

WEEKLY BOOKLET



Ameer Ahl al-Sunnah's Elder Brother



Ameer Ahl al-Sunnah's Family

Elder Brother's Marriage

Sad news

Impressions of a close friend

امیر اہل سنت کے بڑے بھائی

Amir Ahl al-Sunnah's Elder Brother

This booklet was written in Urdu by Dawat-e-Islami's Islamic Research Centre. **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.

Translation Department (Dawat-e-Islami)

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

UAN: ☎ +92-21-111-25-26-92 – Ext. 7213

Email: ✉ translation@dawateislami.net

Amir Ahl al-Sunnah's Elder Brother



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Maktaba-tul-Madinah

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

✉ **Email:** maktabaglobal@dawateislami.net – maktaba@dawateislami.net

☎ **Phone:** +92-21-34921389-93

💻 **Web:** www.dawateislami.net

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

Supplication for reading this book

Recite the following supplication before you read a religious book or begin an Islamic lesson; you will remember whatever you study **ان شاء الله**.

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

O Allah! Open the doors of knowledge and wisdom for us and have mercy on us! O He Who is the Most Glorious and Honourable! (*Al-Mustatraf*, vol. 1, p. 40)

Note:

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

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Please read this first

Following the booklets compiled by Al-Madina-tul-Ilmiyyah (Islamic Research Centre, Dawat-e-Islami) concerning the lives of the parents of the renowned spiritual guide, Amir Ahl al-Sunnah, Mawlānā Muhammad Ilyas Attar al-Qādirī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, namely *Attar's Noble Father* and *Attar's Noble Mother*, we now present the booklet *Amir Ahl al-Sunnah's Elder Brother*.

In this booklet, you will read about the lives of Amir Ahl al-Sunnah's family (brothers, sisters, etc.). Amir Ahl al-Sunnah's father was employed in Colombo (Sri Lanka) and passed away during his childhood. Two or three of Amir Ahl al-Sunnah's sisters were also married in Colombo. Amir Ahl al-Sunnah is the youngest among all his siblings. Due to being distant from his sisters in Colombo, he did not spend much time with them.⁷ He spent various periods of his life – childhood, adolescence, and youth – in Karachi (Pakistan) with his late mother, elder brother, and two other sisters. During Madani Muzakaras and other gatherings, Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ occasionally narrates various incidents about these aspects of his life, which have been gathered to prepare this booklet. إِنَّ شَاءَ اللَّهُ. This booklet will prove to be very informative for those who hold affection and reverence for Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

والسلام معَ الإكرام

عَفَى عَنْهُ Abū Muhammad Tahir Attari Madani

Weekly Booklet Study Department

Amir Ahl al-Sunnah's Elder Brother

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
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Amir Ahl al-Sunnah's Elder Brother

Supplication of Amir Ahl al-Sunnah's Successor:

O Allah Almighty, whosoever reads or listens to the booklet *Amir Ahl al-Sunnah's Elder Brother*, make them and their entire family pious and practicing, and true devotees of the Prophet, and become pleased with them eternally.

أَمِيرُ بَجَاةِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Excellence of *Ṣalāt* upon the beloved Prophet ﷺ

The final Prophet ﷺ stated:

Whoever recites *ṣalāt* upon me once, Allah Almighty sends ten mercies upon him. Whoever recites *ṣalāt* upon me ten times, Allah Almighty sends a hundred mercies upon him. Whoever recites *ṣalāt* upon me a hundred times, Allah Almighty inscribes between his two eyes that he is free from hypocrisy and the fire of

Hell, and He will keep him with the martyrs on the Day of Resurrection.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Hypothetical example

Once, a person was stuck in a marsh, unable to get out despite his efforts. Just then, a man with a gun passed by. Seeing the person stuck in the marsh, he said, “You are in great distress. It is better that I shoot you than for you to die suffocating like this”. Saying this, he aimed at the person stuck in the marsh. The person then exerted all his strength and managed to get out of the marsh. Laughing, the man threw aside his pistol and said to him, “I didn't want to kill you; I aimed at you because you weren't making a proper effort to get out of the marsh. As your life was at stake, you exerted your full strength and succeeded in getting out of the marsh”.

