should fear as the Holy Prophet ﷺ said: 'The one, who learns different methods of talking just to capture the hearts of people through it i.e. to make people become his devotees, Allah Almighty will not accept his Fara'id (obligatory acts of worship) and Nawafil (voluntary acts of worship) on Judgement Day.'

*(Sunan Abi Dawood, Hadith: 5006, p. 391)*

مُحَقِّقٌ عَلَى الْإِطْلَاقِ خَاتِمُ الْمُحَدِّثِينَ, Hadrat Allamah Shaykh Abdul Haq Muhaddis Dihlvi رَحِمَهُمُ اللَّهُ has said regarding this blessed Hadith: Sarf-ul-Kalaam (which is 'manipulating wordiness in conversation') means to bring creativity (beauty) in words by lying and fabricating out of showing off and to alter the words to bring an impression of similarity.

*(Ashi'a-tul-Lam'aat Farsi, vol. 4, p. 66)*

79. Keep writing to develop skills. Allah willing, your writing will get corrected and the handwriting will get enhanced gradually. It is mentioned in 'Kashf-ul-Khifa': There is a saying, 'مَنْ جَدَّوَجَدَ' which means: Whoever tried, earned it. *(Kashf-ul-Khifa, vol: 2, p. 217, Hadith: 2449)*
80. A word which you cannot pronounce correctly, write it down at least 25 times with diacritic marks and repeat it verbally these many times. Allah willing, it will help you correct your pronunciation. It is narrated: (السَّبْقُ حَرْفٌ وَالتَّكْرَارُ اِفْتٍ) which means, 'No

matter if a lesson is just one letter, it should be repeated one thousand times.’ (*Ta’leem-ul-Muta’allim*, p. 74)

## Specific rulings should be read anew every year

81. Dear Madani Islamic scholars! Every year, read all the rulings of sacrifice from the beginning when the event of sacrifice is near and also the rulings of fast, Taraweeh Salah, Sadaqah-e-Fitr and Zakah when Ramadan is just around the corner so that you can guide the Muslims by answering their queries and make your way to Paradise easy. The Holy Prophet ﷺ said, ‘Whoever learns and memorizes properly one or two or three or four or five points regarding Faraaid commanded by Allah Almighty and teaches them to people, will surely enter Paradise.’

[Narrator of this Hadith] Hadrat Sayyiduna Abu Hurayrah رضى الله عنه said, ‘Having listened to this from the Holy Prophet ﷺ, I never forgot any Hadith.’

(*Attargheeb wal targheeb*, Raqm 20, vol. 1, p. 54)

This Hadith holds great motivation for male and female preachers that they should prepare speeches properly, make a habit of memorizing Faraaid, teach Muslims and make themselves deserving of Paradise.

## The silence of a Mufti doesn’t verify a ruling

82. If an Islamic scholar or a Mufti remains silent over some ruling

in a congregation or gathering, it doesn't verify the ruling. Unless the Islamic scholar verifies a ruling verbally or in writing or using any gesture, don't consider that ruling verified.

83. The more experienced and skilled Mufti you become, إِنْ شَاءَ اللَّهُ, the more blessings people associated with Dawat-e-Islami and other Muslims will get. Therefore, keep yourselves occupied in learning knowledge wholeheartedly.
84. Words are sometimes explicit at the time of speaking or writing but they are exceptions too. Therefore, even after reading any ruling, think carefully before explaining it to others by also keeping the situation and the occasion in view. For example, it is mentioned on page no. 23 in the 16<sup>th</sup> part of Bahar-e-Shari'at, 'As he reached garden, fruits were lying on the ground but he cannot eat fruits without owner's permission.' But the state in which one is at the risk of dying is an exception in this ruling. As is also mentioned in Bahar-e-Shari'at: In the state when one is at the risk of dying, if he fails to find any Halal thing to eat, he should eat Haraam, carrion or even someone else's thing to save his life. In this state, he will not be called to account for eating these things; instead, he will be held accountable for choosing death by not eating these things. However, he has to compensate for eating someone else's things.' (*Bahar-e-Shari'at, part: 16, p. 16*)

## **An Islamic scholar shouldn't be deprived of the knowledge of Tasawwuf**

85. Whoever becomes a great Islamic jurist and Allamah even if he fails to learn a lot about Tasawwuf or get the company of any sincere Sufi, he indeed remains an Islamic scholar; he however lacks something big.
86. Keep reading the books of Tasawwuf i.e. Ihya-ul-Uloom, Minhaj-ul-Abideen, Lubab-ul-Ihya, Qoot-ul-Quloob, Kashf-ul-Mahjoob, Tanbih-ul-Mughtarrin, Risala-e-Qushayriyyah etc. it will increase the immense amount of Allah's fear, provide passion to avoid sins and perform good deeds, illuminate your inner self and keep you quite lively . (اِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ)

## **Perform religious activities of Dawat-e-Islami**

87. I [sag-e-Madinah] want to see a friendly and caring relationship between Muballighin and Madani Islamic scholars of Dawat-e-Islami. So my dear Madani Islamic scholars!

Dear Madani Islamic scholars! You should keep putting collective effort in order to perform religious activities of Dawat-e-Islami. Travel with a 3-day Madani Qafilah every month and while performing righteous deeds, reflect on your deeds regularly; fill in the booklet containing righteous deeds and submit it to your area representative before the 10<sup>th</sup> of every Islamic month. Always keep the Sunnah-compliant

appearance i.e. white clothes along with Sunnah-compliant beard and hair, Imamah of rich green color and head covered with white shawl, etc.). Thus, the representatives of Dawat-e-Islami and other Islamic brothers will stay affable with you and that's how you will be able to have them carry out religious activities of Dawat-e-Islami.

### **Efforts for Madani donation**

88. Our students and Madani Islamic scholars should put great effort for collecting donations and sacrificial hides as most of the donated money Dawat-e-Islami gets, is spent on Madaris and Jami'at. Kindly put such a great effort in this regard that Islamic brothers and representatives become dependent on you.
89. To have awareness about things that destroy a person i.e. lie, backbiting, tale-bearing etc. is part of obligatory knowledge. How can the one, not knowing these things, be an Islamic scholar! For this, reading the third volume of Ihya-ul-Uloom is highly essential.

