



Extracted from the book *Call to Righteousness*, written by the Amir of
Ahl al-Sunnah **مفتي محمد صالح المنجد**, with additions and adjustments.

A Mother's Regret

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS

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Translated into English by
Majlis-e-Tarajim (Dawat-e-Islami)

ماں کا پچھتاوا

A Mother's Regret

A Mother's Regret

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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A Mother's Regret

An English translation of Mā(n) Kā Pachtāwā



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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

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَاَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

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

Note:

Recite ṣalāt upon the Prophet once before and after.

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الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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A Mother's Regret

Attar's prayer

O Lord of the Prophet! Whosoever reads or listens to the 21-page booklet, *A Mother's Regret*, make their parents pleased with them! Forgive them and their parents without accountability!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellences of reciting ṣalāt upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever sends ṣalāt upon me ten times in the morning and evening will receive my intercession on the Day of Judgement.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A child's fear of Allah

Dear Islamic brothers! We are living in troubling times, where parents are causing the ruin of their own children through so-called compassion. If a child wishes to rectify himself of his own

¹ *Al-Tarhīb wa al-Tarhīb*, vol. 1, p. 261, *hadith* 29

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accord, their pathways are obstructed. It is as though such parents are saying with their actions, "Why should we enter Hell alone? We will take our children with us." (مَعَادَ اللَّهِ)

There was an era in which children were raised in the laps of pious mothers and in the compassionate shade of fathers who loved the Prophet ﷺ. These children grew into people who left such an impact on society that their incredible actions still captivate our hearts today.

There was one such four-year-old Sayyid child who was crying in the marketplace. Wishing to serve this member of the Prophet's family, a man asked, "O child! What is the matter? If you want something, then give the instruction and I will bring it now." Hearing this, the young child's crying only increased in intensity, and he said, "Fear of Allah's wrath and of Hell has enveloped my heart."

The man replied, "You are very young yet, so how do you possess so much fear? Remain calm, for children will not be punished." The child's fear suddenly became more pronounced, and he said whilst crying:

I have seen that to set fire to large pieces of wood, wood chippings are placed around them as they catch fire quickly. The larger pieces catch fire due to them. I fear that in order to burn major disbelievers like Abū Jahl and Abū Lahab in Hell, I will be used as touchwood.

Dear Islamic brothers! Do you know who that four-year-old was? It was none other than the shining star of the Ahl al-Bayt, Imām Ja‘far al-Şādiq عنه.¹

Tērī nasl-ī-pāk mēin hai bacha bacha nūr kā

Tū hai ayn-i-nūr tērā sab gharāna nūr kā

*In your progeny, each and every generation is light
You are light itself; your entire household is light*

Explanation

The Reviver of Islam, Imām Aḥmad Razā Khān عنه, says:

O light of Allah صلى الله عليه واله وسلم! You are certainly light, and light upon light! And all those who will be born in your blessed lineage till the Day of Judgement, i.e., the Sayyids, are also light. O Prophet of light صلى الله عليه واله وسلم! Your entire household is light, light, and light!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ *Anīs al-Wā‘izīn*, p. 75

Regret of a mother who disheartened her child in religious matters

Parents should provide an environment for their children that promotes righteousness and acting upon the sunnah from the very beginning. Otherwise, if children become corrupt due to bad company, it can lead to irreversible damage. This servant of Madinah (the author عَنْهُ) was told the following by his elder sister:

An Islamic sister was crying and asking others to pray for her son to come to the right path. The poor woman was saying she herself caused his ruin. They had him join Madrassa al-Madinah to memorise the Quran, but whenever he would return after learning some sunnah and mention them in the home, they would make fun of him.

Eventually, his heart was broken, and he stopped attending Madrassa al-Madinah. He now remains in bad company and has become a troublemaker. She is fortunate in that she has found the Islamic environment of Dawat-e-Islami now, but she feels great regret over what will become of her on account of her son.