Dear Islamic brothers! From this hypothetical incident, we learn that when a person wishes to achieve a goal, he should make an effort commensurate with that aim. Whether it is a religious activity or a worldly matter, without hard work and effort, you will not achieve a satisfactory result. Some Islamic brothers are seen making such supplications, “I want to become righteous but

¹ Al-Mu‘jam al-Awsaṭ, vol. 5, p. 252, Hadith: 2735

cannot,” or “I want to avoid sins but cannot”. Although making this supplication and wishing is excellent – as this desire is granted to few – one should consider that to become righteous and to avoid sins, one must live in an environment that promotes righteousness and helps in avoiding sins. Amir Ahl al-Sunnah, Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states, “The one who puts his hand in fire and then says, 'My hand should not burn,'—that will not happen.”

If someone falls into dirty gutter water and says that filth should not touch him, it is not possible. Therefore, to become righteous, it is necessary to remain in the company of pious devotees of the beloved Prophet who act upon the Sunnah. To avoid sins, one must abandon sinful environments and the company of friends who invite to sins; only then will you succeed in your goal of “becoming righteous”. Otherwise, remember: desiring to obtain wheat after sowing barley is futile.

May Allah Almighty make us truly righteous and embodiments of the Sunnah.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّنَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Amir Ahl al-Sunnah's Family

The incident of the person stuck in the marsh, which was just

narrated with some changes in wording, was told to Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ by his elder brother, ‘Abd al-Ghanī. There was approximately a ten-to-fifteen-year age difference between Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and his elder brother.

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is one of three brothers. His eldest brother's name is ‘Abd al-Ghanī. He also had another elder brother named ‘Abd al-‘Azīz who passed away as a baby at approximately 6 months of age, before Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was born. Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is the youngest among all his siblings.

Head of the Household

After the demise of their respected father, the elder brother was the sole provider for the household. Their esteemed mother also did some labour at home, such as peeling peanuts and chickpeas and removing seeds from old tamarind. However, ‘Abd al-Ghanī worked as a compounder at “Kutiyana Memon Association” in Kharadar, and the income he earned from there, which was a monthly salary of 75 rupees, was used to run the household. Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ once stated, “My mother used to wake me up for *Fajr* prayer and send me with my brother, and I would go with my elder brother to Badami Masjid near our home for prayers.”¹

¹ Malfūzāt-e-Amir-e-Ahl al-Sunnah, vol. 5, p. 21

Oh, the love of the world!

A person once owed some money to Amir Ahl al-Sunnah's late brother, 'Abd al-Ghanī. When that person fell ill, he did not recover, as the saying goes: “the disease worsened as the medicine was given”. When it appeared that he would not survive, 'Abd al-Ghanī, accompanied by his younger brother (Amir Ahl al-Sunnah), went to the hospital to visit him. Whether it was old age or the greed for wealth and property, when Amir Ahl al-Sunnah's brother requested the money, the ailing person addressed the doctor and said: “Doctor! Doctor! Take all the money you want and treat me, but 'Abd al-Ghanī! I will not give you the money.”

Eventually, he passed away. Amir Ahl al-Sunnah's household was facing financial hardship. His elder brother requested the money from the deceased's sons, but received no specific response. So, Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ** consulted with his family at home and forgave the debt. May Allah Almighty forgive the sins of the deceased.

The demand of self-respect

Dear Islamic brothers! Sadly, the ailment of not returning debts at all or unnecessarily delaying their repayment has become very widespread nowadays. When one needs to borrow, they visit a hundred times, but when it is time to repay, instead of returning it themselves, they compel the lender to make a hundred rounds, and “wear out their shoes”.

Some unfortunate individuals still make excuses, talk nonsense, and trouble the creditor in various ways. Even from a worldly perspective, how bad it is that the lender helped you in your difficult time by loaning you money and removing your distress, and now, instead of going to his house to thank him and repay his money, you are compelling him to chase after you.

May Allah Almighty grant such people sound intellect and the ability to make sincere repentance.

Not repaying a debt or delaying it

Scholars have declared that procrastination in repaying a debt—without a valid excuse recognized by Islamic law—is an act of oppression.¹ If delaying a debt without a valid Islamic excuse is tyranny, then how great a sin it would be to take a loan from someone and not repay it at all!

Nowadays, millions, even billions of rupees of people are usurped in the name of loans. All of this may seem comfortable now, but it will be very costly on the Day of Resurrection.

