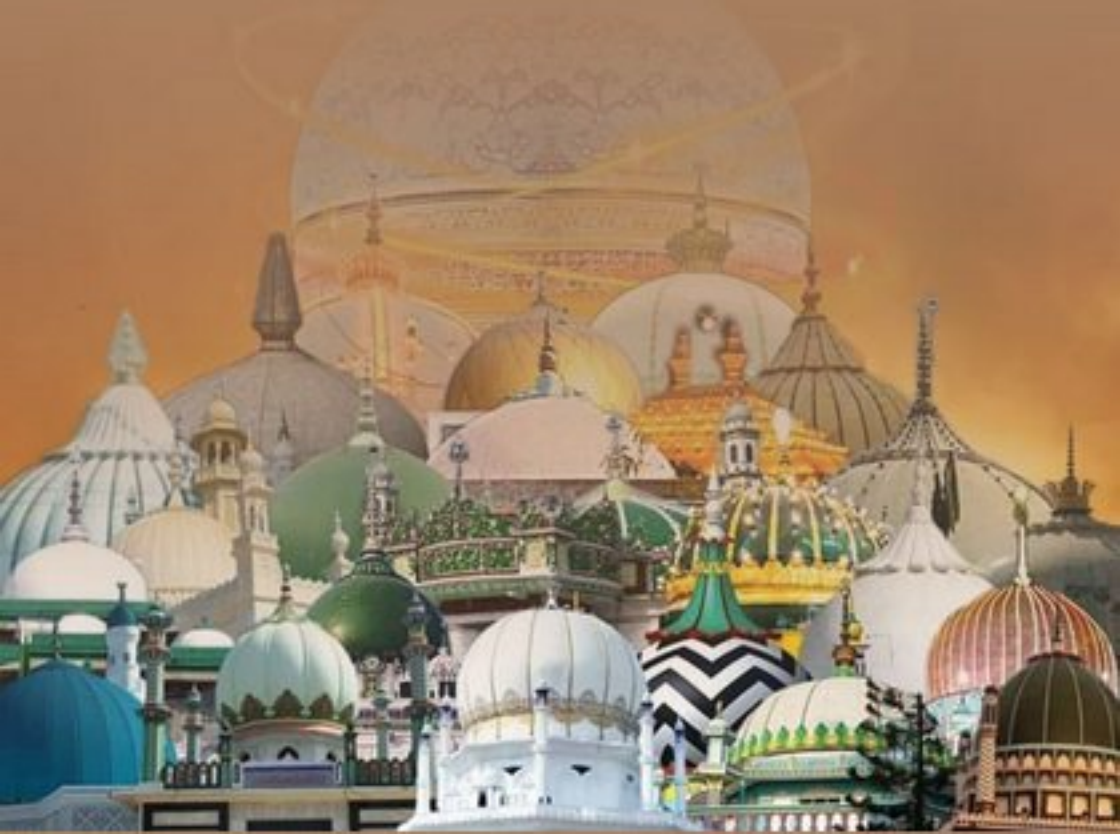


The Reality of
Saintly Miracles

24-October-2024

Thought-provoking speech of weekly
sunnah-inspiring ijtima
(for Islamic Brothers)



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

The Reality of Sainly Miracles

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

I make intention of Sunna i'tikāf

Dear Islamic brothers! Whenever you enter a masjid, make the intention of i'tikāf, for you shall continuously gain the reward of i'tikāf for as long as you stay inside. Normally, when we are in a masjid, Islamic law does not give permission for us to eat, drink, sleep, have suḥūr or ifṭār, and not even to drink Zamzam water or the water on which dam has been made. Yet, if the intention of i'tikāf is made, all these actions will become permissible. One should not make this intention only to eat, drink or sleep. This intention should instead be made to please Allah.

As mentioned in *Fatāwā Shāmī*:

If someone wants to eat, drink or sleep in a masjid, he should make the intention to observe i'tikāf and perform the dhikr of Allah for some time. Then he may proceed as he wishes (i.e. now if he wants to eat, drink or sleep, he can do so).

The excellences of ṣalāt upon the Prophet

The final Prophet of Allah, our master Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ مِائَةً مَرَّةً قَضَى اللَّهُ لَهُ مِائَةَ حَاجَةٍ سَبْعِينَ مِنْهَا لِآخِرَتِهِ وَثَلَاثِينَ مِنْهَا لِدُنْيَاهُ

Whoever sends 100 ṣalāt upon me in a day shall have 100 of his needs fulfilled by Allah; 70 of his Hereafter and 30 of his world.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech intentions

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, أَفْضَلُ الْعَمَلِ النَّيَّةُ الصَّادِقَةُ “A truthful intention is the best action.”² O those who love Allah’s Messenger! Make good intentions before every action, as this can be a means of entering Paradise. Before listening to this speech, make good intentions. For example:

- I will listen to the entire speech to gain knowledge of Islam.
- I will sit in a respectful manner.
- I will not be lazy or inattentive during the speech.
- I will listen to the speech to reform and better myself.
- Whatever I hear and learn, I will try to convey to others.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Destiny changed by dua

During the time of the Crown of the Saints, Shaykh ‘Abd al-Qādir al-Jīlānī رَحِمَهُ اللَّهُ عَلَيْهِ, a businessman lived by the name of Abū Muẓaffar.

He once came to Shaykh Ḥammād رَحِمَهُ اللَّهُ عَلَيْهِ and said, “I am going to Syria

¹ Kanz al-‘Ummal, vol. 1, p. 255, hadith 2229

² Al-Jāmi‘ al-Ṣaghīr, p. 81, hadith 1284

for business, please pray for me.”

A saint is a saint after all, and some of them can even see the Preserved Tablet, such as Shaykh Ḥammād himself. He learnt of Abū Muẓaffar’s destiny and gave him news from the unseen; “Delay your trip! If you leave now, thieves will kill you and steal your belongings.”

