Blessings of Bismillah

Shaykh-e-Tariqat Amir-e-Ahl-e-Sunnat
the founder of Dawat-e-Islami
Allamah Maulana Abu Bilal
Muhammad Ilyas Attar
Qadiri Razavi

Keep watching
Madani Channel
Dawat-e-Islami
Faizān-e-Bismillāh

Blessings of

A Chapter of Faizan-e-Sunnat

Shaykh-e-Tariqat, Amir-e-Ahl-e-Sunnat,
Founder of Dawat-e-Islami, Allamah Maulana Abu Bilal

Muhammad Ilyas
Attar Qadiri Razavi

Translated into English by Majlis-e-Tarajim (Dawat-e-Islami)
Du‘ā for Reading the Book

Read the following Du‘ā (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, إن شاء الله عزّ وجلّ:

اللهُمَّ افْتَحْ عَلَيْنَا جَنُورَتَكَ وَانْثَرْ عَلَيْنَا رَحْمَتَكَ يَا ذَالِلَّجَالَّلِ وَالْأَكْرَمَ

Translation

Yā Allah عَزّ وجلّ! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One who is the most Honourable and Glorious!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Ṣalāt-‘Alan-Nabī ﷺ once before and after the Du‘ā.
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Dear Islamic brothers! Dawat-e-Islami’s Majlis-e-Tarājim, a department responsible for reproducing the books and booklets of Amīr-e-Aĥl-e-Sunnat, the founder of Dawat-e-Islami, Shaykh ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi into various languages of the world, is pleased to present the book ‘Faizān-e-Bismillāĥ’ in English under the title of ‘Blessings of ﷽ ﷺ.’

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thoughts of the author in its true sense. To facilitate the pronunciation of Arabic letters, a transliteration chart has been added.

Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a fully juristic substitute. However, a glossary has been given at the end of the book, elaborating the Islamic terms. Further, the index and the bibliography have also been added.

This translation has been accomplished by the grace of Allah ﷽ ﷺ, by the favour of His Beloved Prophet ﷺ ﷺ, and by the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, ‘Allāmah Maulānā Abu Bilal Muhammad Ilyas Attar Qadiri Razavi ﷽ ﷺ ﷺ. 

Translator’s Notes
If you find any mistake in this work, it may be a human error on the part of the Translation Majlis, and not the author of the original book. Therefore, if you find any mistake in this book kindly notify us in writing at the following postal or email address with the intention of earning reward (Ṣawāb).

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**Wistfulness on Judgement Day**

The Holy Prophet \( \text{مت١٢٥} \) has stated, ‘On the Day of Judgement, the person with the most wistfulness will be the one who had the opportunity to acquire religious knowledge in the world but did not acquire it, and another person [with the most wistfulness will be the one] who gained religious knowledge and others were benefited by hearing from him (and by acting accordingly) but he did not gain any benefit from it (because he did not act what he preached).’ *(Mu’jam Šaghīr, pp. 69, Ḥadīṣ 1058)*
Blessings of

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind has stated, ‘The one who sends Ṣalāt upon me one time, Allah will shower mercy upon him ten times.’ (Ṣaḥīh Muslim, pp. 175, vol. 1, Ḥadīth 408)

Endeavour Remains Unfinished

The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah has stated, ‘Any important work which is started without (reciting) remains unfinished.’ (Ad-Dur-rul-Manšūr, pp. 26, vol. 1)

Keep on Reciting

Dear Islamic brothers! Before eating any thing, drinking water and any beverage, serving food and water to others, putting things down, picking things up, washing, cooking, reciting, studying, teaching, walking, driving, getting up, sitting down,
turning on the light or the fan, laying or removing the dining mat, folding or spreading the bed sheet, opening or closing the shop, locking or unlocking, applying oil or perfume, delivering a speech, reciting a Na’at, wearing shoes, adorning one’s head with turban, opening or closing the door, that is to say, before starting any permissible act (when there is no Sharī prohibition), it is of great virtue to make a habit of reciting 

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

attaining its blessings.

Protection of Things from Jinns

Sayyīdunā Ṣafwān bin Sulaīm has stated, ‘Jinns use the things and clothes of human beings. Whenever anyone of you picks up clothes (to put on) or puts them down (after taking them off), he should recite 

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ because the name of Allah will be a seal for it.’ (In other words, by virtue of the recitation of يَسِيرُ اللَّهُ عَزَّوَجَلَّ, jinns will not be able to use the clothes).

(Luq-ul-Marjān, p. 98)

Dear Islamic brothers! Similarly, whilst picking up or putting down anything, one should make a habit of reciting 

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ he will remain safe from the involvement of wicked jinns, إنَّشَاءَ اللَّهِ عَزَّوَجَلَّ.

Recite 

Correctly

When reciting يَسِيرُ اللَّهُ عَزَّوَجَلَّ one must ensure that every letter is pronounced from its correct point of articulation. Furthermore, in case of no auditory obstructions or noise, it is
also essential that the voice be loud enough for the reciter to hear it. Some people mispronounce letters due to haste. It is prohibited to do this deliberately. If the meaning becomes distorted [due to mispronunciation] it will be a sin.

Hence those who recite incorrectly due to the habit of reciting hastily should rectify their pronunciation and recitation. If there is no specific reason for reciting complete, one may also recite just.

**Excitement Prevailed**

Sayyidunā Jābir bin ‘Abdullāĥ has stated, ‘When was revealed, the clouds rushed towards the east, the winds became still, the ocean turned turbulent, the quadruped became attentive to listen, the devils were stoned from the skies, and Allah said, ‘I swear by My Honour and Majesty! I will bless the thing with which is recited.’ (Ad-Dur-rul-Manšūr, pp. 26, vol. 1)

is a portion of the 30th verse of Sūrah Naml in the 19th part. It is also a complete Quranic verse revealed for separation between two Sūrahs [of the Holy Quran]. (Halbhī Kabīr, p. 307)

**Comprehensiveness of the Letter ‘ب’**

Allah has revealed scriptures and books to some of His Prophets. The number of these scriptures and books is 104. Out of these, 50 scriptures were revealed to Sayyidunā Shīş, 30 to Sayyidunā Idrīs, and 10 to Sayyidunā Ibrāĥīm. Further, prior
to the revelation of the Tawrāt, 10 scriptures were revealed to Sayyidunā Mūsā عليه السلام as well. In addition, four major holy books were also revealed:

1. The holy Tawrāt was revealed to Sayyidunā Mūsā عليه السلام.
2. The holy Zabūr was revealed to Sayyidunā Dāwūd عليه السلام.
3. The holy Injil was revealed to Sayyidunā ‘Īsā عليه السلام.
4. The Holy Quran was revealed to the Most Noble Prophet Muhammad عليه السلام. (Al-Iḥsān bittartīb Ṣaḥīḥ Ibn Ḥiibbān, pp. 288, vol. 1) (Hilya-tul-Auliya, pp. 222, vol. 1)

The subjects and summary of all of these books and scriptures are included in the Holy Quran and the subject of the entire Quran is present in Sūrah Fātiḥah. The whole subject of Sūrah Fātiḥah is within بسم الله الرحمن الرحيم and while that of بسم الله الرحمن الرحيم is within its letter ‘ب’. It implies ‘Whatever there is, is only from Me (i.e. from Allah عَزَّوَجَلَّ) and whatever there will be, will be only from Me (i.e. from Allah عَزَّوَجَلَّ).’ (Al-Majālis-us-Saniyyah, p. 3)

صلَّوَا عَلَى الْحَمَّد صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد

Ism-e-A’ẓam

It is reported by Sayyīdunā ‘Abdullāh Ibn ‘Abbās رضي الله تعالى عنه that Amīr-ul-Mūminin Sayyīdunā ‘Uṣmān Ibn ‘Affān رضي الله تعالى عنه asked the Holy Prophet صلى الله تعالى عليه وسلم about (the excellence of) بسم الله الرحمن الرحيم. The Holy Prophet صلى الله تعالى عليه وسلم replied, ‘It is one of the names of Allah عَزَّوَجَلَّ and is as close with the Ism-e-A’ẓam of Allah عَزَّوَجَلَّ as is the blackness of the eye with its whiteness.’ (Al-Mustadrak, pp. 738, vol. 1, Ḥadīṣ 2071)
Prayer Made With Ism-e-A’żam is Answered

Dear Islamic brothers! There are many virtues of Ism-e-A’żam and the Du’ā made with it is accepted. The respected father of A’lā Ḥaḍrat, Rais-ul-Mutakallimīn, Maulānā Naqī ‘Alī Khān has stated, ‘Some scholars have said that بَيْنِ اللَّهِ الرَّحْمَنِ الرَّحِيْمِ is Ism-e-A’żam. The honourable Ghauš Shaykh ‘Abdul Qādir Jīlānī has narrated that Bism اللَّهِ الرَّحْمَنِ الرَّحِيْمِ (when recited) by the tongue of an ‘Ārif is like the word (i.e. be) from divine words.’ (Aḥsan-ul-Wi’ā, p. 6)

Dear Islamic brothers! In order to have blessings in our righteous and permissible acts, we should recite بَيْنِ اللَّهِ الرَّحْمَنِ الرَّحِيْمِ before we do them. If you aspire to develop the habit of reciting بَيْنِ اللَّهِ الرَّحْمَنِ الرَّحِيْمِ prior to every permissible act, travel routinely with the Sunnah-Inspiring Madani Qāfilaḥs of Dawat-e-Islami in the company of the devotees of Rasūl. اللَّهُ عَزَّوَجَلَّ! There are many instances where the problems of the Islamic brothers travelling with Dawat-e-Islami’s Madani Qāfilaḥs have been solved by virtue of making Du’ā during the Madani Qāfilaḥs.

Crooked Nose

Here is a summary of the incident of an Islamic brother. He has stated, ‘The bone of my nose was crooked. I also had prolonged headache and eye pain. I had intended to undergo an operation in Nishtar Medical Hospital situated in Madina-tul-Auliyā, Multan. Fortunately, I was privileged to travel to Pakpattan with a Sunnah-Inspiring Madani Qāfilaḥ of Dawat-e-Islami in the company of the devotees of Rasūl.

1 An ‘Ārif is the one possessing the gnosis of divine attributes.
I had already heard that the prayers made during Madanî Qāfilahs are answered, so I also prayed to Allah in these words, ‘O Allah! By virtue of Dawat-e-Islami’s Madanî Qāfilah, straighten my nose bone!’ A few days after the Madanî Qāfilah, I once carefully saw my nose in a mirror and was overjoyed to have noticed that my nose was no longer crooked but had been straightened and completely normal by the blessing of the Du’ā made during the Madanî Qāfilah in the company of the devotees of Rasūl.’

_Sīkhnay Sunnatayn Qāfilay mayn chalo_
_Lūtin raḥmatayn Qāfilay mayn chalo_
_Laynay ko barakatayn Qāfilay mayn chalo_
_Pāo gey rāhatayn Qāfilay mayn chalo_

_To learn Sunnahs, travel with Madani Qāfilah;_
_To reap mercies, travel with Madani Qāfilah_
_To gain blessings, travel with Madanî Qāfilah,_
_To get tranquillity, travel with Madani Qāfilah_

صلى اللہُ تعالیٌ علیٌ محمدُ

Dear Islamic brothers! Without doubt, the Du’ā made by travellers is accepted, and the Du’ā made by the traveller of the path of Allah in the company of the devotees of Rasūl is obviously more likely to be accepted.

Describing the manners that may well lead to the acceptance of Du’ā, the honourable father of A’lā Ḥaḍrat, Maulānā Naqī ‘Alī Khān has stated on page 57 of his marvellous book ‘Ahsan-ul-Wi’ā’, ‘The gatherings of the Auliyā and Ulama (i.e. the Du’ā made in the gathering or closeness of any Islamic saint or Sunnī scholar is accepted).’
Adding a footnote to this, A’lā Ḥaḍrat has stated referring to scholarly saints, “Allah says in an authentic Ḥadīṣ Qudrī, ‘Allāhu ‘Alā ‘Alâ’ the one sitting with these people is not ill-fated.’

(A moment spent in the company of the honourable friends of Allah is better than a hundred years of sincere worship).

Whether a saint is apparently alive or rests in his blessed shrine, his nearness is a means of the acceptance of Du’ā. The leader of millions of Shafi’i brothers, Sayyidunā Imām Shafi’i has stated, ‘Whenever I am in need of something, I offer 2 Rak’āt Ṣalāḥ, pay a visit to the blessed shrine of Imām A’żam Abū Ḥanifah and make Du’ā there. [By virtue of this] Allah fulfils my need.’ (Al-Khayrāt-ul-Ḥisān, p. 230)

Saintly Miracle of A’la Hadrat

This shows that at the shrines of saints Du’ās are accepted, pleas are listened to and desires are fulfilled. In his own words, A’lā Ḥaḍrat has related his personal incident which took place when he was a young man of 21 years. He has stated, ‘On 17th Rabī’-ul-Ākhir 1293 A.H., when I was 21 years of age, I was fortunate enough to visit the blessed shrine of the eminent saint Maḥbūb-e-Ilāhī, Niẓām-ul-Ḥaq Waddīn, Sultan-ul-Auliya along with my honourable father and Shaykh Maulānā Muhammad ‘Abdul Qādir Badāyūnī.

(A moment spent in the company of the honourable friends of Allah is better than a hundred years of sincere worship).
Outside, there was some immoral and noisy activity all around the blessed shrine. It was so noisy and deafening that one could hardly hear anything else. Both the dignified saints, with their peaceful hearts, entered the sacred chamber of the shrine where the tomb of Sultan-ul-Auliya was situated and occupied themselves.

I, disturbed by the noise of the evil activities, stood beside the blessed doorstep and requested in the court of Sultan-ul-Auliya, ‘O my Master! These noises are causing hindrance to what this servant has come here for.’ Then, reciting I placed my right foot inside the blessed chamber and, by the grace of Almighty Allah, the noise was no more. I thought that people had perhaps become silent but as I turned around, I saw the same immoral activities go on there. When I placed my foot outside the chamber, there was the same noise again.

Reciting I placed my right foot inside the blessed chamber again. By the grace of Allah, the noise was no more again. I then realized that this was a divinely-bestowed saintly miracle of Sultan-ul-Auliya and mercy and assistance for me, a worthless servant.

Expressing gratitude, I entered the blessed chamber and occupied myself. Until I remained there, I heard no noise at all. When I came out, I was disturbed by the same noisy environment, even facing difficulty in getting to my accommodation situated at some distance from the blessed shrine. I have mentioned this incident of mine with some righteous intentions. First, it was a divine favour for me, and Allah has said regarding His favours:
And proclaim the favours of your Rab abundantly.

[Kanz-ul-Imān (Translation of Quran)] (Part 30, Sūrah A, verse 11)

In addition, this contains glad tidings for the devotees of blessed saints and causes trouble for those who deny. O Allah! For the sake of Your beloved ones, grant us the unlimited blessings of Your beloved saints in this world, in the Hereafter, in the grave, and on the Day of Judgement." (Aḥsan-ul-Wi‘ā, p. 60)

Dear Islamic brothers! This is a parable of Delhi, the city of 22 saints. This incident contains a saintly miracle of Khuwājah Maḥbūb-e-Ilāhī, Niẓāmuddīn Auliya as well as that of A’lā Ḥaḍrat. When A’lā Ḥaḍrat stepped into the chamber where the blessed tomb was situated, he would not hear the noise of drum-beating and other musical instruments.

We have also learnt from this parable that even if some ignorant people are committing such acts not allowed by Sharī‘ah at the shrines of the Auliyā [saints] and we are unable to prevent them, we should not still deprive ourselves of visiting the blessed shrines of the saints. However, it is Wājib to abstain from getting involved in these evil acts and consider them evil in heart. One should even refrain from looking at such things.
Mysterious Old Man and Black Jinn

Once, in the pleasant atmosphere of Masjid-un-Nabawī Sayyidunā ‘Umar Fārūq A’żam and some other honourable companions were having a discussion about the excellence of the Holy Quran. During the discussion, Sayyidunā ‘Amr bin Ma’dīkarib politely said, ‘O leader of believers! Why don’t you talk about the marvels of! I swear by Allah! Is a great marvel.’

Sitting up straight, Sayyidunā ‘Umar Fārūq A’żam responded, ‘O Abū Šaur! (This was the Kunyah1 of Sayyidunā ‘Amr bin Ma’dīkarib) Please tell us about any such marvel.’ Sayyidunā ‘Amr bin Ma’dīkarib said, ‘A severe famine once occurred during (the pre-Islamic era) of ignorance. In search of food I passed by a jungle. From some distance, I caught sight of a tent. Near the tent was a horse and some cattle. As I went closer, I saw that inside the tent was a beautiful woman and an elderly man who was sitting leaning against something.

Threatening the old man, I said, ‘Give me whatever you have!’ He replied, ‘O man! If you need any hospitality from us, then please come. If you need help, we will help you.’ I said, ‘Stop making things up and give me whatever you have.’ The old man hardly managed to stand up and, reciting, pounced on me. In no time, he threw me down on the ground, sitting on my chest and then said, ‘Now tell, shall I kill you or leave you?’ I replied fearfully, ‘Leave me,’ Listening to this, he got off my chest.

1 Kunyah – patronymic appellation
Rebuking myself, I said inwardly, ‘O ‘Amr! You are a famous horseman of Arabia. To run away after being overpowered by this weak & old man is a cowardly and unmanly act; it is better to be killed than to be faced with this humiliation.’ Thus, I threatened him again, ‘Give me whatever you have!’ Hearing this, the mysterious old man attacked me again reciting VICES. In an instant, he threw me down on the ground, jumped onto my chest and said, ‘Tell me, shall I kill you or release you?’ I replied, ‘Please forgive me,’ so he released me again. But then, I did the same once again threatening him to give me his possessions.

Reciting VICES he once again attacked and overpowered me. I again pleaded, ‘Please release me,’ but he replied, ‘This is for the third time. I will not release you so easily now.’ Saying this, he called out, ‘O girl! Bring me the sharp sword.’ She brought the sword with which he cut hair from the front of my head, and then released me.

It was customary among the Arabs to cut hair from the front of the head of a defeated person, indicating that the person has been defeated in a fight. The defeated person would feel ashamed of facing his family unless his front hair grew again. Therefore, I had to stay over there for an entire year serving the mysterious old man. After the year ended, the old man took me to a valley where he recited VICES aloud. Immediately all birds came out of their nests and flew away. When he recited it again, all beasts came out of their hideouts and went away. As he recited it aloud for the third time, a frightening black jinn in woollen clothes, as tall as a date tree trunk, appeared suddenly. Seeing the jinn, I felt a shiver of fear run through me.
Addressing me, the mysterious old man said, ‘O ‘Amr! Pluck up the courage. If the jinn overpowers me, just say that my companion will win next time by virtue of Bism Allah al-rahmān al-rahīm!’ Thereafter, the mysterious old man and the black jinn wrestled with each other. The old man lost and the black jinn overpowered him. Seeing this, I said, ‘Next time my companion will win because of Lāt and ‘Uzzā (i.e. the names of two idols of unbelievers).’

Hearing this, the mysterious old man slapped me on the face so hard that I lost my senses for a moment and felt as if my head would be separated from my body. Apologizing to him I assured him of not doing so again. Both of them started fighting again. This time, the mysterious old man held the black jinn down, so I exclaimed, ‘My companion has won by the blessings of Bism Allah al-rahmān al-rahīm!’

As soon as I said this, the mysterious old man sank the jinn into the ground like a piece of wood, cut his belly open, pulled out something similar to a lantern and told me, ‘O ‘Amr! This is his deception and unbelief.’ I asked the mysterious old man, ‘What is the story about you and the black jinn?’ He replied, ‘A non-Muslim jinn was my friend. Every year a jinn from his community fights against me, and Allah al-`izz al-`adl blesses me with victory by virtue of Bism Allah al-rahmān al-rahīm.’

We then went ahead and reached a place where the mysterious old man fell asleep. Seizing the opportunity, I snatched his sword and struck his legs so hard that they became separated from his body. He screamed out, ‘O deceiver! You have brutally deceived me!’ I didn’t give him a chance to recover and struck.
him repeatedly, butchering him into pieces. When I returned to the tent, the girl asked, ‘O ‘Amr, what about the fight with the jinn?’ I replied, ‘The jinns have killed the old man.’ She responded, ‘You are a liar! O disloyal! The jinns haven’t killed him but you have killed him!’ Having said this, she began to weep desperately and recited 5 Arabic couplets whose translation is as follows:

1. O my eyes! Shed tears for that horseman who was brave and bold.

2. O ‘Amr! You should be regretting about your life because your friend has lost his life.

3. And (O ‘Amr! After you have killed your friend with your own hands) how can you strut in front of (your tribe) Banī Zubaydah and the unbelievers?

4. I swear by my age! (O ‘Amr!) If you were a true warrior (that is, if you had manly fought him without deception) then his sharp sword would indeed kill you.

5. May the real King (Allah ﷺ) give you a disgraceful and ugly return (for your crime) and may you live a disgraceful and appalling life (in the same way as you have treated your friend disgracefully).

Furious, I advanced to kill her, but astonishingly she disappeared from my sight as if the earth had swallowed her!

(Luq-ul-Marjān, p. 141)
Blessings of the Holy Prophet ﷺ

Dear Islamic brothers! Did you see the amazing blessings of the Holy Prophet ﷺ? In order to attain these blessings, travel with Dawat-e-Islami’s Madani Qaﬁlahs in the company of the devotees of Rasūl ﷺ. Your problems will amazingly be solved and you will be helped from Ghayb by the grace and bounties of Allah ﷺ.

**Virtuous Intention Leads to Destination**

A Madani Qaﬁlah of the devotees of Rasūl travelled to Kapadvanj (Gujrat, India). During the area visit to call people towards righteousness, the participants of the Qaﬁlah came across a drinker. Making individual effort, the devotees of Rasūl requested him to accompany them to the Masjid.

Impressed by the polite and humble manners of the green turban wearing Islamic brothers, he joined them right away. By the blessings of the company of the devotees of Rasūl, he repented of his sins, grew a beard, adorned his head with the crown of green turban and developed a mindset of wearing Madani dress. He travelled with a Madani Qaﬁlah for 6 days, and made the intention of travelling for further 92 days, but didn’t have the expenses for the travel.

One day, he met a relative of his. The relative was astonished to see that a notorious person of society and a drinker had entirely changed, growing a beard and wearing a Madani dress with a green turban on his head. He was informed that a travel with a Madani Qaﬁlah has caused this great positive change in the life of his relative who has also made a firm intention of travelling with a 92-day Madani Qaﬁlah but cannot travel for the time being due to the non-availability of expenses. His
relative responded, ‘Don’t worry about money. Not only will I provide the expenses of the 92-day Madanī Qāfilaĥ but will also provide for his family for 92 days.’ In this way, that brother travelled with a Madanī Qāfilaĥ for 92 days.

Ghaybī imdād ĥo, gĥar bĥī ābād ĥo
Rizq kay dar khulayn, barakatayn bĥī milayn
Chal kay khud daykĥ layn, Qāfilay mayn chalo
Lutf-e-Haq daykĥ layn, Qāfilay mayn chalo

Help from Ghayb will arrive and home will thrive
Door of sustenance will open and blessings will shower
Experience it in person, travel with Madanī Qāfilaĥ
See divine bounty, travel with Madanī Qāfilaĥ

ضَلِّلُوا عَلَى الْخَيْبَةِ صَلِّ اللَّهُ عَلَى عُمَّانِ غَافِرًا

Five Madanī Pearls

Sayyidunā ‘Abdullāh bin ‘Amr bin ‘Āş has stated, ‘If a person adopts five habits, he will be privileged in the worldly life as well as in the afterlife:

1. To recite لاَ إِلَهَ إِلَّا الَّهُ إِلَيْهِ تَسُوِّيَّهُ الْحَمْدَ from time to time.

2. To recite لَا أُحْرِرُ وَلَا فَوْقَةُ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ and in trouble (i.e. illness, suffering a loss or on hearing news of any adversity).

3. To recite أَحْمَدُ اللَّهُ رَبِّ الْعَلَّمِينَ as gratitude on gaining any favour.

4. To recite ﷽ بِضَعِ الْهَلَّ الْرَّحْمَنِ الْرَّحِيمِ before starting any (permissible) act.
5. To recite ḍhunna  in case of the occurrence of a sin. *(Al-Munabbiḥāt, p. 58)*

**Charity Analogous to Status**

A renowned exegetist of Ḥadīṣ and Quran Mufti Aḥmad Yār Khān has stated, ‘In , Allah has mentioned His 2 attributes of mercy (i.e. ḍhunna and ḍhunna) with His self-name (i.e. Allah) because it (i.e. Allah) has formidability, whereas ḍhunna and ḍhunna have mercy.

When people listened to the name ‘Allah’ even the pious couldn’t dare to ask anything but when they listened to the names and even the sinners and wrongdoers were encouraged to implore Allah . It is indeed a fact that no one can utter a single word at the time of His wrath while everyone can rejoice at the time of His mercy. In relation to this, there is a wonderful incident mentioned in *Tafsīr Kabīr*. A beggar once reached the luxuriously decorated door of a very wealthy person’s house and begged for something but was given something cheap and insignificant. Taking it, the beggar left.

The next day, he came again with a big spade in his hands and started to dig the ground beneath the door. Seeing this, the owner of the house shouted, ‘What are you doing?’ The beggar replied, ‘Either give charity according to the beauty of your door or make your door according to the charity you have given.’ That is to say, since you have made such a splendid door, indicating that you are a wealthy person, it is necessary

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1 Translation: I repent to Allah the Most Magnificent, seeking forgiveness from Him.
for you to give more charity compared to others. We sinful beggars also implore, ‘O Allah! Bless us with bounties, not according to our worth and value, but according to Your generosity and kindness. Without doubt, we are sinners, but Your attribute of forgiveness is much greater than our sins.’

(Tafsīr-e-Na‘īmī, pp. 40, part I)

**Parable of Mercy**

It is stated on page 38 of the first part of *Tafsīr Na‘īmī* that there were two brothers. One of them was pious while the other was a sinner. When the sinful brother was on his deathbed, the pious brother said to him, ‘See, I always admonished and advised you but you did not give up sins. Tell me what would happen to you now?’ The sinful brother replied, ‘If, on the Judgment Day, Allah allows my mother to send me either to Paradise or to Hell, where will she send me to?’ The pious brother replied, ‘Mother will, of course, send you to Paradise.’ The sinful brother responded, ‘My Allah is more merciful than even my mother.’ Saying this, he passed away.
At night, the elder brother had a dream in which he saw his deceased brother in a very peaceful and comfortable state, so he asked the reason of his forgiveness. The deceased brother replied, ‘The very words I had uttered at the time of my death brought about the forgiveness of all of my sins.’

May Allah have mercy on them and forgive us for their sake!

**Ḥum gunāḥgāraun pay Tayrī meḥarbānī chāḥiye**
**Sab gunāḥ dhul jāyaīn gayn, raḥmat kā pānī chāḥiye**

*For us lowly sinners, Your favour is required
All sins will be washed away; rain of mercy is required*

Dear Islamic brothers! Indeed the mercy of Allah is immense. Even a single word uttered by a person can lead him to absolution or damnation. As mentioned in the above parable, a single sentence brought about the absolution of a sinner. Likewise, if a person utters explicit words of Kufr [unbelief] and dies without repenting, he will face eternal damnation in Hell.

An excellent way of protecting oneself from damnation and attaining absolution is to travel in the company of the devotees of Rasūl with the Sunnah-Inspiring Madani Qāfilahs of Dawat-e-Islami, a global & non political religious movement of the Quran and Sunnah.