The beloved Prophet ﷺ stated, “The procrastination of a person of means [in repaying a debt] is oppression.”²

¹ Ṣaḥīḥ Muslim, p. 650, Hadith: 4002, abridged

² Ṣaḥīḥ al-Bukhārī, vol. 2, p. 109, Hadith: 2400

Amir Ahl al-Sunnah's Elder Brother

He also stated, “The procrastination of a person of means [in repaying a debt] makes his honour lawful.”¹

Meaning, it becomes permissible to speak ill of and criticise him.²

The noble Prophet ﷺ stated, “Every sin of a martyr will be forgiven, except for debt.”³

The impious, dishonest, oppressive person

The reviver of Islam, the Imam of Ahl al-Sunnah, Imam Aḥmad Razā Khan رَحْمَةُ اللهِ عَلَيْهِ was asked about a person named Zayd, who was negligent in repaying debt and made false excuses. His response has been presented here with some simplification.

He رَحْمَةُ اللهِ عَلَيْهِ states:

Zayd is impious and immoral, a perpetrator of major sins, oppressive, dishonest, and deserving of punishment. What more titles does he desire for himself? If he dies in this state and people's debts remain upon him, his good deeds will be given (to the creditors) upon their demand. Listen to how they will be given: Approximately seven hundred congregational prayers will have to be given for three coins of debt.

¹ Ṣaḥīḥ al-Bukhārī, vol. 2, p. 109, Hadith: 2400

² Al-Fatāwā al-Riḍawīyah, vol. 25, p. 69

³ Ṣaḥīḥ Muslim, p. 806, Hadith: 4883

When this debt-withholding person will have no good deeds left, the sins of the creditors will be placed upon his head, and he will be thrown into the Fire.¹

O you who withhold people's debts! Listen carefully! If a debtor can repay a debt but delays it for even a moment without the creditor's consent, he will be a sinner and deemed an oppressor. This sin will continue to be recorded against him, whether he is fasting or sleeping (it is like his "sin meter" will run continuously). In every situation, the curse of Allah Almighty will fall upon him. This sin is such that it remains with him even in his sleep.

If he can repay the debt by selling his belongings, he must do so; if he does not, he is a sinner. If he gives something in return for the debt that the creditor dislikes, the giver will still be a sinner, and he will not be absolved of the crime of this injustice until he pleases the creditor because this act of his is among the major sins, but people consider it trivial.²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Elder Brother's Marriage

Amir Ahl al-Sunnah's elder brother's blessed wedding

¹ Al-Fatāwā al-Riḍāwīyyah, vol. 25, p. 69, abridged

² Kimiya-e-Saadat, vol. 1, p. 336

ceremony was held with simplicity, and the *nikāḥ* (marriage contract) likely took place in New Memon Masjid (Bolton Market, Karachi). Amir Ahl al-Sunnah's residence was in the Gawgali house during those days, which had two rooms. The brother's family lived in one room, while their mother and sisters lived in the other room. Amir Ahl al-Sunnah's elder brother, ‘Abd al-Ghanī, had five sons.

(As of 3rd Dhū al-Ḥijjah 1446, 30th May 2025, at the time of writing, all sons are alive except for one, Ḥājī Idrīs).

The banana peel and brother's passing

‘Abd al-Ghanī worked in the broom business. Initially, grass for brooms used to come from Bangladesh, but then its supply stopped or became expensive. So, his brother would go to Bannu, a city in the Khyber Pakhtunkhwa province of Pakistan, to obtain similar grass/brooms. He would book the goods from there, and then they would arrive in Karachi by truck. During one such business trip, as he was returning to Karachi, he stopped at Hyderabad station to drink water. He had just drunk water when the train's horn sounded. The water vessel fell from his hand. He placed it on top and ran to board the train, but his foot slipped on a banana peel lying on the path, and he fell under the train. Alas! The train crushed Amir Ahl al-Sunnah's elder brother, and this journey proved to be his last.

His sorrowful death occurred on 15th Muḥarram 1396 Hijrī.

May Allah Almighty grant the late ‘Abd al-Ghanī forgiveness without accountability.

