



غفو و درگزر کی فضیلت

Excellence in Forgiving & Tolerance

And an Important Madani Will



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مکتبۃ الدینیہ
Dawat-e-Islami

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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

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

Note:

Recite Salat-‘Alan-Nabi ﷺ once before and after the Du'a.

عَفْو و دَرگُزَر کی فَضیلت

‘Afw-o-Darguzar ki Fazeelat

Excellence in Forgiving and Tolerance

(With an Important Madani Will)

THIS booklet was written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ in Urdu. **Majlis-e-Tarajim** (the Translation Department) has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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Excellence in Forgiving and Tolerance
An English translation of 'Afw-o-Darguzar ki Fazeelat'



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Excellence in Forgiving and Tolerance

(With an Important Madani Will)

No matter how hard Satan makes you feel lazy, read this booklet completely, you will surely get the passion to acquire the excellence of forgiving, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.

Excellence of Salat-‘Alan-Nabi ﷺ

The Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘O people! Without doubt, the one to attain salvation quickly on the Day of Judgement from its horrors and accountability would be the one amongst you who will have recited Salat upon me in abundance in the world.’

(Al-Firdaus bima Soor-il-Khitab, vol. 5, pp. 375, Hadees 8210)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Beloved Rasool’s forgiveness and tolerance

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated: Once I was walking alongside the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was wearing a

Najraani shawl¹ with thick, rough edges. Suddenly a Bedouin (a villager of the blessed Arab land) got hold of the shawl and pulled it with such a violent jerk that it left a scratch on the blessed neck of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thereafter he said, ‘Order that I be given something from the assets, that Allah عَزَّوَجَلَّ has given you.’ The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his attention towards him and smiled and ordered that he be given some goods. (*Sahih Bukhari, vol. 2, pp. 359, Hadees 3149*)

Her khata per mayri chashm-poshi

Her talab per ‘ata`awn ki baarish

Mujh gunahgar per kis qadar hayn

Maharban Tajdar-e-Madinah

Mistakes concealed, every request granted

Aqa is even gracious, to a servant so derailed

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Did you notice how our Madani Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ treated the Bedouin? O devotees of Mustafa! No matter how hard others may tease you or hurt your feelings, just forgive them and try to treat them with utmost love and tolerance.

¹ A shawl typical of the Najran region, south-western parts of present-day Saudi Arabia.

Three reasons for easy accountability

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported: The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever has three things, Allah عَزَّوَجَلَّ will take his account (on the Day of Judgement) with utmost ease and will enter him in Paradise (with His Mercy).’ Then the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘O Rasool of Allah! What are those things?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. Give to those who deprive you.
2. Establish relations with those who try to break off ties with you; and
3. forgive those who oppress you.

(Al-Mu'jam-ul-Awsat, vol. 4, pp. 18, Hadees 5064)

Palace in Paradise

Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘One who wants a palace to be built for him (in Paradise) and his ranks to be raised should forgive one who oppresses him, bestow upon one who deprives him and keep relations with one who breaks off relations with him.’

(Al-Mustadrak lil-Haakim, vol. 3, pp. 12, Hadees 3215)

Honour is enhanced by forgiving

The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Sadaqah [charity] does not decrease wealth and Allah عَزَّوَجَلَّ increases the status of the one who forgives others. Whoever adopts humility for the pleasure of Allah عَزَّوَجَلَّ, is granted elevation by Allah عَزَّوَجَلَّ.’

(Sahih Muslim, pp. 1397, Hadees 2588)

Who is dignified?

Sayyiduna Musa Kaleemullah عَلَيْهِ الصَّلَاةُ وَالسَّلَام said, ‘O Allah عَزَّوَجَلَّ, the Exalted! Who is the most dignified one in Your court?’ Allah عَزَّوَجَلَّ replied, ‘The one who forgives despite having the ability to take revenge.’ *(Shu'ab-ul-Iman, vol. 6, pp. 319, Hadees 8327)*

Whoever does not forgive is not forgiven

The companion Sayyiduna Jareer رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Whoever is not merciful to others, will not receive mercy; whoever does not forgive, will not be forgiven.’ *(Musnad Imam Ahmad, vol. 7, pp. 71, Hadees 19264)*

Best manners of this world and the Hereafter...