Even if the one who has made a firm intention of travelling is unable to travel for some reason, he will still gain its
Listen to the faith-refreshing parable of a fortunate person who had made an intention to travel with a Madanî Qâfilaḥ.

**Swing in Garden**

Impressed by the ‘area visit to call people towards righteousness’ being carried out in an area of Hyderabad (Sindh, Pakistan), a modish young man attended the Masjid where he listened to a Sunnah-Inspiring speech during which the attendees were encouraged to travel with Madanî Qâfilaḥs. Expressing his willingness to travel with a Madanî Qâfilaḥ, the young man also got his name registered.

A few days before his departure with the Madanî Qâfilaḥ, he passed away. Someone from his family had a dream in which he saw the deceased swing cheerfully in a beautiful lush green garden. The dreaming person asked, ‘How did you reach here?’ He replied, ‘I have reached here with the Madanî Qâfilaḥ of Dawat-e-Islami! Allah ﷺ has blessed me greatly. Please ask my mother not to grieve for me as I am very fine here.’

*Khuld mayn Ĥogā Ĥamārā dākhilah is shān say*

*Yā Rasūlallāḥ kā na’raḥ lagātay jāyaīn gayn*

Whilst entering Paradise with glory, We will be chanting the slogan ‘Yā Rasūlallāḥ’

By Sharî’âh, the dream of a non-Prophet is not a proof. We should, therefore, hope for the mercy of Allah ﷺ and fear His Hidden Plan as well.
All this depends upon the will of Allah. If He wills, He can punish a person for even a single sin, and if He wills, He can bestow His grace on a person by virtue of a single deed of piety or He may forgive someone solely by virtue of His mercy and grace. The Most Merciful Allah says in part 24, Sūrah Zumar, verse 53:

ْقُلِ يَعُبَّرَانِي الَّذِينَ أَسْرَفُوا عَلَى أَنْفُسِهِمْ لَا تَقْفَطُوا مِنْ رَحْمَةِ اللَّهِ إِنَّ اللَّهَ يَغْفِرُ الْذَّنْبَ جَمِيعًا إِنَّهُ هُوَ الْغَفُورُ الرَّحِيمُ

You proclaim, ‘O My servants who have wronged themselves! Do not give up hope of the mercy of Allah; indeed Allah forgives all sins; indeed only He is the Most Forgiving, the Most Merciful.’

[Kanz-ul-Īmān (Translation of Quran)]

The following incident is reported in Bukhārī, the most authentic book of Aḥādiṣ:

**Murderer of 100 People was Forgiven**

A person from Banī Isrā’il had murdered 99 people. Once he approached a Christian monk and asked, ‘Is there any way of repentance for me, a grave sinner?’ The monk disappointed him so he murdered the monk as well but felt ashamed again and visited different people to find out a way of repentance.

Eventually, someone suggested him to go to so-and-so town (where he would be guided by a Walī of Allah). Therefore, he set off for that town but fell severely ill on the way and was close to his death. He turned his chest towards that town and then died.
A disagreement arose between the angels of mercy and those of torment [as to who would carry him]. Allah عزّ وجلّ commanded the part of the earth (i.e. the distance) between the deceased and the town to reduce in length so that (the town) is closer to him. He عزّ وجلّ also commanded the part of the earth between the place from where he had set off and the place where he had died to lengthen in distance. He عزّ وجلّ then ordered the measurement (of the two distances).

(After the measurement) The deceased was found to have been one hand span closer to the town, so Allah عزّ وجلّ forgave him.

(Ṣahīh Bukhārī, pp. 466, vol. 2, Ḥadīth 3470)

May Allah عزّ وجلّ have mercy on him and forgive us for his sake!

Dear Islamic brothers! As clear from the above parable, it is a very virtuous act to visit the Auliyā (i.e. friends) of Allah and make their town the Qiblah of one’s soul, with reverence. Rejoice at the mercy of Allah who has forgiven the murderer of 100 people merely by virtue of His mercy. If Allah عزّ وجلّ also showers His mercy on the fortunate young man who had intended to travel with a Sunnah-Inspiring Madani Qāfīlah in the company of the devotees of Rasūl, then this is also His immense mercy. Indeed Allah عزّ وجلّ is omnipotent.

It is my Madani suggestion that one should always remain associated with Dawat-e-Islami. إن شاء الله عزّ وجلّ One will attain success in the worldly life as well as in the afterlife. Words cannot express the blessings of the Madani environment of Dawat-e-Islami! Indeed, the company of the devotees of Rasūl
bears fruit. Not only does one attain blessings in his life but also at the time of his demise. Sometimes, the devotees of Rasūl meet their death in an enviable way. Here is the account of one such enviable demise:

Enviable Demise

Muhammad Wāsim ‘Atṭārī from North Karachi, Bāb-ul-Madinah used to visit Sag-e-Madinah. He suffered from hand cancer that resulted in the amputation of his hand. An Islamic brother from his area has stated, ‘Brother Wāsim was in severe agony. I visited him at hospital and said in a consoling tone, ‘O devotee! Don’t grieve over the amputation of your left hand; your right hand is safe, and the greatest privilege is that Īmān (faith) is also safe, ‘Allāh ‘alaihī waslah’. I found him very patient. He just kept on smiling. He even rose from his bed and came outside to say me farewell.

Gradually, the pain in his hand was relieved but another ordeal lay in store for him. Fluid accumulated in his lungs, causing him severe pain and agony again. His condition deteriorated as the days passed. Eventually, one day, his pain intensified; he started making Żikr of Allah. The room remained echoing all day with the sounds of the Żikr of ‘Allah, Allah.’ He was in a seriously critical condition and was asked to be taken to hospital but he refused. His paternal grandmother embraced him affectionately. He recited Kalima Īthna ‘Ashariyyah and the soul of the 22-year old Muhammad Wāsim ‘Atṭārī left his body.

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1 Amir-e-Ahl-e-Sunnat refers to himself as ‘Sag-e-Madinah’ out of humbleness. [Translator’s Note]
When the deceased was being carried for Ghusl (ritual bathing) the cloth from over his face slid away, exposing his rose-like blooming face. After the Ghusl, his face became even more handsome and radiant.

After the burial, the devotees of Rasūl were reciting Na’ats when a pleasant fragrance emanated from his grave, refreshing the senses of those present over there.

A family member of the deceased dreamt that the late Muhammad Wasīm Aṭṭārī was in a room adorned with flowers. The dreaming person asked, ‘Where do you live?’ Pointing towards the room, he replied, ‘This is my home and I am very happy here.’ He then reclined on a beautifully decorated bed.

The father of the deceased also dreamt that he was present by the grave of Muhammad Wasīm Aṭṭārī. All of a sudden, the grave opened and the deceased emerged from it with a beautiful green turban on his head and a white shroud on his body. A little conversation took place between the two. He then entered the grave which closed again.

May Allah have mercy on him and forgive us for his sake!

O Allah! Forgive me, the deceased and the Ummah of the Beloved and Blessed Prophet ﷺ. Bless us all with steadfastness in the Madani environment of Dawat-e-Islami and with the privilege of making Žikr and reciting Ṣalāt-‘Alan-Nabī ﷺ as well as Kalimaḥ Ṭayyibah at the time of our death.
‘Ăṣī ḥūn, maghfirat kī Du‘āeyn ḥazār do
Na’at-e-Nabī sunā kay laḥad mayn utār do

Make thousands of supplications for my forgiveness as I am a sinner
Recite Na’at of Beloved Prophet while laying me in grave, O brother

To Say ‘Do’ is Prohibited

Some (Urdu-speaking) people say, ‘Do پیشمن اللہ!’ ‘Let’s do پیشمن اللہ!’ or ‘I have done پیشمن اللہ.’ When traders sell the first item of the day, some of them call it پیشمن اللہ. For example, some say, ‘My پیشمن اللہ hasn’t yet taken place this morning!’

All above phrases are wrong expressions.

Similarly, if a person comes whilst another person is eating, the eating person often says to him, ‘Come and eat with me.’ The common reply on this occasion is, ‘پیشمن اللہ’ or ‘do پیشمن اللہ.’

It is stated in بہار-ع-شaríaت, part 16, page 32, ‘Scholars have strictly prohibited to say پیشمن اللہ on such an occasion in the above expressions.’ However, one may say like this, ‘Recite پیشمن اللہ and eat.’ It is better to say supplicatory words on such occasions, like (May Allah عَزَّوَجَلَّ bless us and you) or one can also say it in his mother tongue, ‘May Allah عَزَّوَجَلَّ bless you.’

When is it Kufr to Recite پیشمن اللہ?

پیشمن اللہ should never ever be recited before a Ḥarām and impermissible act. It is stated in ‘فتاوۃ علامگیر’ that it is
Kufr to say پَيْسُمُ اللَّهِ when consuming alcohol, fornicating or gambling. (*Fatāwā 'Ālamgīrī, pp. 273, vol. 2*)

**Angels Keep on Recording Virtues**

It is narrated by Sayyidunā Abū Ḥuraīraẖ that the Prophet of Raḥmāh, the Intercessor of Ummah, the Owner of Jannāh has stated, ‘O Abū Ḥuraīraḥ! When you make Wuḍū, recite پَيْسُمُ اللَّهِ وَاْحَمْدُ يَلِيه as your angels (i.e. Kirāman and Kātibīn) will continue to record virtues for you for as long as your Wuḍū exists.’ (*Tabarānī Ṣaghīr, pp. vol. 1, pp. 73, Ḥadiš 186*)

**Virtue for Every Step**

If a person recites پَيْسُمُ اللَّهِ and اْحَمْدُ يَلِيه when mounting an animal, one virtue will be recorded for him (i.e. the rider) for every step of the animal. (*Tafsīr-e-Nā'imī, pp. 42, vol. 1*)

**Virtues When Sailing on Ship**

If a person recites پَيْسُمُ اللَّهِ and اْحَمْدُ يَلِيه when boarding a ship, virtues will continuously be recorded for him for as long as he is on board. (*Tafsīr-e-Nā'imī, pp. 42, vol. 1*)

Dear Islamic brothers! The virtues of پَيْسُمُ اللَّهِ are too numerous to mention. The one reading or listening to its virtues feels like reciting پَيْسُمُ اللَّهِ all the time. However, one can only gain this privilege if graced by Allah عَلَّمُهُ. By the bestowment of Allah عَلَّمُهُ, one of the ways of developing the habit of reciting پَيْسُمُ اللَّهِ is to make
individual effort on each other remaining associated with the Madani environment of Dawat-e-Islami. Indeed, individual effort has always played a vital role in Islamic preaching. All the Prophets ـ عليه السلام ـ including even our Beloved Prophet Muhammad ﷺ have made individual effort, calling people towards absolution.

أَلْحَمْدُ لِلَّهِ عَزَّوَلْجَلَّ, The preachers of Dawat-e-Islami are also acting upon the Sunnah of making individual effort, brightening the candle of Prophet’s devotion in the hearts of people. Sometimes, these preachers send me the writings regarding the blessings of individual effort.

**Individual Effort Inspired Driver**

Here is a summary of a letter I received from a devotee of Rasûl. In order to attend the weekly Sunnah-Inspiring Ijtimā’ of Dawat-e-Islami which is held every Thursday-night, thousands of Islamic brothers come to the Madani Markaz of Dawat-e-Islami, Faizān-e-Madīnah, Bāb-əl-Madināh Karachi, via buses which are parked at a particular place.

While passing the parking area, I noticed that a bus-driver was smoking opium listening to songs in his empty bus. I met the driver politely. أَلْحَمْدُ لِلَّهِ عَزَّوَلْجَلَّ, By the blessing of the meeting, he immediately turned the cassette player off and extinguished the opium-filled cigarette either. With a smile, I gave him a Sunnah-Inspiring speech audio-cassette namely ‘*The First Night in Grave*’ which he played instantly. I also sat with him to listen to the speech as listening to speech with others is a useful way to persuade them.
Impressed by listening to the speech, he repented of his sins and came to Faizân-e-Madînâh with me to attend the Ijtimâ’.

Gift of Speech-Cassettes

Dear Islamic brothers! Did you realize how effective and useful individual effort is! We should preach to every Muslim individually and persuade them to offer ܘܠܐ. Whenever you come to attend the Ijtimâ’ etc. by bus or wagon, you should request the driver as well as the conductor to attend the Ijtimâ’. If they do not get prepared, give them a speech audio cassette with a request to listen to it. Take the cassette back from them after they have listened and give another cassette.

Make every possible effort to take song cassettes from them and get speeches dubbed into those cassettes and then return them. In this way, at least a few sinful cassettes will be wiped out, ܐܢܵܫﺎ‬ܐܠ‬ܠ‬ ܘܠܐ. One should never give up making individual effort and advising others. Allah ܘܠܐ has said in Sûrah Žâriyât, verse 55 part 27:

وَذَكَّرْ فَا‌لَّذِينَ يَذْكَرُونَ تَذْكِٰرَةَ الْمُؤْمِنِينَ

And advise, for advice benefits the Muslims.

[Kanz-ul-Īmân (Translation of Quran)]

Reward is Certain Even If Others Do Not Accept Advice

Even if someone does not accept what we preach to him, we will still be rewarded for calling him towards righteousness, ܐܢܵܫﺎ‬ܐܠ‬ ܘܠܐ.
Hujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī has stated in ‘Mukāshafa-tul-Qulūb’, ‘Sayyidunā Mūsā once humbly asked, ‘O Allah! What is the reward for the person who calls his brother, ordering him to do righteous deeds and preventing him from evil?’ Allah said, ‘For every Kalimah (word/sentence) he utters, I write the reward of one year’s worship, and I have Ḥayā (shyness) to punish him in Hell.’ (Mukāshafa-tul-Qulūb, p. 48)

Better than Kingship of Entire World

If someone is inspired to offer Ṣalāh and adopt Sunnah by virtue of the individual effort you made on him, you will also be greatly rewarded. The Holy Prophet has stated, ‘(If) Allah blesses someone with (true) guidance by you, it is better than the kingship of the entire world for you.’ (Al-Jāmi’-uṣ-Ṣaghīr, pp. 444, Ḥadīš 7219)

Lethal Poison Turned Harmless

Some fire worshippers once asked Sayyidunā Khālid bin Walīd to show them any such sign that would make the truthfulness of Islam evident to them. He asked for a deadly poison. After the poison was brought, he recited and consumed it.

By the blessings of the deadly poison caused him no harm. Seeing this, the fire worshippers spontaneously proclaimed, ‘Islam is the truest religion.’ (Tafsīr Kabīr, pp. 155, vol. 1)
Dear Islamic brothers! As the above parable shows, by reciting 

\[ \text{بِسْمِ الَّهِ الرَّحْمَٰنِ الرَّحِيمِ} \]

before eating and drinking anything, one remains safe from the harmful ingredients of the food (if any) besides attaining a great reward in the Hereafter.

This incident of the poison not harming Sayyidunā Khālid bin Walīd is also found in some other books with a slight change of words; it is also possible that this saintly miracle may have taken place more than once.

**Lethal Poison**

When Sayyidunā Khālid bin Walīd along with his army camped in a place called Hīrah, his companions said, ‘We fear that these ‘Ajamīs (non-Arabs) might poison you; so please be cautious.’ He responded, ‘Let me see how deadly the poison of these ‘Ajamīs is! Give the poison to me.’ The companions did as were asked. Reciting 

\[ \text{بِسْمِ الَّهِ الرَّحْمَٰنِ الرَّحِيمِ} \]

Sayyidunā Khālid bin Walīd consumed the poison but remained quite unharmed.

According to the narration reported by ‘Kalbī’, there was a non-Muslim priest whose name was ‘Abdul Masīh. He had such a deadly poison that the one consuming it would certainly die within an hour.

When informed about it, Sayyidunā Khālid bin Walīd asked for that poison. The non-Muslim priest brought the poison which Sayyidunā Khālid bin Walīd consumed reciting 

\[ \text{بِسْمِ الَّهِ الرَّحْمَٰنِ الرَّحِيمِ} \]

in the presence of the priest! Upon seeing this, ‘Abdul Masīh addressed his nation saying, ‘O my nation! To my utter astonishment, he
is still alive despite taking this lethal poison. It is now better
for us to reconcile with them; or else they would certainly
conquer us.’ This incident occurred during the caliphate of
Sayyidunā Abū Bakr Ṣiddīq. (Huṣaynī, p. 617)

May Allah have mercy on them and forgive us for their
sake!

عَزْوَجَالَ عَلَيْهِ يَا عَزْوَجَالَ عَلَيْهِ
 صلى الله تعالى على محَمَّد

Dear Islamic brothers! You will have noticed that Allah
was specially gracious to Sayyidunā Khālid bin Walid.
It was indeed a divinely-bestowed saintly miracle of Sayyidunā
Khālid bin Walid that a deadly poison caused him
no harm. There are countless types of saintly miracles one of
which is to remain protected against deadly things. There have
been several instances when poison and other harmful things
did not cause any harm to the Auliyā [friends] of Allah.

Fire or Garden?

A heretic king once captured a saint along with his
companions and said in a threatening tone, ‘Show some
saintly miracle otherwise I will have you martyred along with
all your companions.’ Pointing towards some camel dung, the
saint said, ‘Bring it and see what it is.’ When the
dung was brought, it had turned into the pieces of pure gold.

Then, picking up an empty bowl, he spun it round
and turned it upside down and then gave it to the king. The
bowl was now full of water but despite it being turned upside
down, not even a single drop of water fell from it. In spite of
witnessing these two saintly miracles, the king said, ‘All this is witchcraft and magic!’ The king then ordered that fire be burned. When the flames shot high into the air, the saint and his companions jumped into the fire, taking the young prince with them. When the king saw his young son fall into the fire, he became extremely sad.

After a short while, the prince was placed in the king’s lap in such a state that there was an apple in his one hand and a pomegranate in the other. The king asked, ‘Where were you, my son?’ His son replied, ‘I was in a garden.’ Upon seeing this, the courtiers of the oppressive and heretic king said, ‘All this is unfounded (and magic).’ The king then said to the saint, ‘If you drink this cup of poison I will believe you.’ The noble saint repeatedly drank the cup of poison but remained unharmed. The poison just caused his clothes to tear each time. (Hujjatullāhi-‘alal-‘Ālamīn, p. 211)

May Allah ārzūjalāhī‘alal-‘Ālamīn have mercy on them and forgive us for their sake!

_Fānūs ban kay jis kī hifāżat ḥawā karay_
_Woh sham’a kyā bujhay jisay roshan Khudā karay_

_How can the candle be extinguished that the Almighty Himself has lit_
_Even the wind becomes a chandelier of protection for it_

Dear Islamic brothers! Without doubt, the greatness of Islamic saints and their saintly miracles cannot be expressed in words! Devotion to these saints is a prominent feature of Dawat-e-
Islami, a global & non-political religious movement of the Quran and Sunnah. Those associated with Dawat-e-Islami are blessed with such divine grace that one is left amazed.

**Astonishing Accident**

On Sunday 26th Rabī’-un-Nūr 1420 A.H. (11 July, 1999) a preacher of Dawat-e-Islami, Muhammad Munīr Ḥusain ‘Atṭārī (a resident of Islampura) was badly crushed beneath a lorry at noon on a busy highway in Lala Musa, a famous city of Punjab, Pakistan.

The accident was so tragic that the upper part of his body was separated from the lower part but still he was astonishingly alive and conscious enough to repeatedly recite and  لا إِلَهَ إِلَّا اللَّهُ مُحْمَّدُ بُنيَّ الَّذِي رَسَّلَ اللَّهُ وَالسَّلَّمُ عَلَيْهِ وَسَلَّمَ الله and aloud. After the doctors of Lala Musa hospital expressed disappointment over the chances of him remaining alive, he was taken to Aziz Bhatti hospital in Gujrat city.

The Islamic brother taking him to hospital has sworn that kept reciting  Shanāt-‘Alan-Nābi & Kalima Ṭāyyibāḥ throughout the way. When the doctors of Aziz Bhatti hospital saw this Madanī scene, they were also amazed how he was still alive and conscious enough to repeatedly recite Kalima Ṭāyyibāḥ and Shanāt-‘Alan-Nābi & Salām. They remarked, ‘We have never seen such a courageous and marvellous man!’

After a short while, Muhammad Munir Ḥusain ‘Atṭārī, a fortunate devotee of Rasūl, desperately offered his heartfelt pleading in the court of the Beloved Prophet Ṣallāl الله عَلَيْهِ وَسَلَّم in these words:
After this, he recited لَا إِلَى اللَّهِ إِلَّا الَّذِي خَلَقَهُ وَمَعَهُ دُلُومًا please come! and his soul left his body, blessing him with martyrdom. According to Islamic jurisprudence, the Muslim who has passed away in an accident is a martyr.

May Allah عَزَّوَجَلَّ have mercy on him and forgiven us for his sake!

**Waking Muslims for Ṣalāt-ul-Fajr is Sunnah**

Dear Islamic brothers! This incident was published in many newspapers at that time. ﷺ ﷺ ﷺ, The martyr of Dawat-e-Islami, Muhammad Munir Ḩusain ‘Aţţârī طَيِّبَةُ اللَّهِ البَيَارِي was a responsible preacher of Dawat-e-Islami and had returned from a Sunnah-Inspiring Madāni Qāfīlah of Rasūl’s devotees just a day before the accident. The deceased would do Ṣadā-e-Madīnah daily. In the Madāni environment of Dawat-e-Islami, waking Muslims for Ṣalāt-ul-Fajr is referred to as Ṣadā-e-Madīnah. ﷺ ﷺ ﷺ, Countless fortunate Islamic brothers act upon this Sunnah. Waking Muslims for Ṣalāt-ul-Fajr is also a Sunnah as obvious from the following narration.

Sayyidunā Abū Bakrāḥ (who was a companion from the tribe of Banī Ṣaqqāf) has stated, ‘I went for Ṣalāt-ul-Fajr with the Noble Prophet ﷺ ﷺ ﷺ. When he ﷺ ﷺ ﷺ passed by a sleeping person, he would call him for Ṣalāh or wake him up with his blessed foot.’ (*Sunan Abī Dāwūd, pp. 33, vol. 2, Ḥadīth 1264*)
Who Can Wake Others With Foot?

The fortunate brothers doing Ṣadā-e-Madīnah attain the reward of practicing a Sunnah, Alhamdulillah. Remember! Not everyone is permitted to wake up a sleeping person with foot. Only a pious and elderly person can wake up the sleeping person with foot as the sleeping one would not resent it. However, there is no harm in waking up a sleeping person by gently pressing his feet with hands provided there is no Sharî prohibition.

Indeed, if our Beloved Prophet صلى الله عليه وسلم wakes up a devotee of his with his blessed foot, the sleeping fortune of that devotee will be woken up. And if he صلى الله عليه وسلم places his blessed foot over the head, eyes or chest of a fortunate one, by Allah صلى الله عليه وسلم, he صلى الله عليه وسلم will bless that person with comfort and peace in the worldly life as well as in the afterlife.

Aīk iĥokar mayn Uḥud kā zalzalah jātā raḥā
Rakhī ĥayn kitnā waqār ‘Alla ‘Ashur ayriyān

In one kick the tremor of Uḥud died down
How great power the blessed heels own

Yeh dil yeh jigar ĥay yeh ānkhaín yeh sar ĥay
Jidĥar chāho rakĥo qadam Jān-e-‘Ālam

Place your foot wherever you wish, O Prophet dear
My heart, eyes and head are all in wait here

Excellence of Reciting Kalimah at Time of Death

It seems Muhammad Munîr ハウスین اتّاری’s services to Dawat-e-Islami have born fruit as he has got the privilege of reciting Kalimah Tayyibah in the last moments of his life. Indeed the one blessed with reciting Kalimah at the
time of his death will attain absolution in the afterlife. The Prophet of Raḥmah, the Intercessor of Ummah, the Owner of Jannah has stated, ‘The one whose last words are will enter Paradise.’ *(Sunan Abī Dāwūd, pp. 132, vol. 3, Hadīth 3116)*

**Fazl-o-karam jis par bī Ĥuwā**

**Us nay martay-dam Kalimaḥ**

**Parḥ liyā aur Jannat mayn gayā**

*At the time of death, whoever recites Kalimaḥ*  
*Will enter Paradise by divine Raḥmaḥ*

![connector]

**A Strong & Healthy Satan**

Two Satans once met each other. One of them was strong & healthy while the other was weak and feeble. The healthy Satan asked the feeble one, ‘Brother! Why are you so weak?’ He replied, ‘I am (deputed) to be with such a pious person who recites before entering his house and eating & drinking anything; so I have to stay away from him but, my dear, you are very strong and healthy; what is the secret behind it?’

The fat Satan replied, ‘I am appointed to be with such a heedless person who does not recite before entering his house and eating & drinking anything, so I take part in all of his activities and I keep riding him as one rides an animal (and this is the only secret of my good health).’ *(Asrār-ul-Fātiḥāh, p. 155)*
Names of 9 Satans and Their Tasks

Dear Islamic brothers! We have learnt from the foregoing narration that if we desire blessings in our acts with protection from satanic involvement in them, we should always recite بسم الله before commencing every permissible act. Otherwise the accursed Satan will get involved in every act. Satan has a lot of offspring that have particular (satanic) duties.

‘Allāmah Ibn Ḥajar ‘Asqalānī has quoted that Amir-ul-Mūminin, Sayyidunā ‘Umar Fārūq A’ẓam has stated that Satan has 9 offspring:


1. **Zalītūn** is appointed at marketplaces with his flag sunk over there.

2. **Wašīn** is appointed to make people suffer unforeseen problems.

3. **Laqūs** is appointed on fire worshippers.

4. **A’wān** is appointed on rulers.

5. **Ĥaffāf** is appointed on alcoholics.

6. **Murraḥ** is appointed on those singing songs and playing musical instruments.

7. **Musawwit** is appointed to spread rumours. It makes people believe and spread rumours, keeping them unaware of the truth.
8. **Dāsīm** is appointed at houses. If a person does not recite ﷺ when stepping in his house, nor does he make Salām after he has entered, then this Satan engenders family discords, even causing divorce or decree absolute\(^1\) or physical assault.

9. **Walhān** is appointed to cause satanic deception in one’s heart during Wuţū, Ṣalāḥ and other acts of worship. *(Al-Munabbiḥāt, p. 91)*

### Solution to Family Discords

A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān has stated, ‘When entering his house, one should recite ﷺ and place the right foot first into the house. One should then say Salām to the household. If no one is present in house, one should say ṣallām ʿalaykum bihi tairi wa ṣalāmū al-lāhub bihi. Some saints have been observed reciting ﷺ and Sūraḥ Ikhlāṣ as they entered their houses in the beginning of the day. This brings about harmony in the household preventing quarrel, and increases blessing in sustenance.’ *(Mirāt-ul-Manājī, pp. 9, vol. 6)*

\[
\text{Yā Ilāhī!} \quad \text{har ghaři Shayṭān say mahfūz rakh}
\]
\[
\text{Day jagah Firdaus mayn nirān say mahfūz rakh}
\]

*O Almighty! Keep us secured from Satan every moment
Give us an abode in Paradise and protect us from punishment

\[
\text{ṣallū wa ʿalā l-bābiʿ} \quad \text{ṣallī l-lāhub tamaʿal ʿalī muḥammad}
\]

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\(^1\) Decree absolute is an order from a court that finally ends a marriage, making the two people divorced. [Translator’s Note]
**Do Recite ﷺ Before Eating**

It is a Sunnah to recite ﷺ before eating and drinking (any permissible thing). Sayyidunā  has narrated that the Beloved and Blessed Rasūl  has stated, ‘The food on which ﷺ is not recited becomes  for Satan.’ (In other words, Satan also joins in consuming the food before eating which ﷺ is not recited). *(Sahih Muslim, pp. 172, vol. 2, Hādiṣ 2017)*

**Save Food from Satan**

The food before eating which ﷺ is not recited contains no blessings. Sayyidunā Abū Ayyūb Anṣārī has narrated, ‘We were once present in the blessed company of the Prophet of Raḥmān, the Intercessor of Ummah  when food was served. At the beginning of the meal there was so much blessing that we had never seen such blessing before, but near the end, we observed no blessings.