### **Is the certificate of Dars-e-Nizami enough to be an Islamic scholar?**

90. The one who somehow gets the certificate of Dars-e-Nizami, doesn't need to develop a misconception, he should keep

learning and enhancing knowledge. Sadr-ush-Shar'iah Badrut-Tareeqah Hadrat Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ said: First of all, only a few people complete Dars-e-Nizami which is normally being conducted in the Madaris of India. Some people normally learn it through an ordinary way and get a certificate. Even if they have completed the course, the motive behind its completion is that now one has enough skills to read books and put effort to learn knowledge or else it is obvious that one doesn't get enough religious knowledge in Dars-e-Nizami to master many rulings. But most of them are found to be excessively bold, if someone asks any ruling from them, they don't know how to say 'I do not know' or 'I will tell you the answer from a book' because they consider it insulting to give such replies; they reply making a guess. You will find out after learning about the life of blessed Sahabah and Aa'imma-e-A'alam, even after having a high level of Ijtihad, they used to say 'I do not know' regarding the things they didn't know. As well-wishers, we advise new Islamic scholars to read Fiqh, Usool, Kalam, Ahadith and Tafseer in abundance after completing Dars-e-Nizami, not to show sheer boldness about religious rulings; they should only explain the rulings they have knowledge about. Upon developing ambiguity, carefully ponder over it and if you fail to find the answer by yourself then seek others' guidance; as one shouldn't feel shy in learning knowledge.

*(Bahar-e-Shari'at, Part: 15, p. 14)*



## Benefit for a student on not taking a day off

91. If a student doesn't take a day off at all, completes Dars-e-Nizami as it should be completed, keep reading more privately and all of this isn't done to establish competency, get a higher degree and be called genius and intellectual, rather all of this is done to please Allah Almighty, then (إِنْ شَاءَ اللَّهُ) he will succeed in learning abundant and ample Faraaid Uloom (obligatory branches of religious knowledge).

It is not good to evade learning religious knowledge. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (الْعِلْمُ أَفْضَلُ مِنَ الْعِبَادَةِ) 'Knowledge is superior to worship.' (*Kanz-ul-U'maal*, vol. 10, p. 58, Hadith 28653)

## Did not take a day off

A great leader of millions of Hanafi Muslims, Siraaj-ul-Ummah, Kashif-ul-Ghummah Hadrat Sayyiduna Imam-e-A'zam Abu Hanifa's رَحِمَهُ اللَّهُ righteous student Hadrat Sayyiduna Imam Abu Yusuf Yaqoob Bin Ibrahim رَحِمَهُ اللَّهُ عَلَيْهِمَا lost his young son (i.e. he passed away). He thought if he stayed for the shrouding and burial of his son, he would miss his lesson; therefore, he handed over the responsibility of shrouding and burying his son to someone else and reached the educational institute of Imam-e-A'zam and didn't take a day off. (*Al-Mustatraf*, vol. 1, p. 40)

## Better than performing a thousand Rak'at Nafil

92. A student should completely and wholeheartedly remain involved in learning religious knowledge day and night. Hadrat

Sayyiduna Abu Darda and Abu Hurayrah رضي الله عنهما have said: When a person learns one chapter of (religious) knowledge, to Allah, it is more beloved than performing a thousand Rak'at Nawafil and if a student dies while learning [religious] knowledge, he is a martyr.' (*Attargheeb Wal Tarheeb*, vol. 1, p. 54, Hadith 16)

## **A sign of Judgement Day: Religious knowledge will not be learned for religion.**

93. Learn religious knowledge only to please Allah Almighty. One of the signs of Judgement Day is mentioned in the blessed Hadith of Tirmizi Sharif: (وَتُعَلِّمَ لِبُغْيَالِ الدِّينِ) 'And knowledge will be learned, not for the religion.' (*Tirmizi Sharif*, vol. 4, p. 90, Hadith 2218)

While explaining it, Mufasssir-e-Shaheer Hakeem-ul-Ummat Hadrat Mufti Ahmad Yar Khan رحمته الله عليه mentioned on page no. 263 in the 7<sup>th</sup> volume of Mirat Sharh Mishkat: 'A Muslim doesn't learn religious knowledge rather he learns the worldly knowledge or a student of Islamic education gets religious knowledge but not to preach the religion, instead مَعَادِ اللَّهِ he does that to earn [the benefits of] this world: for instance, one or two books of Fiqh, Tafseer and Hadith are included in the curriculum of Maulvi Aalim Course and Maulvi Fazil Course, students read these books but only to pass the examinations and get jobs. Some students read religious books only for delivering sermon.

*Mayra har 'Amal bas teray wastay ho  
Kar Ikhlāas Aaysa ata ya Ilahi*

## It is necessary to listen to educational points attentively

94. One should listen to points of the religious knowledge attentively, as listening to these points inattentively causes a great risk of misunderstanding; the listener at times understand 'No' when it is 'Yes' and 'Yes' when it is 'No'. Allah Forbid! Sometimes a listener registers the word 'Haraam' in his mind when the word 'Halal' was said.

95. Whatever is taught, keep repeating it. There is a proverb: (مَا تَكَرَّرَ تَقَرَّرَ) 'A thing repeated, settles in heart.'

*(Umda Al-Qaari, vol. 9, p. 90)*

96. Whenever you listen to anything related to the religious knowledge or wisdom, make a habit of writing it down. Hadrat Sayyiduna Anas رَضِيَ اللهُ عَنْهُ said: (قَبِّلُوا الْعِلْمَ بِالْكِتَابَةِ)

Capture knowledge by writing it down.'

*(Al-Mu'jam al-Kabeer, vol. 1, p. 246, Hadith: 700)*

Hadrat Sayyiduna Isam Bin Yusuf رَضِيَ اللهُ عَنْهُ bought a pen of one Dinar to write beneficial points.

*(Ta'leem Al-Mu'allim, p. 108)*

97. One can quickly memorize and make a religious knowledgeable point permanent by writing it down. A Tabi'i (successor of Sahaba) Hadrat Sayyiduna Abu Qilabah رَضِيَ اللهُ عَنْهُ narrated: 'Writing down is way better than forgetting.'