Abū Muẓaffar became anxious hearing this. As he worriedly returned home, he ran into Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ on the way. “Why are you worried?”, the shaykh asked, to which he explained the entire situation. “Do not worry”, the shaykh assured, “Go to Syria without fear. Everything will be fine إِنَّ شَاءَ اللهُ.”

Abū Muẓaffar listened and departed for Syria with a caravan of others. This business trip proved immensely successful. and his business benefitted immensely. During the journey, however, he had in dream in which he saw robbers attack the caravan, steal everything, and kill him. He suddenly arose from his sleep, only to find it was a dream and nothing had happened.

He returned to Baghdad after this successful excursion. He then began to think whether he should meet Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ or Shaykh Ḥammād رَحْمَةُ اللهِ عَلَيْهِ first. As it happened, he came across Shaykh Ḥammād first, who declared:

Go and meet Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ first, as he is beloved to Allah. He prayed for you seventeen times before your destiny changed. Due to his prayers, Allah changed what would have occurred with you in a wakeful state, into something you just saw in a dream.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Bahjat al-Asrār, p. 64 Summarized

Sainly miracles are a reality

O those who love Allah's Messenger! Saints of Islam have extremely high ranks. These righteous individuals are extremely beloved to Allah and He bestows many bounties upon them, one of them being miracles.

Sainly miracles are undoubtedly a reality. From the time of the Prophet ﷺ until now, people of truth have never disagreed on this matter. They all unanimously believe that the miracles of the Companions رضى الله عنهم and saints are true, and that the people of Allah displayed miracles in every era. إن شاء الله. Saints will continue to appear and manifest miracles until the Day of Judgement.

What is a saintly miracle?

A saintly miracle, otherwise known as a *karāmah*, is when a saint displays an action considered impossible by conventional laws of existence. In other words, a saintly miracle is something which cannot normally be done.

For example, giving life to the dead is something conventionally impossible. If, by the command of Allah, a saint brings a dead person back to life, this will be termed a *karāmah*. Likewise, if a saint of Allah cures a terminally ill person by simply touching or looking at them, or hears from a great distance, or comes to know of what is in a person's heart, or arrives to help others, or traverses a long distance in a short time without any vehicle, or displays similar marvels; this would be called a *karāmah*.

If such an act is displayed by the true prophets of Allah, it is known as a *mu'jizah*.¹ If a regular believer performs a miracle, it is called a *ma'ūnah*.²

¹ Sharḥ al-Aqā'id al-Nasafiyya, pp. 313-314

² Al-Nibrās, p. 430

Karāmah stem from mu‘jizah

The scholar, Yūsuf b. Isma‘īl al-Nabhānī رَحْمَةُ اللَّهِ عَلَيْهِ states, “In reality, the karāmah of a saint stem from the mu‘jizah of a prophet.”

This means, a saint’s karāmah is a proof of a prophet’s truthfulness. If a follower of a prophet has the propensity to show amazing miracles, what can be said of the rank of the prophet he followed to reach such a point?

He further writes:

When a person controls their nafs, does away with carnal desires, becomes wholeheartedly content with every decree of Allah, only does that which pleases Him, avoids that He forbade, and makes pleasing Him their goal in life; when this happens, Allah fulfils that persons wishes out of His mercy and grace.¹

The karāmah of a Companion

The famous Companion Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ once left the city of Madain with a guest of his in accompaniment. They saw deers in a forest they passed by, with birds flying overhead.

Salmān al-Fārisī wished to show his guest the best treatment possible. He turned to the animals and shouted, “O deer! O birds! One of you each come to me, so I may accommodate my guest.”

Listen to what happens next! Hearing the call of a Companion, one bird and one deer came to him, with their heads lowered in respect. Witnessing this, the guest was amazed, and immediately exclaimed, “سُبْحَانَ اللَّهِ.”

“Are you amazed by this?” Salmān al-Fārisī رَضِيَ اللَّهُ عَنْهُ said, “Have you seen a person who obeys his Lord, except these things (which have been

¹ Jāmi‘ Karāmāt al-Awliyā’, vol. 1, p. 13 Selected

created to benefit people) do not then obey them?"¹

الله! الله We learn that a karāmah is a bounty of Allah that He grants to His beloved servants.

Proving karāmāt with ḥadīth qudsī

A ḥadīth qudsī is a hadith in which the words belong to Allah, but are spoken by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In other words, we can say for general hadith, the words belong to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and are narrated by the Companions. In ḥadīth qudsī, the words belong to Allah and are narrated by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let us listen to a ḥadīth qudsī referenced in *Saḥīḥ al-Bukhārī*. Abū Hurayra رَضِيَ اللهُ عَنْهُ narrates how the Prophet Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ tells us how Allah said:

I declare war upon whoever has enmity for a saint of Mine. From the ways in which a servant draws closer to Me, the most beloved to Me are obligatory actions. Via voluntary actions, My servant comes closer to me, until I love him.

When I love him, I become the hearing with which he hears, the seeing with which he sees, the hands with which he holds, and the feet with which he walks.

I bestow upon him if he asks from Me and grant him safe haven if he seeks refuge in Me.²

Commenting on what happens when a person becomes close to Allah and beloved to Him, Mufti Aḥmad Yār Khān Na‘īmī رَحِمَهُ اللهُ عَالِيَهُ writes: “Then, a servant of Allah reaches the station of *fanā*. Divinely-bestowed abilities

¹ Jāmi‘ Karāmāt al-Awliyā’, vol. 1, p. 116

² Saḥīḥ al-Bukhārī, p. 1597, hadith 6502

manifest in his body and he can do things which amaze the intellect.”¹

Explaining this hadith with examples

Dear Islamic brothers! How are these divinely-bestowed abilities placed within the saints of Islam? How do they take effect? The scholar, ‘Abd al-Muṣṭafā A‘zamī رَحْمَةُ اللهِ عَلَيْهِ explains this through the following example:

Observe how iron does not burn and is black in colour. Yet, if placed in a furnace for a short while, the fire within transfers its heat and colour to the iron, making it red and hot like the flames themselves.