Use me

Dear Islamic brothers! There is a great lesson for us in this incident. Public roads, bus stations, etc., usually have dustbins clearly marked with “Please use me”. However, those who have little or no concern for cleanliness often throw rubbish wherever they eat. When waste from homes and commercial places is not disposed of properly, it causes land pollution and, at times, carelessly discarded waste can lead to injuries or loss of life and property, as learned from the incident of Amir Ahl al-Sunnah's brother's demise.

O devotees of the Prophet ! If you ever see something on the road that could cause inconvenience to passers-by, pause for a moment and, with a good intention, remove it to earn the reward of charity.

In a blessed Hadith from Sahih Muslim, it is stated: “Removing a harmful thing from the path is charity”.¹ Islam encourages us to maintain cleanliness—whether at home, outdoors, in the office, a shop, or the market; take care of cleanliness everywhere.

¹ Ṣaḥīḥ Muslim, p. 391, Hadith: 2335

Removing a harmful object from the path

Allah Almighty said to Prophet Mūsā عليه السلام: “O Musa! If you wish that I mention your virtue before the angels in the heavens and on the paths of the world, then remove harmful things [stones, thorns, etc.] from the paths of the believers.”¹

Three statements of the beloved Prophet ﷺ regarding removing a harmful object from the path:

1. “Whoever removes a harmful thing from the path of Muslims, a good deed will be written for him, and for whomsoever Allah Almighty records a good deed, He will admit him into Paradise because of that good deed.”²
2. “A person had never done any good deed except that he removed a thorny branch from the path, so Allah Almighty accepted his action and admitted him into Paradise.”³
3. Sayyidunā Abū Barzah رضي الله عنه asked the Messenger of Allah, “O Prophet of Allah صلى الله عليه وآله وسلم! Teach me something from which I can benefit”. The beloved

¹ Allah Walon Ki Baatain, vol. 6, p. 56

² Al-Mu‘jam Awsaṭ, vol. 1, p. 19, Hadith: 32

³ Sunan Abī Dāwūd, vol. 4, p. 462, Hadith: 5245

Prophet ﷺ replied: “Keep removing harmful things from the paths of the Muslims.”¹

Mufti ‘Abd al-Muṣṭafā al-A‘ẓamī رَحْمَةُ اللَّهِ عَلَيْهِ writes in the explanation of this blessed Hadith:

It is a very easy task to remove anything harmful, which poses a risk of harm to pedestrians, such as a thorn, glass, or other obstacle, from the path. However, this act is so pleasing to Allah Almighty that out of His grace and generosity, He grants one Paradise in return. Today's Muslims are completely heedless of the greatness of this righteous deed and its reward. In fact, they sometimes throw harmful things onto the paths.

For example, people commonly eat bananas and throw their peels on railway platforms. When a train arrives, passengers rush in a hurry to board the train, slip on banana peels and fall; some are severely injured. Similarly, people commonly throw bones and glass pieces on paths. Muslims should avoid such actions; rather, if any harmful thing is seen on the path, it should be removed. إِنْ شَاءَ اللَّهُ, if this deed is accepted, Paradise will be granted in return. And Allah Almighty knows best.²

¹ Ṣaḥīḥ Muslim, p. 1082, Hadith: 6673

² Bahisht Ki Kunjiyan, p. 209, 210

The man with golden calves

The esteemed Tabiʿī, Imam Muhammad b. Sīrīn رَحْمَةُ اللَّهِ عَلَيْهِ related:

I saw a man with golden calves in a dream and asked him, “How did Allah Almighty deal with you?”

He replied, “Allah Almighty forgave me and admitted me into Paradise, and He transformed my calves into gold, through which I wander wherever I wish in Paradise”.

I asked: “Due to which deed was such a reward and honour granted?”

He replied, “I used to remove harmful things from the path”.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sad news

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, describing the experience of hearing the news of his brother's demise, states:

It was the days of Muharram. At the time, I had just arrived home from somewhere after eating and had

¹ Allah Walon Ki Baatain, vol. 2, p. 419

placed the teapot on the stove when there was a knock at the door. I went outside and saw a plain-clothed policeman who read out the shocking news of my brother's demise from a paper he had: "Your brother, 'Abd al-Ghanī b. 'Abd al-Raḥmān, has passed away in a train accident in Hyderabad." I somehow composed myself and, controlling my emotions, informed my sisters. At that time, my late mother was not at home. When she came home and received the news of her young son's demise, an atmosphere of grief spread throughout the house.¹

Method of announcing a death

Dear Islamic brothers! This was the first time in Amir Ahl al-Sunnah's life that a demise occurred in his home, and he informed everyone with great wisdom.