*(Jami' Bayan Al-'ilm Wa Fadlihi, p. 103)*

A famous Imam of Ilm-e-Nahv Hadrat Khalil Bin Ahmad Tabi'i رَحْمَةُ اللهِ عَلَيْهِ said, 'Whatever I have listened to, I have written down and whatever I have written down, I have memorized and whatever I have memorized, I have got its benefits.' (*Ibid, p. 105*)

## Do not read in the state of drowsiness

98. Do read Islamic books too often, it opens mind. But reading in the state of drowsiness can lead to misunderstanding. Don't even perform Salah in the same state, first try to get rid of sleepiness somehow. Don't supplicate in this state either; lest you say something which you haven't intended to say. A Hadith from 'Sahih Hadith' is mentioned on page no. 318 in the 6<sup>th</sup> volume of Fatawa Razawiyyah that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever among you feel drowsy during Salah, should sleep to an extent that he no longer feels sleepy because if he performs Salah in drowsiness, lest he may end up making a prayer of curse for himself instead of asking for forgiveness.'

(*Muwatta Imam Malik, vol. 1, p. 123 ; Fatawa Razawiyyah, Vol. 6, p. 318*)

Don't let such situations occur where you feel drowsy, keep yourself prepared for a congregational Salah beforehand. If you feel drowsy in Salah due to insufficient sleep or staying awake at night, don't stay awake at night, take proper sleep. Let alone missing Salah, Allah forbid, not even Jama'at [of Salah] should be missed.

## 18 Madani pearls about studying religious knowledge in relation to 18 letters of a Hadith (الْعِلْمُ أَفْضَلُ مِنَ الْعِبَادَةِ):

1. Study to please Allah Almighty and with an intention of earning reward.
2. Make a habit of reciting Hamd-o-Salat before you begin to read. The Holy Prophet ﷺ said: A good deed, prior to which, Allah's Hamd and Salat upon me are not recited does not have blessings. (*Kanz-ul-Ummal*, vol. 1, p. 279, *Hadith*: 2507)

At least recite 'بِسْمِ اللَّهِ', as it should be recited before performing every glorious deed.<sup>1</sup> (*Ibid*, p. 277, *Hadith*: 2487)

3. It is mentioned on page no. 23 in the booklet 'King of Jinns' which consists of 32 pages and published by the publication department of Dawat-e-Islami Maktaba-tul-Madinah: Face the Qiblah while being seated, as it has countless blessings.

Therefore, Hadrat Sayyiduna Imam Burhanuddin Ibrahim Zarnooji رَحِمَهُ اللَّهُ عَلَيْهِ has said, "Two students went abroad to get religious education, they were learning the same lessons but when they came back the homeland, one of them became Faqih (an Islamic jurisprudence expert) and the other remained deprived of knowledge and achievements. Blessed Islamic scholars of that city carried out a careful consideration in this matter and researched regarding the students' way of

---

<sup>1</sup> Reciting Hamd-o-Salat given at the start of this booklet, Allah willing, will be considered as an act of following both the Ahadith.

reading, repeating lessons and sitting. So they found one prominent thing that the student who had returned as Faqih, had a routine of memorizing lessons by facing the Qiblah and the student who had returned without any knowledge, had a habit of sitting with his back towards the Qiblah.

Therefore, all the Islamic scholars and jurisprudence experts رَحِمَهُمُ اللَّهُ reached a consensus, that fortunate man became Faqih due to the blessing of sitting with his face towards the Qiblah because it is a Sunnah to sit facing Ka'batullah Sharif.

*(Taleem Al-Mutalim, pp. 67)*

4. It is highly beneficial to study in the morning as one doesn't normally feel drowsy and his mind works at its best in the morning.
5. Sit and study in a peaceful environment, away from noises.
6. If you study in a hurry or tense situation, for instance: someone is calling and you keep on reading or you need to use the toilet but you keep on reading, your mind will not work in such situations and the risk of developing misunderstanding increases.
7. Don't use a method that can affect your eyes, for example: Reading in very low and very bright light or while walking or in a running vehicle or when you are lying or bending over the book, it is harmful to eyes. As it is harmful to eyes to read or write bending over the book, it also causes back and lung diseases.

8. It would be best if the light is coming from the top but it is also fine if the light is coming from behind; it shouldn't cast a shadow over the writing. The light coming from the front causes harm to eyes.
9. One should be fresh and his mind should be attentive while studying.
10. Keep a pen in your hand while reading. If you like any point or sentence or ruling which you could use later, you can underline that if the book is yours.
11. There are normally two or more blank pages at the start of the book, take notes on those pages i.e. write a few words as a note and write the page number in front of it. **اَلْحَمْدُ لِلّٰهِ**, the books published by Maktaba-tul-Madinah normally contain blank pages for notes.
12. Mark difficult words and consult someone for understanding these.
13. Read not only with your eyes but also with your tongue; it makes it easier to remember.
14. Perform the eyes and the neck exercise frequently because looking at the same spot continuously for a long time tires the eyes and even sometimes the neck as well. For this purpose, roll your eyes right, left, up and down. Move your neck slowly in a similar way.

15. Read for a while and then begin to recite Durood; after relaxing your eyes a little, continue the reading.
16. It is extremely difficult to remember the complete topic by reading it once because in the current era, the ability to remember and digest, are both weak. Therefore, read religious books and booklets again and again.
17. There is a saying: (اَلَسَبْقُ حَرْفٍ وَالتَّكْرَارُ اَلْفٌ) ‘Even if a lesson comprises a single letter, it should be repeated one thousand times.’
18. Whatever things of goodness you have read, keep conveying them to others with an intention of earning reward. Thereby, Allah willing, you will be able to remember them. اِنْ شَاءَ اللّٰهُ

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

99. If one cannot understand something even after careful consideration, he should consult some knowledgeable person without hesitation as feeling shy and hesitant in asking the point of knowledge is a huge obstacle in becoming a Mufti.

## **The Excellence of Madani Muzakarah**

Ameer-ul-Mu'mineen Hadrat Maula-e-Ka'inat Sayyiduna Ali-ul-Murtada Shayr-e-Khuda كَرَّمَ اللّٰهُ وَجْهَهُ الْكَرِیْمَ has said: Knowledge is a treasure and asking a question is its key. May Allah Almighty have



mercy on you! Do ask questions, due to which, four people are rewarded: the one who asks a question, the one who replies, the one who listens to the reply and the one who loves them.’