Although it is the same piece of iron, its qualities have changed. It was previously cool and did not burn, but now contains heat and can burn. Moving further, although the iron exhibits some effects given to it by fire, no intelligent person will claim the iron has become fire, or that the fire has become iron.

This is just an example to help us gain some understanding into the rank Allah has given saints. When they obey Allah completely, annihilate themselves in seeking to please Him, and spend their days and nights loving Him, He grants them divinely-bestowed power out His grace.

When people see this power, they recall the divine power of Allah. Having said all this, a slave remains a slave, whilst Allah remains Allah.²

There is nothing stopping Allah from bestowing

Shaykh ‘Abd al-Muṣṭafā A‘zamī رَحْمَةُ اللهِ عَلَيْهِ further mentions:

When fire can transmit its heat and colour to iron in such a short

¹ Mir‘āt al-Manājīh, vol. 3, p. 309

² A‘zamī Kī Taqrīrēn Nūranī Taqrīrēn, pp. 144-145

amount of time, then can Allah not bestow upon His servants unique powers, which make people contemplate His own divine might? Of course he can.¹

Allah Almighty is All-Powerful, He is not dependent on anything, and His bounties are beyond count.

He Himself states:

وَمَا كَانَ عَطَاءُ رَبِّكَ مَحْظُورًا ﴿٢٠﴾

And the Bestowal of your Lord is not limited.²

We learn, there is nothing stopping Allah granting us whatever He wills. He gives whatever He wills to whoever He wills. If He grants His beloved slaves countless powers and miracles, then what right does anybody have to object?

Rejecting a karāmah is not just rejecting the karāmah itself, but it also means a person rejects to the bestowal and power of Allah. If a person does not accept the miracles of saints, it is as though he believes Allah cannot grant something to His servants الامان والحفيظ.

May Allah always protect us from such disrespect and such erroneous beliefs. There is no doubt that karāmah are a reality and saints of Islam رَحْمَتُهُمُ اللَّهُ display many of them.

Mention of karāmāt in the Quran

O those who love Allah's Messenger! Many karāmah have also been mentioned in the Quran. For example, there is an entire chapter about the People of the Cave, who were from the nation of Prophet ﷺ عَلَيْهِ السَّلَامُ 'Isā

¹ A'zamī Kī Taqrīrēn Nūranī Taqrīrēn, p. 145

² Al-Quran, part. 15, Banī Isrā'īl, verse 20; translation from Kanz al-'Irfān

and high-ranking saints.

It is revealed that they slept for 300 years, remaining untouched and unharmed. After 300 years, they awoke completely sound and healthy. Their dog was with them at the entrance of the Cave, and it also slept for 300 years, experiencing no harm in the process.

Imam Fakhr al-Dīn al-Rāzī رَحْمَةُ اللهِ عَلَيْهِ writes: “Sleeping for such a lengthy period of time, their bodies not experiencing any change, and waking up completely healthy; this is a karāmah of the People of the Cave.”¹

Receiving out-of-season fruits is also a karāmah

Likewise, we find the saintly miracles of Prophet ‘Īsā’s عَلَيْهِ السَّلَام mother, Lady Maryam رَحْمَةُ اللهِ عَلَيْهَا, also being mentioned in the Quran. When she was just a baby, her uncle, Prophet Zakariyyā عَلَيْهِ السَّلَام would take care of her. There was a specific room in Masjid al-Aqṣā where he would put her, which only he had the key for. This meant nobody entered or exited except him. Yet, whenever he went to this room, he would find non-seasonal fruits there.²

Fruits which could not be found at that time of year were somehow in the room of Lady Maryam رَحْمَةُ اللهِ عَلَيْهَا. Prophet Zakariyyā عَلَيْهِ السَّلَام asked, “O Maryam, where do these fruits come from?”

She gave the following amazing response:

هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ ﴿٢٠٢﴾

She replied, “This is from Allah. Indeed, Allah provides immeasurable sustenance to whomsoever He wills.”³

¹ Tafsīr Kabīr, vol. 7, pp. 443-444

² Ḥāshiyat al-Ṣāwī ‘alā Tafsīr Jalālayn, part 1, vol. 1, p. 231

³ Al-Quran, part. 3, Āl ‘Imran, verse 37; translation from Kanz al-‘Irfān

سُبْحَانَ اللَّهِ What an amazing statement! Look at the number of miracles being discussed here:

1. Lady Maryam رَحْمَةُ اللَّهِ عَلَيْهَا speaking at such a young age is one karāmah.
2. At an age where children cannot even speak properly, Lady Maryam رَحْمَةُ اللَّهِ عَلَيْهَا recognised Allah, knew of His attributes by affirming He is the Sustainer, the Creator, and the Possessor of infinite power, and that He can grant non-seasonal fruits to His servants from the unseen, if He wills. This is a second karāmah.
3. The third karāmah is her receiving fruits from the unseen, highlighting the profound esteem and honour she has.¹

Dear Islamic brothers! A saint of Allah speaking at an age where children do not usually speak is a karāmah. Likewise, for them to recognise Allah in their childhood and possess knowledge which even adults struggle to grasp is also a karāmah. Receiving sustenance from the unseen is also a karāmah, and bear in mind, all of this is being mentioned in the Quran.