When a close relative passes away at home, the elderly family members and other relatives should be informed with great wisdom. Otherwise, it has sometimes happened that elderly or ill parents suffered a heart attack upon hearing the news of the demise of a young son or daughter. Unable to bear the shock, they also passed away from this world, fainted, or became afflicted with an illness. Therefore, informing about the demise of an important family member at home is an extremely

¹ Tadhkirah Amir Ahl al-Sunnah, Part: 16

sensitive task, especially when there are elderly individuals and children in the house.

If such a situation ever arises, first control your emotions and choose words that are not untrue and cause minimal distress or shock to those who need to be informed. Inform them gently with prayers, in a manner that the news does not cause a shock or a jolt to the recipient. Particularly for elderly individuals, instead of detailing the circumstances of an accident or death, simply state briefly and in easy words: “By Allah Almighty's command, so-and-so has passed away. May Allah Almighty grant him forgiveness without accountability and grant us patience.”

For children at home, use an appropriate manner to inform them about the demise, according to their psychology, e.g., “Your uncle, grandfather, maternal uncle, etc., has passed away. Pray to Allah Almighty to grant him forgiveness without account.”

It is also possible that instead of informing all family members at once, serious and adult individuals are informed one by one. News of a demise in the home, especially to elderly individuals, should be given at a time when they are in a calm environment. Informing them at bedtime or mealtime might cause them to stop eating and drinking, become ill with grief, or not sleep and take the effect of the shock to their heart from crying, which could then lead to a severe reaction in their physical organs.

If, after informing them, you feel that the elderly individuals or children are greatly aggrieved by the deceased's passing, spend more time with them, console them, and mention the virtues of patience.

Journey to Hyderabad to receive the body

Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** spoke to his neighbour, Haji ‘Abd al-Sattār (late), about going to Hyderabad to bring the body. He fulfilled his right as a good neighbour and agreed to accompany him. Then, Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** departed for Hyderabad overnight in a vehicle belonging to a welfare organisation to retrieve his brother's body. This grief was not small for the family members; Amir Ahl al-Sunnah's heart was filled with sorrow.

The welfare worker used to utter some un-Islamic phrases. Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** seized this opportunity and, with great affection, invited him to righteousness, encouraging him to repent from those words and warning him of the torment of the Hereafter if he did not repent. On this occasion of grief, the words that came from his tongue acted like an arrow that pierced his heart, and he was fortunate to retract those phrases and repent right there while driving the vehicle.

O devotees of the beloved Prophet **صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم**! When Allah Almighty intends to take a great deal of religious work from someone in this world, He guides them onto the path of

righteousness from the very beginning and helps them. Allah Almighty granted Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** the ability to avoid evil people and evil deeds from childhood. **اَلْحَمْدُ لِلّٰهِ**, Now the world sees that millions of people have received guidance through him.

Even while going to receive his brother's body, he did not abandon this great duty of inviting to righteousness and encouraged the worker to repent by frightening him with the torment of the grave and the Hereafter, and by virtue of his impactful words, he was granted the ability to repent.

May we also be granted an unending passion to invite people to righteousness, by virtue of this noble caller to righteousness.

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّی اللّٰهُ عَلَی مُحَمَّدٍ

Visit to the Blessed Shrine of Shaykh ‘Abd al-Wahhāb

Shāh al-Jilānī **رَحْمَةُ اللّٰهِ عَلَیْهِ**

This was the first time Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** travelled outside Karachi to another city. He had anticipated that he might have to stay overnight, so he departed from Karachi with preparations for an overnight stay. He had heard about the famous saint Shaykh ‘Abd al-Wahhāb Shāh Jilānī **رَحْمَةُ اللّٰهِ عَلَیْهِ** in Hyderabad. After speaking to the worker for the welfare organisation, he first visited the blessed shrine and then proceeded to the police station to receive the body.

The honesty of the police officers

The police officers' demeanour was very sympathetic. After completing the necessary brief legal formalities, they handed over the body and all the deceased's belongings found in his pocket, including cash and a watch, to Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, stating: “We sympathise with you; you people are grieved, and we will not take much of your time.” Witnessing this display of good conduct, Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was impressed by the police officers. There was no need to stay overnight in Hyderabad, so he returned to Karachi the same night.