*(Al-Firdaus Bimasur Al-Khitab, Hadith: 4011, vol: 2, p. 80)*

## **Better than worshipping all night long**

100. It is mentioned on page no. 272 in the 16<sup>th</sup> part of Bahar-e-Shari’at which is comprised of 304 pages and published by the publication department of Dawat-e-Islami Maktaba-tul-Madinah: Holding conversation and discussion for a moment related to the matters of the religious knowledge is better than worshipping all night long.’

*(Durr-ul-Mukhtar-o-Radd-ul-Muhtar, vol. 9, p. 672)*

## **Whoever speaks more, commits mistakes more!**

101. Words shouldn’t be chewed while speaking. Practice to pronounce words clearly but whenever you speak, speak of goodness because irrelevant talking and laughing out loud will not get you any goodness in Hereafter and also, such acts leave a wrong impression on people. Silence, without any doubt, is the dignity of a scholar and the veil of an illiterate person. Hadrat Sayyiduna Ibrahim Bin Adham رَحْمَةُ اللّٰهِ عَلَيْهِ said: No one is harsher on Satan than a wise Islamic scholar because when the Islamic scholar speaks, he speaks with knowledge and when he ceases to speak, he does that with intellect. At last Satan

irritably says, ‘Look at this! His conversation is way harsher on me than his silence.’ (*Jami’ bayan al-’ilm wa Fadlihi*, p. 171)

A Tabi’i Hadrat Sayyiduna Ibn-e-Abi Habib رَحْمَةُ اللهِ عَلَيْهِ said: If an Islamic scholar is habitual of talking more than listening, it is mischief for him; however, safety and the increment in knowledge lie in listening. The one, who listens, is equally participating with the one, who is speaking for benefiting others; [listening is better because] talking [normally] contains weakness, fabrication and inaccuracy. (*Ibid*, p. 191)

A blessed Hadith says: ‘مَنْ كَثُرَ كَلَامُهُ كَثُرَتْ سَهْوَتُهُ’ ‘Whoever speaks more, commits mistakes more.’ (*Al Mu’jam Al-Awsat*, vol. 5, p. 48, Hadith 6541)

Try to remain serious, avoid ridiculing and laughter: ‘مَنْ كَثُرَ مَرَاحَةُ زَالَتْ هَيْبَتُهُ’ which means ‘Whoever indulges himself in excessive laughter, keeps losing awe.’

## Mufti-e-Dawat-e-Islami told in the dream that

When the grave of Mufti-e-Dawat-e-Islami Hadrat Allamah Mufti Muhammad Farooq Attari Al-Madani رَحْمَةُ اللهِ عَلَيْهِ, due to heavy rain, got uncovered after 3 years, 7 months and 3 days of his passing, as per statements of the eyewitnesses, besides fragrance and green light, the blessed body was fresh. This event got fame and its visuals were also aired on Madani Channel. You can find details on page no. 465 to 468 in the book ‘Backbiting’ which comprises 505 pages and has been published by the publication department of Dawat-e-

Islami Maktaba-tul-Madinah. Afterwards, some Mahram lady saw the respected Mufti in a dream and asked, ‘How did you get this rank?’ The late Mufti remained silent, at last after insistence, he replied, ‘By avoiding useless talks.’ The late Mufti was really serious and a man of few words. This event encourages us to remain quiet.

*Allah Mujhay kar day ata Qufl-e-Madinah  
Aankhon ka Zaban ka loon laga Qufl-e-Madinah*

## Reward equivalent to a perfect Hajj

102. If you participate, to the fullest extent, in the religious activities of Dawat-e-Islami, make an individual effort, carry out pious deeds, travel with Madani Qafilahs, become a practicing preacher and deliver lectures from Faizan-e-Sunnat in Masajid etc., Allah willing, you will not be overawed by even the greatest personalities present in the world as your heart has already experienced so much. The excellence of learning and teaching Sunnahs is also immense. As, the Holy Prophet ﷺ has said, ‘Whoever walks towards a Masjid in the morning with an intention of learning or teaching goodness, will get reward equivalent to that of the one performing a perfect Hajj.’ (Tabarani Kabeer, vol. 8, p. 94, Raqm: 7473)

## Blessings is with your pious predecessors

103. A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ is a Wali (Allah’s friend), a true devotee of Rasool and our true pious

predecessor; it is extremely necessary to keep devotion to him from the depth of our hearts. The Beloved of Allah صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ said: ‘الْبَرَكَهَةُ مَعَ الْكَائِمِينَ’ ‘Blessings is with your pious predecessors.’

*(Al Mustadrak Al Hakim, Kitab-ul-Iman, vol. 1, p. 238, Hadith 218)*

## Do not even think of disagreeing with A’la Hadrat

104. If someone among you even slightly begins to disagreeing with my master A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, he must understand, مَعَادِ اللَّهِ, this is the beginning of his ruin. Therefore, get alert immediately and remove this thought of disagreeing from your mind.

## Do not guestimate

105. Suppose that your mind doesn’t accept a ruling explained by A’la Hadrat in Fatawa Razawiyyah so don’t guestimate it, rather consider it your own intellect’s lack of not being able to understand that ruling. See, I have prevented you from disagreeing with A’la Hadrat, when it comes to developments of the age, etc., the relief and changes in some rulings in the light of Asbab-e-Sitta don’t fall in the category of disagreement. Act upon the verdict given by the senior Islamic scholars of Ahl-e-Sunnat of the current era.

## Asbab-e-Sitta (Six essential factors)

106. Asbab-e-Sitta are:

- Necessity
- Hardship
- Customary practice
- Culture
- Attainment of a religious interest
- Removal of ruining elements

*(Fatawa Razawiyyah, Vol. 1, p. 110)*

## **An intelligent student is more likely to turn arrogant**

107. An intelligent student is more likely to turn arrogant; therefore, he needs to be extremely careful. Hadrat Sayyiduna Ka'b رضي الله عنه said to the person who used to seek Ahadith: Fear Allah Almighty and stay pleased on being low during a gathering and don't agonize anyone because if your knowledge fills everything between the sky and the earth but your arrogance is there as well, due to this, Allah Almighty will increase your loss and decline only.'