Miracles from Shaykh ‘Abd al-Qādir al-Jīlānī’s childhood

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ These 3 types of karāmāt manifested at the hands of saints from this Umma also. There were countless saints who spoke with such knowledge in their childhood, onlookers were left stunned and amazed. We do not need to go far, because our Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ had many karāmāt in his childhood. Before he was even born, when his mother would sneeze and say اَلْحَمْدُ لِلَّهِ, the sound of him saying يَرْحَمُكَ اللَّهُ could be heard from her womb.²

¹ Tafsīr Na’īmī, vol. 3, p. 399

² Munnē Kī Lāsh, p. 3

سُيْحِنَ اللهُ This is indeed a karāmah! How many people today know how to respond to a sneeze? In fact, how many people know there is even the concept of this? If we analyse the response of the shaykh, we also see his mastery in Arabic grammar. When responding to male who sneezes, we should say **يَرْحَمَكَ اللهُ**. When replying to a female, we are to say **يَرْحَمَكِ اللهُ**.

رَحِمَهُ اللهُ عَلَيْهِ Look at the knowledge of Shaykh ‘Abd al-Qādir al-Jīlānī whilst he was still in his mother’s womb. Not only was he speaking, but also adhering to the rules of Arabic grammar!

At five years of age, he went to a teacher to begin his formal Quranic studies. After reciting **بِسْمِ اللهِ** and **أَعُوذُ بِاللّٰهِ**, he began reciting Al-Fātiḥa, and went on to recite the next 18 parts of the Quran. When he stopped, the teacher said, “Son, continue reading!”

The shaykh replied, “This is all I have memorised, as my mother has memorised this much. She recited the Quran as she was pregnant with me, and I memorised this much from listening to her.”¹

سُيْحِنَ اللهُ This also shows many individuals are born as saints right from their mother’s womb, leading to them displaying a host of miracles during their infant years.

A karāmah of Lady Fāṭima رَضِيَ اللهُ عَنْهَا

In a similar manner, receiving food from the unseen is also a karāmah. This even even took place during the physical lifetime of the final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let us listen to a story of how Lady Fāṭima رَضِيَ اللهُ عَنْهَا received food from the unseen.

A blessed pot

¹ Munnē Kī Lāsh, p. 3

Once during a famine, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ felt hunger. This led to Lady Fāṭima رَضِيَ اللهُ عَنْهَا sending two flatbreads and a portion of meat to him, in a pot. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then took this gift to her and said, “Come here, my daughter.”

When she opened this pot, she was amazed to see it filled with meat and bread. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked:

أَنْ لَكَ هَذَا؟

Where did you get all of this?

She replied:

هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ

It is from Allah. Indeed, Allah grants sustenance to whomsoever He wills, without account.

He then gathered ‘Alī b. Abī Ṭālib, Ḥasan, Ḥusayn, and other members of the Ahl al-Bayt رَضِيَ اللهُ عَنْهُمْ. These illustrious personalities then all ate together.¹

Fruit from a barren tree

Dear Islamic brothers! Another miracle of Lady Maryam رَحِمَةُ اللهِ عَلَيْهَا has also been mentioned in the Quran. When Prophet ‘Īsā’s time of birth approached, Lady Maryam was alone and needed something to eat. Near her lay a dry date-palm branch, which did not even have any leaves upon it. Lady Maryam was commanded with the following:

وَهُزِّي إِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسَاقُ عَلَيْكِ رُطَبًا جَنِيًّا ﴿١٣٠﴾

And grasp the date-palm, shaking it towards yourself, it shall drop fresh, ripe

¹ Tafsīr Rūḥ al-Bayān, vol. 2, p. 31

dates upon you.¹

The Companion ‘Abdullāh b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا explains:

The branch in mention was completely dry. Yet, when Lady Maryam رَحِمَةُ اللهِ عَلَيْهَا began to shake it, she saw other branches had sprouted above it, replete with fresh flowers. These turned into unripe dates, changed colour, dried, and eventually became deliciously ripe. These proceeded to fall in front of her. None of them had any blemish. Bear in mind, all of this happened in the blink of an eye.²

سَمِعْنَا اللهُ When saints touch a dried branch, it can become green and alive. By simply their touch, gardens can blossom, flowers can bloom, and droughts can end. This story of Lady Maryam is a *karāmah*, and where was this mentioned? In the Quran itself.

The miraculous shortening of long distances

O those who love Allah’s Messenger! Another saintly *karāmah* mentioned in the Quran, is that of Āṣif b. Barkhiyā رَحِمَةُ اللهِ عَلَيْهِ, a companion of Prophet Sulaymān عَلَيْهِ السَّلَام. This was mentioned in Surah al-Naml, and the summary of what occurred is as follows:

Queen Bilqīs was initially a non-Muslim and worshipped the Sun. She ruled over Yemen, and when Prophet Sulaymān came to know of her, he sent her a letter inviting her to Islam. She then departed to meet with Prophet Sulaymān, intending to become Muslim.

She had a particular throne, which she kept in the innermost of her seven palaces. The seven doors that led to this throne were also securely locked. When her and her army were around three miles away from

¹ Al-Quran, part. 16, Maryam, verse 25; translation from Kanz al-‘Irfān

² Tafsīr Qurṭubī, vol. 6, p. 17

Prophet Sulaymān, he said to his followers, “Who will bring the throne of Bilqīs here?”

A jinn replied, “I will bring it to you before this assembly ends.”

“I want it quicker than this”, Prophet Sulaymān said.

Āṣif b. Barkhiyā then exclaimed:

أَنَا أُتِيكَ بِهِ قَبْلَ أَنْ يَبْرَتَدَّ إِلَيْكَ طَرْفُكَ^ط

“I will bring it to you before you blink.”¹

سُبْحَانَ اللَّهِ When Prophet Sulaymān blinked, he then saw throne of Bilqīs before him.²

اللَّهُ! This is the karāmah of a saint. In the blink of an eye, Āṣif b. Barkhiyā brought a heavy throne situated miles away, and presented it to Prophet Sulaymān عَلَيْهِ السَّلَام.