We asked the Beloved and Blessed Prophet  ﷺ, what is the reason for this?’ He replied, ‘All of us had recited ﷺ prior to eating, then a person who had not recited ﷺ sat down to eat, and Satan also ate with him.’ *(Sharḥ-us-Sunnah, pp. 62, vol. 6, Hādiṣ 2818)*

**If One Forgets to Recite ﷺ …**

Umm-ul-Mūminin, Sayyidatunā ‘Āishah Şiddīqa  has narrated that the Noble Prophet  has stated, ‘When a person eats food, he should mention the name
Blessings of the name of Allah, i.e. recite \( \text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} \). If he forgets to recite in the beginning, he should recite \( \text{بِسْمِ اللَّهِ الْمُؤْمِنِ وَالْمُؤْمِنَةُ} \). (Sunan Abī Dāwūd, pp. 356, vol. 3, Ḥadīth 3767)

**Satan Threw Up!**

Sayyidunā Umayyah Bin Makhshī has stated, ‘A person was eating food without reciting \( \text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} \) in the presence of the Beloved and Blessed Prophet \( \\
\text{صَلَّى اللَّهُ عَلَيْهِ وَرَحْمَتَهُ} \). When he was about to eat the last morsel, he recalled and recited \( \text{بِسْمِ اللَّهِ الْمُؤْمِنِ وَالْمُؤْمِنَةُ} \). (Seeing this) The Holy Prophet \( \\
\text{صَلَّى اللَّهُ عَلَيْهِ وَرَحْمَتَهُ} \) said with a smile, ‘Satan was also eating with this person. When he mentioned the name of Allah \( \\
\text{عَزَّوُجَلَّ} \), Satan spewed up what was in his stomach.’ (Sunan Abī Dāwūd, pp. 356, vol. 3, Ḥadīth 3767)

\( \text{صَلُّوا عَلَى الْحَيْبَ بِسْمِ اللَّهِ تَعَالَى عَلَى مُحَمَّدٍ} \)

**Nothing is Hidden from Blessed Eyes of Mustafa**

Dear Islamic brothers! One should recite \( \text{بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ} \) whenever one eats food. If someone eats without reciting \( \text{بِسْمِ اللَّهِ الْمُؤْمِنِ وَالْمُؤْمِنَةُ} \), a Satan named ‘Qarīn’ joins him in the meal.

It is evident from the Ḥadīth narrated by Sayyidunā Umayyah bin Makhshī that the blessed eyes of the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind \( \\
\text{صَلَّى اللَّهُ عَلَيْهِ وَرَحْمَتَهُ} \) saw everything, which is why he \( \\
\text{صَلَّى اللَّهُ عَلَيْهِ وَرَحْمَتَهُ} \) smiled upon seeing Satan’s dismay.
A renowned exegetist of the Quran, Ḥakīm-ul-Ummat, Mufti Aḥmad Yār Khān has stated, ‘The Holy Prophet ﷺ is able enough to see even hidden creatures. The Ḥadīṣ is very explicit in its meaning and does not require any elaboration or interpretation. As we do not eat the food in which a fly has fallen (and is still present in it), similarly, Satan cannot digest the food before eating which the name of Allah ﷺ is mentioned. Though the food thrown up by Satan is of no use to us, Satan falls sick and has to remain hungry, and the lost blessing of our food is restored. Thus, there is one advantage for us and two disadvantages for Satan.

It is also possible that Satan may not even eat with us in the future for fear that perhaps we would recite ﷺ during the meal and he would have to again vomit the food he has eaten. The person mentioned in the Ḥadīṣ was probably eating alone. Had he been eating in the company of the Beloved and Blessed Prophet ﷺ he would not have forgotten to recite ﷺ because the people present there used to recite ﷺ aloud and would instruct others to do the same.’

(Mirāt Sharah-e-Mishkāt, pp. 30, vol. 6)

In the Madani Qāfilaḥs of Dawat-e-Islami, Du’ās with ﷺ are often recited loudly both before and after the meal. One travelling with Madani Qāfilaḥs often gets the privilege of learning Du’ās and Sunnahs.

You should also routinely travel with Madani Qāfilaḥs. Words cannot express the blessings of Madani Qāfilaḥs of the devotees of Rasūl! Listen to one of such accounts and rejoice.
Here is a summary of the account given by a devotee of Rasūl: ‘Our Sunnah-Inspiring Madanī Qāfilah travelled to Naka Khari (Baluchistan, Pakistan). One of the participants of the Qāfilah had migraine because of four small lumps on his head. When the pain occurred, he would writhe miserably, causing the affected part of his face to turn black. One night, he was writhing in agony, so we gave him some painkillers and made him sleep.

When he woke up in the morning, he was very happy. He told us, ‘By the grace of Allah, I was blessed with the vision of the Noble Prophet and his four closest companions in my dream. Pointing towards me, the Beloved and Blessed Prophet said to Siddīq Akbar, ‘Remove his headache.’

So the Holy Prophet’s companion of the cave and the shrine, Sayyidunā Abū Bakr Siddīq performed a Madanī operation in such a way that he opened up my head, removed four black lumps from my brain and then said, ‘Son, nothing will happen to you now.’

That brother was really cured. On his return from the Madanī Qāfilah, when he went for a medical check up, the doctor exclaimed with wonder, ‘Brother! This is amazing! All the four lumps have vanished from your brain!’ Upon this, he tearfully mentioned his dream and the blessing of travelling with the Madanī Qāfilah.’

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1 Migraine is a type of severe headache affecting only one side of the head.
Highly impressed by listening to this, 12 members of hospital staff including some doctors made the intention of travelling with a 12-day Madani Qāfilaḥ. Some doctors also intended to adorn their faces with the symbol of devotion to the Holy Prophet صلى الله عليه وسلم, i.e. the Sunnah of beard.

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To learn Sunnah and reap blessings, travel with Qāfilaḥ

To be blessed with mercy of Prophet صلى الله عليه وسلم, travel with Qāfilaḥ

Dear Islamic brothers! This incident of a person being cured in the state of dream is not new. By the bestowment of Allah ﷺ, the Prophet of Raḥmānah, the Intercessor of Ummahah, the Owner of Jannah صلى الله عليه وسلم cures the ill.

Refresh your faith by listening to the following five accounts, about people being cured by virtue of dreams, narrated by Sayyidunā Imām Yūsuf bin Ismā’īl Nabāhīن in the second volume of his renowned book entitled حَجَّةُ اللَّهِ عَلَى الْعَلِيمِينَ ﷺ مَعْجَزَاتِ سَيِّدِ الْمُرْسَلِينَ.

1. Prophet صلى الله عليه وسلم Restored Eyesight

Sayyidunā Muhammad bin Mubārak Ḥarbī صلى الله عليه وسلم has reported, ‘Alī Abul Kabīr صلى الله عليه وسلم was visually impaired. He once had a dream in which he beheld the Beloved and
Blessed Rasūl. The Holy Prophet passed his cure-providing hand over the eyes of ‘Alī Abūl Kabīr. When he woke up in the morning, he had gained his eyesight!’

(Ḥujjatullāhī-’alal-‘Ālāmīn, pp. 526, vol. 2)

Ānkh ‘aṭā kījiye, us mayn ziyya dījiye
Jalwāh qarīb ā gayā tum pay karauरon Durūd

Bless me with insight so that I may behold your vision
May blessings be upon you in millions

 صلى الله تعالى عليه مُحَمَّدَ

2. Prophet Cured Tumorous Lumps

Sayyidūnā Taqīyyuddīn Abū Muhammad ‘Abdus Salām has stated, ‘My brother Ibrāhīm had lumps in his throat and was in severe agony. He once had a dream in which he beheld the Holy Prophet. (In his dream) He requested, ‘O Beloved Prophet! I have suffered from acute pain due to this illness.’ The Prophet of Raḥmah, the Intercessor of Ummah replied, ‘Your plea has been listened to.’ By the blessings of the Beloved and Blessed Prophet, my brother was cured.’ (Ḥujjatullāhī-’alal-‘Ālāmīn, pp. 526, vol. 2)

Sar-e-bālīn unḥayn raḥmat kī adā láyī ḥay
Ḥāl bigṛā ḥay to bīmār kī ban āyī ḥay

He has come to his dying devotee
Manifesting his attribute of mercy

 صلى الله تعالى عليه مُحَمَّدَ
3. Prophet Cured Asthma

A noble saint has stated, ‘I was seriously ill and was bedridden in my home. My elderly father was also confined to bed with asthma on the upper floor of home. Neither I was able to go upstairs nor could my father come downstairs.

One night, I was fortunately blessed with the vision of the Holy Prophet in my dream. I presented a pillow to the Holy Prophet and he sat down leaning against it. I pleaded with the Beloved and Blessed Prophet for the cure of my illness and that of my elderly father. Upon hearing my plea, he went upstairs.

At the time of Šalāt-ul-Fajr, I heard sounds of someone groaning with pain. In fact, it was my respected father descending from upstairs. He came to me and said, ‘Son, I have been blessed tonight with the bounty of the Beloved and Blessed Prophet.' I responded, ‘O beloved father! The Noble Prophet had already blessed this sinner [me] before he went upstairs to shower you with bounties.' We both regained health by virtue of the blessings of the Beloved Prophet.

(Hujjatullāhī'-alal-'Ālamīn, pp. 527, vol. 2)

You cure the ill of the world within an instant, Yā Rasūlallāh!

Please remove my worries and troubles for the sake of Allah.
4. Prophet Cured Leprosy

Sayyidunā Shaykh Abū İshāq  has stated, ‘I had a spot of leprosy on my shoulder. In my dream I was blessed with the vision of the Holy Prophet . I mentioned my disease so the Prophet of Raḥmah, the Intercessor of Ummah passed his blessed hand over my shoulder. When I awoke on the morning, I had been cured of leprosy.’ (Hujjatullāhi-‘alal-‘Alamīn, pp. 531, vol. 2)

Marz-e-‘isyān kī taraqqi say ħuwā ħo jān balab
Mujh ko acĥā kījiye īlāt mayrī acĥī naĥīn

To the verge of death the disease of sins has led me
My condition is not good, please cure me

صلِّ الله تعالى علیِّي محمد

5. Prophet Cured Hand Blisters

A noble saint has stated that Shaykh Hammād got blisters on his hand. The painful blisters had ruptured. The physicians unanimously opined that the hand be amputated. Sayyidunā Hammād has stated, ‘I spent that night in severe pain and restlessness on the roof of my home. I humbly made Du’a in the court of Allah for cure.

When I slept, my sleeping fortune awoke, blessing me the vision of the Holy Prophet  in dream. I pleaded, ‘Yā Rasūllallāh! Cure me of my hand blisters!’ He responded, ‘Stretch out your hand.’ I did as advised. The Beloved Rasūl passed his blessed
hand over it and said to me, ‘Get up!’ As I stood up, my hand blisters had been cured by the blessings of the Beloved Prophet. 

(Hujjatullāhi-‘alal-‘Ālamīn, pp. 528, vol. 2)

Yeh marīz mar raḥā hay, tayray ḥātĥ mayn shifā hay
Ay Ṭabīb jald ānā, Madanī Madīnay wālay

This patient is dying and the cure is in your hand, O healer!
Come sooner, O sovereign of Madīnah, come sooner

 صلى الله تعالى على مُحَمَّدٍ صلى الله تعالى على مُحَمَّدٍ صلى الله تعالى على مُحَمَّدٍ صلى الله تعالى على مُحَمَّدٍ صلى الله تعالى على مُحَمَّدٍ صلى الله تعالى على مُحَمَّدٍ

Satanic Deception

Only Allah عزّوجلّ provides cure. By listening to the above parables, one is perplexed by such satanic deception as: Can anyone other than Allah عزّوجلّ provide cure?

Cure for Satanic Deception

Without doubt, by one self, only Allah عزّوجلّ provides cure but by the bestowment of Allah عزّوجلّ, His servants can also provide cure. However, if anyone believes that so-and-so person can provide cure to others without the power given by Allah عزّوجلّ, then such a person is certainly Kāfir [unbeliever]. Whether it is cure or medicine, no one can give even an iota to others without the power given by Allah عزّوجلّ. Every Muslim has the belief that whatever the Prophets جَعْلَهُمُ اللَّهُ كَفَّارٍ وَعَلَّمَهُمَّ الشَّنَّامَةَ and saints عَلَّمَهُمَّ الشَّنَّامَةَ give (to others) they give it only by the power given to them by Allah عزّوجلّ. Allah forbid, if anyone has the belief that Allah عزّوجلّ has not empowered any Prophet or saint to cure diseases or to grant anything, then such a person is denying the commandment of the Holy Quran.
Read verse 49 of Sūrah Āl-e-'Imrān in the 3rd part with its translation, and notice how satanic deception will be eradicated and Satan will be unsuccessful and disappointed. Therefore, mentioning the blessed saying of Sayyidunā ‘Īsā عليه السلام, the Noble Quran states:

وَأَنْبِيَتُ الْأَكْسَمَةَ وَالأَبْرَصَ وَأَحَيْيَ الْمَوْتَى بِذِيْنِ اللَّهِ

And I heal the inborn blind and the leper, and I revive the dead, by the command of Allah.

[Kanz-ul-Īmān (Translation of Quran)] (Part 3, Sūrah Āl-e-'Imrān, verse 49)

Did you notice? Sayyidunā ‘Īsā عليه السلام is clearly and openly proclaiming that he gives eyesight to the inborn blind, cures the lepers, and even resurrects the dead by virtue of the divinely-bestowed power.

Various kinds of powers and authorities have been bestowed upon the Prophets عليه السلام by Allah عزّوجل. Further, by the blessing of the Prophets, powers are also given to the Auliyā السَّيدُنَا ʿĪsā عليه السلام possesses such a high status [as mentioned in the Quranic verse], just imagine how phenomenal the status of the Beloved Mustafa صلّى الله عليه وسلم would be, who is the sovereign of all Prophets including even Syyiduna ‘Īsā عليه السلام!

Remember that the Noble Prophet صلّى الله عليه وسلم possesses all the virtues of all Prophets and those of the entire creation. In fact, whoever has got any favour or boon has got it by virtue of the Beloved and Blessed Prophet صلّى الله عليه وسلم.
So we have learnt that if Sayyidunā ʿĪsā عليه السلام can cure the ill, give eyesight to the blind, and resurrect the dead, the Holy Prophet Muhammad ﷺ can give all these favours and boons (to his devotees) to even a greater degree.

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمُ

76,000 Virtues

It is narrated by Sayyidunā Ibn Masʿūd رضي الله عنَّهُ that the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind ﷺ has stated, ‘One who recites عَزِزَ اللَّهُ الرَّحْمَنَ الرَّحِيمَ اٖللَّهُ الَّذِي يَغْفِرُ الْغَفْرَانَ وَيَرْفَعُ الْرَّخَايَةَ’ Allah will record 4,000 virtues in his book of deeds for very letter, forgive 4,000 of his sins and raise his rank by 4,000 degrees.’ (Firdaus-ul-Akhbār, pp. 26, vol. 4, Ḥadīth 5573)

Dear Islamic brothers! Rejoice! The immense mercy of Allah is beyond imagination! Let’s compute: ﷺ consists of 19 letters. Therefore, by reciting ﷺ once, one will receive 76 thousand virtues, his 76 thousand sins will be forgiven, and his rank will be raised by 76 thousand degrees, وَاللَّهُ ذَوَّالْغَفْرَانِ الْعَزِيزِ.

Wisdom in Not Reciting the الرَّحْمَنِ الرَّحِيمِ at Time of Slaughter

Whilst mentioning the infinite mercy of Allah عَزِزَ اللَّهُ الرَّحْمَنَ الرَّحِيمَ, Mufti Aḥmad Yār Khān عليه السلام has stated, ‘Ponder over the fact that ﷺ is not written in Sūrah Taubāh.

Similarly, complete ﷺ is not recited at the time of the slaughter of an animal; instead, just ‘بِسْمِ اللَّهِ الَّذِي أَحْبَبْ’ is recited.
Have you ever pondered as to what the wisdom behind this is? The wisdom is that the whole Sūrah Taubah, from start to finish, is about Jihad [war] and killing, which is wrath for the unbelievers. Likewise, the life of the animal is taken at the time of its slaughter, which is also a moment of wrath and coercion. Therefore, one is prevented from mentioning mercy on this occasion.

Hence whoever [makes a habit of reciting] complete סְלִינוֹ אוֹעֲלָיָּאֲלָי הָיְיָאִיתֵב סְלִינוֹ אוֹעֲלָי להָיְיָאִיתֵב, i.e. will be protected from divine wrath, (Tafsīr-e-Na'īmī, pp. 43, vol. 1)

Wisdom in 19 Letters of בְּשֵׁם הַלּוֹ הַרְחַםְהַאי הַרְגֵּזַח

The number of the letters in בְּשֵׁם הַלּוֹ הַרְחַםְהַאי הַרְגֵּזַח is 19 and so is the number of the punishment-inflicting angels in Hell. Thus it is hoped that the punishment from each angel will be averted by the blessing of every letter of בְּשֵׁם הַלּוֹ הַרְחַםְהַאי הַרְגֵּזַח.

Another excellence is that day and night consist of 24 hours 5 of which are devoted to the five daily Ṣalāḥ, whereas for the remaining 19 hours, 19 letters of בְּשֵׁם הַלּוֹ הַרְחַםְהַאי הַרְגֵּזַח have been granted.

Thus every hour of the one who keeps reciting בְּשֵׁם הַלּוֹ הַרְחַםְהַאי הַרְגֵּזַח will be considered to have been spent in worship and the sins of each hour will be forgiven. (Tafsīr Kabīr, pp. 156, vol. 1)
Relief from Grave Torment

Once Sayyidunā 'Īsā passed by a grave and noticed that the buried person was being punished. After a while, when he passed by it again, he saw that the grave was shining from the inside, and divine mercy was being showered on it.

Astonished, Sayyidunā 'Īsā requested in the court of Allah that the secret behind this be told to him. Allah replied, 'O 'Īsā! This person was being punished because he was a grave sinner. When he died, he left his wife pregnant who gave birth to a baby boy. Today, his boy was sent to a Madrasah where the teacher made him recite. I had Ḥayā (shyness) to punish the man under the earth whose son is mentioning My name upon the earth.'

(Tafsīr Kabīr, pp. 155, vol. 1)

May Allah have mercy on him and forgive us for his sake!

Ay Khudā-e-Mustafa mayn tayrī rahmataun pay qurbān
Ĥo karam say mayrī bakhshish, baṭūfaī-l-e-Shāh-e-Jīlān

Your mercy is infinite, O Rab of Mustafa
Forgive me for the sake of Shāh-e-Jīlān

We should all teach our children to mention the name of Allah from their early age instead of teaching them such words as ‘Tata’ or ‘Papa.’ Not only will the deceased parents receive the blessings of this, the one teaching and the one learning will also gain its immense blessings.

Therefore, whilst playing with your children, repeatedly say ‘Allah’ ‘Allah’ to them with the intention of teaching them.
As soon as they are able to speak, they will be uttering the word ‘Allah’ before they learn to speak any other word.

**Madani Upbringing of Child**

Sayyidunā Sahl bin ‘Abdullāh Tustarī has stated, ‘When I was three years old I used to get up at night and see my maternal uncle, Sayyidunā Muhammad bin Sawār offer Šalāh. One day, he asked me, ‘Do you not remember Allah who has created you?’ I asked, ‘How should I remember Him?’ He replied, ‘At night, before you go to sleep, imagine as if you are uttering the following sentences thrice in your heart without moving your tongue:

\[
\text{Allah is with me, Allah is watching me, Allah is my witness}.^{1}
\]

Sayyidunā Sahl goes onto say: I recited these sentences for a few nights and then informed my uncle of this. He asked me to repeat them seven times. I did as was advised and informed him again after a few nights. He then instructed me to recite them eleven times, so I did as was instructed, and this time I felt the pleasure of those words in my heart. After a year passed, my uncle advised, ‘Continue to recite what I have taught you until you reach your grave. This will benefit you in the worldly life as well as in the afterlife.’

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1 If possible, write these sentences on a piece of paper and display it at such a place of the house, shop etc. where it can repeatedly come in your sight.
Sayyidunā Saĥl bin 'Abdullāĥ Tustari has further stated, ‘Making Žikr in solitude, I continued to recite these words for many years until I felt its great spiritual pleasure in my heart. One day, my uncle asked, ‘O Saĥl! Can a person disobey Allah, whereas Allah is with him, sees him and is his witness? No, certainly not! Therefore, refrain from sins.’

Then, my respectable uncle got me admitted to a Madrasah. As I did not want my practice of Žikr to be interrupted I persuaded my teacher to let me go home after he teaches me for an hour. When I was six or seven years old, I had memorized the entire Quran. When I was thirteen, I confronted a religious issue. To find a solution to the issue I took permission from my parents and travelled to Basra (Iraq). I consulted the scholars of Basra about my issue but none of them were able to give me a convincing reply, so I travelled to a place called ‘Abbādān. I presented my issue to a renowned scholar of ‘Abbādān, Sayyidunā Abū Ḥabīb Ḥamzah bin Abī ‘Abdullāĥ ‘Abbādānī who provided me with a satisfactory and convincing reply.

I remained in his company for a long time, enhancing my knowledge, gaining spiritual enlightenment and learning manners. I then moved to Tustar. In order to meet my needs, I would purchase one dirham’s barley to make bread for me. Every night at the time of Saĥarī, I would eat a piece of bread, made of just 70 grams of saltless barley, without any curry.
This one dirham would be sufficient for me for an entire year. I then intended to eat once every three days. Then I started remaining hungry for 5 days, then for 7 days and then for 25 days (that is, I would eat once every 25 days). I continued to do this practice for 20 years. Later, I travelled and toured for many years. Then I again returned to Tustar where I would perform worship at night for as long as Allah willed.

Sayyidunā Imām Aḥmad has stated, ‘I never saw Sayyidunā Saĥl bin ‘Abdullāĥ Tustarī eat salt throughout his life.’ (Iḥyā-ul-‘Ulūm, pp. 91, vol. 3)

May Allah have mercy on him and forgive us for his sake!

Marvel of Dawat-e-Islami’s Tarbiyyatī Course

A devotee of Rasūl from Jhang (Pakistan) has related, ‘My mother was ill from a long time. She had always longed for me to give up sins and get reformed. Since she very much liked Dawat-e-Islami, she provided me with the expenses and insistently sent me to Faizān-e-Madīnah, Dawat-e-Islami’s global Madani Markaz situated at Bāb-ul-Madīnah, Karachi.
She had also advised me to do Tarbiyyatī course there with the devotees of Rasūl in the merciful atmosphere of Faīzān-e-Madīnah and make Du’ā for her recovery.

I came to Bāb-ul-Madīnah, Karachi where I joined the Tarbiyyatī course and travelled with Madanī Qāfilahs. I also made Du’ā for my mother to make recovery from her disease. When I returned home after the completion of the Tarbiyyatī course, I was overjoyed to see that my severely ill mother had recuperated from her disease by the blessings of the Du’ā made in Faīzān-e-Madīnah during the Tarbiyyatī course.

By the blessings of the Tarbiyyatī course, I became steadfast in Șalāḥ and joined the Madanī environment of Dawat-e-Islami. I developed an enthusiasm to serve Sunnah and to travel with Madanī Qāfilahs. It is my heartfelt desire that every member of my family adopt the Madanī environment of Dawat-e-Islami and that our problems be solved.’

Mother has been cured and I have become a devotee of Sunnah
By the grace of Allah and by the blessings of attending Faīzān-e-Madīnah

Those who make their children a devotee of the world preventing them from good company, seriously endanger their afterlife. At times, such people have to regret even in the world.
Preventing Others from Madani Qāfīlah Causes Harm

Making individual effort, a devotee of Rasūl (from Madīna-tul-Auliyā Ahmedabad, India) persuaded a young man to travel with a Madani Qāfīlah but the father of the young man prevented him from the travel of religious education for fear of the loss of his worldly education. The young man was unfortunately deprived of the company of the devotees of Rasūl.

As a result, he adopted the company of some wicked friends, turning into an alcoholic. Now, his father realized his grave mistake and requested the same devotee of Rasūl to take his son with a Madani Qāfīlah so that he might give up drinking. The devotee of Rasūl made individual effort again, but the young man had been so addicted to drinking and wicked company that he was no longer prepared to travel with the Madani Qāfīlah.

Parents should provide their children with a righteous and Madani environment from their early age. Otherwise, if children become spoilt as a result of the wicked company, parents will have to regret.

Once my elder sister told me that an Islamic sister tearfully requested her to make Du’ā for the reform of her son’s character. ‘Alas, she said, ‘I have myself spoiled my son! I enrolled him in the Ḥifẓ [Quranic memorization] class of Madrasa-tul-Madīnah. When he came home after learning Sunnahs and etiquettes, he would tell them to us, but we would make fun of him.

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1 The author, Amīr-e-Aḥl-e-Sunnat.
Disheartened, he eventually gave up going to Madrasa-tul-Madīnāh. Now, he has become a loafer due to the company of wicked friends. Coincidentally, I have joined the Madanī environment of Dawat-e-Islami. Now I deeply regret to have mocked him. Alas! What will become of me!’

(\textit{The company of the pious will make you pious, whereas that of the wicked will make you wicked}).

\textbf{House of Beasts}

Dear Islamic brothers! Sayyidunā Saĥl bin ‘Abdullāĥ Tustarī was a Șiddīq (i.e. a saint from amongst the group of the highest rank). He would refrain from tastes and pleasures. He would not use salt in his food because the use of salt makes the food tasty. Indeed, even if many kinds of spices are added to food, it will remain tasteless unless salt is added to it.

It is also noteworthy that a specified amount of salt is essential for the human body, so this was actually a saintly miracle of Sayyidunā Saĥl bin ‘Abdullāĥ Tustarī that he remained alive without consuming salt for a long time. His blessed house situated in Tustar used to be called ‘Baīt-us-Sibā’ (i.e. house of beasts) because many beasts (like lions, tigers etc.) would come to his house where he would feed meat to them.

In the last part of his life, he had become disabled but whenever it was time for Şalâh his disability would vanish,
enabling him to offer his Șalāh. As soon as he finished Șalāh, he would become disabled again like before. *(Risāla-tul-Qushaīriyyah, p. 387)*

May Allah َعَلَّيْهِ ٱلسَّلَامُ َعَلَّيْهِ ٱلرَّحْمَٰنُ َرَحْمَتُهُمُ ٱلْمُبَارِكَّ have mercy on him and forgive us for his sake!

### Cure for Fever

It is narrated that a person once got fever. His respected teacher Shaykh Faqīḥ Wali ‘Umar bin Sa‘īd went to visit him. Giving him a Ta’wīż [amulet], the Shaykh advised him not to unfold and see what the Ta’wīţ contained. After the Shaykh left, he wore the Ta’wīţ and was instantly cured of fever.

