



Extracted from the book Call to Righteousness, written by the
Amir of Ahl al-Sunnah **دامت برکاتہم العالیہ**, with additions and
adjustments.

What Islam Says About **MAGIC**

21 Pages

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

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جادو كے بارے ميں معلومات

What Islam Says About Magic

What Islam Says About Magic

This booklet was originally written in Urdu by the Amir of Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri. **Dawat-e-Islami's Translation Department** has translated it into English. If you find any mistake in translation or composition, please inform the Translation Department on the following postal or email address, with the intention of earning reward.

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What Islam Says About Magic

An English translation of *Jādū Kē Bārē Mēin Malūmāt*



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

Du‘ā for reading this book

Read the following du‘ā before you study a religious book or an Islamic lesson. You will remember whatever you study - *إِنْ شَاءَ اللَّهُ* -

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the doors of knowledge and wisdom for us, and have mercy on us! O You Who is most glorious and honourable! (*Al-Mustaṭraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet *ﷺ* once before and after.

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What Islam Says About Magic¹

Attar's du'ā

O Lord of the Prophet! Whosoever reads or listens to the 21 - page booklet *What Islam Says About Magic*, protect them from the effects of magic, evil jinn, and the evil eye! Also forgive them without accountability!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Your recital of *ṣalāt* upon me safeguards your du'ās, leads to Allah being pleased and causes your deeds to be purified.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

As encouragement for spreading the sunnah far and wide, let us read an inspirational story.

¹ This content has been extracted from the book *Call to Righteousness*.

² *Al-Qawl al-Badī'*, p. 270

The story of three alcoholic brothers

An Islamic brother from Okara (Pakistan) belonged to one of the richest families in his locality. Whilst the latter was still young, an elder brother of his made friends with the wrong people and developed an alcohol addiction. Bad company and drinking led to him paying no focus to his education. His only interest was where his next drink will come from.

To feed his addiction, he resorted to selling household items, and then his clothes shop, factory, and entire marketplace comprising of smaller stores. When a house burns, how can the people inside save themselves from being burnt? Eventually, the brother addicted to drinking had his two brothers succumb to the same bad habit, one younger and one older.

Their mother was already disconsolate from one of her sons' drinking, yet when a further two fell victim to the same, this exacerbated her grief even further. There was another middle brother from them, who was affiliated with the Islamic environment of Dawat-e-Islami and did not drink. Being around those who love Allah's Messenger taught him to call others to righteousness. In line with this, he invited his alcoholic brothers to religious gatherings, and they would indeed attend from time to time.

The brothers did not display much interest in this initially, but after time and with consistent loving effort, they too repented from drinking and joined Dawat-e-Islami - **الْحَمْدُ لِلَّهِ**.

They tremble when recalling their pasts, and think of what other evils they may have committed if not for finding Dawat-e-Islami's Islamic environment. Perhaps they would have led directionless lives or been outcast entirely by their own loved ones.

اللَّهُمَّ It is from the infinite grace of Allah that at the time of writing, they are undertaking a 63-day Madani Training course, and the eldest brother has been travelling in sunnah-inspired Madani Qafilahs for around 17 months.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Inviting others to goodness

Dear Islamic brothers! Through the blessings of sunnah-inspired gatherings and one person's sincere individual efforts, three alcoholic brothers repented from their sins and joined Dawat-e-Islami. The detriments of alcohol are clear for the reader to see. One brother even lost his household belongings and businesses to suffice his addiction for it. It leads an individual down a dark road in this world and the Hereafter.

Alcohol is also impure to the extent it cannot even be consumed as medicine.