Ritual bathing of the deceased and funeral prayer

As the deceased's limbs were severed due to the accident that led to his martyrdom, arrangements for shrouding and ritual bathing were made at the office of the same welfare organisation in Meetha Dar, instead of bringing the body home. Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** used to lead prayers at Shahīd Masjid Kharadar in those days. He led his brother's funeral prayer outside the masjid there, and the burial took place in Mewa Shah graveyard.

O devotees of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! A person who passes away due to a road accident falls under the ruling of a martyr (*Hukmī Shahīd*). Such a person receives the reward of martyrdom.¹

¹ Dar-ul-Ifta Ahl al-Sunnat's Fatwa, Fatwa No: Web-1668

Impressions of a close friend

Haji Taufiq Engineer, a very close friend of Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** at that time, and their neighbour Bachoo Bhai, told me (Muhammad Tahir **عَلَيْهِ عِنْدَهُ**) that at the time of Amir Ahl al-Sunnah's brother's demise, a mountain of grief weighed upon his heart. It is difficult to describe that state in words, but his patience and steadfastness are commendable, as he controlled himself in such difficult circumstances and, with patience and perseverance, managed his religious commitments and continued to manage the household affairs well, including their financial needs.

After the third day (*Soyem/Teejah*)

Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** states:

“After the Soyem (i.e., the third-day gathering for conveying reward), when everyone had left one by one, and it was night, I was sitting alone on the mat. At that moment, I intensely felt the absence of my elder brother. I sat there, crying inconsolably. At that time, there was no one to console me or alleviate my grief”.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Division of the brother's inheritance

Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** is extremely cautious in

religious matters. After his respected father's demise in childhood, the household inheritance was not divided; they continued to live together and manage the household with this. When his elder brother passed away, there was a severe trial in dividing the inheritance because now, besides the siblings, the five orphaned children of the elder brother and his widow also had a share in the inheritance.

Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** set a magnificent and exemplary example of adhering to the Shariah in dividing his late father's inheritance. He sought guidance from Maulana Mufti Waqār al-Dīn **رَحِمَهُ اللّٰهُ عَلَيْهِ**, and divided the inheritance according to Shariah requirements. Furthermore, he gave extra to his late brother's orphaned children and widow so that no right of theirs would remain upon him. “Not only that—his fear of Allah Almighty was so profound that, in order to remove any doubt regarding the fulfilment of their rights and to attain peace of mind, he sought forgiveness from all his nephews once they reached adulthood, saying, “If I made any mistake in the division, please forgive me,” and also had his mother seek their forgiveness.

Divide the inherited wealth

After a person's demise, the wealth he leaves behind is called “Mīrāth” or “Wirathat” (inheritance). In the noble Quran and blessed *Aḥādīth*, matters of inheritance have been explained in great detail. If the deceased leaves behind orphaned children,

specific rulings regarding their inheritance and strict emphasis on avoiding all forms of dishonesty with their wealth have been given, as stated in Surah al-Nisā', verse number 10:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا ۖ وَ
سَيَصْلُونَ سَعِيرًا ﴿١٠﴾

*Indeed, those who consume the wealth of orphans in oppression, they only fill their stomachs with fire; and soon they will enter a blazing fire.*¹

In a blessed Hadith, the noble Prophet ﷺ stated:

I saw a group of people on the night of *Mi'raj* whose lips were like those of camels, and people were appointed over them who would hold their lips and then throw stones of fire into their mouths, which would exit from their backs.

I asked, “O Jibrā'il عليه السلام! Who are these people?”

He replied, “These are the people who would unjustly consume the wealth of orphans”.²

¹ Al-Quran, Al-Nisā', verse 10, translation from Kanz al-'Irfān

² Tahzib al-Athar li al-Tabari, vol. 2, p. 429, Hadith: 725

Dear Islamic brothers! If you are the head of the household and a family member passes away, first contact Dar al-Ifta Ahle Sunnat or arrange a meeting with a Mufti Sahib to seek guidance on how to divide the inheritance according to Shariah.