صُحِبَتِ طَالِحٌ تُرَا طَالِحٌ صُحِبَتِ صَالِحٌ تُرَا صَالِحٌ
كُنْدٌ كُنْدٌ

Good company will make you pious, and evil company will
make you wretched.

The virtue of a sunnah-inspired gathering

Encourage your children to attend the sunnah-inspired gatherings of Dawat-e-Islami and attend yourself too. There are many blessings of such gatherings.

The Messenger of Allah ﷺ said: “There will be such people on the Day of Judgement who will neither be prophets nor martyrs, but the gazes of those who look at their illuminated faces will be dazzled. Seeing their station and proximity to Allah, the prophets and martyrs will express joy.”

A Companion asked, “O Messenger of Allah! Who are these fortunate people?”

He replied, “They will be people from various tribes and cities who would gather to remember Allah, and would select pure words the way a person who eats dates chooses the best dates.”¹

¹ *Al-Tarhīb wa al-Tarhīb*, vol. 2, p. 252, hadith 2334

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Heedless young man

Dear Islamic brothers! To fill your heart with the fear of Allah and instil love and devotion for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ into your soul, do away with the habit of sinning, increase your passion for good deeds, make yourself an embodiment of the sunnah, and remain attached to the Islamic environment of Dawat-e-Islami. Travel in Madani qafilahs for at least three days every month and live your life acting upon the Pious Deeds booklet.

Let us listen to an inspirational story for motivation.

There was once an Islamic brother who, prior to his association with Dawat-e-Islami, would waste his time in the company of wayward friends. There was hardly a sin prevalent in society which he was not involved in. Pursuing women, harassing them, wasting the night in clubs, spending the day playing cards and billiards, and verbally attacking family members when they attempted to advise him had all become normal for him.

He was living his life in sin when he was fortunate enough to come across someone who worked hard in offering him good advice. By the blessings of this, he found the Islamic environment of Dawat-e-Islami. By being around those who love the Prophet, he attained passion to do good deeds and avoid sin.

الْحَمْدُ لِلَّهِ He grew his beard, adorned his head with an ‘imāmah, gained the zeal to carry out Islamic works, and began distributing booklets of Maktabat al-Madinah to people in their homes.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Call to righteousness

Dear Islamic brothers! You just heard the immense blessings of individual effort; it led to a young man who was once heedless to become an ardent devotee of the Prophet. We should also make individual effort to invite others towards good. Whether they accept what we say or not, we will still receive the reward for advising them. If a person adopts the straight path due to our individual effort, then **إِنْ يَشَاءَ اللَّهُ** we will also be successful.

Bad company should always be avoided, as it corrupts a person and causes him to fall into many sins. Conversely, good company brings about positive results. It is stated on pages 18 to 19 of Maktaba-tul-Madinah’s *Achē Māhōul kī Barkatēin*:

A hadith narrated by Abū Razīn **رَضِيَ اللَّهُ عَنْهُ** explains how the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ** said to him, “Shall I not guide you to the essence of something through which you will find the goodness of this world and the Hereafter? Attend the gatherings of the people of dhikr.”¹

¹ *Shu‘ab al-Īmān*: 9024

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The Quranic commentator, Muftī Aḥmad Yār Khān Naʿīmī رحمته اللہ علیہ, explains this hadith saying:

The gatherings 'of those who engage in dhikr' refers to gatherings of Islamic scholars, saints, the righteous, and elect servants of Allah. This is because these gatherings are gardens of Paradise, as mentioned in another hadith; be they a madrassa, Quran and hadith studies, or gatherings of the Sufis. This hadith is comprehensive. Any such gathering which brings fear of Allah, as well as devotion for the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the longing to obey him, is a beneficial gathering.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The *kalima* will benefit us as long as we...

Anas b. Mālik رَضِيَ اللَّهُ عَنْهُ explains how the Messenger of Allah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ” will continue to benefit its reciters and distant punishment from them, so long as they do not undermine its right.”