This shows us how huge distances across the Earth can be shortened for the saints رَحِمَهُمُ اللَّهُ. Distances no longer remain distant for them and they can travel many miles in one moment. This yet another karāmah described in the Quran.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mention of karāmāt in hadith

Dear Islamic brothers! This discussion proves that karāmāt are a reality, and Allah grants His beloved servants the honour of miracles manifesting at their hands. Just as there are many karāmāt mentioned

¹ Al-Quran, Al-Naml, verse 40; translation from Kanz al-‘Irfān

² Tafsīr Sirāt al-Jinān, vol. 7, pp. 193-203

in the Quran, there are a host of them described in the two most famous and authentic books of hadith, *Saḥīḥ al-Bukhārī* and *Saḥīḥ Muslim*.

The final Prophet ﷺ himself told his Companions about saints from previous nations and their miracles. To earn blessings, let's now talk about what hadith say about saintly miracles.

When a newborn baby began to speak

The karāmah of Jurayj Rāhib رَحْمَةُ اللَّهِ عَلَيْهِ is mentioned in hadith. Jurayj was a saint from a previous nation. A woman accused him of wrongdoing and claimed her illegitimate child belonged to him.

Jurayj addressed the newborn; “Child, tell me who your father is.” Despite just being born, the baby spoke and said who its father was.¹

This was a karāmah of Jurayḥ Rāhib, which was mentioned by our beloved Prophet ﷺ himself, and narrated by Imam al-Bukhārī رَحْمَةُ اللَّهِ عَلَيْهِ.

لَا تَحَدُّ لِلَّهِ By talking about the karāmāt of the saints رَحْمَتُهُمُ اللَّهُ, love for them increases grows in our hearts. With this love, a person attains safety in the grave and on the Day of Judgement. By loving the saints, our faith becomes stronger. We should love the saints deeply, read about their lives, study their miracles, and listen to stories of their miraculous events.

Is it permissible to ask saints for help?

Dear Islamic brothers! Just as the saints رَحْمَتُهُمُ اللَّهُ are granted karāmāt, they are also given ability to help people. It is also a karāmah of the

¹ Al-Adab al-Mufrad, p. 33, hadith 33

saints that these beloved servants of Allah hear the calls of those who seek help and recognise them.

Some people fall prey to Satanic whispers in this regard. For example, they might ask, “When Allah is capable of helping, why seek help from Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ or any other saint?”

The response is that this is a dangerous trick of Satan and he has led many astray like this. Allah has not prohibited us from seeking help from others. In fact, throughout the Quran, He has permitted us to do this. Seeking help from the saints is to seek help from Allah, because even if Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللَّهِ عَلَيْهِ helps, it is not through his own power, but through the will of Allah and by divine permission.

Look at how Allah sent angels to help during the Battle of Badr:

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنْ مَعَكُمْ فَتَنَّبُوا الَّذِينَ آمَنُوا^ط

And remember, ‘Dear Beloved Prophet,’ when your Lord would send a revelation to the Angels, “I am with you so ensure the Muslims stand firm.”¹

Let’s pause here and think for a moment! Angels are not Allah (yet they are helping with Allah’s permission). Also, Allah Himself is saying He is with them and the angels must assist the Muslims in standing firm.

Allah sent angels, even though He could have helped the Muslims without them. If Allah willed, the disbelievers would have fallen flat on their faces in their homes and been unable to come to the battlefield entirely. Yet, Allah sent angels. Why? Because, He is Allah. He is the Lord. He is the All-Powerful. He does as He wills and none can dare to question Him.

So, who came to help during the Battle of Badr? It was angels. But what did Allah say about this?

¹ Al-Quran, part. 9, Al-Anfāl, verse 12; translation from Kanz al-‘Irfān

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ

And indeed, Allah helped you at Badr. ¹

Who came to help? Angels. But what does the Quran say? It was Allah Who helped. Putting these two matters together, we learn that when the special servants of Allah help others with the power He gave them; this is not them helping, but Allah Himself giving help. They are simply a means.

Seeking help from people

Hadith even show us how to seek help from people. Here are three hadith in this regard.

1. Seek needs from the soft-hearted members of my nation; you will find sustenance.²
2. Seek goodness and your needs from those with appeasing faces.³
3. When any of you lose something, or forgets the path and requires help whilst no friend is around, he should call as follows: **يَا عِبَادَ اللَّهِ أَعِثُّونِي، يَا عِبَادَ اللَّهِ أَعِثُّونِي** -“O servants of Allah, help me! O servants of Allah, help me!”, as there are some servants of Allah a person does not see.”⁴

The great hadith master and commentator of *Sahīh Muslim*, Imam al-Nawawī رَحِمَهُ اللهُ عَلَيْهِ states:

I have experienced the effects of this hadith myself. I set out with a small group on a journey. Our animal began to run away and ignored our calls for it to stop. At that time, I said, “O servants of

¹ Al-Quran, part. 4, Āl ‘Imrān, verse 123; translation from Kanz al-‘Irfān

² Jāmi’ al-Ṣaghīr, p. 72, hadith 1106

³ Al-Mu’jam al-Kabīr, vol. 5, p. 271, hadith 10947

⁴ Al-Mu’jam al-Kabīr, vol. 7, p. 48, hadith 13737

Allah, help me!” As soon as I said this, the animal stopped. We then took hold of it and continued our way.¹

Dear Islamic brothers! If a difficulty, hardship, or worry comes our way, there is no harm in calling on Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ and seeking his help. Throughout the centuries, major saints and scholars have called upon Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ and other righteous personalities and sought their help whilst considering them a means of Allah’s aid. اَلْحَمْدُ لِلّٰهِ It has been witnessed countless times that when aid is sought from special servants of Allah, they do indeed help.