(Dar al-Ifta Ahle Sunnat (Dawat-e-Islami) Contact Number: 03117864100)

Contact Hours: 10 AM to 4 PM (Except Sundays). Break for prayer and lunch: 1 PM to 2 PM.

Dear Islamic brothers! Great caution is needed in matters of inheritance; otherwise, in the future, when children grow up, disputes over property often escalate to murder and bloodshed. For detailed information about inheritance, please read Maktaba-tul-Madinah's booklet *Don't be deceitful about Inheritance*. **اِنْ شَاءَ اللّٰهُ**, you will learn about very important religious issues. This booklet can also be downloaded for free from Dawat-e-Islami's website: www.dawateislami.net. If possible, this booklet should be read aloud at the time of a demise, the third-day gathering (*Teejah*), or the fortieth-day gathering (*Chaleeswan*), so that attendees can gain the treasure of knowledge. May Allah Almighty grant us the ability to avoid carelessness regarding inherited wealth.

اٰمِيْنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللّٰهُ عَلٰى مُحَمَّدٍ

Gathering at the elder brother's grave

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states:

After the passing of my late brother, I felt something major missing. On one hand, the grief of my father's absence, and on the other, a state of tenderness and emotional sensitivity (i.e., heartfelt softness and inclination to weep) within me. I often used to visit my brother's grave and would take my friends with me. At that time, Dawat-e-Islami had not been established.

We would hold gatherings of Prophetic odes in the graveyard, and then I would deliver a speech there every Saturday. Many times, remembering our own death and grave, we would weep profusely. اَلْحَمْدُ لِلّٰهِ! My company was good. We were accompanied by regular worshippers and one or two bearded individuals. Whoever joined us would grow a beard, a blessed Sunnah of the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم.

May Allah Almighty grant forgiveness without account and mercy to Amir Ahl al-Sunnah's parents, brother, sisters, and other deceased family members.

اٰمِيْنُ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم

The blessing of conveying reward (*Īṣāl al-Thawāb*)

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, expressing the favour of Allah Almighty upon him, states:

After my elder brother's demise, when the auspicious month of Ramadan arrived, and the first blessed Monday came, my elder sister asked me a few unexpected questions in the afternoon.

The first question was: “Did you go to the graveyard yesterday?”

I replied: “Yes.”

Then she asked, “Do you visit our late brother's grave sometimes twice and sometimes thrice a week?”

I was slightly surprised and said, “Yes,” (my surprise was because my sister only knew about my Sunday evening visit to the graveyard, and during the blessed month of Ramadan, due to my presence at home after Maghrib prayer on Sundays, she might have thought that I had not gone to the graveyard).

Dispelling my astonishment, my sister said, “No matter how much you try to hide it from me, our late brother has told me about everything in a dream – when you visit the graveyard and also that you perform Prophetic ode recitals there with friends.

“My brother told me in the dream about the conditions of his grave, saying, ‘When I was placed in the grave, a small creature rushed towards me. I forcefully shook my foot to repel it. As soon as that creature moved away, a terrifying torment began to advance towards me. It was about to overwhelm me when the conveyed reward (*Īṣāl al-Thawāb*) from brother Ilyas came and became a barrier between me and the torment. When the torment advanced from another direction, Ilyas brother's conveyed reward again became a shield there. Similarly, the torment advanced from all sides, but each time the conveyed reward came in between, and finally, finding all paths blocked, the torment moved away from me. All praise to Allah Almighty that my brother Ilyas proved useful to me after death.’”

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The elder brother narrated an incident

Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states that his elder brother used to narrate an incident about a leader who possessed a very sensitive nature. He would keep a servant with him to converse with drivers of horse-drawn carriages and to pay them, as he himself disliked talking to them or even listening to them. This was because such people commonly use rough language, with rude exclamations, and he did not want their

words to imprint on his mind or for such language or mannerisms to affect him. An Arabic poet has said:

كَالْجَبْرِ يُؤْصَعُ فِي الرَّمَادِ فَيُخْبَدُ عَدَوَى الْبَلِيدِ إِلَى الْجَلِيدِ سَرِيعَةً

Meaning: The bad habits of a dull-witted person quickly affect the intelligence of a brilliant and discerning person. Like a burning ember placed in ashes—it extinguishes.¹

Dear Islamic brothers! What one hears repeatedly, one often speaks. If we listen to good things, then **إِنْ شَاءَ اللَّهُ**, we will speak good things. Not every rickshaw and bus driver uses uncivilized language, but it does happen, and sometimes conversations even include cursing and abusive language.