The Companions عَلَيْهِمُ الرِّضْوَان asked, “O Messenger of Allah, what does it mean to undermine the right of the *kalima*?”

He replied:

¹ *Mirāt al-Manājih*, vol. 6, pp. 603 - 604

يُظْهِرُ الْعَمَلُ بِمَعَاصِي اللَّهِ فَلَا يُنْكَرُ وَلَا يُغَيَّرُ

Acts of disobedience to Allah are apparent, and they are neither rejected nor changed.¹

Eight parts of Islam

Ḥudhayfah رَضِيَ اللَّهُ عَنْهُ reports Islam has eight parts: Islam, salah, zakat, fasting in Ramadan, ḥajj, enjoining good, forbidding evil, and striving in the way of Allah. He who does not have a part is not successful.²

Punishment in the world

Dear Islamic brothers! The nation which has the power to do so, but does not stop those who sin, is at risk of being subjected to punishment in the world before dying.

As narrated by Jarīr رَضِيَ اللَّهُ عَنْهُ, the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “If a person commits sins in a nation, and the people do not stop him despite having the power to do so, Allah will send His punishment upon them before they die.”³

Punishment in the Hereafter

It is stated in the exegesis of this hadith in *Mirāt al-Manājih*:

¹ *Al-Tarḥīb wa al-Tarḥīb*, vol.3, p. 184, hadith 3538

² *Shu'ab al-Īmān*: 7585

³ *Sunan Abī Dāwūd*: 4339

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If there are people within a nation or group involved in wrongdoing and they do not stop them whilst they have the power to do so, they will also be deserving of divine punishment. They will experience punishment in this world prior to dying.

The hadith scholar ‘Abd al-Ḥaqq al-Diḥlawī رَحْمَةُ اللهِ عَلَيْهِ said, “Falling short in rectifying a wrongdoing is distinct in relation to other crimes in that punishment for other sins will be given in the Hereafter, whilst punishment for this wrong will be given in this world. This is in addition to punishment in the Hereafter.”¹

Does your heart not tremble?

O seeker of Paradise’s eternal bounties! Does your heart not tremble? Are you not overcome with fear? Allah is not in need of anything. What concern does He have if the people prostrate to Him or not? Undoubtedly, even if the entire creation bows in His court, nobody has any favour over Him. We should fear His independency and hidden plan, and seek refuge from being held accountable by Him.

How long will we live a life of pleasure in this world? Remember that we must all die one day, be lowered into a dark grave, and answer for what we did.

¹ *Mirāt al-Manājih*, vol. 6, p. 507

الْمَوْتُ بَابٌ كُلُّ نَفْسٍ دَاخِلُهَا الْمَوْتُ فَدَحُّ كُلِّ نَفْسٍ شَارِبُهَا

Death is a door which every living thing will enter, and death is a cup every living thing must drink from.

The helplessness of the deceased

Dear Islamic brothers! How helpless will we be when our soul departs from our body! What a moment of powerlessness it will be when our expensive clothes are removed from our body, we are washed, and covered in a shroud! What a moment of regret it will be when our funeral proceedings begin!

The world for which we worked so hard our entire lives, sacrificed our nights, and faced all types of dangers; the material wealth we struggled to earn and amass, despite the obstacles placed by the envious; the sturdy homes we built and decorated with all types of furniture; we will have to leave all these behind.

Our expensive clothes will be left on hangers; our car will be left in the garage; our games, our means of entertainment, and every other possession will be left behind. Our helplessness will reach its peak when we are transferred from the temporary happiness of the world to a dark grave, and we shall be carried there on the shoulders of others.

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A grave's call towards righteousness

‘Umar b. ‘Abd al-‘Azīz رَضِيَ اللهُ عَنْهُ once entered a graveyard with a funeral procession. He sat next to a grave and began to contemplate profoundly.

Someone asked, “O leader of the believers! Why are you sitting here alone?”

He replied:

A grave just called out to me and said, “O ‘Umar b. ‘Abd al-‘Azīz! Why do you not ask me how I deal with those who enter me?” So, I asked for it to tell me.