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ was asked regarding alcohol by the Companion Ṭāriq b. Suwayd رَضِيَ اللَّهُ عَنْهُ, and he forbade it. "We make it for medicine", the Companion humbly said, to

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which the Prophet explained, “It is not medicine. It is an illness in and of itself.”¹

As reported by the Companion Abū Mūsā al-Ash‘arī رَضِيَ اللهُ عَنْهُ, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Three people will not enter Paradise; a habitual alcoholic, he who severs ties of kinship and he who attests to magic.”²

Explaining these prophetic words

Commenting on what “he who attests to magic” entails, the scholar ‘Alī al-Qārī رَحِمَهُ اللهُ وَعَلَيْهِ writes, “This refers to a person who believes magic harbours independent efficacy (someone who believes magic can cause effect without Allah giving it ability to).”³

Denying the existence of magic and jinn is disbelief

Dear Islamic brothers! The existence of magic is proven by the Quran, and it is an act of disbelief (*kufr*) to say it does not exist. He who denies the existence of jinn also commits an act of disbelief.

What made a saint worried?

The famous saint Mālik b. Dinār رَحِمَهُ اللهُ وَعَلَيْهِ said:

¹ *Ṣaḥīḥ Muslim*: 1984

² *Musnad Imām Aḥmad*: 19586

³ *Mirqāt al-Mafātīḥ*: 3656

We have reconciled with one another in love for this world. Due to this, we do not enjoin good or prevent evil amongst ourselves. May Allah not keep us in this condition. If we were to remain like this, who knows what punishment shall descend upon us?¹

Fire-worshipper became Muslim

Dear Islamic brothers! Mālik b. Dīnār was a saint who lived many centuries previous. Observing the situation in his time caused him to express fear of divine punishment, yet circumstances are even worse today. Regretfully, most Muslims are seen to compete with one another in their chase for this world. Let alone calling others towards good, some openly oppose those who do this. Likewise, people eagerly call others towards evil and do not prevent them from falling into it.

None desire to reform themselves, bring their family upon the straight path, or help their neighbour better their Hereafter. Along with running towards self-rectification, one should call other Islamic brothers to goodness and help their neighbours in this endeavour also.

رَحِمَهُ اللهُ عَلَيْهِ وَسَلَّمَ There are many accounts of our pious elders carrying out individual effort on their neighbours.

¹ *Shu'ab al-Īmān*: 7596

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A fire-worshipper named Sham‘ūn once lived next to Ḥasan al-Baṣrī رَحْمَةُ اللهِ عَلَيْهِ. The former’s final moments drew close one day. Ḥasan al-Baṣrī went to him and found constant exposure to smoke from fires had blackened his body. He then invited Sham‘ūn to accept Islam and spoke of how merciful Allah is.

“There are three things that keep me away from Islam”, Sham‘ūn replied, “Why do you chase the world if Islam considers it so bad? Why do you not prepare for death despite believing in it? You consider beholding God to be an immense bounty; so why do you disobey Him in this world?”

Ḥasan al-Baṣrī explained:

These relate to deeds, not belief. You should ask yourself what you have gained after wasting all these years worshipping fire. A Muslim, no matter how he is, at least believes in the oneness of Allah. You have worshipped this fire for seventy years, yet it would still burn us both if we were to stand in it. Your lifelong worship of this fire will not protect you from it. But my Lord possesses might and power. If He wills, this fire cannot harm me in the slightest.

Finishing his explanation, he then miraculously took hold of fire in his hand, and it did not burn him in the slightest.

Sham‘ūn was hugely amazed, yet despondency overcame him. “I worshipped fire for seventy years”, he lamented, “is there any

benefit in becoming Muslim at the end of my life?” Ḥasan al-Baṣrī continued his sincere efforts, and at last, Sham‘ūn said, “I will become Muslim, providing you give me a written agreement saying Allah will forgive all of my sins after I accept Islam.” This was written for him as per his wishes.

“Record the testimony of fair witnesses upon it”, Sham‘ūn further asked. He then became Muslim and requested for Ḥasan al-Baṣrī to wash him after his death and place the stipulated agreement in his hands, so it serves as a proof of his Islam on the Day of Judgement. After this, he recited the *kalimah* and passed away.