Sayyiduna ‘Uqbah Bin ‘Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ said that he had the honour to meet the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he rushed to hold his blessed hand. The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also held his hand immediately and said, ‘Uqbah! The best

manners of the world and the Hereafter are that you associate with those who disassociate with you, and forgive those who do injustice to you and whoever wishes for an extended life and abundance of sustenance should treat his relatives with kindness.’ (*Al-Mustadrak lil-Haakim, vol. 5, pp. 224, Hadees 7367*)

Forgive and be forgiven

The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Have mercy on others and you will be bestowed with mercy and adopt forgiveness and Allah عَزَّوَجَلَّ will forgive you.’

(*Musnad Imam Ahmad, vol. 2, pp. 682, Hadees 7062*)

Ham nay khata mayn na ki, tum nay ‘ata mayn na ki

Koi kami Sarwara, tum pay karoron Durood

Beloved Rasool! We have excelled only in sin;

Yet you have never turned us away

Thousand of salutations upon you!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Forgiver granted forgiveness without accountability

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: It will be announced on the Day of

Judgement, ‘Whoever has his reward with Allah’s mercy let him stand up and enter Paradise.’ It will be asked, ‘Who has this reward?’ The announcer will reply, ‘Those who forgive.’ Then thousands of people will stand up and enter Paradise, without any accountability.

(Al-Mu’jam-ul-Awsat, vol. 1, pp. 542, Hadees 1998)

Forgave the person who tried to make murder attempt

It is written on page 604 to 605 of ‘Seerat-e-Mustafa’ [the 862-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami] that: During a journey, the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asleep. Meanwhile, Ghawras Bin Haaris took his sword and unsheathed it, with the intention to kill him. When the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up, Ghawras asked, ‘O Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Who can save you from me now?’ The Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Allah عَزَّوَجَلَّ’.

Panicked by the grandeur of Prophethood, the sword dropped from his hand. The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ seized the sword in his blessed hand and asked, ‘Now who will save you from me?’ Ghawras pleadingly implored and requested for his life. The Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ let him go and forgave him. When Ghawras returned to his tribe, he told his people that he had returned from a person who is the best of all mankind. *(Ash-Shifa, vol. 1, pp. 106)*

Salam us per kay jis nay khoon kay piyasaun ko quba`ayn dee"

Salam us per kay jis nay gaaliyan sun ker Du'a`ayn dee"

*Salutations for the one who forgave those,
who intended to take his life;*

Greetings for the one who prayed for those who swore at him

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Supplicated so that the oppressors may embrace Islam

During Ghazwah¹ Uhud, a blessed tooth of the Beloved and Blessed Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, was martyred [broken] and his blessed face was also wounded, but the Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said nothing to them except: 'اللَّهُمَّ اهْدِ قَوْمِي فَإِنَّهُمْ لَا يَعْلَمُونَ' (i.e. O Allah عَزَّوَجَلَّ guide my people, for they are unaware of me'). (*Ash-Shifa, vol. 1, pp. 105*)

Soya kiye naabkar banday

Roya kiyay zaar zaar Aqa

The wicked kept sleeping; while the Noblest Rasool kept weeping

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Ghazwah is an Arabic term which refers to a battle in which the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ personally participated.

Forgave the one who cast a magic spell

Labeed Bin A'sam cast a magical spell on the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take any revenge from him. Further, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also pardoned the Jewish woman who had poisoned him. (*Al-Mawahib-ul-Ladunniyyah lil-Qastalani, vol. 2, pp. 91*)

Kyun mayri khata`on ki taraf daykh rahay ho

Jis ko hay mayri laaj who Lajpal bara hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Greatness of the Blessed Rasool ﷺ

The mother of the believers, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا said that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would neither speak foul language out of habit, nor purposefully. Neither would he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ shout in the marketplaces, nor would he reply an evil conduct with evil. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would rather forgive and tolerate.