*(Jami' bayan al-'ilmi wa fadlihi, pp. 200)*

## **Praising someone means putting him to test!**

108. Even though it is a privilege and a reason of reward in Hereafter, for someone who respects Islamic scholar, kisses his hands and shows him reverence but the one who has been

praised, is in an extreme testing situation. Hadrat Sayyiduna Ibn-e-‘Abdoos رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘Self-admiration rapidly grows in an Islamic scholar when he is praised and begins to get a higher rank, however, Allah Almighty, if He wants, can save whoever He wants and remove the desire for status from his heart. (*Jami’ bayan al-‘ilmi wa Fadlihi*, p. 200)

## When someone kissed the feet of A’la Hadrat...

Let’s listen to a humility-based event of my master A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ. Being attentive A’la Hadrat was explaining a ruling to some person. Some other person considered that a fine chance to kiss A’la Hadrat’s feet and he did that. All of a sudden, colour flooded A’la Hadrat’s face and he said: This act just agonizes my heart. I don’t ever like that my feet be kissed but even I dislike it most especially in two conditions:

- While I am invoking Waza’aif.
- When I am busy and heedlessly someone kisses my feet.

Because at that time, I cannot say anything. [He further said]: I am terrified, lest Allah Almighty may bring the day when I begin to find comfort in people’s kissing my feet and I feel pain when it doesn’t happen; it is destruction. [Then he said]: Respect lies in not doing something which you are told not to do ever again, even if your heart doesn’t accept it. (*Malfuzaat-e-A’la Hadrat*, p. 473)

How marvellous A’la Hadrat is!

## Write (عَزَّوَجَلَّ) and (صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم)

109. Write and utter (تَعَالَى), (جَلَّ جَلَالُهُ) or (عَزَّوَجَلَّ) every time with Allah's blessed name and reap the reward. Islamic scholars have a difference of opinion on whether it is Wajib to recite blessed Durood every time with the name of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم or not. To some Islamic scholars, reciting or writing Durood once in the whole chapter is enough to fulfil Wajib. But not reciting or writing Durood every time after his blessed name in the chapter definitely deprives one of great reward. For more information, go through page no. 390 in the 7<sup>th</sup> volume of Fatawa Razawiyyah (referenced version) and also page no. 221 to 223 in its 6<sup>th</sup> volume.

110. Don't say anything that leads to useless talks and people get something to discuss about unnecessarily. It is mentioned in a blessed Hadith: (إِيَّاكَ وَمَا يَسُوؤُكَ الْأَذُنُّ) 'Safeguard yourselves from a talk which your ears find unpleasant. (*Kashf-ul-Khifa`*, vol. 1, pp. 247, *Hadith: 866, Fatawa Razawiyyah*, vol. 20, p. 289)

## Accept it even if a child says something reforming

111. One who is habitual of obstinacy, people hesitate to reform him because of this habit; such a person is at the high risk of getting ruined. For Allah's sake, not only verbally but also spiritually make yourselves accustomed to humility. Always

keep yourselves prepared that even if a child says something reforming, you would accept it. Hadrat Sayyiduna Ibrahim Bin Ash'as رَحْمَةُ اللّٰهِ عَلَيْهِ said: I asked Hadrat Sayyiduna Fuzayl Bin Iyaaz رَحْمَةُ اللّٰهِ عَلَيْهِ the meaning of humility. He replied to me: Humility is when you stay submissive for the truth, accept the truth immediately even if you listen to it from an illiterate person.'

*(Jami' bayan al-'ilm wa Fadlihi, p. 201)*

Nafs (lower inner-self) doesn't normally like something related to reformation but don't let your actions or words reflect that disliking. (Bear in mind! Shariah does not allow a non-Aalim to object an Aalim (Islamic scholar).

## Knowledge of intention is great knowledge!

112. Knowledge of intention appears to be easy but in reality, it is the other way around. One requires immense effort to learn it. My master A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ said, 'Knowledge of intention is a great and vast [branch of] knowledge, only expert Islamic scholars know it.'

*(Fatawa Razawiyyah, vol. 8, p. 98, Annotated and referenced)*

113. Avoid sins and try to make other Muslims avoid sins as well.

114. Always avoid humiliating, insulting, backbiting and disrespecting, not only your lesson-mates but also every Muslim. Consider yourselves the worst and the biggest sinners genuinely, not just verbally or to show-off.



## Disapproval of making people follow you

115. Make good manners the means to attract common Muslims; instead of establishing your scholastic superiority and gathering the crowd of followers around, instil the love for Dawat-e-Islami in their hearts and make them travel with Madani Qafilahs. Due to this, Allah willing, the religion will be benefited immensely. For the one, who is blindly followed by a large number of people, it is really difficult that he may save himself from condemnable qualities e.g. being self-conceited, the desire for the status and considering himself superior to others.
116. Inconvenience lies with every worldly bounty. The bigger the bounty, the bigger the inconvenience.
117. The one who adopts contentment, Allah willing, will lead a pleasant life. The more greed you develop for the world in your heart, the more unpleasant your life will become. (الْحِرْصُ مِفْتَاحُ الدُّلَى) ‘Greed is the key to disgrace.’
118. Contentment is a marvellous trait of the blessed prophets of Allah. I wish we could get the slightest of it so that we would make our worldly life and the hereafter comfortable. (الْقَنَاعَةُ مِفْتَاحُ الرَّاحَةِ) ‘Contentment is the key to comfort.’
119. Contentment is when one considers ‘a little’ enough and remains patient on that. (الصَّبْرُ مِفْتَاحُ الْفَرَجِ) ‘Patience is the key to plenty.’ (Tafseer Razi, Surah Ibrahim, Ayah: 11, vol. 7, p. 75)
120. Allah Almighty’s displeasure is the worst calamity.

## Cautionary measures about a specific person and an organization

121.If a negative question regarding an organization or a specifically appointed person is asked, writing an answer by mentioning the name of the person, the question was asked about, can create an extreme conflict and you cannot already establish the final opinion after listening to a one-sided take. A written answer even after having listened to the take of both sides can also create problems. Moreover, it is not Wajib for a respected Mufti to give a Fatwa in writing.