Amazed, he couldn’t help seeing what the Ta’wīţ contained. As he unfolded it he saw that َعَلَّيْهِ ٱلسَّلَامُ َعَلَّيْهِ ٱلرَّحْمَٰنُ َرَحْمَتُهُمُ ٱلْمُبَارِكَّ was written on it. A satanic deception occurred to him that anyone could have written this! As soon as his reverence for his Shaykh diminished, his fever immediately recurred.

Worried, he went to his Shaykh and apologized for his mistake. The Shaykh again prepared a Ta’wīţ and fastened it to his arm with his own blessed hands, curing the fever again instantly. Though the Shaykh had not prohibited him this time from unfolding and seeing the inside of the Ta’wīţ, he himself refrained from doing so due to his previous experience. Eventually, when he unfolded it after a year, he saw that َعَلَّيْهِ ٱلسَّلَامُ َعَلَّيْهِ ٱلرَّحْمَٰنُ َرَحْمَتُهُمُ ٱلْمُبَارِكَّ was written on it.

May Allah َعَلَّيْهِ ٱلسَّلَامُ َعَلَّيْهِ ٱلرَّحْمَٰنُ َرَحْمَتُهُمُ ٱلْمُبَارِكَّ have mercy on him and forgive us for his sake!
Blessings of َبَسْمَةُ ِاللَّهِ َرَحْمَةُ ِرَحْمَتِهِ َلِاَفْلَام١

Dear Islamic brothers! Indeed َبَسْمَةُ ِاللَّهِ َرَحْمَةُ ِرَحْمَتِهِ contains immense blessings. It also has cures for diseases. The foregoing parable gives the lesson that if a saint ever prohibits someone even from any Mubaḥ (permissible) act, he should abstain from it even if he is unable to comprehend the wisdom behind it. Another lesson is that one should not unfold and see the inside of the Ta’wīţ as one’s reverence may be affected by this. Further, the Ta’wīţ is folded in a special way and sometimes particular invocations are also recited whilst it is being folded. Therefore, unfolding and seeing it may reduce its benefits.

5 Madanī Cures for Fever

They will neither see the hot sunshine in it, nor the bitter cold.
[Kanz-ul-Īmān (Translation of Quran)] (Part 29, Sūrah Ad-Dāhîr, verse 13)

1. Recite this blessed verse 7 times (with Šalāt-‘Alan-Nabī ُبَسْمَةُ ِاللَّهِ َرَحْمَةُ ِرَحْمَتِهِ once before and after it) and then make Dam' (i.e. blow on the patient). َبَسْمَةُ ِاللَّهِ َرَحْمَةُ ِرَحْمَتِهِ, The severity of fever will be reduced, and the patient will feel tranquillity. (Note that it is not necessary to recite the translation of the verse).

2. Sayyidunā Imām Ja’far Ṣādiq ُبَسْمَةُ ِاللَّهِ َرَحْمَةُ ِرَحْمَاتِهِ has stated, ‘Recite Sūrah Fātiḥâh 40 times (with Šalāt-‘Alan-Nabī ُبَسْمَةُ ِاللَّهِ َرَحْمَةُ ِرَحْمَاتِهِ once before and after it) and then make Dam (i.e. blow on) water and sprinkle some drops of this water on the face of the person suffering from fever. َبَسْمَةُ ِاللَّهِ َرَحْمَةُ ِرَحْمَاتِهِ, Fever will be cured.’

1 In this book, the word ‘Dam’ has been used in the sense of a spiritual remedy with its pronunciation as ‘dám.’ It must not be pronounced as ‘dæm.’ Note that this word has been italicized in the whole book with its ‘D’ capitalized. [Translator’s Note]
3. When the Beloved and Blessed Prophet had fever, Sayyidunā Jibrāīl recited the following Du’ā and made Dam:

بِسْمِ اللَّهِ أَرْقَِيْكَ مِنْ كُلِّ شَيْءٍ يُؤْدِّيْكَ مِنْ شَرِّ كُلِّ نَفْسٍ أوُّ عَيْنٍ حَاسِدِ أَلْلَهُ یَشْفِیۡکَ بِسْمِ اللَّهِ أَرْقَِيْکَ

Translation: With the name of Allah I make Dam on you for every such disease that causes you harm, and (for your protection from) the evil of others and from the evil eye of the jealous. May Allah cure you. I make Dam on you with the name of Allah.

(Ṣaḥīh Muslim, pp. 1202, Ḥadīth 2186)

Recite the Du’ā in Arabic only (with Ṣalāt-‘Alan-Nabī once before and after it) and then make Dam on the patient of fever.

4. The person suffering from fever should frequently recite بِسْمِ اللَّهِ الْكَبِیرِ.

5. It is narrated in a blessed Ḥadīth, ‘If anyone of you gets fever, sprinkle cold water on him on the morning for 3 days.’ (Al-Mustadrak, pp. 223, vol. 4, Ḥadīth 7438)

صلوا على الجيب صلى الله تعالى على مُحَمَّد، The Islamic brothers and sisters who are associated with Dawat-e-Islami, a global & non-political religious movement of the Quran and Sunnah, are proud of being the devotees of the Beloved and Blessed Prophet. At times, by
the blessings of the Du’ā made during the Sunnah-Inspiring Madani Qafilahs of Dawat-e-Islami in the company of the devotees of Rasūl, even the patients suffering from such diseases declared incurable by doctors get cured, regaining their lost happiness.

**Eyesight Restored**

Once a preacher of Dawat-e-Islami from Liaqat colony, Hyderabad (Bāb-ul-Islam Sindh, Pakistan) invited a young man to travel with a Madani Qafilah of Dawat-e-Islami. The young man, annoyed and upset, said, ‘The operation of my mother’s eyes has failed, because of which she has become blind. We are in extreme trouble and you are asking me to travel with the Madani Qafilah!’

Keeping his temper in check and continuing his individual effort, the preacher said in a sympathetic tone making Du’ā for his mother, ‘May Allah َغَدَرَعَبَ bless your mother with cure! What do the doctors say?’ He replied, ‘The doctors say that she cannot be cured even if taken to America for treatment.’ Patting the young man’s back sympathetically, the preacher said in a consoling tone, ‘Brother! If doctors have disappointed you, why do you give up hope! Doctors cannot cure anyone. It is Allah َغَدَرَعَبَ who cures everyone. The Du’ā of the traveller is accepted. If you travel with the Madani Qafilah in the company of the devotees of Rasūl and make Du’ā for your mother over there, you will get its blessings, إنَّهُمَا اللَّهُ غَدَرَعَبَ.’

Impressed and inspired by the sincere individual effort of the preacher, that grieved young man travelled with a Madani Qafilah during which he humbly made Du’ā for his mother.
When he returned home after the Madani Qāfilaḥ, he was overjoyed to see that his mother had regained her lost eyesight.

\[
\begin{align*}
Lūfnay raḥmatayn Qāfilay mayn chalo \\
Sīkhnay Sunnatayn Qāfilay mayn chalo \\
Chashm-e-bīnā milay sukā say jīnā milay \\
Pāo gey rāḥatayn Qāfilay mayn chalo
\end{align*}
\]

To reap mercies, travel with the Qāfilaḥ, to learn Sunnahs, travel with the Qāfilaḥ
To gain eyesight and peace in life, to find tranquillity, travel with the Qāfilaḥ

Dear Islamic brothers! The Holy Prophet ﷺ has stated, ‘Three types of Du’ās are accepted. There is no doubt about their acceptance.

1. The Du’ā made by an oppressed person.
2. The Du’ā made by a traveller.
3. The Du’ā made by a father for his son.’ (Jāmi’ Tirmiẓī, pp. 280, vol. 5, Ḥadīṣ 3459)

If one is travelling with a Madani Qāfilaḥ in the company of the devotees of Rasūl, his Du’ā is more likely to be accepted. This parable also shows that tolerance is highly needed for individual effort. Even if you are rebuked or beaten, you should still continue to make individual effort without getting disappointed. If you become angry or impolite, then you would cause a great religious loss. Do not give up advising others, as advising will definitely bear fruit. Allah ﷺ has declared in verse 55 of Sūrah Zāriyāt in part 27:
And advise, for advice benefits the Muslims.

[Kanz-ul-Īmān (Translation of Quran)]

Cure for headache

Caesar of Rome once sent a letter to Amīr-ul-Mūminin Sayyīdunā ‘Umar Fārūq A’zam. In his letter, he mentioned, ‘I have chronic headache; if you have any medicine for this, please send it to me.’

Amīr-ul-Mūminin Sayyīdunā ‘Umar Fārūq A’zam sent him a cloth cap. Whenever Caesar of Rome wore that cap his headache would be relieved, and whenever he removed the cap, his headache would reoccur.

Amazed, he eventually unstitched the cap and found a piece of paper on which was written.

(Asrār-ul-Fātiḥah, p. 163) (Tafsīr Kabīr, pp. 155, vol. 1)

Method of treatment by

Dear Islamic brothers! We have learnt from the foregoing parable that if anyone has a headache, he should write on a piece of paper or have it written, and then fasten it as a Ta’wīż on his head. Write using permanent ink (such as a ball point pen/marker) and leave the circles of and all the three open.
A principle of Ta’wīż writing is that when writing an Āyāh or any particular text, the circle of every circle-containing letter should remain open, e.g. طُلِّهُ هُصِّصَ وَمَ فِ قِّ It is not necessary to put diacritical marks.

After you have written it, wrap it in a wax paper or any plastic coating, then encase it in a leather covering or a piece of cloth and fasten it on the head. Those who adorn their heads with the crown of turban can sew the Ta’wīż inside the cap of their turban. Similarly, Islamic sisters can also sew it on that part of their scarf or veil which rests on the head. If this is done with a firm belief, the headache will be relieved.

It is not permissible for males to wear a Ta’wīż kept in a gold or silver or any other metallic casing. Likewise, it is also impermissible and a sin for males to wear a chain made of any metal whether or not the chain contains a Ta’wīż.

Further, it is not permissible for males to wear a locket, bracelet or bangle made of gold, silver, steel or any type of metal, whether or not anything is inscribed on it, or even if the blessed name of Allah ﷺ or Kalimaḥ Ṭayyibaḥ etc. is inscribed. Women, however, are permitted to wear a Ta’wīż encased in a silver or gold box (i.e. a type of locket).

6 Cures for Ache in Half-Head

1. If somebody has an ache in half head, recite Sūrāh Ikhlāṣ once (with Ṣalāt-‘Alan-Nabi ﷺ once before and after it) and make Dam [i.e. blow on him]. If necessary, repeat the Dam in this way 3 times, 7 times or 11 times. The ache will be relieved before the Dam is repeated 11 times.
2. Rub a piece of dry ginger in some water, and then rub that rubbed part of the ginger onto the forehead. The ache of half head will be relieved, \(
\text{إنّ شَآءُ اللّهُ عَزَّ وَجَلَّ،}
\)

3. Soak some leaves of dry mint and a few raisins in some water for some hours and then drink the water. This will prove to be beneficial, \(
\text{إنّ شَآءُ اللّهُ عَزَّ وَجَلَّ،}
\)
Ordinary water or water from clay churn should be used.

4. To drink pure ghee-mixed hot milk is also beneficial.

5. To drink coconut water relieves ache of half head and that of entire head.

6. Mix salt in tepid water in a large container and keep your feet in it for 12 minutes. This will relieve the ache, \(
\text{إنّ شَآءُ اللّهُ عَزَّ وَجَلَّ.}
\)
(Duration of this treatment may be changed depending upon the condition of the patient).

---

### Seven Cures for Headache

1. 

They will have neither headache nor any unconsciousness.

[Kanz-ul-Īmān (Translation of Quran)] (Part 27, Sūrah Al-Wāqi’ah, verse 19)

Recite this verse 3 times, with Šalāt-‘Alan-Nabī \( \text{صلى الله عليه وسلم} \) once before and after it, and make Dam (i.e. blow) on the person who has a headache. He will feel relief, \(
\text{إنّ شَآءُ اللّهُ عَزَّ وَجَلَّ.}
\)

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¹ Dry ginger can be purchased from a herbalist.
2. Recite Sūrah Nās 7 times, with Ṣalāt-‘Alan-Nabī ۚۚۚ once before and after it, and make Dam on the head of the person suffering from headache. Then ask him whether he still has the ache – if he has, make Dam in the same way again. If he still has the pain, repeat this for a third time. No matter how severe the pain of the whole head or half head is, it will be relieved before the Dam is made for the third time.

3. Whether it is the pain of the whole head or half head, recite Sūrah Takāšur once after Ṣalāt-ul-‘Aṣr, with Ṣalāt-‘Alan-Nabī ۚۚۚ once before and after it, and make Dam. The pain will be reduced.

4. Place a pinch of salt onto the tongue and, after 12 minutes, drink a glass of water. No matter what type of headache it is, it will be reduced. (The use of salt is harmful to the patients suffering from high blood pressure).

5. Put one spoon of turmeric into a cup of water and then boil it. After the water has come to the boil, drink it or inhale its steam, headache will be relieved. (Do use turmeric in curries and other foods. The one who consumes a pinch (i.e. about 1 gram) of turmeric every day will be protected from cancer).

6. Before sunrise, eat fresh and warm Jalaybīs (i.e. an Asian sweet) fried in pure ghee. Headache will be relieved.

7. If one ever gets an occasional headache, dissolve 2 painkillers in water and drink it after the meal. The pain
will be relieved. (If one has to take any type of painkiller, one should take it after the meal as it can be harmful if taken on an empty stomach).

**Madani Suggestion:** If someone’s headache is not relieved even after the use of tablets or medicines, he should have his eyesight tested. If the eyesight is weak, he should wear glasses. This will relieve the headache. If the headache is not still relieved, he should consult a neurologist. Any carelessness in this matter can be extremely detrimental.

**Treatment for Nosebleed**

If anybody’s nose bleeds, he should write with his index finger starting from his forehead and finishing at the end of the nose. The bleeding will stop.

**Parable about Medicine**

Mufti Aḥmad Yār Khān has stated, ‘If a patient recites before taking medicine, the medicine will be efficacious.’

Once Sayyidunā Mūsā got extremely severe stomach pain. He humbly asked Allah for relief and Allah ordered him to consume so-and-so herb from a jungle. Therefore, Sayyidunā Mūsā consumed the herb and was immediately cured of the pain.

After some days, the same disease reoccurred so he consumed the same herb again. Contrary to his expectation, his pain
became even more severe. He humbly asked the Almighty, ‘O Allah عَزَّ وَجَلَّ! What is the secret behind this? One medicine has two entirely different effects! When I consumed it first time, it cured me but when I consumed it second time, it intensified my pain!’ Allah عَزَّ وَجَلَّ said, ‘O Mūsā! You used the herb that time with My command but you used it this time of your own accord. O Mūsā! Cure is in My name. Without My name everything of the world is a deadly poison and My name is its cure.’ *(Tafsīr-e-Na’īmī, pp. 42, vol.1)*

May Allah عَزَّ وَجَلَّ have mercy on him and forgive us for his sake!

**Trust Allah عَزَّ وَجَلَّ, Not Medicine**

The foregoing parable shows that one should trust Allah عَزَّ وَجَلَّ, not the medicine. If Allah عَزَّ وَجَلَّ wills, then the medicine will cure the disease. If He عَزَّ وَجَلَّ does not will, then the same medicine will intensify the disease.

It is commonly seen that a particular medicine cures an ill person, but the same medicine, when taken by any other person, engenders negative reaction, causing other serious diseases or physical disability or even death. Whenever one takes any medicine, he should recite either ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحْيِمِ’ or ‘بِسْمِ اللَّهِ الَّذِي لا إِلَهَ إِلَيْهِ كَافِرٌ’.

**Contentment of Soul**

Allah عَلَیهِ الکَلِمَةَ sent a revelation to Sayyidunā Mūsā عليهِ السلام, ‘Every soul is thirsty when leaving the world except for the one that has recited ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحْيِمِ’*(Asrār-ul-Fātiha, p. 162)*
Blessings of

Virtue of Reciting

Sayyidunā ‘Alī Murtaḍā has narrated, ‘A person recited very excellently; so he was forgiven.’ *(Shu’ab-ul-Īmān, pp. 546, vol. 2, Ḥadīṣ 2667)*

Sweetness of Divine Name Leads to Absolution

A man once saw a sinful person in a dream and asked ‘How has Allah treated you?’ He replied, ‘Once, whilst walking past a Madrasaĥ, I heard being recited by somebody. The sweetness of the sweet name of Allah had a great impact upon my heart. At the very same time, I heard a voice from Ghayb, ‘We will not gather two things (1) Sweetness of the name of Allah (2) Agonies of death.’ *(Anīs-ul-Wā’i, p. 4)*

May Allah have mercy on him and forgive us for his sake!

Dear Islamic brothers! The foregoing narration shows that the one taking pleasure in the blessed and sacred name of Allah leaves this world under the shadow of mercy, and death brings for him a message of forgiveness and absolution. The mercy of Allah is immense and infinite. Even the gravest sinners can be forgiven by virtue of apparently-minor looking deeds.

*Raḥmat-e-Ḥaq ‘baḥā’ na mī juwaīd
Raḥmat-e-Ḥaq ‘baḥānah’ mī juwaīd*

*The mercy of Allah does not seek a price
The mercy of Allah searches just for an excuse*
Proof on Judgment Day

Mufti Ahmad Yar Khan has stated, ‘Describing the excellence and benefits of the author of Tafsîr ‘Azîzî has stated that there was a saint of Allah who made a will on his deathbed that be written on a piece of paper and kept under his shroud. When asked about this, he replied, ‘On the Day of Judgement this will be my written proof by which I will beg for divine mercy.’ (Tafsîr-e-Na’îmî, pp. 42, vol. 1)

May Allah have mercy on him and forgive us for his sake!

Milay gā dauno ‘ālam kā khazānah pařh lo ِ اﷲ Bism اللہ اَلْحَمَّد
Khudā چَپَتْ دَا حَلَّيِّنَا حَيَّاً ِ اﷲ بِسْم اللّہِ ِ اَلْحَمَّد

The treasure of the world and the Hereafter will go to you – recite

If Allah wills, your abode will be Paradise – recite

Protection from Torment

It is stated in Durr-e-Mukhtâr, a renowned book of Ḥanafi Fiqh (jurisprudence) that a person made the will that be written on his chest and forehead after his death. When he died, his will was fulfilled.
A few days after his demise, someone saw him in dream and asked as to how he was treated. He replied, ‘After I was buried in my grave, the angels of punishment came but when they saw ‘بسم الله’ written on my forehead, they said, ‘You have been saved from punishment!’’ *(Durr-e-Mukhtār, pp. 156, vol. 3)*

May Allah have mercy on him and forgive us for his sake!

**How to Write on Shroud?**

Dear Islamic brothers! Whenever a Muslim has passed away, do write ‘بسم الله الرحمن الرحيم’ and other holy words on his forehead etc. A slight attention of yours can bring about the forgiveness of the deceased. Further, this virtue of having sympathy for the deceased may also lead to your own forgiveness.

‘ Allaමّāح Shāmī has stated, ‘It could also be done that ‘لا إِلَّا اللّهُ ﻋَزَّزِ ﻣَاذِكَرَ، ﻣَعَلَّمَ الْوَرَّاءَ’ and ‘بسم الله الرحمن الرحيم’ be written on the forehead and the chest of the deceased respectively. Write these with the index finger without using ink, after giving Ghusl to the deceased but before shrouding him/her.’ *(Rad-dul-Muḥtār, pp. 157, vol. 3)*

It is not necessary to put diacritical marks. It is permissible to keep Shajarâh and ‘Aḥd Nâmâh in the grave. It is preferable to make a recess-like space in the wall in front of the face of the deceased towards the Qiblah and then keep Shajarâh and ‘Aḥd Nâmâh in it.

It is stated in *Durr-e-Mukhtār* that not only is it permissible to write ‘Aḥd Nâmâh’ on the shroud, there is also a hope of forgiveness for the deceased by virtue of this. *(Bahār-e-Sharī’at, pp. 108, vol. 4)*
Bestowment of Forgiveness

On the Day of Judgment, the angels of punishment will capture a person. The angels will be ordered to search his body parts for any virtue. Therefore, they will search all of his body parts but will find no virtue. They will then ask the person to show his tongue so that they would see whether there is any virtue in it. When he takes out his tongue, the angels will see 

بيتم الله الرحمن الرحيم

written in white on his tongue. Immediately, it will be proclaimed, ‘Go! We have forgiven you!’ *(Nuzha-tul-Majalis, pp. 25, vol. 1)*

May Allah عز وجل have mercy on him and forgive us for his sake!

Gunāğāron na gḥabrāo na gḥabrāo na gḥabrāo  
*Nazar raḥmat pay rakho Jannat-ul-Firdaus mayn jāo*

O sinners! Do not worry! Do not worry!  
Enter Jannat-ul-Firdaus setting your sight on mercy

صلوا على الحبيب صلى الله تعالى عليه وسلم

Dear Islamic brothers! This is the grace of Allah عز وجل that He forgives whoever He wishes. Undoubtedly, that person must have recited ‘بيتم الله الرحمن الرحيم’ with sincerity, which in turn benefited him, as even an apparently minor-looking deed performed with sincerity is very great.

The Beloved and Blessed Prophet صلى الله تعالى عليه وسلم has stated, ‘Become sincere in your Din [religion]; even little deed will suffice.’ *(Al-Mustadrak, pp. 435, vol. 5, Ḥadīth 7914)*
Blessings of َبِسۡلَة َاللَّهِ

Ḥujjat-ul-Islam, Imām Muhammad Ghazālī has quoted a saint as saying, ‘Sincerity (even) for a moment is a cause of absolution but sincerity is very rarely found.’ (Iḥyā-ul-‘Ulūm, pp. 399, vol. 4)

**Signs of Sincere Deed**

The companions of Sayyidunā ‘Īsā asked him, ‘Whose deed is sincere?’ Sayyidunā ‘Īsā replied, ‘The deed of only that person will be considered sincere who performs his deed just for the pleasure of Allah and dislikes being praised by people for that deed.’ (Iḥyā-ul-‘Ulūm, pp. 403, vol. 4)

May Allah have mercy on him and forgive us for his sake!

 صلى الله تعالى على مُحمَّد

O Allah! For the sake of Your sincere Prophet, Sayyidunā ‘Īsā, forgive us without any reason merely out of Your mercy. Āmīn!

Alas! How sad! We are rapidly falling into the deep abyss of destruction at the hands of our Nafs and Satan! Alas! We are not satisfied unless our deeds and religious actions are admired and praised in the name of encouragement.

Mayrā Ḥar ‘amal bas Tayray wāsiṭay ḥo
Kar īkhlaṣ aysā ‘aṭā Yā Ilāḥī

My every deed be solely for Your pleasure, O Almighty
Bless me with such a treasure of sincerity
Easy Invocation for Removal of Adversities

Sayyidunā ‘Ali has narrated that the Holy Prophet has stated, ‘O ‘Alī! Should I not tell you some words to be recited in times of adversity?’ Sayyidunā ‘Ali replied, ‘Of course! Please do tell me. May my life be sacrificed for you! I have indeed learnt all goodness only from you!’ He then said, ‘Whenever you are in adversity, recite this:

بيِّسُمِ اللَّهِ الرَّحمٰنِ الرَّحيِّمِ وَلا حَوْلَ وَلا قُوَّةٌ إِلَّا بِلَهْرِ الْعَلَمِ الدُّعُومِ

Thus, with its blessings, Allah will remove whichever adversities He wishes.’ (‘Aml-ul-Yaum wal-Laylah li-Ibn Sunnî, p. 120)

Removal of Difficulties

Dear Islamic brothers! Whenever you face any adversity such as illness, debt, court case, opposition from enemy, unemployment, unforeseen problem, loss of something, or if you are hurt or beaten by someone, or if you stumble over something or are stuck in a traffic jam or suffer financial or commercial loss or are burgled or your car etc. breaks down - in brief, whether you have a major problem or a minor one, make the habit of reciting. Virtuous intention will lead to destination - that is, if recited with a firm belief, it will benefit you.

Another action for the solution of problems is to make Ghusl before Salât-ul-Jumu’āh and put on clean and pure clothes and then recite 200 times whilst in solitude (with Şalât-‘Alan-
Blessings of the Prophet (ﷺ) thrice before and after it). No matter how major the problem is, it will be solved, and which type of need one has, it will be fulfilled, 

By the blessings of making Du’â in the company of the devotees of Rasūl during the Sunnah-Inspiring Madanî Qâfilâhs of Dawat-e-Islami, the problems of countless Islamic brothers have been solved.

New Life

A labourer was hospitalized for the treatment of his kidneys failure. His wicked nephew came to visit him. Seeing his maternal uncle in an extremely critical condition, he became dejected and tears welled up in his eyes. He had heard that Du’âs made during the Sunnah-Inspiring Madanî Qâfilâhs of Dawat-e-Islami are accepted. Therefore, he also travelled with a Madanî Qâfilâ during which he tearfully made Du’â for the recovery of his uncle.

When he returned, he was amazed to see that his uncle, who had now recovered from his disease and come home, was strolling towards the Masjid to offer Šalâh! Seeing this merciful scene, the young man repented of his sinful life and adopted the beautiful Madanî environment of Dawat-e-Islami!

Marz gambhîr ḥo, garcheḥ dilgîr ḥo
Haun gî ǧal mushkilayn, Qâfilay mayn chalo
Gham kay bâdal chatayn aur khushiyân milayn
Dil kî kaliyân kîlîn Qâfilay mayn chalo
Diseases will be cured, travel with Madani Qāfīlah
Problems will be resolved, travel with Madani Qāfīlah
Clouds of grief will be cleared, travel with Madani Qāfīlah
Rain of happiness will be showered, travel with Madani Qāfīlah

 صلى الله تعالى على مُحمَّد
 أَسْتَغْفِرُ اللَّهُ
 صلى الله تعالى على مُحمَّد
 صلى الله تعالى على مُحمَّد

The Du’a made from the depths of the heart can never be rejected. Whatever Du’a is made to Allah ﷺ is definitely accepted. Our Merciful Allah ﷺ has declared:

وَقَالَ رَبُّكُمْ اَنْخَوَتُواَ أَسْتَجِبْنِي أَسْتَجِبْنِي

And your Rab ﷺ has proclaimed, ‘Pray to Me, I shall answer your prayer.’

[Kanz-ul-Īmān (Translation of Quran)] (Part 24, Sūrah Al-Mūmin, verse 60)

Satanic Deception

Undoubtedly, Allah ﷺ has declared in the Noble Quran, pray to Me, I shall answer your prayer, but many times the effects of the fulfilment of our prayer do not appear. For example, someone prays that he get a job at a certain firm or organization but his desire isn’t fulfilled [and thus it is assumed that the prayer was not answered].

75
Cure for Satanic Deception

Misunderstanding about the meaning of the fulfilment of prayer leads to satanic deceptions. There is no doubt about the fulfilment of prayer. However, a prayer may be fulfilled in different ways three of which are mentioned below:

1. (Sometimes) what the praying person asks for is not given to him as it is not better for him, whereas Allah, the most Merciful, wants betterment for His servants.

2. (At times) A great adversity or trouble is going to befall the praying person but he is protected from it by Almighty Allah by virtue of his prayer which apparently seems unfulfilled to him. For example, he was to sustain a fracture to his feet in a motorcycle accident after Ṣalāt-ul-Maghrib on Sunday. After Ṣalāt-ul-‘Aṣr on Sunday, he made Du’ā: ‘Yā Allah, so-and-so person owes me 1000 rupees. May he return my money to me!’ After offering Ṣalāt-ul-Maghrib, he reached the house of the debtor safe and sound but the debtor did not pay the debt. He thought that his prayer was not answered but, in fact, he is unaware that by the blessing of his apparently unfulfilled
looking prayer he has been protected from the trouble of the fracture of feet which was to befall him in an accident whilst he was on his way to the debtor’s house.