May Allah grant us the ability to love the saints of Islam, maintain deep connection with them, acknowledge their grand status, respect them, and follow in their footsteps.

اٰوِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

12 Religious Works: waking others for fajr

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ Dawat-e-Islami follows the teachings of Shaykh ‘Abd al-Qādir al-Jīlānī رَحْمَةُ اللهِ عَلَيْهِ, Khawājā Mu‘īn al-Dīn Chishtī رَحْمَةُ اللهِ عَلَيْهِ, Imām Aḥmad Razā Khān رَحْمَةُ اللهِ عَلَيْهِ, and all other saints. To learn their teachings, light up our lives by learning about them, to increase our love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and to build our passion for the Sunna, we should all come to the religious environment of Dawat-e-Islami.

There are 12 Islamic Activities Dawat-e-Islami has, which we can all take part in. If we do, we will gain immense blessings in this world and in the Hereafter رِزْقًا مِنَ اللهِ. One of these twelve is to wake others for fajr salah.

¹ Adkhār li al-Nawawī, p. 415

Waking people for fajr salah is a Sunna of the Prophet ﷺ. He would awaken others whilst on his way to offer fajr salah.¹ The 2nd Caliph of Islam, ‘Umar Al-Fārūq رَضِيَ اللهُ عَنْهُ did the same.² Islam’s 4th Caliph, ‘Alī b. Abī Ṭālib رَضِيَ اللهُ عَنْهُ would also do this.³

We should practice this Sunna of waking others for fajr. إِنَّ شَاءَ اللهُ We will gain countless blessings.

- By waking others, we can read fajr salah in congregation ourselves.
- We will gain the reward of spreading the call to righteousness early every morning.
- Everyone person you wake will be rewarded for offering salah, and you yourself will gain reward for this إِنَّ شَاءَ اللهُ.
- In places where you cannot wake others by calling out in the streets, wake them by phoning them.
- You will have the opportunity to walk early in the morning, and this is beneficial for your health.
- Another important benefit is that the atmosphere in the masjid will improve. An Islamic brother mentions: “We began waking others for fajr salah in the winter, and the number of worshippers increased so much we had to install canopies in the courtyard of the masjid.” سُبْحَانَ اللهِ

Manners of visiting the graves of saints

¹ Sunan Abī Dāwūd, p. 208, hadith 1264

² Mishkāt al-Maṣābīḥ, vol. 1, p. 244, hadith 1240

³ Tarīkh al-Khulafā', p. 112

Dear Islamic brothers! Let's now listen to some Madani pearls of wisdom about visiting the graves and shrines of saints, taken from a book published by Maktabat al-Madinah.

- Visiting the shrines of saints has remained a practice of our pious elders. Imam Khallāl رَحْمَةُ اللَّهِ عَلَيْهِ explains:

Whenever I had a problem, I visited the resting place of Imam Mūsā al-Kāẓim b. Ja'far al-Şādiq رَضِيَ اللَّهُ عَنْهُ and made dua with his *wasīla*. Allah then eases my difficulty and fulfils my wish.”¹

- Imam al-Shāfi'ī رَحْمَةُ اللَّهِ عَلَيْهِ mentions:

Whenever I needed anything, I would offer 2 units of salah, head to the shrine of Imām Abū Ḥanīfa رَحْمَةُ اللَّهِ عَلَيْهِ, and make dua to Allah there. My need would then be fulfilled by Allah.²

- If a person wishes to visit the grave of a Muslim (whether they are a saint or not), he should offer 2 units of nafl salah at home first. In this, after reciting Al-Fātiḥa, he should recite Āyat al-Kursī once and Al-Ikhlāş 3 times, in each unit. He should then send the reward of this to the person whose grave he is visiting. By doing this, Allah will create a light for the individual in their grave, whilst the reciter will be granted immense reward.³

Announcement

More manners of visiting graves will be mentioned in study circles. Please do join them to learn more!

¹ Tarīkh al-Baghdād, vol. 1, p. 133

² Al-Khayrāt al-Ḥisān, p. 230

³ Fatāwā Hindiyya, vol. 5, p. 350

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The six ṣalawāt and two du‘ā's recited in the sunnah-inspired weekly gatherings of Dawat-e-Islami



1. The ṣalāt for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted, that whoever recites this ṣalāt at least once on the night between Thursday and Friday on a regular basis, will be blessed with the vision of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death. They will even see him when they are being buried in the grave, to the extent they will see him lowering them into the grave with his own merciful hands.¹

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated from Sayyidunā Anas رَضِيَ اللَّهُ عَنْهُ that the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, “Whoever recites this ṣalāt upon me whilst standing, his sins will be forgiven prior to him sitting; and if he recites it whilst sitting, his sins

¹ Afḍal al-Ṣalawāt ‘alā Sayyid al-Sādāt, p. 151

will be forgiven before he stands.”¹

3. Seventy portals of mercy

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

Seventy portals of mercy are opened for whoever recites this ṣalāt.²

4. The reward of 600,000 Duroids

اللّٰهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللّٰهِ صَلَاةً دَائِمَةً بَدْوَامِ مُلْكِ اللّٰهِ

Shaykh Aḥmad Ṣāwī رَحْمَةُ اللّٰهِ عَلَيْهِ reports from some saints of Islam that by reciting this ṣalāt once, a person attains the reward of reciting ṣalawāt 600,000 times.³

5. Nearness to the Prophet ﷺ

اللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

Once, a person came to the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Amazingly, the Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made this person sit between himself and Sayyiduna Abū Bakr Ṣiddīq رَضِيَ اللّٰهُ عَنْهُ. The Companions رَضِيَ اللّٰهُ عَنْهُمْ were surprised as to who this honoured person was. When he left, the