Ḥasan al-Baṣrī ensured to execute his will, and the very same night, saw Sham‘ūn in his dream dressed in exquisite clothing and wearing an ornate crown, strolling through Paradise. When asked what led to this, he explained, “Allah forgave me and granted me bounties that cannot be expressed in words. So, there is no burden on you now. Take back this agreement, as I no longer need it.”

Upon awakening, Ḥasan al-Baṣrī found the agreement in his hand. He then expressed gratitude to Allah for granting Sham‘ūn success.¹

¹ *Tadhkirat al-Awliyā'*, vol. 1, p. 41

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May Allah have mercy on him and forgive us without accountability for his sake!

امِين بِجَايَةِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Standing in fire for twenty minutes

Dear Islamic brothers! The servants of Allah are lofty in status. They call others to righteousness, demonstrate saintly miracles by the bestowal of Allah, inspire disbelievers to accept Islam, and pave the way to Paradise for them. We should also show concern for our neighbours and convey the call to righteousness to them.

An Islamic scholar who can refute the false religion and beliefs of non-Muslims can draw close to them and answer their objections, whilst seeking to bring them to Islam. This must be done whilst remaining within the bounds of Islamic law.

Enclosed now is a faith-refreshing story taken from pp. 183-184 of the book *Hayat-i-Ālā Hazrat* (volume one), regarding the conversion of hundreds of fire-worshippers to Islam by means of a saintly miracle (*karāmah*). I shall attempt to convey this to the reader in an easy-to-understand manner.

Mawlānā Ḥusayn Mīrthī رَحْمَةُ اللهِ عَلَيْهِ states:

Pir ‘Abd al-Ḥamīd al-Baghdādī رَحْمَةُ اللهِ عَلَيْهِ once came to the city of Baroda in India’s Gujarat state, and led maghrib prayer in the jāmi‘ masjid. I had never felt such an overwhelming effect of Quranic recitation before. I asked where he was staying and went to his accommodation to meet him. During a discussion on the inimitability of the Quran, he began to say:

“I once went to Iran and debated fire-worshippers in an old temple. I said to them, ‘You should go into the fire you worship and see if it leaves you unharmed or burns you to death.’ They took it as a joke, but a time was set for the challenge. The entire city gathered at the predetermined time to watch this.

I told them to go into the fire, yet they all cowered in fear! الْحَمْدُ لِلَّهِ I entered the fire temple and stood in the blazing fire for a complete twenty minutes. I then came out of it safe and sound. الْحَمْدُ لِلَّهِ Seeing this spectacle, a large number of fire-worshippers repented and embraced Islam.”

I asked, “How did you muster such great courage?”

He replied, “I was holding the Quran when entering the fire. If it can protect us from the fire of Hell, I knew it

can protect me from the comparatively tame fire of this world.”¹

The Imam of Ahl al-Sunnah’s poetry

The Reviver of Islam and Imam of Ahl al-Sunnah, Imam Aḥmad Razā رَحْمَةُ اللهِ عَلَيْهِ penned a particular couplet of poetry, which summarises as, “O Allah! May the fire of Hell be cooled for the followers of Your Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Whilst praying for his *ummah*’s forgiveness, he has shed tears in similitude to a flowing river!”²

Soul-refreshing

Dear Islamic brothers! To foster love for the Awliyā' رَحْمَةُ اللهِ عَلَيْهِم, attain their blessings and better your Hereafter, keep yourself affiliated with the Islamic environment of Dawat-e-Islami. As heartfelt encouragement, here is a summarised version of a statement submitted by an individual from Balochistan (Pakistan).

Before Dawat-e-Islami came into his life, his days and nights were filled with sin. As per usual he was sat in his pharmacy one day, when an Islamic brother approached and invited him to an international sunnah-inspired gathering that was soon to occur. But he turned a deaf ear to this. The Islamic brother was not

¹ *Hayat-e-A’la Hazrat*, pp. 183,184

² *Hadaiq-e-Bakhshish*, p. 102

disheartened at all. He instead increased in resolve and continued his heartfelt efforts, as a desire to help the *ummah* was deeply planted within him. **اَلْحَمْدُ لِلّٰهِ** The individual was greatly moved by the love he received and agreed to attend the gathering.