3. (Sometimes) what the praying person asks for is not given to him but a great deal of reward is given to him in the Hereafter in return. It is mentioned in a blessed Ḥadīth, ‘In the Hereafter, when a person sees the rewards of his prayers that were not answered in the world, he will desire, ‘If only no prayer of mine had been answered in the world and all had been saved here for (my afterlife).’

(Ahsan-ul-Wi’ā, p. 37) It is mentioned in another blessed Ḥadīth, ‘The doors of Paradise will be opened for the one who is blessed with the ability of making prayer.’

(Ahsan-ul-Wi’ā, p. 141)

A Devotee of

A preacher was once describing the excellence of ٍّ١٤ in a congregation. A non-Muslim girl was also present. Impressed by listening to the virtues of ٍّ١٤, she embraced Islam and made the habit of reciting ٍّ١٤ at the time of sleeping, waking, standing, sitting, walking and doing household chores. In short, she started reciting ٍّ١٤ all the time.

The parents of the girl who were unbelievers were extremely displeased with her. Due to their enmity against Islam they started torturing her and conspired to have her murdered under any false charge. One day, the father of the girl who was a courtier at the royal court gave the King’s seal ring to his daughter to keep it in a safe place.
Reciting ِبسم الله الرحمٰن الرحیم she took the ring and put it into her pocket reciting ِبسم الله الرحمٰن الرحیم. When night fell and the girl went to sleep, her father secretly took the ring from her pocket and threw it into the river. A fish of the river swallowed the ring.

The next morning, a fisherman cast his fishnet in the river, catching the same fish coincidentally. The fisherman then gifted the fish to the courtier who gave it to his daughter to cook. Reciting ِبسم الله الرحمٰن الرحیم she took the fish. When she cut the fish open reciting ِبسم الله الرحمٰن الرحیم, she found the same ring. Reciting ِبسم الله الرحمٰن الرحیم she put the ring into her pocket again and served the cooked fish to her father. After the meal, it was time for her father to go to the royal court, so he asked his daughter for the ring. Reciting ِبسم الله الرحمٰن الرحیم she took out the ring from her pocket and handed it over to him. Seeing this, he was completely taken aback. In this way, Allah َعَزَّوَجَلَّ saved the girl who was a devotee of ِبسم الله َعَزَّوَجَلَّ from being murdered. (Lam’ān-e-Ṣāfiyā)

May Allah َعَزَّوَجَلَّ have mercy on her and forgive us for her sake!

**Excellence of Writing** ِبسم الله َعَزَّوَجَلَّ

Sayyidunā Anas ِبسم الله َعَزَّوَجَلَّ has reported that the Prophet of Rahmah, the Intercessor of Umma َعَزَّوَجَلَّ has stated, ‘The one who has written ِبسم الله الرحمٰن الرحیم in a beautiful form for the honour of Allah َعَزَّوَجَلَّ, will be forgiven by Allah َعَزَّوَجَلَّ.’

*(Ad-Dur-rul-Manšār, pp. 27, vol. 1)*
The honourable father of A’lā Ḥaḍrat, Shaykh Sayyidunā Naqī ‘Alī Khān Qādirī passed away on a Thursday at the time of Zuhr in the sacred month of Żul-Qa’da-tul-Ḥarām, in 1297 A.H. The last writing of his life was Bismi-llahh ‘rrahmān ‘rrahim. 

Describing the heart-rending moments of his father’s demise, A’lā Ḥaḍrat has stated, ‘On the day of his demise, he offered Šalāt-ul-Fajr. Before the time of Zuhr started he had passed away. When his soul was going to leave his body, all those present witnessed that he was repeatedly making Salām with his eyes closed (this seems to be an indication that the blessed souls of the Auliyā [saints] were gathering to welcome him).

During his last breaths, he passed his hands over the parts of his body washed in Wuḍū as though he was making Wuḍū. He even cleaned his nose from the inside. He acted as if he was offering Šalāt-uṣ-Zuhr in the state of unconsciousness.

When his blessed soul was going to leave his body, this Faqīr\(^1\) was present close to his head. By Allah ‘uğdżājj! A beautiful Nūr (light) was clearly visible to everyone. It arose from his chest and shone on the face like bright lightning, as sunlight reflects in a mirror. This happened for a moment and then disappeared, and his soul also left his body at the very same moment. The last word he uttered was ‘Allah ‘uğdżājj’ and the last words he wrote were ‘Bismi-llahh ‘rrahmān ‘rrahim’ which he had written on a piece of paper 2 days before his demise.’

---
\(^1\) A’lā Ḥaḍrat humbly refers to himself as ‘Faqīr’ that means a worthless person. [Translator’s Note]
After some time, I (i.e. A’lā Ḥaḍrāt) had a dream in which I saw my honourable Murshid at the shrine of my honourable father so I asked, ‘Your highness! You are here?’ He replied, ‘From today or from now, I will be staying here.’ (Hayāt-e-A’lā Ḥadrāt, pp. 50, vol. 1)

May Allah have mercy on them and forgive us for their sake!

Dear Islamic brothers! To attain the great reward of writing, if possible, whilst in the state of Wuḍū, one should occasionally write it on a piece of paper in a beautiful manner. Never write it at such a place where it may be desecrated.

Likewise, do not write verses and sacred words on walls as the paint with sacred writings on them may peel off the wall and fall on the ground. (Take the same care in Masājīd as well). As for writing something on the ground or floor, this has been explicitly prohibited by our Beloved Rasūl.

**Writing on Ground**

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind once passed by a place where something was written on the ground. The Holy Prophet asked a nearby sitting young man, ‘What is written there?’ The young man replied, ‘ пишем слово пишем слово.’ The Blessed Rasūl said, ‘Curse be upon the person who has done this. Keep (the writing of) пишем слово at its (proper) place [that is, respect it].’ (Ad-Dur-rul-Manšūr, pp. 29, vol. 1)
Az-Khudā khawāhīm taufīq adab
Bay-adab mahrūm gasht az fazl-e-Rab

(We seek the ability of respecting holy things as the disrespectful are disgraced and deprived of divine bounties)

Respect Alphabets of Every Language

Dear Islamic brothers! One should not write the letters of any language on the ground. Some people are under the impression that there is no need to respect the English language, but this is a grave misunderstanding of theirs. Just ponder! If ‘ALLAH’ is written in English, will you not respect it? Indeed, you will respect it from the bottom of your heart. If, Allah forbid, someone places his foot on (the word ‘ALLAH’ written on a piece of paper etc.) or throws away it with the intention of desecrating it, he will become an unbeliever. Therefore, one should respect the letters of all the languages of the world including English.

It is mentioned on page 396 of the first volume of Tafsīr Kabīr that all languages spoken in the world are ‘Ilẖāmī’ [divinely revealed]. It is obvious that writing the words of any language on the ground is its desecration. These days, some words are painted on the roads by the traffic department for the guidance of drivers, this is wrong. If only they had used signs of different colours (except green) for this purpose. Likewise, doormats with the word ‘WELCOME’ printed on them should not be placed near doors.

Regretfully, it has become almost impossible these days to respect the letters of languages. Often, the name of the company or manufacturer is printed on rugs, floor sheets, mattresses, duvet covers, bed sheets, bed spreads and bedstead
covers etc. Such names are inscribed even on toilets, slippers, shoes and soles. Company name is also printed on the edge of the fabric. Sometimes, the trousers or pyjama gets sewn in such a way that the company name printed on the fabric remains under backside, continuously disrespecting the letters. The most distressing thing is that writing is usually seen even on the bottom of floor tiles. [To avoid disrespect] the writing engraved on floor tiles can be removed by an angle grinder. Those buying these items in bulk can have them prepared without company name by asking the manufacturer to do so at the time of placing their order. But who will take great pains and develop this Madani mindset! Well, with the ability granted by Almighty Allah everything is possible!

Once, in Bāb-ul-Madīnah Karachi, Sag-e-Madīnah\(^1\) was deeply hurt to have seen a red brick with the word ‘Umar’ inscribed on it. Such red bricks are used in making walls, floors, bathrooms and even toilets. When writing these words, a heart-rending experience of past comes to my mind. Let me share that with you.

**Heart-Rending Recollection of Madīnah**

At the eastern side of the sacred Masjid-un-Nabawī, in front of Bāb Jibrāīl, there was an ancient street which led towards Jannat-ul-Baqī’. The devotees used to call it ‘Street of Paradise.’ Many memorable sites were once located there including the sacred houses of the blessed family of the Holy Prophet \(صلى الله عليه وسلم\). Now, that sweet and beautiful Madani street has been demolished.

\(^1\) The author, Amīr-e-Aḥl-e-Sunnat, refers to himself as ‘Sag-e-Madinah’ out of humbleness.
On a delightful evening of 1400 A.H., I (the author) was passing the same ‘Street of Paradise’ when my eye fell on some Arabic words engraved onto a manhole cover. When I looked closer, I saw that the words ‘مُبِينَاتٌ الفِي الْأَمِينِ’ were engraved on it. I kissed the words with sentimental reverence and felt inexpressible hatred for those unfortunate people who had engraved the name of my sweet and beloved city Madīnah onto the cover of a manhole. Meanwhile, an old Yemeni who had seen me kiss the blessed words came and told me off. I lowered my head and moved on swiftly. I had only walked a short distance when I heard someone say Salām to me. When I turned around to see who he was, I noticed that he was a person from Pakistan. He met me politely. The odd thing was that he began to apologise to me and said, ‘Please don’t mind what the old Yemeni has said.’

He further said, ‘I am very impressed by your manner of showing respect and reverence at the sacred Masjid-un-Nabawi. I have been consistently following you and taking note of every single movement and action of yours. Please come and stay at my home.’ I replied, ‘أَمِينًّا بِجَاهٍ الْنَّبِيِّ الْأَمِينِ صَلَّ اللهُ عَلَيْهِ وَسَلَّمُ’, I have accommodation.’ He then said, ‘At least eat food with me’, I replied, ‘I do not need food yet.’ Then he said, ‘Please accept some money from me as a gift.’ Thanking him I explained, ‘I am not a needy person; I have enough provisions.’ Anyway, he was someone who possessed correct beliefs and was very affectionate towards me. He was a stranger to me, and I did not meet him again since that casual meeting. May Allah bless him with great rewards and protect every Muslim from blasphemy and the evil of the blasphemers.
Blessings of اللَّهُ

Maḥfūz Khudā rakḥnā sadā bay-adabaun say
Aur mujẖ say bẖī sarzad na kabẖī bay-adabī Ḥo

Protect me always from blasphemers, O Almighty
May I never commit any type of blasphemy

Argument of Sharp-Witted

In Arabic, the word ‘Madīnah’ means ‘a city’ so there is nothing wrong with writing ‘Madīnah’ on the cover of a manhole.

Reply by a Devotee

In Arabic, the word ‘Balad (البلد)’ is also commonly used for city. Even city council of Madīnah is called ‘Baladiyyah’ so what prompted them to write the beautiful name of Madīnah on a manhole cover! With the exception of Arabic language, when ‘Madīnah’ is used in any other language of the world including Urdu, it will mean the holy Madīnah city of the Beloved and Blessed Prophet ﷺ.

Moreover, renowned scholars have included the single word ‘Madīnah’ in the numerous blessed names of Madīna-tul-Munawwarah دِيْنَالِ اللَّهِ ﺲَيْرَةَ ﻋَلِيَّةٍ ﺟَمِيعِهِ. Further, the books written on the history of Madīna-tul-Munawwarah also affirm the fact that the single word ‘Madīnah’ refers to the blessed city of the Holy Prophet ﷺ.

For example, on page 22 of volume 1 of his book Wafā-ul-Wafā، ‘Allāmah Nūruddīn ‘Alī bin Aḥmad Assamḥūdhī على يَدِ ﺪِيْنَالِ اللَّهِ ﺲَيْرَةَ ﻋَلِيَّةٍ ﺟَمِيعِهِ has stated so many blessed names of Madīna-tul-Munawwarah one of which is the single word ‘Madīnah.’
Anyway, the hearts of devotees can never accept the writing or engraving of the word ‘Madīnāḥ’ or ‘Al-Madīnāḥ’ on a manhole cover. What is Al-Madīnāḥ! Only the hearts of true devotees can understand the sanctity of ‘Al-Madīnāḥ.’

The leader of devotees, Imām of the Aḥl-e-Sunnat, reviver of religion, Maulānā Shāḥ Ahmad Razā Khān has explained the significance of Madīnāḥ in his following couplet:

\[
Nām-e-Madīnāḥ lay diyā chalnay lagī nasīm-e-khuld
Sauzish-e-gham ko ħam nay bĥī kaysī ĥawā batāī kyūn
\]

*Mention of Madina has made a breeze of Paradise blow
And has caused the grief of our heart to further grow* (Ḥadāiq-e-Bakhshish)

The brother of A’lā Ḥaḍrat, Maulānā Ḥasan Razā Khān has expressed his devotion to Madīnāḥ in the following couplet:

\[
Raĥayn un kay jalway, basayn un kay jalway
Mayrā dil banay yādgār-e-Madīnāḥ
\]

*May holy visions remain in my heart
May thoughts of Madīnāḥ capture my heart* (Ẓauq-e-Na’at)

**Satanic Deception**

After all, it is very disgusting to kiss the cover of a manhole.

**Cure for Satanic Deception**

The cover is on the mouth of the manhole while the waste matter is inside. Therefore, there is no justification in declaring the dry manhole cover unclean which has no apparent signs of
uncleanliness upon it. No Mufti of the Islamic world would declare it impermissible to kiss, out of love and devotion, the word ‘Al-Madinah’ which has attachment to the holy city Madīna-tul-Munawwara, even if written or engraved on a dry manhole cover. Indeed, it is only a trait of the devotees of Madīnah to fervently and delightfully kiss the word ‘Al-Madinah’ engraved on a cover placed in a blessed street of the sacred city of the Noble Prophet ﷺ. O the devotees of beloved Madīnah and the Prophet of Madīnah ﷺ! Say delightfully:

Al-Madīnah say ĥamayn to piyār ĥay

Apnā bayṛā pār ĥay

We have love for Al-Madinah indeed

، We will succeed

Drinker Forgiven

There were two brothers. One of them was pious, whereas the other was a drinker. The pious person once called his brother and punished him for his habit of drinking alcohol. Whilst returning, the drinker fell into some deep water and drowned. Eventually, he was buried in a grave. At night, the pious person had a dream in which he saw his deceased brother stroll in Paradise. Amazed, he asked, ‘You were a drinker and had died in the state of intoxication, how have you entered Paradise?’ His deceased brother replied, ‘Whilst returning after being beaten by you, I saw on the way a piece of paper with ‘bism Allah rrahmān rrahīm’ written on it. Picking it up, I swallowed it. I then fell into the deep water and drowned.'
After I was buried, Munkar and Nakīr came into my grave and asked questions. I politely said, ‘You are questioning me, whereas the pure name of my Beloved Almighty Allah is in my abdomen!’ As I said this, a voice from Ghayb said, ‘My servant has spoken the truth. Undoubtedly, I have forgiven him.’ (Nuzĥa-tul-Majālis, pp. 27, vol. 1)

May Allah have mercy on him and forgive us for his sake!

If only every Muslim joins the fold of the Sunnah learning and teaching devotees of Rasūl by associating himself with Dawate-Islami, a global & non-political, religious movement of the Quran and Sunnah. If only we all get the privilege of attending every Dars and Sunnah-Inspiring Ijtimā’ and wholeheartedly make struggle for these righteous acts.

**Reward of Forgiveness**

An Islamic brother has stated, ‘The 3 day Sunnah-Inspiring Ijtimā’ of Dawate-Islami, a global & non-political, religious movement of the Quran and Sunnah, was going to be held in Bāb-ul-Madīnaḥ Karachi. Large-scale preparations for the Ijtimā’ were underway. Special trains from different cities were arranged so that devotees of Rasūl could attend the Ijtimā’ from all over the country.
During those days a relative of mine passed away. A few days after his demise, someone from his family saw him in a dream. When asked about his state, the deceased replied, ‘I had booked a seat on one of the special trains with the intention of attending Dawat-e-Islami’s Sunnah-Inspiring Ijtimā’ going to be held in Karachi. Allah has forgiven me because of that true intention of mine.’

Blessings of Good Intention

Dear Islamic brothers! Did you see how tremendous the virtues of a good intention are? Although that brother could not get the opportunity of attending the Ijtimā’, he was fortunately forgiven because of his intention of attending the Ijtimā’. Sayyidunā Hasan Baṣrī has stated, ‘Man will attain Paradise, not because of a few days’ good deeds, but because of good intentions.’ *(Kīmiyā-e-Sa’ādat, pp. 861, vol. 2)*

Remember that intention refers to the intention of the heart (i.e. the willingness of heart to do something). If a person (apparently) agrees to do some righteous act but has no intention in his heart, he won’t gain the reward of intention. For example, someone is asked to come somewhere tomorrow, and he also responds by saying, ‘Yes’, but he has the intention in his heart that he will not go there. This will be a false promise, and making a false promise is a Ḥārām act leading to Hell.
When the Holy Prophet ﷺ departed for the battle of Tabūk, he said, ‘In Madīnah Tayyibah there are certain people who are with us whenever we cross a valley or invade a place, annoying the unbelievers. Further, when we spend any money or are hungry, they are (also considered) to be with us in all these things despite the fact that they are in Madina-tul-Munawwarah.’ The blessed companions asked, ‘Yā Rasūllallāh ﷺ, how? They are not with us!’ The Beloved and Blessed Rasūl ﷺ said, ‘They have been prevented by compulsion.’ (In other words, they are deserving of reward because they had a firm intention of participation but could not participate due to some valid compulsion). (Sunan Kubrā, pp. 24, vol. 9)

The one using fragrance for the pleasure of Allah ﷻ will come on the Day of Judgement in such a manner that his fragrance will be wafting more than that of musk, and the one using fragrance for anyone other than Allah ﷺ will come on the Day of Judgement in such a way that his smell will be more stinky than that of a carcass. (Muṣannaf ʿAbdur Razzāq, pp. 319, vol. 4, Ḥadiş 7932) (Ihyā-ul-ʿUlūm, pp. 813, vol. 4)

Quoting a blessed Ḥadiş in his renowned book ‘Kīmīyā-e-Saʿādat’ Ḥujjat-ul-Islam Imām Muhammad Ghazālī has stated that the Beloved and Blessed Prophet ﷺ has said, ‘The one borrowing (money etc.) with no intention of returning it is a thief.’ (Attarghib Wattarhib, pp. 602, vol. 2)

**Divine Hidden Plan**

Indeed the mercy of Allah ﷺ is immense and infinite. He is independent. No one knows what the Divine Hidden
Plan about him is. When the mercy of Allah dominates, He blesses a person with the marvellous favours of Paradise by virtue of an apparently minor-looking deed but when He intends to punish a person, He punishes him for even any minor sin. Therefore, one should never miss any good deed and should always refrain from every sin. One should always fear the indifference of Allah.

**A Hair-Raising Parable**

‘Allāmaḥ ‘Abdur Raḥmān Ibn Jawzī has narrated that Sayyidunā Ḥasan Baṣrī was once sitting somewhere along with his friends when some people came dragging the corpse of an executed person. As Sayyidunā Ḥasan Baṣrī glanced at the executed person’s face, he instantly fell to the ground unconscious. When he recovered, someone asked him the story. He replied, ‘This executed man was once a great worshiper and an ascetic person.’

More curious, people requested, ‘Yā Sayyidi! Please tell us the incident in detail.’ The eminent saint then related, ‘One day, this worshiper left his house to offer Šalāh. On the way he caught sight of a non-Muslim girl, and immediately fell in love with her. Unable to resist, he asked her to marry him. The non-Muslim girl asked him to embrace her religion. At first, he prevented himself but eventually yielded to his lust and embraced her religion renouncing Islam.

When he informed the girl that he had embraced her religion, she turned furious and said admonishing him, ‘O unfortunate! You have no good. You are not loyal even to your religion, how could you be loyal to anyone else! O ill-fated! You have
endangered your lifelong worship, asceticism and even your religion in the craziness of your lust! Listen! You have become an apostate renouncing Islam but I have embraced Islam renouncing that untrue religion.’

Having said this, she recited Sūrah Ikhlāṣ. Someone asked her in astonishment, ‘How did you learn this Sūrah by heart?’ She replied, ‘In my dream, I saw that I was about to fall into Hell when someone came there and comforted me saying, ‘Don’t be afraid. That man has been made atonement for you [i.e. he will enter Hell instead of you].’ Then, I saw this unfortunate lover being brought to be thrown into Hell in place of me. Later, the respectable man took me to Paradise where I saw the following words written:

\[
\text{بِمَحْوَةِ اللَّهِ مَا يَذْهَبَ وَيَبْسُتُ وَعَدَّةٌ أَمَرَ الْحَيَّ}
\]

\[
\begin{align*}
\text{Allah} & \text{ blots out what He wills and establishes what He wills} \\
& \text{and with Him is the actual writing.}
\end{align*}
\]

\[[Kanz-ul-Īmān (Translation of Quran)] (Part 13, Sūrah Ar-Ra’d, verse 39)\]

Then the respectable man taught me Sūrah Ikhlāṣ and when I woke up I had learnt it by heart.’

Sayyidunā Ḥasan Baṣrī then said, ‘The fortunate girl became a Muslim but the ill-fated worshipper became an apostate yielding to his lust, and was executed today. \[\text{We beseech Allah for protection.}\]’ \[(Bahr-ud-Dumū’, p. 76)\]

Dear Islamic brothers! Everyone should always fear the indifference and Hidden Plan of Allah. None of us knows whether or not we will die with Ţīmān [faith].
Blessings of the Lord!

Alas! By Allah عَزَّوَجَلَّ! Because of being born in the world, we are confronted with extremely severe trials and tribulations. In this matter, even animals and insects are better off as they neither have the fear of losing Îmân and suffering the agonies of death nor do they have the fear of facing the horrors of grave, Judgement Day and punishment of Hell.

*If only I had never been born in the world*

The grief of the grave and resurrection would all have ended

Alas! The fear of losing faith is eating away at me

*If only my mother had not given birth to me*

Alas! This abundance of sins, and the fear of Hellfire

*If only I were not a human in the world*

Allah عَزَّوَجَلَّ is indifferent. We should always fear Him. We should never be heedless of protecting our Îmân. Wicked company is extremely disastrous while pious company and devotion & spiritual link with the pious is very beneficial leading to protection (in the worldly life as well as in the afterlife).

Whoever joins the Madani environment of Dawat-e-Islami, a global & non-political, religious movement of the Quran and Sunnah, and remains associated with it throughout his life is showered with such mercy that others get astonished!
A Pilgrim of Madīnah

Here is a summary of the account given by a preacher of Dawat-e-Islami from Nayaabad area of [Bāb-ul-Madīnah, Karachi]. He has stated: My 70-year-old respectable father, Ḥājī ‘Abdur Raḥīm Aṭṭārī (Pātī) spent the early part of his life enjoying the beauties of the world but later he was fortunately blessed with the Madanī environment of Dawat-e-Islami, which caused a Madanī transformation in his life.

On the eve of his second Hajj-pilgrimage in 1995, he was extremely delighted and excited. As the moment of his departure approached he got more and more happy. He remained busy the whole night delightedly making preparations for his departure. The house was full of guests gathered to see him off. At last, the moment of his departure had nearly arrived, enhancing his happiness. We were to go to the airport at 4:00 a.m.

At around 3:00 a.m., he placed Iḥrām beside him and lay down in his room to take rest. I also went to my room for some rest. Hardly 15 minutes had passed when I heard a knock on the door of my room. As I opened the door, I saw that my respected mother was standing in a state of anxiety and worry. She told me that my father was having severe pain. I immediately went to his room and saw that he was passing his hand over his chest in agony. He was rushed to hospital where doctors informed us that he had suffered a heart attack. A deep anxiety prevailed in home. Everyone was extremely saddened by the thought that the time of his departure to Madīnah has arrived and he has been hospitalized.
Alas! The plane left for Madīnah without him. He remained in hospital for 5 days. During his stay in hospital, he suffered four more heart attacks. As long as he remained conscious he did not miss any Ṣalāḥ by the blessings of the Madanī environment of Dawat-e-Islami. As soon as he was told that the time of Ṣalāḥ had started, he would immediately open his eyes. He would then make Tayammum with someone’s help, and offer his Ṣalāḥ by gestures due to weakness. He suffered from another attack, falling unconscious.

When the Aẓān for Ṣalāt-ul-‘Ishā was uttered, he blinked slightly, so I said, ‘Father, shall I help you make Tayammum for Ṣalāḥ?’ He nodded. I helped him make Tayammum. Folding his hands he uttered ‘اللهُ أَحْسَبَ’ and then fell unconscious again. I anxiously ran out and called out the doctor. He was immediately transferred to the I.C.U. After a few minutes, the doctor came and told me that my father was very fortunate because he recited ‘وَيَوْمَ الْآخِرَةَ أَتَّلِمُّ وَأَنْهَارُ’ aloud and then passed away. (Part 2, Sūrah Al-Baqarah, verse 156)

A Sayyid (descendent of the Prophet) gave Ghusl [ritual bathing] to my respectable father. My father would count the number of his invocations on his fingers. After he passed away, his fingers were in a position as if he was reciting his invocations doing count. Though repeatedly straightened, his fingers would return to the same state as if he was counting invocations. Many Islamic brothers attended his funeral.

My elder brother had also arranged to go for Hajj the same year. He was blessed with the privilege of performing
Hajj. He (my elder brother) has stated, ‘In Madīna-tul-Munawwarah, I made tearful pleas in the court of the Holy Prophet صلى الله عليه وسلم that the state of my deceased father be revealed to me. As I went to sleep at night I dreamt that my respected father wearing Iḥrām has come and said, ‘I have come here (in Madīnah) to make the intention of ‘Umrah. You remembered me, so I have come to you. عَزَّ الَّذِي خَلَقَهُمَا، أَنتَ إِلَيْهِ الْمُحْلِلُ, I am very happy.’

The next year, my nephew saw, in complete wakefulness, his respected grandfather (i.e. my deceased father Ḥāji ʿAbdur Raḥīm ‘Aṭṭārī) offer Ṣalāh next to him in Masjid-ul-Ḥarām in front of the blessed Kaʿbaḥ. Having finished Ṣalāḥ, he looked for him a lot but could not find him.

May Allah عَزَّ الَّذِي خَلَقَهُمَا have mercy on him and forgive us for his sake!

Allah عَزَّ الَّذِي خَلَقَهُمَا is very pleased with those respecting His name. He عَزَّ الَّذِي خَلَقَهُمَا showers His grace and bounty on such people. It is also His Hidden Plan that He can become pleased even with an apparently minor-looking deed performed by an extreme sinner and alcoholic and blesses him with the ability of repenting of sins, making him a Walī [saint].
A Drinker Became a Wali

Before repenting of his sins, Sayyidunā Bishr Ḥāfīūğullahu مَرَحَمَةَ اللَّهِ عَلَيْهُ was an alcoholic. He ِْا was once going somewhere in a drunken stupor. On the way, his eye fell on a piece of paper on which ‘بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ’ was written. He picked it up respectfully. He ِْا then bought some fragrance which he applied to the paper and then placed it at a high place in reverence.