It said, “Whenever anybody enters me, I rip his shroud, sever his body into pieces, and eat his flesh. Will you not then ask me what I do with his joints?” I asked for it to explain. It said, “I remove the hands from wrists, knees from shins, and shins from feet.”

After saying this, ‘Umar b. ‘Abd al-‘Azīz began to cry intensely. After recovering somewhat, he gave the following advice:

My brothers in Islam, we are to live in this world for a very short time. Anyone who has some standing in this world will be disgraced in the Hereafter, and he who is wealthy here will be poor there.

The young will become old, and the living will die. Do not let the world approaching you cause you to be

deceived, for you know that it quickly departs. Where are the reciters of the Quran? Where are those who perform ḥajj? Where are those who fast in Ramadan? In which state has the earth left their bodies? What have the insects of the grave done to their flesh? What happened to their bones and joints?

By Allah! The 'non-practicing' people who were on soft beds in the world are now in difficulty after leaving their families and lands. Their children are in the streets, wandering from door to door, for their widows have married again and made new families. Their household members have taken possession of their homes and distributed their inheritance among themselves.

By Allah! There are some fortunate amongst them experiencing happiness in the grave, whilst others are facing punishment. O foolish one, how unfortunate! The one who is closing his fathers, his sons, or his brother's eyes at the time of death, then bathes them, shrouds them, carries them on his shoulders, or buries them in the grave today (remember, all of this will also happen to you tomorrow). If only I knew which side of my face will disintegrate first!

ʿUmar b. ʿAbd al-ʿAzīz then began to weep until he fell unconscious. He left this world a week later.¹

¹ *Al-Rawḍ al-Fāiq*, p. 107

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The Proof of Islam, Imām Muḥammad al-Ghazālī رَحِمَهُ اللهُ عَلَيْهِ writes in *Iḥyā al-'Ulūm*, “Just before passing away, he recited the following verse:”

تِلْكَ الدَّارُ الْآخِرَةُ نَجْعَلُهَا لِلَّذِينَ لَا يُرِيدُونَ عُلُوًّا فِي الْأَرْضِ وَلَا فَسَادًا وَالْعَاقِبَةُ
لِلْمُتَّقِينَ ﴿٣٧﴾

*This abode of the Hereafter We create for those who neither seek
supremacy in the earth nor discord; and the good outcome is
only for the pious.¹*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The honoured are disgraced

Jarīr b. ‘Abdullāh رَضِيَ اللهُ عَنْهُ said, “If the honourable people in a nation do not stop an evil which they have the power to halt, Allah then disgraces them.”²

Severed ears

Anas b. Mālik expounded:

Whosoever hears of a certain person being involved in sin and does not stop him despite being able to, he will

¹ *Al-Quran*, 28:83, translation from *Kanz al-'Irḥān; Iḥyā al-'Ulūm*, vol. 5, p. 230

² *Tanbih al-Mughtarrin*, p. 236

come on the Day of Judgement as a deaf person with severed ears.¹

When is it a sin to not prohibit sin?

Dear Islamic brothers! Reflect on the above-mentioned narrations! He who does not stop a person committing sin despite having the ability to do so, will face disgrace and be raised on the Day of Judgement as a deaf person with severed ears.

Keep in mind that if a person observes someone committing a sin and he has pre-dominant assumption he will stop if prevented, then it is *wājib* (necessary) on such a person to stop him. If he does not do this, he will be sinful and liable to enter Hell.

A person faces many instances almost daily where he sees others committing sins due to ignorance or heedlessness. They think to themselves that if they stop him, they will not carry out the sin in mention. Yet, due to laziness or shyness, a person does not try to stop him, and thereby, he becomes sinful and liable for punishment in Hell.