The refulgent atmosphere of the gathering amazed him, as did the ocean of devotees who had amassed. Recitation of the Quran, sunnah-inspired speeches, poetry extolling the Prophet and the sound of dhikr, all refreshed his heart and soul. He repented from his previous sins and made intention to grow his beard then and there.

He also prepared himself to travel in Madani Qafilahs, so he may learn the sunnah whilst being in the company of those who love Allah's Messenger. The blessings of affiliation with the Islamic environment of Dawat-e-Islami led to him loving good deeds and hating sin, a mindset of the highest calibre - **اَلْحَمْدُ لِلّٰهِ**.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Invitation towards righteousness

Dear Islamic brothers! The consistent and sincere efforts of one Islamic brother in inviting another to goodness, resulted in an amazing outcome. A sinful young man was inspired to attend a sunnah-inspired gathering. The positive effects of being around those who love Allah's Messenger encouraged him to grow a

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beard, perform virtuous deeds and refrain from sins. A sinner became pious instantly.

It is indeed a great privilege to perform good deeds. They erase sin, protect against the punishment of the grave and Hellfire, and lead to Paradise. In the 114th verse of Sūrah Hūd, Allah declares:

إِنَّ الْحَسَنَاتِ يُذْهِبْنَ السَّيِّئَاتِ ط

Verily, good deeds erase evil deeds¹

Two hadith of the final Prophet ﷺ

1. Fear Allah wherever you are. Follow up sin with a good deed, as this good deed shall erase that sin, and be courteous with people.²
2. Without doubt, he who performs a good deed after a sin, is like he whose tight armour constricts his neck. When he performs a good deed, a link of the armour comes undone.

¹ Al-Quran, 11:114, Translation from Kanz al-Īmān

² Jāmi' al-Tirmidhī: 1994

When he performs another, a further link comes undone, (and this continues) until the armour falls to the ground.¹

How to erase sins

Dear Islamic brothers! The Quranic verse and two hadith we have just read, highlight how a person should ensure to perform good deeds right after he happens to sin. For example, one can send *ṣalāt* upon the Prophet, or recite the *kalimah* etc.

The Companion Abū Dhar al-Ghifārī رضي الله عنه elucidates:

The Messenger of Allah صلى الله عليه وآله وسلم advised me by saying, “Whenever you happen to commit a bad deed, follow it with any virtuous one, as this virtue shall remove that bad.” I asked, “Is saying *لا إله إلا الله* among the virtuous deeds?” He replied, “This is the greatest virtuous deed.”²

Sinning with the intention of repenting afterwards is an act of disbelief

After reading this hadith, one should not misinterpret it and think they can now sin to their hearts content, then simply recite

¹ *Musnad Imām Aḥmad: 17309*

² *Musnad Imām Aḥmad: 21543*

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لَا إِلَهَ إِلَّا اللَّهُ to have all their sins vanish. By Allah, this is a major deception of Satan!

Sinning whilst intending to repent later is *ashadda kabīrah* - a severe major sin. In fact, whilst commenting on the 9th verse of Sūrah Yūsuf, Muftī Aḥmad Yār Khān رَحْمَةُ اللَّهِ عَلَيْهِ writes on page 376 of *Nūr al-ʿIrfān*, “Committing sin whilst intending to repent (afterwards) is disbelief.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Not stopping your neighbour from evil

Dear Islamic brothers! Our neighbours have many rights we must strive to always fulfil. We should not be lazy in inviting them to take part in sunnah-inspired gatherings or Madani Qafilahs.