At night, a saint ِْا had a dream in which he heard someone say, ‘Go and tell Bishr that he made My name fragrant, honoured it and placed it at a high place, We will also purify him.’ After the saint woke up, he thought to himself, ‘Bishr is an alcoholic; there is perhaps some misunderstanding on my part about the dream.’ Then, making Wuḍū and offering Nafl Ṣalāh, he went to sleep again but had the same dream for the second and then for the third time with the same instruction, i.e. ‘Our message is indeed for Bishr! Go and convey Our message to him!’

Therefore, the saint went out of his house looking for Sayyidunā Bishr ِْا and learnt that Bishr was in the gathering of alcoholics. Reaching the gathering he called out ‘Bishr’ but was told by people that Bishr was in a drunken stupor. The saint said to people, ‘Go and somehow tell him that a man with a message for him is standing outside.’

Someone went and told him of this. Sayyidunā Bishr Ḥāfīūğullahu مَرَحَمَةَ اللَّهِ عَلَيْهُ said, ‘Ask him as to whose message he has brought.’ When asked, the saint replied, ‘I have brought the message of Allah َوَلَّدَجْلِ.’ When informed of this, Sayyidunā Bishr ِْا was overwhelmed and immediately came out
barefooted. Hearing divine message, he sincerely repented of his sins and attained such a high spiritual rank that he began to remain barefooted due to the extreme degree of witnessing divine omnipotence. This is why he became famously known as Ḥāfī (i.e. the one remaining barefooted).

(Taṣkira-tul-Auliyā, p. 68)

May Allah have mercy on him and forgive us for his sake!

**Virtues of Showing Respect**

Dear Islamic brothers! A grave sinner and an alcoholic became a Walī of Allah merely because of respecting and revering a piece of paper on which the blessed name of Allah was written. So, why will then we sinners not be blessed with the grace and bounty of Allah if we also respect those blessed individuals whose hearts, with the name of Allah engraved on them, remain occupied in divine remembrance. Furthermore, how dear the respect of Sayyidunā Muhammad would be to Allah as he is the Sovereign of all Prophets and saints!

Indeed, respecting the name of a holy individual brings about blessings. Sayyidunā Bishr Ḥāfī got a high spiritual rank by respecting the name of Allah. If we also respect the name of the Beloved and Blessed Prophet why will we not gain respect? On hearing the blessed name, if we kiss our thumbs and touch them to our eyes out of respect, why will we not get its blessings? Sayyidunā Bishr Ḥāfī applied fragrance to the paper on which the name of Allah was written, so he was purified. If we also sprinkle rose water wherever the Žikr of the Holy Prophet is made so why would we not be purified?
Even Animals Pay Respect to Wali

Sayyidunā Bishr Ḥāfīḍ has always walked barefooted. As long as he was alive in Baghdad, no animal defecated on the pathways of the city out of respect and reverence so that Sayyidunā Bishr Ḥāfīḍ would not have inconvenience while walking barefooted.

One day, an animal defecated on a pathway; his owner became worried fearing that Sayyidunā Bishr Ḥāfīḍ has perhaps passed away or else the animal would never defecate on the path. After a short while he heard that the great saint had passed away. *(Ahsan-ul-Wi‘ā, p. 137)*

May Allah have mercy on him and forgive us for his sake!

Forgiveness for the Respectful

After the demise of Sayyidunā Bishr Ḥāfīḍ, Qāsim bin Munabbeḥ saw him in dream and asked, ‘*How has Allah treated you?*’ He replied, ‘Allah has forgiven me and told me, ‘O Bishr! I have forgiven you as well as all those who attended your funeral Ṣalāḥ.’ I then requested, ‘O Rab, forgive even those who love me.’ Allah said, ‘I have forgiven all those who would love you till the Day of Judgment.’ *(Sharḥ-us-Ṣudūr, p. 289)*

*A‘māl na daikhay yeḥ daikhā, Ḥay mayray Walī kay dar kā gadā*

*Khāliq nay mujhay yūn bakhsh diyā,*

*My devotion towards a Walī, not my deeds, was acknowledged My Creator has forgiven me for this privilege*
Dear Islamic brothers! By the blessings of respecting Sayyidunā Bishr Ḥāfī got such a great spiritual rank that its blessings are benefitting even us. When he made Du’ā to Allah, he was given the glad tidings of the forgiveness of those loving him. We shall also be successful as we love all the friends of Allah including the great saint Sayyidunā Bishr Ḥāfī.

Bishr Ḥāfī say Ĥamayn to piyār ḥay
Anšāallah za’dūl
We love Bishr Ḥāfī indeed
Anšāallah za’dūl We will succeed

Ḥum ko sāray Auliya say piyār ḥay
Anšāallah za’dūl
We love all the Auliya indeed
Anšāallah za’dūl We will succeed

Esellā wa ‘alla al-ḥaṣīb  صلى الله تعالى عليه مُحمَّد

Excellence of Picking up a Sacred Paper

Sayyidunā ‘Ali Murtaḍā has narrated that the Beloved and Blessed Prophet has stated, ‘Whoever picks up such a piece of paper, from the ground, on which any name from the names of Allah is written, Allah will raise the name of that person in ‘Illiyyīn (i.e. the greatest place of souls) and will reduce the punishment of his parents even if they are unbelievers.’ (Majma’-uz-Zawāid, pp. 300, vol. 4)
Mufti A’żam Hind Respects Papers and Alphabet

The beloved son of A’lā Ḥaḍrat, a practising scholar, a Walī of Allah, a devotee of Rasūl, Al-Ḥāj Muhammad Mustafa Razā Khān famously known as ‘Mufti A’żam Hind’ would respect even blank papers and individual letters of the alphabet as these are used in writings of Quran, Aḥādīš and rulings of Shari’ah.

In 1391 A.H., he came to Dar-ul-‘Ulūm Rabbāniyyaḥ Banda (India) in order to attend a degree-conferring ceremony. After he got off the vehicle and walked a few steps, his eye fell on a few pieces of tattered papers with some Urdu writings on them. Picking them up instantly, he said, ‘One should respect papers and Arabic alphabet\(^1\) as these are used in the compilation of the Holy Quran, blessed Aḥādīš and exegeses etc.’ *(Derived from Mufti A’żam kī Istiqāmat-o-Karāmat, p. 124)*

May Allah bless him and forgive us for his sake!

Mufti A’żam Hind Comforts the Troubled

Dear Islamic brothers! Did you notice the enthusiasm of Mufti A’żam Hind for respecting Islamic writings etc! The one who respects alphabet and even blank papers, how conscious he would be about treating Muslims with respect!

Mufti A’żam Hind would not miss any opportunity of comforting and sympathizing with the troubled Muslims. He would always avoid breaking the heart of Muslims, and was extremely eager to benefit them. Why wouldn’t he be eager

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\(^1\) Apart from a few, most of Urdu language letters of the alphabet are also Arabic.
to do so as the Holy Prophet (صلى الله عليه وسلم) whose devotee he was has stated: Ṭāḥr al-nās anfūqān li-l-nās. That is, ‘Better person is the one who benefits people.’ (Al-Jāmi’-us-Ṣaghīr, pp. 246, Ḥadīth 4044)

Here is now a unique parable showing a Madanī glimpse of the observance of this Ḥadīth.

Mufti A’zam Hind was once invited to a special occasion at Madrasah Faiz-ul-‘Ulūm (Jamshedpur, Jharkhand India). After the ceremony ended, he got out of the Madrasah to return. He had just got in the rickshaw to go to the railway station when a person came and requested, ‘Your highness! Please give me some Ta’wīż for my such-and-such problem.’ The head of the Madrasah ‘Allāmah Arshad-ul-Qādirī said to that person, ‘The train is about to leave, and you have come now to take Ta’wīż!’

Mufti A’zam Hind forbade ‘Allāmah Arshad-ul-Qādirī (رحمه الله تعالى عليه) from stopping the person. ‘Allāmah Arshad-ul-Qādirī requested, ‘Your highness! The train will leave!’ Listening to this, what Mufti A’zam Hind replied shows his divine fear and his sincere yearning for the comfort of the troubled Ummah and is worthy of being written in gold letters. Therefore, he said, ‘Let the train leave, I’ll take another train. If, on the Judgment Day, Allah asked me as to why I did not help so-and-so servant of Him in his difficulty, what reply will I give?’ Saying this, he had his entire luggage unloaded from the rickshaw. (Mufti A’zam kī Istiqāmat-o-Karāmat, p. 120, 121)

May Allah have mercy on him and forgive us for his sake!

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1 This account was probably written in the life of ‘Allāmah Arshad-ul-Qādirī as the Arabic words رَزَىَّ جَبَلَةَ are commonly used with a living person.
Blessing of Sacred Paper

The cause for the repentance of Sayyidunā Manṣūr bin ‘Ammār was that once he found a piece of paper, with written on it, lying on the ground. When he could not find any appropriate place to put the paper, he swallowed it so that it would not be desecrated. The following night he had a dream in which he saw someone say, ‘By the blessings of the respect you showed for the sacred piece of paper, Allah has opened the doors of wisdom for you.’ (Risāla-tul-Qusha‘īriyyaĥ, p. 48)

May Allah have mercy on him and forgive us for his sake!

Dear Islamic brothers! Did you see? The one respectfully picking up a piece of paper on which was written was blessed by Allah with repentance as well as with the rank of Wilāyāḥ and even that of ‘Awtād.’

It is stated in Bahjat-ul-Asrār that Sayyidunā Shaykh Abū Bakr bin Ḥawār has said, ‘There are 7 Awtād of Iraq:

1. Sayyidunā Shaykh Ma‘rūf Karkhī
2. Sayyidunā Shaykh Imām Aḥmad bin Ḥanbal
3. Sayyidunā Shaykh Bishr Ḥāfī
4. Sayyidunā Shaykh Manṣūr bin ‘Ammār
5. Sayyidunā Shaykh Junaīd
6. Sayyidunā Shaykh Sahl bin ‘Abdullāḥ Tustarī
7. Sayyidunā Shaykh ‘Abdul Qādir Jīlānī.
Our beloved Ghauš-e-A’zam was not yet even born when Sayyidunā Shaykh Abū Bakr bin Ḥawār said this. Therefore, listening to this news of Ghayb, people asked) ‘Who is ‘Abdul Qādir Jīlānī?’ Sayyidunā Shaykh Abū Bakr bin Ḥawār replied, ‘He will be an ‘Ajami ‘Sharīf’ (the Arabs refer to the honourable descendents of the Prophet as ‘Sharīf’ and ‘Ḥabib’, whereas the word ‘Sayyid’ is used in place of ‘Sir.’ Therefore, what is meant here is that ‘Abdul Qādir Jīlānī will be a non-Arab Sayyid) who will reside in Baghdad. He will be born in the 5th century Ĥijrī and will be from among the Ṣiddiqīn (i.e. the highest ranking category of saints). Awtād are those who are the sovereigns of the world and the Quṭubs of the earth.’ *(Bahjat-ul-Asrār, p. 385)*

May Allah have mercy on them and forgive us for their sake!

A Quṭb is such a Walī of Allah who is in charge of the (spiritual) administration of a part of the world (i.e. a city etc.).

**Parable of Four Du’ās**

By the blessings of respecting the piece of paper on which was written, Sayyidunā Manṣūr bin ‘Ammār was raised to the rank of the greatest saints. He would earnestly spread the call to righteousness and countless people would come to listen to his speeches reverentially.

In his congregation, a deserving beggar once asked for four dirhams. Sayyidunā Manṣūr bin ‘Ammār announced, ‘If someone gives this person four dirhams, I will make four Du’ās for him in return.’ Coincidentally, a slave was passing there. As he heard the merciful voice of the saint,
he instantly came to the congregation and gave four dirhams to the beggar. Sayyidunā Manṣūr then asked the slave, ‘Which four Du’ās would you like me to make for you?’ The slave replied:

1. (Make Du’ā that) I be freed from slavery.
2. I receive recompense for these dirhams.
3. I and my master be blessed with sincere repentance.
4. I, my master, you and all those present be forgiven.

Raising his hands Sayyidunā Manṣūr bin ‘Ammār made these Du’ās. The slave then left. Since the slave reached home late, his master asked him the reason of being late. The slave related the whole incident to his master. Hearing this, the master asked, ‘What was your first Du’ā?’ The slave replied, ‘I asked for my freedom from slavery.’

On hearing this, his master said spontaneously, ‘Go! You are free from slavery.’ He then asked, ‘What was your second Du’ā?’ The slave replied, ‘I asked for recompense for the four dirhams I gave.’ His master said, ‘In return for your four dirhams, I will give you four thousand dirhams.’ He then asked, ‘What was your third Du’ā?’ The slave replied, ‘I requested that I and my master be blessed with sincere repentance from sins.’

As soon as the master heard this, he immediately made Istighfār and said, ‘I repent of all of my sins in the court of Allah.’ He then asked about the fourth Du’ā. The slave replied, ‘I requested that I, my master, the saint and all the participants of the congregation be forgiven.’
When the master heard this, he said, ‘I have done the three things which were in my authority. The fourth thing, forgiveness for all, is beyond my power.’ That night, the master had a dream in which he heard a voice say, ‘You have done what was in your power. I am ṣallāt al-‘arbūz; I have forgiven you, your slave, Maṅṣūr and all those who were present in the congregation.’ *(Rauḍ-ur-Riḥām, p. 222)*

May Allah ṣallallahu ‘alaihi wa sallam have mercy on them and forgive us for their sake!

*Duʿā-e-Walī mayn woh tāṣīr ḏayḵī
Badaltī ḥazāraun kī taqdīr ḏayḵī

By the effect of the supplication of a saint
Destiny of thousands of people is changed

 صلى الله تعالى عَلَى الْحَمِّيْب
 صلى الله تعالى عَلَى مُحَمَّد

**Broken Clay Pot**

One day, Shaykh Sayyidunā Mujaddid Alf-e-Šānī, a great saint of the Naqshbandiyya order, saw in a public toilet a filth-covered slightly broken large pot, used for the cleaning of the toilet. On looking closer he became anxious to notice that the word ‘ALLAH’ was engraved on the pot! Leaping forward, he picked up the pot, asked his servant to bring him a jug of water and cleaned it thoroughly with his own blessed hands, making it pure. Then, wrapping it in a white cloth he placed it at a high place out of respect. The great saint would then drink water in that pot.

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1 The Most Merciful of all those who show mercy.
One day, he received an Ilḥām (i.e. a voice) from Allah, ‘As you have respected my name, I will also elevate your name in the world as well as in the Hereafter.’ The great saint would often say, ‘The high rank I have achieved by respecting the name of Allah, could not have been achieved even by a hundred years of worship and devotion!’ *(Derived from Ḥazarat-ul-Quds, pp. Duftar duwum, p. 13 Mukāshafa number 35)*

### Respect of Blank Paper

A great saint of the Naqshbandiyyah order, Sayyidunā Shaykh Aḥmad Sarhindī, famously known as Mujaddid Alf-e-Šānī, would even respect blank papers. One day, he was resting on his bed when he suddenly came down from it in anxiety and said, ‘It seems as though there is some piece of paper beneath the bed.’ *(Zubdat-ul-Maqāmāt, p. S92)*

### Do Not Kick Papers Whilst Walking

Dear Islamic brothers! The foregoing parable shows that one should respect even blank papers as the Holy Quran, Aḥādiš and Islamic rulings are written on them.

This parable also shows a clear-cut saintly miracle of Sayyidunā Mujaddid Alf-e-Šānī. He became aware of the presence of a piece of paper beneath the bed without apparently seeing it and came down from the bed, giving his devotees a lesson of respecting pieces of paper.

It is stated in ‘Bahār-e-Sharī’at’, ‘It is prohibited to make Istinjā with paper even if it is a blank one or even if the word

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1 For details about Istinjā, see the booklet ‘Method of Istinjā’ published by Maktabatul-Madinah. [Translator’s Note]
Abū Jaĥl, the name of an unbeliever, is written on it.’ (Maṭbā‘āh Madīna-tul-Murshid, pp. 114, part 2)

The Arabic letters of the word ‘آبّو جَهَل’ (Abū Jaĥl)’ include ل، ه، ج، ب، which are all Quranic. Therefore, the written word ‘آبّو جَهَل’ (not the person Abū Jaĥl) will be respected in the sense that it is not allowed to place it at an impure or dirty place or to stamp on it.

Those making and using paper-packets from newspapers should take some lesson from this ruling. The newspapers used in packet-making are disrespected in several ways. For example, these are first thrown into the waste bin of home, then trampled upon in streets and eventually, covered in filth and dirt, reach the rubbish dump.

Furthermore, it is an inappropriate habit of some people that whilst walking in streets they kick different things which have writings on them such as cardboard boxes, newspapers and other types of papers. In actual fact, the virtuous act is to pick up such papers and cardboards and put them at a proper place where they would not be disrespected, or to dispose of them appropriately [e.g. by putting them into sea].

In any case, it is extremely essential to avoid kicking them and throwing them here and there. Similarly, it is also necessary to avoid cleaning or drying dishes or tables with newspapers or papers which have writing on them, drying one’s hands with them, stamping on them, or spreading them on the ground to sit on etc.
Shavings of Wooden Pen

It is stated in Bahār-e-Sharī’at, ‘The shavings of an unused wooden pen or pencil can be thrown away but those of a ‘used’ one should not be disposed of at a place where they may be disrespected. (This shows that even the shavings have to be respected, then why wouldn’t the used pen or pencil be respected?) Furthermore, it is Makruĥ to put anything on a piece of paper on which the blessed name of Allah ﷺ is written. However, it is not Makruĥ to put money into a polythene bag even if divine names are printed on it. To wipe hands with a piece of paper after eating is also Makruĥ.’ (Bahār-e-Sharī’at, pp. 119, part. 16)

However, respected scholars have allowed the use of tissue papers for wiping hands. Similarly, it is also allowed to use toilet papers for drying private parts when free clods etc. are not available. This is because the tissue papers and the toilet ones are obviously made for the above-mentioned purposes, not for writing, whereas ordinary paper is made to be used for writing.

صَلُّوا عَلَى الْحَيَّيْبِ ﷺ ﻋَلَيْهِ ﻭُدْمَاءَ اللَّهُ ﺍَﻟْ tanggal

Respect for Even Dot of Ink

Sayyidunā Muhammad Ḥāshim Kishmī ﷺ has stated, ‘I was once present in the blessed court of Sayyidunā Mujaddid Alf-e-Šānī ﷺ, a great saint of the Naqshbandīyyah order. He was busy with his written work when he needed to go to the toilet. He went but immediately came out and asked for a jug of water. Then, washing the nail of his blessed left hand thumb, he went to the toilet again.'
Having relieved himself, he came out and said, ‘As soon as I sat down in the toilet, my eye fell on an ink dot on the nail of my left hand thumb which I had put to test the pen (whether or not it was working). As I had put this dot with the pen by which I write Quranic letters I considered it disrespectful to remain there with this ink dot on my thumb. (All letters of Arabic language and most ones of Persian and Urdu are Quranic). Though there was an intense need of urination, the pain of the disrespect for (that dot) was much severer than that of urination. Therefore, I came out instantly and removed the dot.’ (Zubdat-ul-Maqāmāt, p. 180)

Do Not Paste Posters on Walls

أَلَّا! A great saint of the Naqsbandīyya order, Sayyidunā Mujaddid Alf-e-Šānī would respect even a dot from the ink of a pen, whereas our state is that if our hand is stained with dots and marks whilst we are writing, we normally wash them off into the drain. When a pen or pencil becomes unusable, we dispose of it in the waste bin from where it is then thrown into the rubbish dump.

Most of those writing on blackboards with chalk wipe off unhesitatingly even sacred writings of Ḥadīṣ, let alone ordinary ones, not caring about the respect for the particles of chalk dust. Openly ignoring people rights, different words and slogans are chalked on walls; posters with different writings on them including religious ones are put up on others’ hoardings as well as on the external walls of peoples’ houses and shops etc. without their permission. In case of the resentment of the owners, these acts will be considered Ḥarām leading to Hell.
In addition, everyone is aware that religious posters pasted on walls eventually peel off walls and fall onto the ground in pieces which are then so badly disrespected that even its thought makes one tremble. If only the trend of hanging card pasted posters at appropriate places be developed instead of pasting posters directly on walls. These posters should be removed after the need is over. Similarly, banners should also be removed after their need is over or else they may also fall in pieces scattering on the ground.

Do Not Sell Newspapers as Waste

Dear Islamic brothers! These days, newspapers (in Islamic countries) usually contain بسم الله الرحمن الرحيم, sacred Quranic verses, blessed Aḥādiš and Islamic writings, and people sell them off to waste paper collectors just for the sake of some coins. Extremely regretfully! These types of newspapers are even seen in dirty drains and sewers. If only we had respected sacred writings!

O my courageous Islamic brothers! Instead of selling newspapers just for some meagre money, please put them into the deep part of sea. إن شاء الله عز وجلَّ. You will get its blessings in the worldly life as well as in the afterlife. O my trading Islamic brothers! You should also avoid making paper packets from newspapers in honour and devotion to Allah عز وجلَّ and His Beloved Prophet صل الله عليه وسلم.

Some people separate religious writings containing parts of the newspaper and then use the rest to wrap up bundles and other things, assuming that they are not committing any disrespect. These people are requested to put the entire
newspaper into sea because whether it is a news item or a film advertisement, it contains many Islamic names including even the words ‘Allah’ and ‘Muhammad’ such as ‘Abdullāĥ, ‘Abdur Rahmān, Ghulām Muhammad etc.

Whether it is Urdu or Sindhi, English or Hindi, there is a possibility of the presence of sacred names in every newspaper of the world whichever the language. In fact, the alphabet of every language of the world should be respected as, according to the author of *Tafsīr Šāwī*, all languages spoken in the world are Ilḥāmī. *(Tafsīr Šāwī, pp. 30, vol. 1)* Therefore, it is better and safer to put them into sea. Allah عَزْوَجَلَّ will certainly reward you for your act of respecting sacred writings.

**Insanity of Father**

A young man once came to Sag-e-Madīnāḥ and said, ‘Please make Du’ā for my father who is insane. He has the crazy habit of picking up newspapers and pieces of written papers from streets, and then putting them into sea. He does not also take the money I offer to him.’

Realising the situation I asked the young man, ‘Are you a government employee?’ He replied in the affirmative. I then said, ‘Convey my Salām to your respectable father with a request to make Du’ā for my forgiveness; you should serve and look after him. The reason why he collects newspapers etc. is that newspapers contain sacred writings, and the reason why he does not take your money is that you are a government employee, and most of government employees receive unlawful salaries

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1 The author, Amīr-e-Aḥl-e-Sunnat دامت ترک آلله العامية, refers to himself as ‘Sag-e-Madināh’ out of humbleness.
because of not fulfilling their duties properly.’ Hearing this, he admitted that he did not properly fulfill his working duties.

Dear Islamic brothers! Like the father of the young man [that is, may Allah  increase the number of such people], if every Muslim gets ‘Madani insanity’ then indeed the light of piety and blessings will prevail everywhere, turning our society into a ‘Madani society.’

Dear Islamic brothers! In order to develop a ‘Madani mindset’, make it a habit to travel with Madani Qafilahs with the devotees of Rasul. Listen to a faith-refreshing incident of the bounties of the Noble Prophet on the participants of Dawat-e-Islami’s Madani Qafilahs.

**Bounty of Prophet for Madani Qafila Travellers**

Here is a summary of the account given by a devotee of Rasul. He has stated: Our Sunnah-Inspiring Madani Qafila travelled from Hyderabad (Bab-ul-Islam, Sindh) to Khyber Pakhtunkhwa. Having spent three days in a Masjid, we left for another area but got lost on the way, ending up in a jungle. Night had fallen and darkness had prevailed everywhere. There were no signs of population far and wide. Every passing moment increased our concern and worry. Then, there was a glimmer of hope as we caught a glimpse of what seemed to be a lamp flickering in the distance. We hurried towards it out of joy, but it suddenly disappeared just after a few moments, leaving us standing in astonishment and anxiety. We were unable to decide what to do and where to go!
We remained in the state of fear for a while. All of a sudden, the light appeared again from the same direction. Mentioning the name of Allah ﷺ and plucking up the courage, we headed swiftly towards the light again, hoping to get help from someone. When we approached, we saw a standing person with a lamp in his hand. He met us warmly and took us to his house where we found 12 cups already arranged for 12 participants of the Madani Qafilah. Tea had also been prepared in advance! He served us with hot tea. We were astonished at this timely help from Ghayb and the prior arrangement of 12 cups of tea.

When asked, our strange host revealed, ‘I was asleep when my sleeping fortune awoke, blessing me with the vision of the Beloved and Blessed Prophet ﷺ in my dream. He ﷺ said, ‘The travellers of a Madani Qafilah of Dawat-e-Islami have got lost on the way. Stand outside with a lamp in order to help them.’ I awoke and stood outside with the lamp. I kept standing in wait for a while but couldn’t see anybody. A thought occurred to me that I had perhaps had a misunderstanding in dream. I felt very sleepy so I returned home and went to sleep again.

My eyes closed but the door of my heart opened, and I was privileged to see the blessed face of the Prophet of Rahmah, the Intercessor of Ummah ﷺ once again. His blessed lips moved and the following words were uttered: ‘O devotee! There are 12 travellers in the Madani Qafila; arrange tea for them and immediately stand outside with a lamp.’ Preparing tea instantly I stood outside with a lamp. Soon the Madani Qafila of the devotees of Rasul also arrived.’
Meal from Prophet ﷺ

Dear Islamic brothers! This incident has made it clear that the Holy Prophet صلِّ اللهَ عَلَيْهِ وَسَلَّمُ possesses the knowledge of Ghayb and holds Dawat-e-Islami dear, a movement of the rightly-guided Muslims. أَلْحَمَّدُ لِلَّهِ عَزِيزٍ Our Holy Prophet صلِّ اللهَ عَلَيْهِ وَسَلَّمُ always keeps his devotees in his merciful gaze, helps them when in trouble, and feeds them when hungry.

Imām Yūsuf bin Ismā‘īl Nabḥānī فِي سِيْرَةُ الزُّوْيِّيَّاتِ has narrated that Shaykh Abul ‘Abbās Āḥmad bin Nafīs Tūnisī علیّهِ رَحْمَةُ اللَّهِ الدّوَّارِيّ has stated, ‘During my stay in Madīna-tul-Munawwarah, I once experienced extreme hunger. Presenting myself at the blessed tomb of the Holy Prophet صلِّ اللهَ عَلَيْهِ وَسَلَّمُ I pleaded, ‘Yā Rasūlallāh ﷺ! I am hungry.’ Suddenly, I fell asleep. Meanwhile, someone awoke me and asked me to go with him. I agreed so he took me to his house. Serving me with dates, butter and wheat bread he said, ‘Eat until you are satiated because my blessed ancestor Sayyidunā Muhammad صلِّ اللهَ عَلَيْهِ وَسَلَّم has commanded me to be hospitable to you. Come to me whenever you feel hunger in future.’ (Hujjatullāhī-‘alal-‘Ālamīn, pp. 573, vol. 2)

Pītay ħayn tayray dar kā, kĥātay ħayn tayray dar kā
Pānī ħay tayrā pānī dānāh ħay tayrā dānāh

What we drink is from your court
What we eat is from your court

(Sāmān-e-Bakhshish)

Respect Alphabet of Every Language

Dear Islamic brothers! Never write ﷺ’ or any other sacred names at such things where there is a possibility
of them being desecrated. Nothing should be written on the
ground in any language, and the alphabet of all languages
should be respected. Do not place your foot on such a thing or
place where something is written in any language. The
doormats with the word ‘WELCOME’ printed or embroidered
on them should not be placed outside the door. If the name of
the company is printed on footwear, even if in English, one
should remove the name before one uses the footwear.