¹ Ibid, p.45

² Al-Qawl al-Badī', p. 277

³ Afḍal al-Ṣalawāt 'alā Sayyid al-Sādāt, p. 149

Prophet ﷺ explained, “When he recites ṣalāt upon me, he does so in these words.”¹

6. The ṣalāt of intercession

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبُقْعَةَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Prophet ﷺ has stated, “My intercession becomes necessary (*wājib*) for whoever recites ṣalāt like this.”²

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ عَنْهُمَا that the Prophet ﷺ has stated, “Whoever recites this, 70 angels write good deeds for him for 1,000 days.”³

2. An easy way to spend every night in worship

The Prophet ﷺ said, “Whoever recites this du‘ā’ three times, it is as if he found Laylat al-Qadr.”⁴

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ

¹ Al-Qawl al-Badī’, p. 125

² Al-Targhīb wa al-Tarhīb: hadith 31

³ Majma‘ al-Zawā‘id, vol. 10, p. 254 hadith 17305

⁴ Tārīkh Ibn ‘Asākir, vol. 19, p. 155, hadith 4415

سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah Who is ḥalīm and karīm. Allah is pure, Lord of the seven skies and the magnificent ‘Arsh.

Weekly gathering schedule for 24th October 2024

- Sunnas and manners: **5 minutes**
- Dua memorisation: **5 minutes**
- Summary: **5 minutes**
- Total duration: **15 minutes**

Remaining manners of visiting the graves of saints

- After making good intentions, depart for the shrine, approach from the feet of the deceased, and stand at least four handspans away directly in front of their face. Give salam at moderate volume with these words: **السَّلَامُ عَلَيْكَ يَا سَيِّدِي وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ.**

After this, recite Ṣalāt Ghawthiyya 3 times, Al-Fātiḥa once, Āyat al-Kursī once, Al-Ikhlāṣ 7 times, and if time permits, also recite Yāsīn and Al-Mulk. Upon finishing, make dua to Allah as follows: “O Allah! Grant me such reward for this recitation that befits Your generosity, not a reward that befits my imperfect deeds. Convey this reward from me to this accepted servant of Yours.”

Make dua for your permissible desires whilst taking the soul of the saint as a wasīla. Give salam in the same manner as before prior to leaving.¹

¹ Fatāwā Riḍāwiyya, vol. 9, p. 5221

- Keeping all required manners in mind, visit the shrines of saints only to please Allah.
- Remain in wudu if possible.
- Make wudu before going and recite much dhikr and ṣalāt upon the Prophet.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dua to recite when looking in a mirror

As per the schedule of Dawat-e-Islami's weekly Sunna-inspired gathering, we will now learn a dua. This week, we will learn a dua we can recite when looking in a mirror.

اَللّٰهُمَّ اَنْتَ حَسَّنْتَ خَلْقِيْ فَحَسِّنْ خُلُقِيْ²

O Allah! You have beautified my appearance; beautify my character also.”³

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of collective accountability (72 pious deeds)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, “Pondering ‘over the Hereafter’ for a moment is better than 60 years of worship.”⁴

Let's make good intentions before filling in the *Pious Deeds* booklet:

1. To please Allah, I will hold myself to account through the *Pious Deeds*

¹ Mazārāt-i-Awliyā Kī Hikāyāt, p. 7

² Al-Ḥasan wa al-Ḥusayn, p. 102

³ Madani Panj Surah, p. 206

⁴ Al-Jāmi‘ al-Ṣaghīr li al-Suyūṭī: hadith 5,897

booklet and encourage others to do the same.

2. I will praise (i.e. thank) Allah Almighty for the pious deeds which I practised.
3. I will regret not acting upon the pious deeds I missed out on and will try to act on them in the future.
4. Allah Almighty forbid, if I have not acted on any pious deed which prevents a person from sinning, I will repent to Allah and make a firm intention to not sin in the future.
5. I will not reveal my good deeds without a need (for example, by saying that I acted on such and such or so and so amount of pious deeds).
6. I will make up for any pious deed that can be performed later (for example, I will make up for the 313 ṣalāt I missed yesterday by reciting them today).
7. I will try to achieve the actual aim of filling in the *Pious Deeds* booklet, such as attain the fear of Allah, be pious, have good character, and spread Islam.
8. I will fill in the *Pious Deeds* booklet tomorrow as well.
9. I will not fill in the *Pious Deeds* booklet as a formality, rather I will actually assess my deeds and fill it in.

For all the pious deeds you acted upon, mark the box next to them with an inverted tick. For all the ones you missed, mark 'O' in the box next to them.

Note: When carrying out self-accountability, only look at your own *Pious Deeds* booklet.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Method of collective accountability (72 pious deeds) daily 56 pious deeds

1. Have you made good intentions?
2. Did you offer the five daily salah in congregation?
3. Wherever you were in the day, did you invite others to offer salah?
4. Did you read or listen to Sūrat al-Mulk at night?
5. After the five salah, did you at least recite Āyat al-Kursi, Sūrat al-Ikhlāṣ, and Tasbīḥ Fāṭima once?
6. Have you read or listened to at least three verses of the Quran with translation and commentary from *Kanz al-Īmān with Khazā'in al-'Irfān* or *Nūr al-'Irfān*? Or, have you read or listened to at least two pages from *Tafsīr Şirāṭ al-Jinān*?
7. Have you recited some invocations from the Shajarah?
8. Have you recited ṣalawāt upon the Prophet at least 313 times?
9. Have you protected your eyes from sin? (By not looking at indecent things on your mobile or elsewhere, movies and dramas, non-maḥram women, etc.)
10. Have you protected your ears from sin by not listening to backbiting, music, foul and lewd speech, etc?
11. Did you keep your gaze lowered today whilst walking or travelling and refrain from looking here and there without need?