Allah forbid, if we see them committing sins, we should run to prevent them from this. The saint Mālik b. Dinar رَحْمَةُ اللَّهِ عَلَيْهِ said, “As I read in the Tawrāt; he who does not prevent his neighbour from disobedience also partakes in that sin.”¹

A neighbour’s claim on the Day of Judgement

It is essential to call one’s neighbour to righteousness and to prevent them from sin. The Companion Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ mentions:

¹ *Al-Zuhd li Imam Aḥmad*, p. 134, raq̄m 527

We have heard a person shall make a claim against another on the Day of Judgement, yet the latter will not even know the former. The person against whom the claim is made will ask, “What right do you have over me? I do not even know you (properly).” The claimant will respond, “You saw me sinning, yet did not stop me.”¹

Encourage your neighbour to offer salah

Dear Islamic brothers! Both above-mentioned narrations highlight how we **must** call our neighbours to righteousness and prevent them from evil. If your neighbour does not offer salah, encourage him to do so. If he offers salah but is lazy when it comes to praying in congregation, motivate him to start. If you have a predominant opinion he will start offering salah in congregation if advised by you, it then becomes *wājib* for you to advise him. If one still does not advise him, they shall incur sin.

On page 582 of *Bahār-e-Sharī‘at*'s first volume:

Salah in congregation is *wājib* to perform for every adult, free and capable individual. He who misses it even once without a valid reason approved by Islamic law, is a sinner and eligible for punishment. He who misses it many times is a open sinner, *mardūd al-shahādah* (his testimony will be rejected), and shall be

¹ *Al-Targhīb wa al-Tarhīb*, vol.3, p. 186, *hadith* 3546

punished severely. If his neighbours remain silent, they also become sinners.¹

An imam should inquire of those praying behind him

I would suggest for the imams of masjids keep an eye on those offering salah behind them, noting which of them offer salah with congregation and which ones do not. If a worshipper is absent from any salah, the imam should inquire about him either by going to his home or by phoning him. If they are ill, he should console him. If they are absent due to laziness, he should encourage them. This suggestion is not only for imams, but for other Islamic brothers too.

When ‘Umar asked after someone absent from fajr

The third Caliph of Islam, ‘Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ kept tabs on who prayed behind him and checked up on them. The following incident is evidence of this, and the reader should intend to implement this into their lives.

Once, Sayyiduna ‘Umar did not see Sulaymān b. Abī Hathmah رَضِيَ اللهُ عَنْهُ during fajr salah. He then set out for a nearby marketplace, and the home of Sulaymān was on the way. He visited it and said to the former’s mother, Lady Shifā’ رَضِيَ اللهُ عَنْهَا, “I did not see Sulaymān at fajr salah.” She replied, “He offered

¹ *Al-Durr al-Mukhtār wa Radd al-Muhtār*, vol. 2, p. 340; *Ghaniya*, p. 508

(supererogatory) salah throughout the night and then drifted off to sleep.” Sayyiduna ‘Umar announced, “According to me, it is better to pray fajr salah in congregation than to stand (in voluntary salah) for the entire night.”¹

Congregational salah should not be missed

Dear Islamic brothers! Did you hear how Sayyiduna ‘Umar رضي الله عنه went to the home of another Companion to ask about his well-being? This narration also teaches us this important lesson: let alone missing salah itself, if anyone misses even the congregational prayer of fajr due to offering supererogatory salah throughout the night or attending gatherings until very late, it is necessary for such a person to instead rest and offer salah with congregation, even if it means leaving such recommended deeds.

The punishment for sleeping through salah time

This is a moment to reflect for those who enjoy get-togethers at night, hold late night gatherings and then go to sleep before fajr, thus depriving themselves of performing salah.

The final Prophet صلى الله عليه وآله وسلم once said to his honourable Companions عليهم الرضوان:

¹ *Muwatta Imam Mālik: 300*

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Two individuals (Jibrā'il and Mikāil عَلَيْهِمَا السَّلَام) came to me tonight and took me to a sacred land. There, I saw a person laying down, whilst another stood by his head holding a rock. The standing person was repeatedly crushing the other's head with that rock, and each time, his head would return to normal.