Often, labels with manufacturer name printed in English,
Arabic or Urdu are attached to even prayer-mats. Sadly, these
labels are often sewn near the foot of the prayer-mat. Further,
such written labels are also seen on plastic mats, blankets,
towels etc. These labels should be removed and disposed of
appropriately by being put into sea.

Labels with manufacturer name are often found on bed
mattresses. If only these companies would not test us in this
way! Carefully consider the jurisprudential clause stated on
page 237 of the 16th part of Bahār-e-Sharī’at with reference of
Rad-dul-Muḥtār, ‘If anything is written on bedding or prayer-
mat then it is not permissible to use it regardless of whether
the words are printed or embroidered or written with ink. The
same ruling will apply even if separate letters are written as
separate letters are also to be respected.’

The author of Bahār-e-Sharī’at has further stated,
‘Writing is often seen on dining mats. This sort of dining mat
(with company name or couplets printed or written on it)
should not be used, nor should food be served on it. (In some
parts of the subcontinent) couplets are written on some people’s
pillows; these should not also be used.’
In any case, whether it is a prayer-mat or a carpet, a floor covering that one has hired\(^1\) or bought for his home, a pillow or a mattress – anything one sits or places his foot on should contain no writing in any language, nor should any printed label be attached to it.

The manufacturing company name and address containing sticker is usually pasted underneath carpets and rugs; wet this type of sticker and peel it away after a few minutes.

Arabic writings should particularly be respected as Arabic is the sacred language of our Arab Prophet \( \text{صلى الله عليه وسلم} \) as well as the language of the Holy Quran and that of the Paradise dwellers. Allah \( \text{عَزَّوَجَلَّ} \) forbid, it is extremely disrespectful and unfortunate to throw away Arabic writings or put them into garbage bins even if printed on food and drink packaging.

**Sacred Links of Numbers**

Sometimes, though no word, a number is often printed on footwear. A devotee does not like to place his foot on any number as every number has some sacred link.

For example, it is stated on page 22 of *Ahsan-ul-Wi‘ā* about the repetition of Du’ā in odd number, ‘Allah \( \text{عَزَّوَجَلَّ} \) is ‘Witr’ (alone) and likes Witr (i.e. odd numbers such as 1, 3, 5, 7 etc.). 5 is better, and Allah \( \text{عَزَّوَجَلَّ} \) very much likes the number 7, and the very least is 3. (In other words, whenever one makes Du’ā, he should repeat it seven times or else five times or at least three times).’

\(^1\) It is common in some parts of the subcontinent to hire floor coverings and crockery, especially on the occasion of some gathering. [Translator’s Note]
Even numbers also have a great deal of sacred links. For example, the sacred link in the number 2 is that the ‘Urs of Sayyidunā Ma’rūf Karkhī عليه الصلاة والسلام and that of Şadr-ush-Sharī’ah عليه الصلاة والسلام, the author of Bahār-e-Sharī’at is observed on 2 Muḥarram-ul-Harām and 2 Żul-Qa’da-tul-Ḥarām respectively.

The number 4 is linked with the 4 nearest and dearest companions of the Prophet. Whoever is a devotee to the 4 dearest companions will succeed in the worldly life as well as in the afterlife, إنّهُ Salaāt اللہ عَمّالُ! The number 6 is linked with 6 Rajab-ul-Murajjab, the ‘Urs-day of Gharīb Nawāz عليه الصلاة والسلام, whereas the link of the number 8 is that there are 8 Paradises, and the ‘Urs of Maulānā Ḥashmat ‘Ali Khān عليه الصلاة والسلام is also solemnized on 8 Muḥarram-ul-Harām.

The link of the number 10 is that it marks the day of ‘Āshūrā, the day when Sayyidunā Imām Ḥusain عليه الصلاة والسلام was martyred, and it is also connected with Eid-ul-Adhā. The prominence of the sacred links of 11 and 12 is widespread and celebrated amongst all devotees.

Kiyā ghaur jab Giyārhwīn Bārhwīn mayn
Mu’ammaḥ yēh ḥam par khulā Ghauš-e-A’zām
Tumhāyn wasl bay-faşl Ḥay Shāh-e-Dīn say
Diyā Ḥq nay yēh martabah Ghauš-e-A’zām

When I pondered over the ‘11th’ and the ‘12th’
I realised the actual matter, O Ghauš-e-A’zām
You have unbroken linage with the Prophet
This is your grand status, O Ghauš-e-A’zām
Method of Putting Sacred Papers into Sea

Enviable are the fortunate Muslims who pick up newspapers, sacred papers and pieces of cardboard etc. from the ground, on seeing them, and put them into the deep part of the sea or river, respecting them. Sacred papers should not be put into the shallow part of the sea as this generally causes them to float to the shore.

The method of putting them into the sea is as follows: Place them in an empty bag or sack with a heavy stone inside the sack and then do make some cuts in the sack so that water would enter it immediately and it would reach the bottom of the sea.

If the sack is put into the sea without any cut in it, the seawater will not enter the sack which then sometimes floats for many miles, reaching the shore. At times, the uncivilised or unbelievers empty out the sack at the coast in the greed of getting what it contained, leading to such severe acts of desecration that even its thought makes the heart of a devotee tremble. In order to ensure that the sacred papers containing sack reaches the deep part of the sea, one can take help from a Muslim boatman. In any case, cuts must be made in the sack.

Method of Burying Sacred Papers

It is also permissible to bury sacred papers. Describing the method of burying sacred papers, Šadr-ush-Shari‘ah has stated on page 121 of the 16th part of Bahār-e-Shari‘at with
reference of ‘Alamgīrī: ‘If a copy of the Holy Quran has become so old that it can no longer be used for recitation, and there is likelihood that its pages will come off the binding and be lost, it should then be wrapped in a pure cloth and be buried at a safe place. For this, make a Laḥad (by digging the ground and making an opening, in the Qiblah-facing side of the wall, large enough for all sacred papers to be placed in it) so that soil would not fall on sacred papers. Alternatively, (place the papers into the dug ground), cover it with a plank and then cover the plank with soil so that soil would not fall on the papers. If a copy of the Holy Quran has become old, it should not be burned.’

۲۹ مذکارات مادنی

(The first 10 Madani pearls are extracted from Tafsir-e-Na’imī, page 44, part 1).

1. ۲۹ مذکارات مادنی

 prescribed the to separate one Sūraḥ from the other. This is why it is recited in low voice during Ṣalāh. However, the Ḥāfiẓ completing the recitation of the entire Quran in Ṣalāt-ut-Tarāwīḥ should recite for the commencement of recitation.

2. One should begin the recitation of every Sūraḥ with except for Sūraḥ Taubah. If, however, one is going to start recitation from Sūraḥ Taubah, then he should recite for the commencement of recitation.
3. It is stated in the book Shāmī, it is better not to recite بِسْمِ اللَّهِ before smoking a Ḥuqqāḥ [water-pipe] or before eating odorous things (e.g. raw onion, garlic etc.).

4. It is prohibited to recite بِسْمِ اللَّهِ in the lavatory.

5. Whilst one is offering Ṣalāḥ, it is Mustaḥāb for him to recite بَيْنَ الْهاَرِمِينِ الْجِبْهَيْنِ in low voice before he begins the recitation of a Sūrah.

6. Any respectable piece of work started without the recitation of بِسْمِ اللَّهِ will have no blessings in it.

7. At the time of laying the deceased into the grave, those doing this job should recite بِسْمِ اللَّهِ وَعَلَيْهِ مَلََّةً رَسُولِ اللَّهِ.

8. The sermon of Jumu‘ah, Nikāḥ and (both) Eids etc. should be started with ‘بَيْنَ الْهاَرِمِينِ الْجِبْهَيْنِ’ that is, بِسْمِ اللَّهِ should be recited in low voice (in the beginning). When the Khaṭīb (i.e. the one delivering the sermon) is going to recite a verse of the Holy Quran during the sermon, he should recite بِسْمِ اللَّهِ aloud (before he recites the verse).

9. It is Wājib to recite بِسْمِ اللَّهِ [i.e. to mention the name of Allah عَزَّوَجَلَّ] at the time of slaughtering an animal. If it is missed deliberately (i.e. the name of Allah عَزَّوَجَلَّ is not mentioned), the slaughter will be unlawful and the animal will not be Ḥalāl to be consumed. However, if one forgets to recite it, the animal will be Ḥalāl.

10. (In case of Žabḥ-e-Iḍṭirārī, i.e. compelled slaughter) If someone, for example, hunts an animal or a bird with a hunting arrow or a spear or something sharp and recites بِسْمِ اللَّهِ at the time of shooting the arrow etc. at the
animal, the animal will be Ḥalāl (to be consumed) even if it dies before the hunter reaches it.

If a pet animal runs away from the owner, for example, a cow escapes and falls into a well, or a camel runs away, and someone kills it by an arrow or a spear or a sword after he has recited بَسْمَ اللَّهِ, the animal is Ḥalāl, i.e. lawful to be consumed. (However, after reciting بَسْمَ اللَّهِ, if someone kills a wild animal or a bird with a stick or a stone or a bullet or a gunshot, the animal or the bird will be Harām because it has died of injury, not because of blood release & flow that is necessary for lawful slaughter. If it was captured whilst injured, it will become Ḥalāl by Ḥabšt-e-Sharʿī [Islamic slaughter]. Ḥabšt-e-Ikhtiyārī is necessary to render the wild animal or bird Ḥalāl that is in one’s captivity, that is, it must be slaughtered as per the stipulated method of Sharīʿah with the mention of the name of Allah). 

11. Sayyīdunā Shaykh Abūl ‘Abbās Aḥmad bin ‘Alī Būnī has stated, ‘If anyone recites بَسْمَ اللَّهِ الرَّحْمَنِ الرَّحْمَيْنِ 786 times daily (with Ṣalāt-ʿAlān-Nabī صلى الله عليه وسلم once before and after it) for seven consecutive days, إن شاء الله مَدَّمْلَلْ إِن شَآءَ اللَّهَ مَدَّمْلَلْ his every need will be fulfilled whether it is the need of getting rid of any adversity or attaining any good or that of having prosperity in his business.’ (Shams-ul-Maʿārif, p. 73)

12. Before going to sleep, whoever recites بَسْمَ اللَّهِ الرَّحْمَنِ الرَّحْمَيْنِ 21 times (with Ṣalāt-ʿAlān-Nabī صلى الله عليه وسلم once before and after it), will be protected that night from Satan, burglary, sudden death and all types of calamities and troubles, إن شَآءَ اللَّهَ مَدَّمْلَلْ. (Shams-ul-Maʿārif, p. 73)
13. Whoever recites 50 times (with Ṣalāt-‘Alān-Nabī ُُُُّّّ ٍٍّّ َََّ َََّ ُُُُّّّّ *once before and after it*) in front of an oppressor, the oppressor will feel fear in his heart from the reciter, and the reciter will remain safe from the mischief of the oppressor. *(Shams-ul-Ma’ārif, p. 73)*

14. Whoever recites 300 times and Ṣalāt-‘Alān-Nabī ُُُُّّّ ٍٍّّ َََّ َََّ ُُُُّّّّ *300 times at the time of sunrise, whilst facing the sun,* will be given sustenance by Allah َََّ َََّ ُُُُُّّّّّ *from such a source that he cannot even imagine. Further (by reciting it daily) he will become wealthy within a year,* *(Shams-ul-Ma’ārif, p. 73)*

15. If a person who has a weak memory recites 786 times (with Ṣalāt-‘Alān-Nabī ُُُُّّّ ٍٍّّ َََّ َََّ ُُُُّّّّ *once before and after it*) and makes Dam (i.e. blow on) water and then drinks the water, his memory will improve and he will remember whatever he listens to, *(Shams-ul-Ma’ārif, p. 73)*

16. If a drought occurs, recite 61 times (with Ṣalāt-‘Alān-Nabī ُُُُّّّ ٍٍّّ َََّ َََّ ُُُُّّّّ *once before and after it and then make Du’ā*), there will be rain (in the drought affected area), *(Shams-ul-Ma’ārif, p. 73)*

17. Write 35 times on a piece of paper (with Ṣalāt-‘Alān-Nabī ُُُُّّّ ٍٍّّ َََّ َََّ ُُُُّّّّ *once before and after it*) and hang it in the house, Satan will not pass through the house, and there will be a great deal of blessings. If one hangs it in his shop, his business will flourish, *(Shams-ul-Ma’ārif, p. 73)*
18. One who writes َبِلَمِINO[afii57421.init/afii57457_uni0670/afii57444.zz25/uni06E1/afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57445.zz04/uni06E1/afii57450.zz03/ِ afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57446.zz04/uni0670/afii57445.zz03] 130 times (or gets it written on a piece of paper) on 1st Muḥarram-ul-Ḥarām and keeps it with him (or puts it on as a Ta’wīž after covering it in a plastic coating and getting it sewn in some cloth or leather)\(^1\), he and all of his family members will remain safe from every type of evil throughout their life. \(Shams-ul-Maʿārif, p. 74\)

19. If the children of a woman do not survive [i.e. die in infancy] she should write َبِلَمِINO[afii57421.init/afii57457_uni0670/afii57444.zz25/uni06E1/afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57445.zz04/uni06E1/afii57450.zz03/ِ afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57446.zz04/uni0670/afii57445.zz03] 61 times (or have it written) and keep it with her. َبِلَمِINO[afii57421.init/afii57457_uni0670/afii57444.zz25/uni06E1/afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57445.zz04/uni06E1/afii57450.zz03/ِ afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57446.zz04/uni0670/afii57445.zz03] Her children will remain alive. (By coating it in plastic or sealing it in wax paper and then sewing it in cloth or leather, she may also put it on around her neck or tie it around her arm). \(Shams-ul-Maʿārif, p. 74\)

20. Write َبِلَمِINO[afii57421.init/afii57457_uni0670/afii57444.zz25/uni06E1/afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57445.zz04/uni06E1/afii57450.zz03/ِ afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57446.zz04/uni0670/afii57445.zz03] 70 times on a piece of paper and place it inside the shroud of the deceased, the matter pertaining to Munkar and Nakīr\(^2\) will become easier, َبِلَمِINO[afii57421.init/afii57457_uni0670/afii57444.zz25/uni06E1/afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57445.zz04/uni06E1/afii57450.zz03/ِ afii57421.init/afii57457_afii57454/afii57425.zz04/afii57444.zz25/ِ ا afii57446.zz04/uni0670/afii57445.zz03] [It is better to make an arch in the wall towards the Qiblāh in front of the face of the deceased and place it inside the arch, along with the ‘Aḥd Nāmaḥ and Shajaraḥ of the Pīr\(^3\) Sahib of the deceased]. \(Shams-ul-Maʿārif, p. 84\)

\(^1\) Do not wear any type of Ta’wīž in a metal box. Its ruling has already been mentioned on page 63.

\(^2\) The questioning angels of the grave.

\(^3\) Spiritual guide.
21. Always recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ with correct pronunciation and articulation. Recite بِسْمِ اللَّهِ to a Qārī or an Islamic scholar. If the letters are not pronounced correctly then learn it. Otherwise it is feared that one may suffer loss instead of gaining benefit.

22. It is not necessary to put diacritical marks when writing بِسْمِ اللَّهِ. Whenever you write a verse or text to use it as a Ta’wīż for wearing, drinking or hanging, then ensure that the circles of circle-containing letters are left open. For example, the circle of ‘Ĥa (ه)’ in الله and that of ‘Mīm (م)’ in رَحْمَان (Raḥmān) and that of ‘Rāḥīm (Raḥīm) should be left open.

23. If one recites بِسْمِ اللَّهِ before one takes off clothes, jinns cannot see his Satr. (‘Aml-ul-Yaum wal-Laylah li-Ibn Sunnî, p. 8) Whenever you open or close a door, window, cupboard, drawer or whenever you pick up or put down clothes, utensils or any other thing, make it your habit to recite بِسْمِ اللَّهِ الَّذِي حَمَّلَ الْرَّحْمَةَ الْرَّحِيمَ evil jinns will not be able to enter your home, steal or use your belongings.

24. If your vehicle skids or jolts, recite بِسْمِ اللَّهِ.

25. Recite بِسْمِ اللَّهِ الَّذِي حَمَّلَ الْرَّحْمَةَ الْرَّحِيمَ before applying oil to hair; otherwise 70 devils will join in.

26. Do recite بِسْمِ اللَّهِ الَّذِي حَمَّلَ الْرَّحْمَةَ الْرَّحِيمَ when closing the door of your house. (By the blessing of this) Satan and wicked jinns will not be able to enter the house. (Ṣaḥīḥ Bukhārī, pp. 312, vol. 6)
27. At night, cover the eating and drinking utensils with something after you have recited بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. If there is nothing to cover with, recite بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ and place a splinter etc. on the edge of the utensil. (Ṣaḥīh Bukhārī, pp. 312, vol. 6)

According to a narration of Ṣaḥīh Muslim, ‘During the year there is one such night in which epidemic descends; if the epidemic passes by an uncovered utensil or a water bag with its mouth open, then the epidemic enters it.’ (Ṣaḥīh Muslim, pp. 1115, Ḥadīth 2114)

28. Before sleeping, one should recite بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ and dust off his bedding 3 times, one will remain safe from harmful things.

29. At the time of lawful trading of your business, whenever you receive something from someone and give something to someone, recite بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. There will be a great deal of blessings.

Yā Allah بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ! Shower us with the blessings of بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ and enable us to recite بِسْمِ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ before we initiate every virtuous and lawful act.

آمِنَّا بِجَاهِلِ الْجَاهِلِيَّةِ الْأَمِينِ صَلِّ اللَّهُ عَلَيْهِ وَسَلَّمُ

صَلُّوا عَلَى الْخَيْبَةِ

صَلِّ اللَّهُ عَلَى مُحَمَّدٍ
7 Parables

1. Wood Cutter Became Wealthy

There was a woodcutter who would cut and collect wood and provide for his family by selling them. Since the jungle was situated at the other side of the river he would travel a long distance everyday to reach the jungle crossing the bridge built over the river. This would take a lot of time and was a hindrance to his affluence.

One day, he listened to the excellence of the blessing of during the speech of a preacher in a Masjid, developing the mindset that even the biggest problem can be solved by the blessing of . Therefore, when it was time to go to the jungle, instead of taking the route of the bridge, he started walking on the river water reciting and soon reached the other side easily. After he cut and collected wood, he returned as he had come. By the blessings of , he became wealthy within a short period of time. *(Derived from Shams-ul-Wā’izin)*

Dear Islamic brothers! All these are the marvels of firm belief. If the belief is not firm, these fruitful results cannot be achieved. As regards ‘firm belief’ Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī has narrated an excellent parable in the exegesis of Sūrah Yūsuf.

In Baghdad, a person asked people for a dirham. A renowned Muḥaddīṣ Sayyidunā Ibn Sammāk asked him,
‘Which Sūraḥ do you know well by heart?’ He replied, ‘Sūraḥ Fāṭiḥah.’ The eminent scholar said, ‘Recite it once and sell its reward to me. I will give you all of my wealth in return.’

The beggar replied, ‘Your Eminence! I have come here in compulsion to ask for a dirham, not to sell the Quran!’ Saying this, the beggar went to the graveyard. Meanwhile, it rained heavily with hailing. The beggar leapt under a roof for shelter where he came across a rider dressed in green clothes. The rider asked, ‘Are you the person who had refused to sell the reward of Sūraḥ Fāṭiḥah?’ The beggar replied in the affirmative. Then, presenting him with a 10,000 dirhams containing bag the rider said, ‘Spend this, and when you have spent them all I will give you 10,000 dirhams again, إن شاء الله عز وجل.’ The beggar asked, ‘But, who are you?’ The rider replied, ‘I am your firm belief.’ The rider then left. *(Derived from Tafsīr Sūraḥ Yūsuf lil-Ghazālī, p. 17)*

This parable also contains a lesson for those begging money by reciting the Holy Quran as well as for those attending the congregations of Quranic recitation, Na‘at and Żikr merely due to their greed for money and food, and also for those reciting the Holy Quran in Tarawīḥ Șalāh for money. May Allah عز وجل bless us with the imperishable wealth of sincerity and firm belief.

Mayrā ĥar ‘amal bas Tayray wâsiṭay ьho
Kar ikhlâṣ aysâ ‘aṭā Yā Ilâhî غَلَبَ جُلَّ

*My every deed be solely for Your pleasure, O Almighty عز وجل*  
*Bless me with such a treasure of sincerity*
Dear Islamic brothers! Indeed sincerity is a precious treasure. Whoever finds it becomes successful. Travel with Sunnah-Inspiring Madani Qāfilaḥs in the company of the devotees of Rasūl, the Madani mindset of performing deeds with sincerity will be developed, إن شاء الله عز وجل. If deeds are sincere, then إن شاء الله عز وجل, holy visions will automatically come to their seeker as shown in the following account!

**Vision of Prophet ﷺ During Cassette Ijtima’**

At the end of the 3-day international Sunnah-Inspiring Ijtima’ of Dawat-e-Islami (held in Șahrā-e-Madīnah, Madīna-tul-Auliyā Multan) a large number of Madani Qāfilaḥs of the devotees of Rasūl travel to various villages, towns and cities in order to learn and teach Sunnahs. Here is a summary of the account given by a devotee of Rasūl from one of such Madani Qāfilaḥs.

After the 3-day international Sunnah-Inspiring Ijtima’ (held in 1423 A.H.) ended, a 12-day Sunnah-Inspiring Madani Qāfilaḥ of the devotees of Rasūl departed from Șahrā-e-Madīnah, Madīna-tul-Auliyā Multan and reached district Layyah (Punjab, Pakistan).

In accordance with the schedule of the Madani Qāfilaḥ, when the cassette Ijtima’ was held, a devotee of Rasūl was so greatly moved by the Sunnah-Inspiring speech that he began to cry uncontrollably and eventually passed out.

After he recovered he was very delighted. He exclaimed, ﷺ ‘الله ﷺ، I, a sinner, have been blessed with the vision of the Holy Prophet ﷺ’ The next day, when the cassette Ijtima’ was held again, he experienced the same (spiritual) condition and was blessed with the vision of the Beloved and
Blessed Prophet َّ مَـلِكُ اللَّهُ ـ َأَعَـلَى الْحَيَّـبِ َّ مُحَمَّـدَ again. This time he saw that all the participants of the Madanî Qāfilah were also present in the blessed court.

Ānkhayn jo band ḥo to muqaddar khulayn Ḥasan
Jalway khud āyaīn ṭālib-e-dīdar kī taraf
The eyes close but the fortune awakes, O Ḥasan!
Towards their seeker, advance the holy visions

(Żauq-e-Na’at)

Satanic Deception

Some people relate their dreams only to impress others, so anyone claiming to have seen the Beloved and Blessed Prophet َّ مَـلِكُ اللَّهُ ـ َأَعَـلَى الْحَيَّـبِ َّ مُحَمَّـدَ or any other holy individual in his dream should not be believed blindly; he should at least be made to swear to tell the truth.

Cure for Satanic Deception

The very first Ḥadiš of Ṣaḥīḥ Bukhārī says إنَّمَا الأَعْمَالُ بِالْنِّيَاتِ, i.e. ‘Deeds are dependent upon intentions.’ If someone mentions his dreams to others for show-off, fame and ostentation, he is certainly a sinner, but if someone relates his dreams with good intentions, there is no harm in it. For instance, if a person who has fortunately had a good dream during a Sunnah-Inspiring Madanî Qāfilah of Dawat-e-Islami mentions his dream in this sinful era with the intention of motivating and persuading other people so that they would also travel in the path of Allah and get the satisfaction of heart realizing that Dawat-e-Islami
is a Sunnah-Inspiring movement of the rightly-guided Muslims and Rasūl’s devotees and so that they would be inspired to join Dawat-e-Islami and protect their faith; so this is a commendable intention, and the one mentioning his dream with this intention will get reward.

Further, mentioning dreams with the intention of expressing gratitude for a divine bounty is also permissible. However, if there’s a fear of ostentation, one should not declare one’s name as it is safer to do so. Anyway, Allah knows the intention of heart. To unreasonably have a bad suspicion about a Muslim is a Ḥarām act leading to Hell. The act of having bad suspicions has been condemned by the Holy Quran and Ḥadīth. Therefore, verse 12, Sūrah Ḥujurāt, part 26 says:

O those who believe! Avoid more suspicions; verily some suspicion is a sin. [Kanz-ul-Īmān (Translation of Quran)]

Similarly, it is stated in a Ḥadīth, ‘Avoid bad suspicion as bad suspicion is the greatest lie.’ (Ṣaḥīḥ Bukhārī, pp. 166, vol. 6, Ḥadīth 5143)

A’lā Ḥadrat Imām Aḥmad Razā Khān has quoted in Fatāwā-e-Razawiyah, ‘Sayyidunā ‘Īsā once saw a thief steal something so he said, ‘Have you not stolen?’ The thief replied, ‘By Allah! I have not stolen anything.’ Listening to this, Sayyidunā Īsā said, ‘You have not stolen indeed, my eyes have deceived me.’

Dear Islamic brothers! The foregoing parable highlights the importance of respect for a Muslim, giving the lesson that one should hide a Muslim’s faults remaining within the bounds of
Sharī’aḥ. It should not happen that one brands a Muslim liar and fast-talker and unreasonably opens the door of bad suspicions, endangering his own afterlife and, Allah forbid, making himself deserving of Hell.

Torment for Relating Fabricated Dream

Even if someone relates a false and fabricated dream, he is himself responsible for it and is a grave sinner, deserving of the punishment of Hell. The Noble Prophet صلِّ الله عَلَيْهِ وَسَلَّم has warned, ‘The one relating a false dream will be given the punishment of tying a knot in two grains of barley, on the Judgment Day, and he will never be able to tie the knot.’ (Ṣaḥīḥ Bukhārī, pp. 106, vol. 8, Ḥadīṯ 7042)

Speaking Without Weighing Words!

It is stated in another Ḥadīš, ‘A person talks and does not ponder over what he talks (whereas his talking contains Ḥarām acts such as lying, backbiting, faultfinding or relating fabricated dreams etc.), so because of this, he falls into (so much depth of) Hell that (the depth) is greater than even the distance between the east and the west.’ (Ṣaḥīḥ Bukhārī, pp. 236, vol. 7, Ḥadīṯ 6477) By Sharī’aḥ, it is not Wājib to make the one relating his dream to swear to tell the truth. Further, if he is a liar he can even swear falsely، مُتَّعَازَاللَّهِ عَزَّ وَجَلَّ.

Satanic Deception

After all, it seems more appropriate to conceal the dream rather than relating it to others.
Blessings of the Prophet ﷺ

Cure for Satanic Deception

The respected and revered Islamic saints knew better than us what appropriate is and what not. Sharī‘ah has not prohibited relating good dreams so who are we to prevent this! The Holy Quran, Aḥadīth and the books of Islamic saints contain a great deal of dreams. Syyiduna Imām Abul Qāsim Qushayrī رحمة الله عليه has quoted 66 dreams of Islamic saints on page 368 to 377 in the chapter ‘Ruyal Qawm’ of his book ‘Risālah Qushairiyah.’

Similarly, Ḥujjat-ul-Islam Sayyidunā Imām Muhammad Ghazālī رحمة الله عليه has also quoted 49 dreams on page 540 to 543 in the chapter ‘Manāmāt-ul-Mashāikh’ in the fourth volume of his book ‘Ihya-ul-Ulūm.’