12. Did you read a book written by Imam Aḥmad Razā Khān, a book/booklet of Maktabat al-Madina, or the Monthly Magazine Faizan-e-Madina for at least 12 minutes today?
13. Did you stop talking and discontinue what you were doing to reply to azan and iqāmah?
14. If something happened that made you angry with someone, did you stay quiet and control your anger, or did you end up speaking out?
15. Did you fill in the *Pious Deeds* booklet whilst taking account of your actions?
16. Did you listen to your *nigrān* in accordance with the guidelines stipulated by the central executive committee?
17. Did you speak respectfully with everybody inside and outside the home, be they young or old?
18. Did you study or teach in Madrassa-tul-Madina for adults?
19. Did you try to sleep within two hours after the 'Ishā' salah congregation?
20. Did you spend at least two hours carrying out the religious activities of Dawat-e-Islami in accordance with the schedule provided by your nigrān?
21. Did you wake up others for Fajr salah?
22. Did you refrain from unnecessarily peeping into other people's homes?
23. Did a short lecture (*dars*) take place in your home? In your absence, did somebody else carry this out?
24. Did you listen to or deliver at least one Madani dars in the masjid, workplace, or wherever else possible?

25. Did you dress according to the sunnah? (These clothes must be a colour permitted by the shariah and not glaringly bright or sparkling.)
26. Do you have long hair according to the sunnah?
27. Have you refrained from the sin of shaving the beard or trimming it less than a fist-length?
28. Did you repent immediately after committing a sin?
29. Did you eat according to the sunnah and recite the pre-meal and post-meal du‘ā's?
30. Did you give salaam to the Muslims you met at home; at work; on the bus, train, etc; and other places?
31. Did you act upon at least some sunnahs related to the miswāk, exiting and entering the home, sleeping and awakening, sitting facing qibla, etc?
32. Did you offer the four units (*rak‘āt*) of sunnah for Ḍuhr prior to the farḍ?
33. Did you offer tahajjud salah at night? If you did not sleep, did you offer ṣalāt al-layl?
34. Did you offer the voluntary (*nafl*) prayers of ishrāq, chāsht, and awwābīn?
35. Did you offer the preceding sunnahs of ‘Aṣr or ‘Ishā'?
36. Did you encourage someone else to take part in at least one of Dawat-e-Islami's 12 religious activities?
37. Did you avoid asking someone to borrow something from them? (e.g. slippers, shawl, mobile, charger, car)

38. Did you refrain from lying and engaging in backbiting and taletelling (including listening to these things)?
39. Did you watch Madani Channel for some time?
40. Did you refrain from forming personal friendships based on worldly gain?
41. Despite being able to do so, did you delay paying a debt back in time without the permission of the lender? Did you give back something you borrowed to its owner within the time period you both agreed?
42. Did you refrain from uttering words of humility in front of others despite not truly meaning them? For example, saying, "I am a nobody" to increase your respect in the sight of others whereas you do not truly believe yourself to be as such.
43. Did you maintain cleanliness and tidiness?
44. Upon learning of another Muslim's flaw, did you conceal it from others (unless there was a religious reason not to)?
45. Did you deliver or take part in a tafsīr study circle?
46. Did you recite 'بِسْمِ اللَّهِ' before everything that is permissible and honourable?
47. Did you deliver or listen to an outdoor dars?
48. Did you pray for the forgiveness of your parents and spiritual guide and convey to them at least the reward of some good deeds?
49. Did you avoid wasting of any kind at home, in the masjid, at work, etc?
50. Did you abide by traffic laws?
51. If an Islamic brother (especially a nigrān) did something wrong and needed to be corrected, did you attempt to correct him in writing

or by meeting him whilst being gentle and kind? (Thus, avoiding the major sin of backbiting in the form of revealing his mistake to another without a reason permitted by shariah)

52. Did you protect yourself from sinning with your tongue by avoiding slander, hurting others, swearing, etc?
53. To build the habit of avoiding trivial speech which carries no worldly or religious benefit, did you communicate even a little using gestures?
54. Did you try to avoid mocking others, ridiculing them, taunting them, hurting their feelings and guffawing?
55. Did you wear an *'imāmah*?
56. Did you respect your parents?

Record of qufl-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Ten weekly pious deeds

57. Did you send at least one Islamic sister from your home to the weekly sisters' gathering?
58. Did you watch or listen to the weekly Madani Muzakarah?
59. Did you attend the weekly gathering from beginning to end?
60. This week, did you observe i'tikāf on the day off?

61. This week, did you visit at least one ill or distressed person at their home or the hospital according to the sunnah and console them? Or, did you offer condolences upon someone passing away?
62. Did you fast on Monday this week (or in the case of not doing so, fast on any other day)?
63. Have you read or listened to the weekly booklet?
64. Did you conduct the area visit at least once this week?
65. This week, did you reach out to at least one Islamic brother who used to be part of Dawat-e-Islami or attended the weekly gatherings, and encourage him to join the religious environment?
66. Did you participate in the weekly study circle?

Three monthly pious deeds

67. Did you fill in last month's *Pious Deeds* booklet and submit it to your nigrān?
68. This month, did you travel in at least a 3-day Madani qāfilah?
69. This month, did you make a financial contribution to a Sunni scholar (or the imam, muezzin or worker of a masjid)?

One yearly pious deed

70. This year, did you travel in a one-month qāfilah according to the schedule?

Two lifetime pious deeds

71. Have you read the lifetime syllabus?
72. Have you travelled in an uninterrupted 12-month qāfilah and completed different courses (12 Religious Works course, 7-day

Islah-e-Amaal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ

The Amir of Ahl al-Sunna's dua

O Allah! Whoever sincerely acts upon the *Pious Deeds* booklet, fills it in everyday whilst taking account of himself, and submits it on the first of every Islamic month to the relevant Islamic brother; do not give them death until they recite the kalima.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلَّى اللهُ عَلَى الْحَبِيبِ