“سَيَحْنُ اللَّهُ” Who is this?”, I asked the angels. They requested me to advance further and (after showing other sights) said, “The first person you saw was someone who left the Quran after reciting it, and who would sleep at the time of obligatory salah. He will be treated like that until the Day of Judgement.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

2000 film VCDs destroyed

Dear Islamic brothers! To develop the habit of offering salah, to follow the sunnah, perform virtuous deeds and refrain from sins, join the Islamic environment of Dawat-e-Islami. Here is an inspirational story to help encourage and motivate you. It is a summary of a written statement received from an Islamic brother from Karachi's Orangi Town.

¹ *Ṣaḥīḥ al-Bukhārī: 7047*

Before joining Dawat-e-Islami, he had drifted away from goodness and meandered through a sinful life. It was as though fulfilling carnal desires was his only reason to live. Besides watching immoral films and dramas, he was embroiled in many other evil deeds. Utterly disinterested in good deeds, he also had an addiction to movies and dramas. He would buy the latest VCDs with the 1000 rupees given to him as pocket money every month. He had collected over 2000 movie and drama VCDs.

الْحَمْدُ لِلَّهِ He was predestined to be blessed with guidance. One day, a devotee of Allah's Messenger wearing a green *'imāmah* came to him and called him to righteousness. The former drew his attention to the Hereafter. Fear of Allah overcame him and began to course through his veins. His evil habits and thoughts left him in an instant.

Through the blessings of good character and sincere encouragement, he attended the weekly sunnah-inspired gathering of Dawat-e-Islami.

The sunnah-inspired speech delivered thereupon completely transformed his heart. The heart-rending du'ā made at the end left an indelible effect on him. Just after returning home, he broke all his VCDs. He joined the Islamic environment of Dawat-e-Islami, and bought audio cassettes of sunnah-inspired speeches released by Maktabat al-Madinah. He listened to these speeches himself and gave them to his family members. They

too joined eventually joined Dawat-e-Islami and entered the Qādirī Rīḍawī spiritual order.

The pious and their qualities

Dear Islamic brothers! The blessings of these gatherings cannot be expressed in words. During them, one is surrounded by those who love Allah’s Messenger. Amongst them are many beloved slaves of Allah who may not necessarily be well-known, but whose blessings can greatly benefit others. Islamic scholars have said, “If forty righteous Muslims gather, one of them will certainly be a saint.”¹

The final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “There are many people who appear disarranged, covered in dust, who possess two pieces of cloth and are not paid attention to. If they take an oath by Allah He fulfils it, and Al-Barā' bin Mālik is one of them.”²

The accepted prayer of Al-Barā' b. Mālik

The narrator of this hadith also explained another incident, which directly links to these words of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The narrator said:

¹ *Fatāwā al-Razawīyyah*, vol. 24, p. 184; *Taysīr Sharḥ Jāmi' al-Ṣaghīr*, vol. 1, p. 312, hadith 714

² *Jāmi' al-Tirmidhī*: 3880

A battle took place between Muslims and disbelievers. During this, disbelievers caused huge losses to the Muslims. The Muslims then gathered and requested, “O Barā'! Pray for victory by taking an oath by your Lord.” He then exclaimed, “O my Lord! I take an oath by You and ask You to make us dominant over these disbelievers! I ask You; allow me to reach Your Prophet (meaning he asked for martyrdom)”. His prayer was accepted immediately. The Muslims were granted victory and Al-Barā' b. Mālik رَضِيَ اللهُ عَنْهُ was martyred.”¹

May Allah have mercy on him and forgive us without accountability for his sake!

اٰمِيْنَ بِجَاةِ خَاتَمِ النَّبِيِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

¹ Al-Mustadrak li al-Hākim: 5325

What to recite to
save oneself from

MAGIC

Recite **يَا مُعِينُ، يَا مُبِينُ** seven times and
blow upon oneself. Perform this
action daily. **إِنْ شَاءَ اللَّهُ**. Magic shall not
affect you.

40 Rohani Ilaj ma`a Tibbi Ilaj, p. 8



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