## Take caution in expressing disagreement even through a hint

122. Don't write anything against any Sunni even with a hint unless it becomes Wajib as per Shar'iah; don't even say anything in a hint. You are an Islamic scholar! You shouldn't become a controversial figure unnecessarily; keep your great position in mind. As, people normally understand hints too. It is even quoted: (الْكَيْفِيَّةُ أَهْلُكُمْ مِنَ الصَّريحِ) 'A hint is even more perfect than something evident.' (*Mirqat-ul-Mafatih*, vol. 4, p. 687)

## Carrying out religious activities is a reply to every objection

123. Supposing that a Muslim objects to you without any reason, you don't need to respond unless there is a Shar'iah-justified

reason. Your answer can put him on the wrong path. (إِنْسَانٌ حَرِيسٌ فَبِمَا مُنِعَ) ‘A human is greedy for the thing he is forbidden from.’

*(Tafseer Razi, Surah Al-Noor, under the verse 2, vol-8, p. 304)*

Following this, he may give a counter reply and so replying to his answer lest you may indulge yourself in irrelevant activities leaving important tasks behind due to rage and lest you keep sinking in the swamp of major sins like backbiting, tale-bearing, having negative assumptions, revealing others' faults and hurting others, by getting caught in the tricks of Nafs and Satan. Kindly, reply to every objector through religious activities. No matter how grave the objection is, you should put greater effort into religious activities. Allah willing, soon the objector will get quiet after useless efforts.

## A humble request to Islamic scholars

124. Don't criticize Islamic scholars and Mashaaikh of Ahl-e-Sunnat unless it becomes Wajib [as per Shar'iah] to do so. Don't write against each other in monthly magazines, ads, newspapers etc., otherwise, faults will be revealed, secrets will be disclosed, one will disgrace his own people and others will laugh. Enemies will keep your writing and use it as a weapon against you. Bear in mind! 'الْعَهْدُ بَيْنِي وَالْعَبْرَةِ فَإِنْ' 'Writing will remain existing but life will [soon] be over.'

After your death or maybe in your life too, the enemies may harm your beloved religious doctrine, the doctrine of A'la Hadrat through your writings. Even if you are hurt by some Sunni Islamic scholar without any reason, don't develop hatred against him and remain patient. Act upon this blessed Hadith 'مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ' 'Whoever conceals a Muslim's fault, Allah Almighty will conceal his faults.' (*Sunan Ibn Majah, vol. 3, p. 218*) and stay firm on it by making good intentions of resolving conflict and ceasing sinful acts. While doing this, try to have dialogue with him [whom you have conflict with] face to face if needed without letting others know. If the conflict doesn't get resolved and Sharia permits, stay quiet then. Don't commit a mistake of revealing his mistake at all in processions and meetings. Such act sometimes creates stubbornness and the issue gets even more complicated instead of getting resolved. Thus, your unity no longer remains intact, groups are formed and as a result they all begin to commit sins like backbiting, tale-bearing, having negative assumptions, slandering, hurting, revealing faults etc. Followers got distant and religious activities witness a great loss. One who truly fears Allah Almighty, (إِنْ شَاءَ اللَّهُ), will have understood what my words mean. Hadrat Sayyiduna Abdullah Bin Mas'ood رَضِيَ اللَّهُ عَنْهُ has narrated: 'رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ' 'Fear of Allah is the topmost aspect of wisdom.' (*Shu'ab-ul-Iman, Vol. 1, p. 470, Hadith 743*)

## Unnecessary objects on Sag-e-Madinah and the blessings of strategy

125. Since the time of Dawat-e-Islami's commencement, Sag-e-Madinah has been facing objections through speeches, writings and ads made not only by 'strangers' but also by our own people. But you would not have heard any speech of Sag-e-Madinah against any Sunni, nor would you have read any booklet, ad or handbill carrying this issue. اَلْحَمْدُ لِلّٰهِ, Sag-e-Madinah keeps trying not to respond through the speech or writing, even if reconciliation takes place with our own people, 'strangers' will keep using those recorded speeches or writings against the Ahl-e-Sunnat. However sometimes as per need, I explained issues using a constructive approach. I have been hesitating to explain through letters as they can be printed, my words can be twisted and the enemy would get the content to use against us. Some deficits can be found in writing. As per the current scenario, even friends don't have the courage to ignore so it is already a grave mistake to expect any good from the enemy. Whenever a mistake was pointed out in any Shar'iah ruling, اَلْحَمْدُ لِلّٰهِ, Sag-e-Madinah tried his best to rectify it. اِنْ شَاءَ اللّٰهُ, there are many to testify this but 'he shows obstinacy unnecessarily just for the pleasure of Nafs', Allah willing, you wouldn't find a single person to testify this, even if you try to find one. If ever an authentic objection was raised regarding any matter or method of the organization but the acclaimed

Islamic scholars were also there to advocate us, the choice opted, by remaining in the limitations set by Shar'iah, was to act upon the easy ruling about the religious activities, beneficial for Ummah. It would be unjust to call it unnecessary obstinacy rather it should be called strategy.

‘يَسِّرُوا وَلَا تُعَسِّرُوا’ ‘Provide ease to people and don’t put them in hardships.’ (Sahih Bukhari, Kitab-ul-Ilm, vol. 1, p. 42, Hadith 69)

اَلْحَمْدُ لِلّٰهِ by the positive approach of Sag-e-Madinah, numerous Ulama and Mashaaikh of Ahl-e-Sunnat who had concerns, are now wholeheartedly supporting Dawat-e-Islami. Those who stopped Sag-e-Madinah from delivering Sunnah-inspiring speeches at their Masajid and made him leave, now wait for him impatiently. Anyway, to please Allah, staying on the path given by the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم by virtue of Ghaus and Raza, Sag-e-Madinah remained firm on his journey. Dawat-e-Islami which used to be a small plant, later on, became a densely grownup tree in no time, by the grace of Allah Almighty, favours of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم), the support of the Ulama and Mashaaikh of Ahl-e-Sunnat and the help of Sunnis. Its message has reached approximately 72 countries around the world at last. If Sag-e-Madinah had spent his time arguing with his own people through speeches and writings without any reason, would he have been able to get a place in their hearts? Would there be such positive outcomes? Never! On no account!

ایں خیال است و مُحال آست و جُنون

O Lord of Muhammad ﷺ! Bestow upon us steadfastness over Maslak-e-A'la Hadrat! Save us from dissociation and division! O Allah Almighty! Keep us united! O Allah Almighty! Bless our Ulama and Masha'ikh with a long life! O Allah Almighty! Bestow success upon every Sunni who is serving Your religion, in any manner, by remaining in the limitations set by Shar'iah! O Allah Almighty! Bestow upon us steadfastness in performing acts that please You! O Allah Almighty! Bestow upon us the mindset of concealing the faults of Muslims! O Allah Almighty! May we never harm Islam! O Allah Almighty! Stop us from being strict unnecessarily; rather, bless us with polite temperament! O Allah Almighty! Forgive us without accountability!