From my own experience, I can say that when those who wear impermissible rings, necklaces, etc. are advised, most of them will remove such items at once, and some have even been seen to be overcome with emotion and break their chains. It is true that not everyone can do this, and every person does not have

¹ *Ibid*

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such control over others. Yet, it is not difficult for the one who has some influence to prevent sins such as this, and in the case of one having a strong assumption that the sinful person will accept the advice, it will become wājib to prevent him.

Gold rings are haram for a male

The son of Imām Aḥmad Razā Khān, Muftī Muṣṭafā Razā Khān رحمته اللہ علیہ, was very active in such matters.

This is commented on by the scholar Arshad al-Qādirī رحمته اللہ علیہ in his work, *Muftī-i-Āzam kī Istiqāmat wa Karāmat*:

The most painful thing for him to see was a Muslim opposing Islamic law. When carrying out the obligation of commanding good and forbidding evil, he would not differentiate between young or old, rich or poor, or the ruler and the ruled.

Whether a person had the highest or lowest rank, his gathering was distinguished by the fact that if any of them wore a gold ring in it, he would have them remove said ring at once. He would also gently explain to them that in the Islamic law system brought by the Prophet Muhammad صلى الله عليه وآله وسلم, it is haram for men to utilise gold (in many cases).

He would then, in a loving manner, go on to mention, “Any other sin might last for a moment or two, but the

wearing of a gold ring will continue to incur sin as long as it is on one's hand.”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

In the form of monkeys and swine

Those who adopt the company of people who do not offer salah, utter profanities, backbite, tell tales, watch films, and are involved in all manners of sin, and do not stop them even though they have the ability to do so, should be fearful of what may happen to them.

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared:

By He Who has power over the soul of Muhammad!
Some people from my nation will be raised from their graves in the form of monkeys and swine. They will be those who maintained ties with the sinful and did not prohibit them from sin whilst having power to do so.¹

Faces resembling monkeys and pigs

Another narration mentions faces being transformed. Abū Umāmah رَضِيَ اللَّهُ عَنْهُ said:

There will be some from this nation who will be raised in the form of monkeys and pigs, for they associated

¹ *Tafsīr Durr al-Manthūr*, vol. 3, p. 127

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with the disobedient and did not forbid them from sin despite having the ability to stop them.

After mentioning this narration, the scholar 'Abd al-Wahhāb al-Sha'arānī رحمته اللہ علیہ said:

I say, if this is the state of those who mix with the disobedient—neither being heedless nor involved in sins themselves—then what will be the state of those whose limbs engage in sins! We ask Allah for His favour and kindness.¹

Concern over minor spots on the face, but...

Dear Islamic brothers! Did you not feel concerned after reading these two narrations? Just think! If spots or marks appear on a person's face today, he will quickly visit a doctor. When a person cannot tolerate a minor and temporary blemish on his face, he should think deeply about what will happen on the Day of Judgement when his face may be transformed into that of a monkey or pig. This will happen if he does not stop a person sinning despite being certain that they would stop if advised to do so.

This is the case of the one who accompanies the sinful yet does not prohibit them from sin. There is no telling of the consequences for the one who engages in sin himself.

¹ *Tanbih al-Mughtarrin*, p. 237

My darkened paths were illuminated

Dear Islamic brothers! To enter Paradise, bring others towards this path, and save yourself and others from Hellfire, remain busy inviting others to goodness. Take account of yourself every day, fill in the Pious Deeds booklet, and encourage others to do the same. Travel in Madani qafilahs three days every month, and invite others towards this.

Here is an inspiring story for encouragement.

Prior to joining Dawat-e-Islami, an Islamic brother from Hafizabad (Punjab, Pakistan) was stuck in transgression. Watching films, listening to music, and reading indecent novels were a part of his routine. He was so immersed in living carelessly that he would waste away his nights in the company of bad friends, and he had become a source of pain for his family. His elder brother, who was affiliated with Dawat-e-Islami, would try to advise him, yet he would not pay any heed to his words.