Furthermore, 14 dreams of A’lā Ḥaḍrat, Imām-e-Ahl-e-Sunnat, reviver of Sunnah, eradicator of Bid’ah, scholar of Sharī‘ah, ‘Allāmah Maulānā Al-Ḥāj, Al-Qārī, Ash-Shāḥ Imām Aḥmad Razā Khān رحمة الله عليه have been narrated in his own words on page 424 to 432 of the book ‘Ḥayāt-e-A’lā Ḥaḍrat’ (published by Maktaba Nabawiyyaḥ, Ganj Bakhsh road, Lahore). One of these dreams is mentioned below.

Dream of A’lā Ḥaḍrat رحمة الله عليه

Proving the permissibility of shaking hands with both hands, A’lā Ḥaḍrat رحمة الله عليه has written a 40 pages containing booklet entitled ‘صاحب الالجتين في كون نصافح يستحق الالجتين’ (i.e. silver leaves in relation to shaking hands with the palms of both hands). On page 3 of the booklet, A’lā Ḥaḍrat رحمة الله عليه has mentioned a detailed account of his dream in which he beheld Sayyidunā Imām Qādī Khān رحمة الله عليه.
Further, in order to save Muslims from satanic deceptions and enlighten them, A’lā Ḥaḍrat has stated concrete evidences in the booklet proving the permissibility of relating dreams to others.

**Prophet Interprets Dream**

A’lā Ḥaḍrat has stated in the foregoing booklet that authentic Aḥādiṣ have proved that the Beloved and Blessed Prophet would attach great importance to it (i.e. dreams) and consider it highly significant to listen to, ask about, and relate dreams.

Stated here is a Ḥadīṣ narrated by Samurāḥ bin Jundab in *Ṣaḥīḥ Bukhārī* and other books, ‘After offering Ṣalāt-ul-Fajr, the Beloved and Blessed Prophet would ask the attendees, ‘Did anyone have any dream last night?’ Whoever had a dream would relate it and the Holy Prophet would interpret it.’ (*Ṣaḥīḥ Bukhārī*, pp. 127, vol. 2, Ḥadīṣ 1386)

A’lā Ḥaḍrat has further stated, ‘Abū Sa‘īd Khudrī has narrated a Ḥadīṣ reported in *Aḥmad, Bukhārī* and *Tirmiẓī* that the Holy Prophet has stated, ‘Whenever anyone of you have such a dream that he finds pleasant, it is from Allah. He should glorify Allah for this and relate it to other people.’ (*Musnad Imām Aḥmad*, pp. 502, vol. 2, Ḥadīṣ 6223)

**Glad Tidings Will Continue**

A’lā Ḥaḍrat has further stated in the foregoing booklet that the Holy Prophet has stated, ‘Prophethood has ended. Now, there will be no Prophethood
Blessings of the Almighty

after me, but glad tidings. What are they? (Glad-tidings are) pious dreams which a person has himself or which (others) have about him.’ (Mā’jam Kabīr, pp. 179, vol. 3, Ḥadīṣ 3051)

**Reward for Having Favourable Dream**

A’lā Ḥadrat has further stated, ‘It is also proved by the Sunnah of companions that if any dream favoured their (i.e. companions) verdict they would get delighted by it and enhance the status of the dreaming person.

It is stated in the Sahīhayn, ‘During Hajj Tamattu’ Sayyidunā Abū Jamrah Ḍab’ī had a dream which favoured the doctrine of Sayyidunā Ibn ‘Abbās (in terms of jurisprudential rulings). (Hearing that blessed dream) Sayyidunā Ibn ‘Abbās set a stipend (for him from his own wealth) and began to seat Sayyidunā Abū Jamrah Ḍab’ī with him on his own throne since then.’ (Ṣaḥīḥ Bukhārī, pp. 186, vol. 2, Ḥadīṣ 1567)

May Allah have mercy on them and forgive us for their sake!

**Dream of Mother of Imām Bukhārī**

Dear Islamic brothers! You have listened to two narrations, with reference of Ṣaḥīḥ Bukhārī, as regards relating dreams to others. The compiler of Ṣaḥīḥ Bukhārī, Sayyidunā Shaykh Abū ‘Abdullāh Muhammad bin Ismā’il Bukhārī compiled blessed Aḥādiṣ with great care and dedication. He has stated, ‘I have included almost 6000 Aḥādiṣ in Ṣaḥīḥ Bukhārī. I would make Ghusl and offer two Rak’āt Nafl Ṣalāḥ before I wrote any Ḥadīṣ.’

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His respected father Sayyidunā Shaykh Ismā’īl was a very pious person and his respected mother was also a very righteous and Mujāba-tud-Du’ā woman (i.e. the one whose prayers are answered). In his childhood, Sayyidunā Imām Bukhārī lost his eyesight. Saddened by this grief, his respected mother would often weep and tearfully make Du’ā for her son to regain his eyesight.

One night, when she went to sleep, the star of her fortune shone, blessing her in dream with the vision of Sayyidunā Ibrāĥīm Khalīlullāh. He said, ‘You have been praying that your son regain his eyesight. Congratulations! Your prayer has been answered and Allah has restored your son’s eyesight.’ On the morning, she saw that Sayyidunā Imām Bukhārī had regained his lost eyesight.

(Derived from Tafhīm-ul-Bukhārī, pp. 4, vol. 1)

May Allah have mercy on them and forgive us for their sake!

2. Interesting Incident of Two Non-Muslims

A non-Muslim man was madly in love with a non-Muslim woman, and had almost left even eating and drinking in her love. Eventually, he came to the blessed court of Sayyidunā ‘Aṭa-ul-Akbar and told him of the situation. The great saint wrote a Du’ā on a piece of paper and gave it to him saying, ‘Swallow this paper hoping that Allah would bless you with patience in this matter or would make it possible for you to marry her.’
As the non-Muslim man swallowed the paper, (a Madanī transformation took place in his heart and) he said, ‘O ‘Aṭā عليه ﷺ! I have had the sweetness of Īmān with Nūr in my heart. I have been free from the love of that woman; please enlighten me about Islam.’ Sayyidunā ‘Aṭā-ul-Akbar عليه ﷺ invited him to embrace Islam, and he became a Muslim by the blessings of ﷺ.

When that non-Muslim woman heard the news of his acceptance of Islam, she also came to the blessed court of Sayyidunā ‘Aṭā-ul-Akbar عليه ﷺ and said, ‘O leader of Muslims! I am the woman mentioned to you by that newly converted Muslim. Last night I had a dream in which I saw someone say to me, ‘If you wish to see your abode in Paradise then go to the blessed court of Sayyidunā ‘Aṭā-ul-Akbar عليه ﷺ, he will show you your abode.’

Inspired by what I saw in the dream, I have come to you; please tell me, where is Paradise?’ He replied, ‘If you intend (to go to) Paradise, you will have to open its portal (i.e. door) first, only then you will be able to go towards it.’

She asked, ‘How will I be able to open its portal?’ He replied, ‘Recite ﷺ’ As soon as she recited (a Madanī transformation took place in her heart and) she said, ‘O ‘Aṭā عليه ﷺ! I have found Nūr in my heart and witnessed the divinity of Allah عليه ﷺ. Please enlighten me about Islam.’ The great saint invited her to embrace Islam, and she also became a Muslim by the blessings of ﷺ. She then returned home.
At night, she went to sleep and had a dream in which she found herself to have entered Paradise where she saw palaces and domes. Inscribed on one of the domes of Paradise was 

As she read the inscription she heard someone say, ‘O reciter! Allah has bestowed upon you (all those heavenly bounties you have seen in dream) by the blessing of what you have recited.’

After she awoke from her dream she pleaded, ‘O Allah! You have turned me out of Paradise after You had made me enter it. O Allah! For the sake of Your omnipotence, free me from the grief of the world.’ When she finished her Du’a, the roof of her house collapsed on her and she was martyred. So Allah had mercy on her by the blessings of (Qalyūbī Hikāyat, p. 22)

May Allah have mercy on them and forgive us for their sake!

By the blessing of and the grace of Allah
We have got a good fortune and will enter heaven soon
Blessings of الله ﷺ

Dear Islamic brothers! The mercy of Allah ﷺ is immense. By His grace, He guides even the most impious people to the courts of His saints, thereby making them pious and successful.

Those associated with Dawat-e-Islami, a global & non-political movement of the Quran and Sunnah, are proud to be the devotees of the saints of Allah. When these devotees of saints travel with sincere intentions in Sunnah-Inspiring Madanī Qāfilahs, calling people towards righteousness, sometimes, even unbelievers enter the fold of Islam. Here is a marvel of a Madanī Qāfilaḥ.

A Non-Muslim Embraced Islam

A preacher of Dawat-e-Islami from Khanpur (Punjab, Pakistan) has stated: ‘A Sunnah-Inspiring Madanī Qāfilaḥ came to our city from Bāb-ul-Madīnāh Karachi. Along with the participants of the Madanī Qāfilaḥ, I was also privileged to take part in the area visit to call people towards righteousness. Gathering people outside a tailor shop we presented ‘call to righteousness.’ When the speech ended, a young worker from the shop said, ‘I am a non-Muslim. Your ‘call to righteousness’ has made a profound impact on my heart. Please make me a Muslim.’

He then embraced Islam.

Maqbul jahan bhar mayn ho Dawat-e-Islami
Sadaqah tujhay ay Rab-e-Ghaffar Madinay kā

May Dawat-e-Islami become glorious throughout the world
For the sake of Madinah, O the Creator of the world

صلَّوَا عَلَى الْحَجَّيْبِ ﷺ
3. Pious Elderly Wrestler

A non-Muslim robber once entered a grand palace where he found no one except for a pious elderly man and his young daughter. The robber intended to martyr the pious elderly man and capture his daughter along with his wealth. With this evil intention, he attacked the old man, but the weak-looking elderly man turned out to be a strong wrestler! He immediately wrestled the young robber to the ground.

The robber somehow wriggled free and attacked the elderly man but was defeated again. The wrestling continued between them and the pious elderly man defeated the robber every time. Meanwhile, noticing that the old man was reciting something in low voice, the robber asked, ‘What are you reciting?’ Revealing the secret of his strength, the pious elderly man said with a smile, ‘I am a very weak person but I am reciting اللّهُ الرَّحْمَنَ الرَّجِّهِم, so Allah has enabled me to overpower you.’

As soon as the non-Muslim robber heard this, he was overwhelmed by a Madani transformation in his heart and remarked, ‘How great and glorious would be the religion whose just one invocation of اللّهُ الرَّحْمَنَ الرَّجِّهِم is so marvellous!’ Saying this, he embraced Islam by the blessing of hearing the recitation of اللّهُ الرَّحْمَنَ الرَّجِّهِم. A close relationship was then developed between them. When the pious elderly man passed away, the new Muslim was married to the elderly man’s daughter and was given all of his wealth along with the grand palace. (Asrār-ul-Fātiha, p. 165)

May Allah have mercy on them and forgive us for their sake!
Dear Islamic brothers! The pious elderly man was indeed a Walī of Allah. He repeatedly defeated the non-Muslim by the blessings of 

\[ \text{بسم الله الرحمن الرحيم} \]

which was also a saintly miracle of his. Further, the non-Muslim was also blessed with the gift of Islam by the blessings of 

\[ \text{بسم الله الرحمن الرحيم} \]

Listen to a faith-refreshing and heart-warming parable of a pious lady who was also a devotee of 

\[ \text{بسم الله الرحمن الرحيم} \]

4. Recovery of Pouch from Well

There was a pious lady who would often recite 

\[ \text{بسم الله الرحمن الرحيم} \]

Her husband who was a hypocrite was very annoyed with this habit of her. Furious and jealous, he plotted to disgrace his wife in such a way that she would never forget it. One day, handing over a bag to his wife, he said, ‘Keep it in some safe place.’ The lady took the bag and kept it in a safe place. A few days later, the husband secretly took the bag and threw it into the well of his house so that his wife would never find it.

After some time, he asked his wife to bring the bag. She came to where she had kept it. As soon as she recited 

\[ \text{بسم الله الرحمن الرحيم} \]

Allah commanded Jibrā’il to go quickly and place the bag where it was. In an instance, Sayyidunā Jibrā’il took the bag out from the well and placed it where it lay. When the
pious lady stretched out her hand to take the bag, she found it as she had kept it. Astonished by receiving the bag, her husband sincerely repented to Allah (Qalyūbī Hikāyat, p. 11)

May Allah have mercy on them and forgive us for their sake!

صلّوا على الجَيَّب صلى الله تعالى على مُحمَّد

Dear Islamic brothers! These are all the marvels of Prophet Muhammad ﷺ. The fortunate one who recites بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمَ before every permissible and respectable act whether it is an important act or a minor one is helped by Ghayb in times of difficulty.

Maḥabbat mayn aysā gumā Yā Ilāhī
Na pāon phir apnā patā Yā Ilāhī

May I remain engrossed in Your devotion, O Almighty
May I remain indifferent to the world, O Almighty

5. Palace of Pharaoh

Before claiming divinity, Pharaoh had a palace constructed and had بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمَ inscribed on its external door. When he claimed divinity, Sayyidunā Mūsâ asked him to believe in Allah but he defied. Sayyidunā Mūsâ humbly said to Allah, ‘O Allah! I repeatedly call him to You but he does not give up his defiance. I do not see any signs of goodness in him.’ Allah said, ‘O Mūsâ (على تَبیِیْعِهِ عَلیهِ الصَّلْوَةَ وَالسلام), you want him to be annihilated as you see his Kufr [unbelief], but I see My name he has had inscribed on his door!’ (Tafsīr Kabīr, pp. 152, vol. 1)
Protection of Home

Dear Islamic brothers! We should write ﷺ on the external door of our home. ﷺ, We will be protected from all types of worldly calamities. Sayyidunā Imām Fakhruddīn Rāzī has stated, ‘Whoever writes ﷺ on the main gate of his house will have no fear of annihilation (in the world only) even if he is an unbeliever; so what would be the extent of protection and blessings for the Muslim on whose heart ﷺ remains engraved for his entire life!’ (Tafsīr Kabīr, pp. 152, vol. 1)

6. Human or Jinn?

It is stated in ‘Kitāb-un-Naṣāḥih’ that the maid of the famous companion Sayyidunā Abū Dardā رضي الله عاَلى عِنه citt once asked him, ‘Your Eminence! Tell me honestly; are you a human or a jinn?’ He replied, ‘ ﷺ, I am a human.’ The maid said, ‘But you do not seem to be a human being to me because I have been poisoning you for the past forty consecutive days but the poison has had no effect on you!’

He exclaimed, ‘Don’t you know that those making the Żikr of Allah ﷺ in all types of circumstances cannot be harmed by anything? ﷺ, I make the Żikr of Allah ﷺ with Ism-e-A’żam. The maid asked, ‘What is the Ism-e-A’żam?’ He replied (I always recite the following words before I eat or drink anything):
Blessings of Allah

Translation: I begin with the name of Allah عزّ وجلّ with the blessings of whose name nothing from the earth and skies can cause any harm. He is the All-Hearing, All-Knowing.

The eminent companion then asked her as to why she poisoned him. She replied that she had done so because she had grudge against him. Hearing this, he said, ‘I free you for the pleasure of Allah عزّ وجلّ, and forgive you for whatever you have done to me.’ (Hayāt-ul-Haywān-ul-Kubrā, pp. 391, vol. 1)

May Allah عزّ وجلّ have mercy on him and forgive us for his sake!

The virtues and greatness of the blessed companions cannot be expressed in words. The character of these noble individuals truly reflects the exegesis of the divine commandment إِذْ فَعَلَ بَلَٰغٌ هَٰذِهِ أَحْسَنْ (Translation from Kanz-ul-Īmān: ‘O listener! Repel the evil with good’). (Part 24, Sūrah Ḥā-Mīm As-Sajdah, verse 34)

Instead of having the maid punished who had repeatedly poisoned him, Sayyidunā Abū Dardā رضي الله تعالى عنه freed and forgave her. Listen to one more similar parable.

7. Poisonous Food

A maid of Sayyidunā Abū Muslim Khūlanī رضي الله تعالى عنه would poison him because of having grudge against him but the poison had no effect on him. This continued for a long period
Blessings of time. At last she said, ‘I have been poisoning you for a long time, but the poison has had no effect on you!’ The eminent saint asked, ‘Why did you do this?’ She replied, ‘Because you have been very old.’ He said, ‘I always recite before I eat and drink anything. (By the blessings of this, I have remained protected from the effects of the poison).’ Then, he freed her. (Qalyūbī Hikāyat, p. 52)

Bay-nawā muflis-o-muĥtāj gadā kaun? Kay mayn
Sahib-e-Jūd-o-Karam wasf ĥay kis kā? Tayrā

I am a helpless destitute
And generosity is your attribute

(Żauq-e-Na’at)

 صلى الله عليه وسلم صلى الله تعالى على مُحمَّد

How great are the marvels of! How great are the marvels of

Satanic Deception

It is evident from above narrations and incidents that even if you eat poison after reciting, it will not affect you, but who can take such a great risk? We know from experience that if we ever eat spicy food, for example, despite having recited we get stomach upsets!

Cure for Satanic Deception

If properly fired from a high-quality gun, a bullet can even kill a lion. In like manner, invocations and Du’ās are like bullets
while the tongue of the reciter is like a gun. The Du’ās are the same, but our tongues are not like those of the companions and the noble saints. How can effectiveness be achieved by the tongue committing the sins of lying, backbiting, tale-telling, swearing, hurting and misbehaving others! We also make Du’ā but, when confronted with troubles, we go to pious people and request them to make Du’ā for us. This is simply because everybody has the mindset that the Du’ā uttered by a pure tongue is more effective.

Without doubt, reciting سُبْحَانَ اللَّهِ الرَّحْمَنَ الرَّحِيمَ Sayyidunā Khalid bin Walīd drank poison fearlessly and remained absolutely unharmed from the effect of the poison because his tongue, his heart and his entire body was pure from sins, عَزِزَ اللَّهُ عَلَيْهِ. This is the blessing of the pure name of Allah that the poison did not affect him.

Similarly, Sayyidunā Abū Dardā and Sayyidunā Abū Muslim Khūlanī would utter the blessed name of Allah with their pure tongues, and the poison would turn harmless to them. Otherwise, poison is, after all, poison and can have serious harmful effects on the human body.

How deadly poison is can be further clarified by the following incident extracted from Kitāb-ul-Azkiyā‘, ‘During the journey, a caravan of Hajj pilgrims reached a water spring and learnt that in the vicinity was a family of expert doctors. The excuse they invented to visit the family was that they scratched the shin of one of their companions with a twig from jungle, leaving it bleeding slightly. Then, taking him to the door of their house, one of them called out, ‘Does anyone treat snakebites here?’ Hearing this, a little girl came out from the
house. After she looked carefully at the wound, she commented, ‘No snake has bitten this person; instead, his shin has been scratched by something on which a male poisonous snake had urinated. This person will no longer remain alive and will die when the sun rises tomorrow.’ Therefore, what the little girl had predicted happened and that person passed away as soon as the sun rose. (Hayāt-ul-Ḥaywān-ul-Kubrā, pp. 391, vol. 1)

Yā Allah! Bless us with the privilege of repeatedly reciting بَسْمَ اللَّهِ الرَّحْمَٰنِ الرَّحِيمِ. Forgive us and free us from sins. Yā Allah! Bless us with martyrdom under the green dome while we are beholding the vision of the Beloved and Blessed Prophet ﷺ, with burial in Jannat-ul-Baqī, and with the neighbourhood of Your Beloved Prophet ﷺ in Jannat-ul-Firdaus! Forgive the entire Ummāḥ of Your Beloved Prophet ﷺ.

آميِنُ يَجَاهِ اللَّهِ الَّذِي لاَ إِمَامَ قَالَ اللَّهُ تَعَالَيْ عَلَى مُحَمَّدٍ ﺍِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِِْ
**Graciousness of Prophet ﷺ to Mahmūd Ghaznawi**

A person once came to Sultan Maḥmūd Ghaznawi¹ and said: I had a long-standing desire to behold the Beloved and Blessed Prophet ﷺ. Fortunately, my dearest wish was fulfilled last night, blessing me with the vision of the Holy Prophet ﷺ. Finding the Beloved and Blessed Prophet ﷺ in a delightful mood, I pleaded, ‘Yā Rasūlullāh ﷺ, I owe 1000 dirhams and I am not able to pay it. I fear that if I die whilst in debt, the burden of the debt will be on my back.’

The Blessed Prophet ﷺ said to me, ‘Go to Maḥmūd Subuktaḡīn; he will pay off your debt.’ I said, ‘I fear he won’t believe me. If you tell me some sign to make him believe me, it would be highly gracious of you.’ The Beloved and Blessed Rasūl ﷺ said, ‘Go and tell him; O Maḥmūd! You recite Ṣalāt [Durūd] 30,000 times in the first part of the night and, after you wake up from sleep, you recite Ṣalāt further 30,000 times in the latter part of the night. Hearing this sign from you, he will pay off you debt, Allahumma ʿabdī ṭālīṣah.’

---

¹ Sultan Maḥmūd Ghaznawi ﷺ was an extremely brave king from Ghazni and a great devotee of Rasūl. He lived in the 10th Century AD. His full name was Sultan Nāṣiruddīn Ibn Subuktaḡīn. He made many conquests. He invaded the Indian subcontinent 22 times, gaining great victories.
When Sultan Maḥmūd heard the merciful message from the Holy Prophet, he began to cry. Then, confirming what that poor debtor had said, he not only paid off his debt but also gave further 1000 dirhams. Astonished, the courtiers said to the king, ‘Your Eminence! This person has told something almost impossible and you have still believed it. We remain here in the royal palace with you and have never seen you reciteṢalāt-‘Alan-Nabī in such a huge number, nor is it usually possible for a person to reciteṢalāt-‘Alan-Nabī 60,000 times within a night.’

Listening to this, Sultan Maḥmūd Ghaznawī responded, ‘You are right but I have heard from Islamic scholars about a particularṢalāt-‘Alan-Nabī. If a person recites thatṢalāt-‘Alan-Nabī one time, it is as if he has recitedṢalāt-‘Alan-Nabī 10,000 times. I recite the sameṢalāt-‘Alan-Nabī three times in the first part of the night and three times in the latter part of the night expecting to be given the reward of recitingṢalāt-‘Alan-Nabī 60,000 times every night. When this fortunate devotee of Rasūl brought me the merciful message of the Beloved and Blessed Prophet, it confirmed the authenticity of the Ten Thousand Times Reward GivingṢalāt-‘Alan-Nabī. I cried in happiness because it proved that the saying of the eminent scholars was absolutely correct, as the Ghayb-knowing Prophet testified to it himself.’ *(Ruḥ-ul-Bayān, pp. 234, vol. 7)*

May Allah have mercy on them and forgive us for their sake!
Ten Thousand Times Reward Giving

Ṣalāt-‘Alan-Nabī

غَدَّلَ الْحَبَّاءَ عَلَى الْبَيْنَةِ مَا احْتَلَّفَ الْمِلَّوَانِ وَتَعاَقَبَ المَغْتَلِبَانِ وَظَهَرَ الْعَضْرَانِ وَظَهَرَ الْجُبَّيْدَانِ وَأَشْتَقَّ الْفُرَقَانِ وَبَلَغَ رُوحَةَ وَآرَوَاحَ أَهْلِ بِيْتِهِ مِنَ الْتَّحْيَاةَ وَالْسَلَامَ وَبَارِكْ وَسَلِّمْ عَلَيْهِ كَثِيرًا

O Allah! Send Salāt upon our sovereign Muhammad for as long as days are continuing and morning and evening are coming one by one, and night and day are coming one by one, and for as long as the two stars are high. And (O Allah) send Salām from us to the soul of the Holy Prophet and those of his blessed family. And bless them and send Salām to them a great deal.
Glossary

Note: This glossary consists of only an introductory explanation to Islamic terms. For thorough understanding, please consult any Sunnī scholar.

Du’ā [دَعَاء]: Supplication

Farḍ [قُرْض]: It is an obligation without performing which one cannot be freed from duty and if some act is Farḍ in worship, the worship will not be accomplished without performing that act. Not performing a Farḍ deliberately is a grave sin.

Fiqh [فقه]: Islamic jurisprudence

Ghusl [غسل]: Ritual bath

Hāfiz [حافظ]: The one who has memorized the entire Quran by heart.

Hāji [حَاجِي]: One who has performed Hajj

Ḥarām [حَرَام]: It is opposite of Farḍ; committing it deliberately even once is a grave sin.

Ijtimā’ [إِجْتِمَاع]: Religious congregation

Imām [إِمَام]: A Muslim who leads others in congregational Ṣalāḥ

Jamā’at [جماعَة]: Congregational Ṣalāḥ
Blessings of ﷺ

Kaffārah [كَفَّارَة]: Expiation or atonement


Madani Qāfilah [مدنی قافلة]: Caravans of Dawat-e-Islami travelling near and far for the promotion of Islamic teachings.

Mubāh [مباح]: An act doing or not doing which is neither an act of Šawāb nor a sin.

Muḥaddīs [تحذث]: A scholar of Hadīṣ

Mustaḥab [مستحب]: An act which Sharī’ah likes to be performed but its abandonment is not disliked.

Na’at [نعت]: Poetic eulogy in praise of the Prophet of Raḥmah, the Intercessor of Ummaḥ, the Owner of Jannah حَلَّ اللَّهُ فَتَالَةُ عَلَيْهِ وَاللَّهُ وَسَلَّمَ.

Nafl [نفل]: Supererogatory act / worship

Qiblāh [قبلة]: The direction which Muslims face during Ṣalāḥ etc.

Rak’at [ركع]: Unit/cycle of Ṣalāḥ

Ṣadaqaḥ [صدقة]: Charity or alms

Ṣalāt/Ṣalāt-‘Alan-Nabi [صلاة على النبي]: Supplication for asking blessings for the Holy Prophet حَلَّ اللَّهُ فَتَالَةُ عَلَيْهِ وَاللَّهُ وَسَلَّمَ.
Glossary

Shar’ī [شريعي]: According to Shari’ah

Sharī’at/Shari’ah [شريعة]: Commandments of Allah عزّ وجلّ and His Noble Prophet ﷺ.

Sūra [سورة]: Chapter of the Holy Quran

Umma [عامة]: Believers of the Noble Prophet ﷺ as a whole.

Wājib [واجب]: It is an obligation without performing which one will not be freed from obligation and if a Wājib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wājib once deliberately is a minor sin and leaving it a few times is a grave sin.
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Blossoming of Sunnah

By the grace of Allah عزّ وجلّ, Sunnahs are abundantly learnt and taught in the Madanî environment of Dawat-e-Islami, a global & non-political movement for the preaching of Qurān and Sunnah.

It is a Madanî request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima’, taking place after Ṣalāt-ul-Maghrib every Thursday in your city, for the pleasure of Allah عزّ وجلّ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madanî Qâfilahs with the devotees of Rasūl, to fill out the Madanî In’āmāt booklet every day practicing Fikr-e-Madīnah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, إِنْ شَاءَاللَّهُ عَزْوَجَلَّ.

Every Islamic brother should develop the Madanî mindset that ‘I must strive to reform myself and people of the entire world, إِنْ شَاءَاللَّهُ عَزْوَجَلَّ.’ In order to reform ourselves, we must act upon Madanî In’āmāt and to strive to reform people of the entire world we must travel with Madanî Qâfilahs، إِنْ شَاءَاللَّهِ عَزْوَجَلَّ.

Maktaba tul Madinah

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