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Some of the answers which Ameer-e-Ahl-e-Sunnat دامت بركاته العالیه made Jami'ah students enrolled in Takhassus Fil Fiqh (Mufti course) write<sup>1</sup>, over their insistence:

## 1. An animal that develops a defect at the time of sacrifice

Question: What is the take of respected Ulama-e-Deen and Muftis regarding this matter: if the sacrificial animal develops a defect,

---

<sup>1</sup> Necessary amendment and additions have been made. The references of the narrations have been mentioned too.

while it is being sacrificed in the days of sacrifice, and this defect stands as a prohibiting aspect in the sacrifice, what should be done? Does one need to buy another animal?

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
 اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
 اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هٰذَا يَدَايَةَ الْحَقِّ وَالصَّوَابِ

In the situation asked in the question, if the sacrifice is done immediately, it will be valid as Sadr Al-Shar'iah, Badr-ut-Tareeqah Hadrat Allamah Maulana Mufti Muhammad Amjad Ali A'zami رحمۃ اللہ علیہ wrote from Durr-e-Mukhtar on page no. 141 in the 15th part of Bahar-e-Shari'at: If the animal jumps and skips at the time of sacrifice, due to which, a defect develops, such defect isn't harmful; it means that sacrifice will be valid. If the animal jumps and skips, due to which a defect develops and it also runs away but gets caught right away and is sacrificed immediately after that, the sacrifice will be valid. (*Bahar-e-Shari'at, Part: 15, pp. 141, Maktaba Razawiyyah, Bab-ul-Madinah Karachi*)

Hadrat Allamah Alauddin Haskafi رحمۃ اللہ علیہ has mentioned in Durr-e-Mukhtar:

وَلَا يَضُرُّ تَعَيُّبُهَا مَنْ اضْطَرَّ اِلَيْهَا عِنْدَ الذَّبْحِ

'If an animal jumps and skips during the sacrifice, due to which, it develops a defect, it is not harmful.'



Explaining this, Hadrat Allamah Ibn-e-Aabideen Shaami رَحْمَةُ اللَّهِ عَلَيْهِ said:

وَكَذَلِكَ تَوَعَّيْتُ فِي هَذِهِ الْحَالَةِ أَوْ انْفَلَتْتُ ثُمَّ أَخَذْتُ مِنْ قَوْزِهَا

‘Similarly, if an animal develops a defect in this situation [jumping and skipping during sacrifice] and it runs away but gets caught right away and is sacrificed immediately, the sacrifice will be valid.’

(Rad-ul-Muhtar, vol. 9, p. 539)

And Allah Almighty knows best and His Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ knows best!

## Humble suggestion

For more Shar’i information regarding sacrifice, read the topic ‘Qurbani ka Bayan’ in the 15th part of Bahar-e-Shari’at and also read a booklet named ‘Piebald Horse Rider’ consisting of 32 pages, published by the publication department of Dawat-e-Islami, Maktaba-tul-Madinah.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## 2. What is the ruling on flattening a grave?

**Question:** What respected Ulama-e-Deen and Muftis say regarding this matter, ‘Our Masjid lacks space, there is a grave in the area adjacent to our Masjid but it is older than the Masjid and there is a courtyard in front of that grave where Salah performers stand when

we run out of space but they feel uncomfortable [when their faces are towards the grave]. Can we flatten it so that Salah performers feel comfortable while performing Salah?

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

A humped heap of soil is not called a grave, the land in which the deceased is buried, is an actual grave; therefore, making floor by flattening the grave will not remove its existence and walking on, standing at or even performing Salah facing a grave is Makruh-e-Tahrimi. It is mentioned in Rad-ul-Muhtar:

تَكْرَهُ الصَّلَاةَ عَلَيْهِ وَآلِهِ لَوُرُودِ النَّهْيِ عَنْ ذَلِكَ

‘Salah is Makruh if performed standing at or facing towards a grave because the Holy Prophet ﷺ has forbidden it.’

(Rad-ul-Muhtar, vol. 3, p. 183)

Therefore, build a wall around the grave leaving space of one arm between the grave and the wall; also build a roof over the grave. Now performing Salah facing that area of the grave would become permissible without detestation. It would be better to install a grille on the top of wall's Qiblah-side, on the left and right, so that people would not consider that four-walled area a grave. And make sure that there is ventilation for the grave. Air touching a grave causes mercies to descend. (Fatawa Razawiyyah, vol. 8, p. 114)

## Suggestion

For more Shar'i information regarding a grave, study pages from 842 to 852 in the 1st volume of Bahar-e-Shari'at consisting of 1250 pages, published by the publication department of Dawat-e-Islami, Maktaba-tul-Madinah. Moreover, you can read online other booklets, books, get audios and videos on Dawat-e-Islami's official website [www.dawateislami.net](http://www.dawateislami.net)

And Allah Almighty knows best and His Rasool ﷺ knows best!

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

### 3. The ruling on performing Miswak in Wudu

**Question:** What take do Ulama-e-Deen and Muftis have regarding this matter that it is a Sunnah to perform Miswak in Wudu. Which Sunnah does it refer to? Sunnat-e-Muakkadah or Sunnat-e-Ghayr Muakkadah? How long a Miswak should be? Also explain the method of performing Miswak.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوَةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

1. It is a Sunnat-e-Ghayr Muakkadah to perform Miswak in Wudu. However, if the mouth stinks, performing Miswak

remains a Sunnat-e-Muakkadah till the removal of bad smell.

*(Fatawa Razawiyyah, vol. 1, p. 623)*

2. A Miswak should be one span long and its width should be equal to little finger's width. Make its bristles on one side.  
*(Bahar-e-Shari'at, vol. 1, Part 2, p. 294)*
3. Hold the Miswak in a way that your little finger and thumb remain under it and the other three fingers rest on it and its head should be upward. First, wash the Miswak bristles and clean the right-side upper teeth then the left-side upper teeth then clean the right-side lower teeth and finally, clean the left-side lower teeth. In this way, perform Miswak three times and wash it each time. After using it, place the Miswak in a way that its bristles' side remains upward. *(Bahar-e-Shari'at, vol. 1, Part: 2, p. 294)*

Placing a Miswak in a flat position can cause intellectual disability. *(Rad-ul-Muhtar, vol. 1, p. 251)*

And Allah Almighty knows best and His Rasool ﷺ knows best!