We should protect ourselves and our children from such environments so that such bad habits do not develop in us or our children. If we ever encounter such people or have to pass through or travel in such a place, instead of listening to such conversations, we should turn our hearts and thoughts towards good things, or immerse ourselves in the remembrance of Madinah, or start listening to praises of the beloved Prophet

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

This booklet, which began with a reformative incident narrated by Amir Ahl al-Sunnah's elder brother, concludes with another

¹ Rah-e-Ilm, p. 27

Amir Ahl al-Sunnah's Elder Brother

reformatory incident also narrated by his elder brother.

May Allah Almighty forgive any errors and shortcomings, and grant forgiveness without account to me, my parents, and my family.

امِينُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dates of passing of deceased family members of Amir

Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ

Name	Date of Passing
Amir Ahl al-Sunnah’s esteemed father, Ḥājī ‘Abd al-Raḥmān	14 Dhū al-Ḥijjah al-Ḥarām 1370 Hijrī
Esteemed mother, Āminah Bībī	17 Ṣafar al-Muḏaffar 1398 Hijrī
Elder brother, ‘Abd al-Ghanī	15 Muḥarram 1396 Hijrī

Elder brother, Abdul Aziz	*****
Elder sister, Fāṭimah bint Ḥājī ‘Abd al-Raḥmān, known as Foi Maan	26 Dhū al-Ḥijjah al-Ḥarām 1439 Hijrī, corresponding to 7 September 2018
Elder sister, Zahrā' bint Ḥājī ‘Abd al-Raḥmān	2 Jumādā al-Ākhirah 1441 Hijri, corresponding to 28 January 2020
Elder sister, Khadijah bint Ḥājī ‘Abd al-Raḥmān	*****
Elder sister, Zaynab bint Ḥājī ‘Abd al-Raḥmān	*****

The blessing of being a disciple and seeker in the Qādiriyyah Order

The Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ states, “Allah Almighty has promised me that He will admit my disciples into Paradise.”¹

اَلْحَمْدُ لِلّٰهِ! Amir Ahl al-Sunnah, Mawlana Muhammad Ilyas Attar Qadiri Ridawī دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ is a very great scholarly and spiritual personality of this era. Through his blessings, thousands of non-Muslims have embraced Islam, and millions of Muslims' lives have changed, and they have embarked upon the path of the Sunnah. My sincere advice to you is that you too should become a disciple of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ, through Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

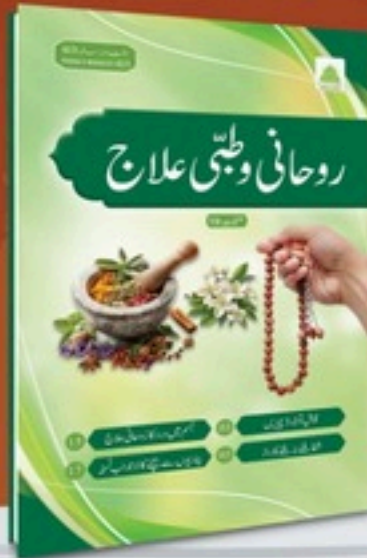
If you are already a disciple of a qualified spiritual guide, then become a seeker (*ṭālib*) to gain the blessings of spiritual allegiance. اِنْ شَاءَ اللّٰهُ! You will attain many blessings in this world and the Hereafter from this. Even a one-day-old child at home can be initiated into the spiritual path with the guardian's permission. Islamic sisters do not need their husband's permission to take spiritual allegiance. Allegiance can also be performed during menstrual periods.

¹ Bahjat al-Asrār, p. 193, abridged

Become a disciple via WhatsApp

For becoming a disciple yourself or having someone else become a disciple, send their name along with their father's name and age via WhatsApp to +923212626112. *Calls are not received on this number; please send these details only in text form.

Next Weekly Booklet



Faizan-e-Madinah, Muhallah Sodagaran, purani sabzi mandi, Karachi.

UAN +92 21 111 25 26 92 0313-1139278

www.maktabatulmadinah.com / www.dawateislami.net

feedback@maktabatulmadinah.com / ilmia@dawateislami.net