The brother persisted in his efforts, and eventually, it paid off. One day, his attention was uncontrollably directed towards his elder brother's gentle words, and he began to cry as his fear-inspiring words struck him. **اَلْحَدُّ لَيْتَهُ** The veil of heedlessness was lifted from his eyes, and his heart suddenly filled with the fear of Allah. He repented of his sins at once and promised to lead an Islamic life. With the mercy of Allah, he began to attend the weekly

A Mother's Regret

sunnah-inspired gatherings of Dawat-e-Islami with his elder brother.

His brother also encouraged him to travel in Madani qafilahs to learn the sunnah, and acting upon this advice, he is currently travelling in a 26-month Madani qafilah. It is all a result of a preacher's continuous individual effort that led a person who was once distant from practising Islam, to become someone who is now busy in rectifying himself and the people of the entire world.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have just read how the elder brother's constant individual effort eventually bore fruit, leading to the younger brother leaving behind his life of sin and becoming a traveller in a 26-month Madani qafilah. Islamic brothers should strive to make individual effort within the home and outside of it, thereby earning abundant reward; do not remain behind in this great work. Individual effort is like a gold mine; the more you dig, the more gold you find. Meaning, the more individual effort you make, the more reward you will gain.

The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, "If Allah guides one person through you, this is better for you than having red camels."¹

¹ *Ṣaḥīḥ Muslim: 2406*

If even one person is guided through you, you will receive even more reward. For example, you will be rewarded separately if a person travels in a Madani qafilah or acts upon the Pious Deeds booklet. The more people that are guided by means of you, the more reward you will receive. Ensure to always invite towards righteousness.

The final Prophet ﷺ said:

إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ

Indeed, the one who guides towards a good act is like the one who does it.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

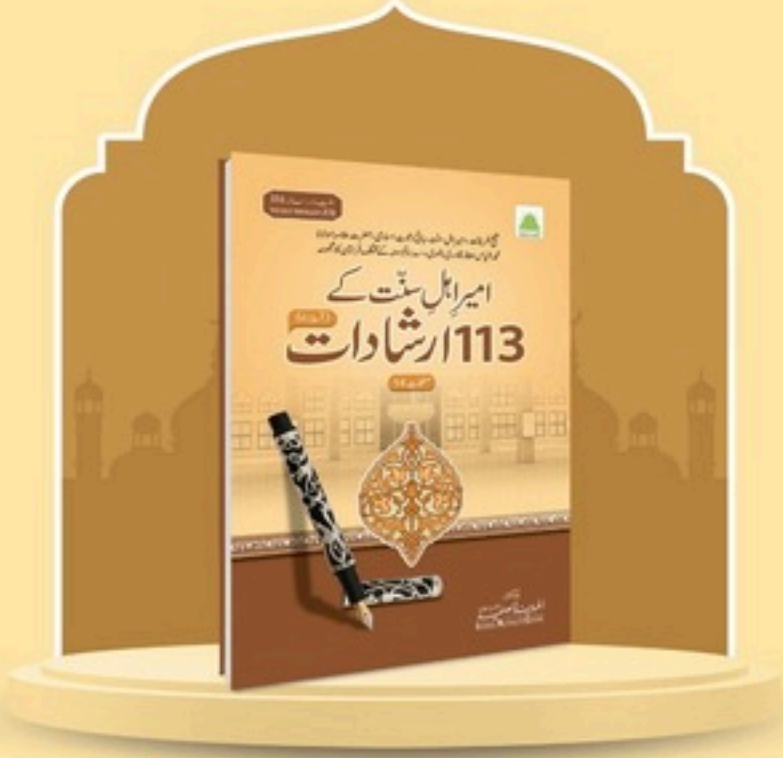
O Lord of the Prophet! For the sake of the noble Prophet ﷺ, make us among those who do good and invite others towards it! Make us those who avoid sins and forbid others from it! Grant us entry into Paradise without accountability, and bless us with the company of Your beloved Prophet ﷺ therein!

أَمِينٍ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Jāmi' al-Tirmidhī: 2679

Next Week's Booklet



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