## Suggestion

For more Shar'i information regarding Miswak and its scientific benefits, do read a booklet 'Wudu and Science' consisting of 32 pages, published by the publication department of Dawat-e-Islami Maktaba-tul-Madinah. Moreover, you can read online other

booklets, books, and get audios and videos on Dawat-e-Islami's official website [www.dawateislami.net](http://www.dawateislami.net)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

#### 4. Sacrifice of a pregnant cow

**Question:** What opinion do Ulama-e-Deen and Muftis have regarding this matter. Zaid buys a cow, intending to sacrifice. When he brings it home, people say 'The cow is pregnant and it cannot be sacrificed.' Kindly elaborate if it is really true. What should Zaid do?

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ وَ الصَّلٰوَةُ وَ السَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ  
اَمَّا بَعْدُ فَاَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ط بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ  
اَلْجَوَابُ بِعَوْنِ الْمَلِكِ الْوَهَّابِ اَللّٰهُمَّ هِدَايَةَ الْحَقِّ وَالصَّوَابِ

As per the situation asked in the question, Zayd's sacrifice is valid because a goat or a cow being pregnant doesn't affect the sacrifice. Moreover, if Zaid is Faqeer [eligible to receive Zakah] and he bought the cow with an intention of sacrifice, now it is Wajib for him to sacrifice the same cow. As mentioned in Tanweer-ul-Absaar and Durr-e-Mukhtar:

وَلَوْ ضَلَّتْ أَوْ سُرِقَتْ فَشَرَى أُخْرَى فَظَهَرَ ثَفَعَلَى الْغَنَى إِحْدَاهُمَا وَعَلَى الْفَقْرِ كِلَاهُمَا

If the sacrificial animal is lost or stolen, the owner buys another animal but later on he finds the lost animal, if he is rich, he is

permitted to sacrifice either of the animals but it is obligatory in the case of being poor, both the animals have to be sacrificed [because buying an animal made it Wajib for the poor person to sacrifice the same animal]. (*Rad-ul-Muhtar*, vol. 9, p. 539)

Similarly, Sadr-ush-Shar'iah Badr-ut-Tareeqah Hazrat Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ said, 'As a Faqeer [eligible to receive Zakah] buys an animal for sacrifice, it becomes Wajib for him to sacrifice that animal.' (*Bahar-e-Shari'at*, vol. 3, part: 15, p. 131, *Maktaba Razawiyyah, Bab-ul-Madinah Karachi*)

But! If Zaid is wealthy, it will be supererogatory for him if he doesn't sacrifice the pregnant cow; rather, he should sacrifice another animal. Therefore, two Madani Pearls regarding a pregnant goat and a pregnant cow are presented from the writing of Sadr-ush-Shar'iah Badr-ut-Tareeqah Hazrat Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ:

1. An animal bought for sacrifice bears a young before the sacrifice, so slaughter it as well. If one sells the animal's young, the money he gets in return should be given as Sadaqah. If he didn't sell or sacrifice the animal's young and the days of sacrifice passed, then he is supposed to give it away alive as Sadaqah. If he didn't do any of these, the animal's young remained at his place and the days of sacrifice have started again and if he wants to sacrifice it now, he can't. If he has sacrificed it now, then he has to sacrifice another animal because the sacrifice of that young of the animal was not valid.

Moreover, he should give that sacrificed young of the animal as Sadaqah. However much decline in the price of the young of the animal was caused by the sacrifice, that amount has to be paid as Sadaqah.

2. If the sacrifice is done and a living young is found in the animal's abdomen, sacrifice it too; it can be used too. If the young found in the abdomen is dead, then throw it away because it is carrion. (*Bahar-e-Shari'at, Vol. 3, part: 15, p. 131, Maktaba Razawiyyah, Bab-ul-Madinah Karachi*)

And Allah Almighty knows best and His Rasool ﷺ knows best!

## Madani pearl

A sign that is told to identify whether a cow or a goat is pregnant: It kicks its hind leg if you touch the skin of the area located at the intersection of its thigh and abdomen.

## Suggestion

For more necessary rulings regarding sacrifice and slaughter, read the chapter 'Haraam and Halal animal' and 'Sacrifice' present in the 15th part of Bahar-e-Shari'at and also read a booklet 'Piebald Horse Rider' consisting of 32 pages, published by the publication department of Dawat-e-Islami Maktaba-tul-Madinah.

## Humble Request

Plenty of Sunnahs are taught and learnt in the fragrant religious environment of Dawat-e-Islami – a global, non-political movement for the preaching of the Quran and Sunnah. Always stay associated with it. It is a humble request to you to participate regularly in the weekly Sunnah-inspiring congregation of Dawat-e-Islami from its beginning till the end. All Islamic brothers should travel every month with the devotees of Rasool in a 3-day Madani Qafilah at least, to learn Sunnahs. Do buy a booklet named ‘Pious Deeds’ published by Maktaba-tul-Madinah, in order to learn the correct Islamic code of life. Moreover, you can read online other booklets, books and get audios and videos on Dawat-e-Islami’s official website [www.dawateislami.net](http://www.dawateislami.net)

Kindly reflect on your acts every day and doing so make a habit of filling in the booklet ‘Pious Deeds’ and submitting it to the local representative within the first ten days of every Islamic month. **إِنَّ شَاءَ اللَّهُ**; by its blessing your faith will remain safe, the hate towards sins and the passion for following Sunnahs will increase.

Every Islamic brother should develop a positive mindset that: I must strive to reform myself and people of the entire world. And for this, he should carry out the pious deeds in order to reform himself and he should travel in a Madani Qafilah in order to reform people of the entire world.

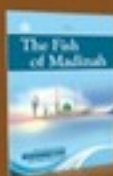
صَلِّ اللَّهَ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ



## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.' In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.



MC 1000

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.dawateislami.net](http://www.dawateislami.net) | E-mail: [translation@dawateislami.net](mailto:translation@dawateislami.net)