(Sunan-ut-Tirmizi, vol. 3, pp. 409, Hadees 2023)

Forgive them seventy times daily

A person came into the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly asked, 'O the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! How often should we forgive our

servants?’ The Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. He repeated the question, and the Holy Nabi صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent again. When he asked for the third time, then the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Seventy times a day.’ (*Sunan-ut-Tirmizi, vol. 3, pp. 381, Hadees 1956*)

The renowned commentator of the Glorious Quran, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has commented on this blessed Hadees: In the Arabic language, the number 70 implies several times or in abundance. Thus, the narration implies that they should be forgiven many times every day.

This applies to those situations when the servants make mistakes unintentionally, or their mistakes damage only the personal property of the employer. They should not be forgiven when they make mistakes due to ill-intent, or when their mistakes are detrimental to Islam, public assets or national interest.

(*Mirat-ul-Manajih, vol. 5, pp. 170*)

Tolerance and forgiveness of A’la Hadrat upon receiving abusive letters

If only we could develop a passion to abandon anger for our ego like our pious predecessors. They had the passion that no matter how much a person oppressed them they would treat the oppressor with compassion. In this context, it is narrated in ‘Hayat-e-A’la Hadrat’ that: Once, some mail was presented to my master, A’la Hadrat, Imam of Ahl-us-Sunnah, Maulana,

Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and it consisted of a few letters which were full of swearing and name-calling. His devotees got furious and wanted to file a law suit against the people who had mailed those letters.

Imam of Ahl-us-Sunnah, Maulana, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ told them to first distribute gifts amongst those who sent letters of praise to him, only then file a suit against those who wrote these indecent letters.

(Hayat-e-A'la Hadrat, vol. 1, pp. 143; summarized)

Meaning, that if you do not reward those who praise you, then why do you want to take revenge on the people who have wronged you?

*Ahmad Raza ka taazah gulistan hay aaj bhi
Khursheed-e- 'ilm un ka darakhshan hay aaj bhi*

*The garden of Ahmad Raza¹ is still blooming;
Light of his knowledge, steadily gleaming*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهَ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ i.e. Imam of Ahl-us-Sunnah, Imam Ahmad Raza Khan.

An important Madani will

Dear Islamic brothers! As I write this, I am almost sixty years old. Death is gradually approaching. Who knows when my eyes will close forever? I implore in the Majestic court of Allah عَزَّوَجَلَّ the Most Merciful, for the protection of my faith; peace and tranquillity at the time of my death, in the grave and on the Day of Judgement.

Further, I beg for my deliverance without accountability on the Day of Judgement and an abode in Jannat-ul-Firdaus, the loftiest level of Paradise, in the neighbourhood of the Noble Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I have seen many ups and downs of this world in my brief life; plenty of ostentation and lack of sincerity; plenty of flattering and lack of loyalty. Just imagine the magnitude of someone's betrayal, that he kicks out his own parents from his home, over a minute issue, or an act of dislike, and forgets the millions of favours and acts of kindness of his own parents. Alas! Satan, the outcast, has messed up the minds and hearts of the people but, اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ millions of Muslims have joined Dawat-e-Islami.

As is typical of every large organization, people join and leave. Likewise, I have seen some got discontented and then they have distanced themselves from this Madani environment. Afterwards, their irregularities in Islamic practices have also surfaced. Some such discontented Islamic brothers have also formed their own separate 'group'. Some have said things

against me, have written against me and have opposed the decisions of the Markazi Majlis-e-Shura of Dawat-e-Islami to their heart's content. Despite this, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, up until now – the time of writing this – Dawat-e-Islami continues to excel and thus far no 'group' is even close to par with Dawat-e-Islami, let alone surpassing it.

I have served a good part of my life in organizational [volunteer] work therefore, in the light of my experience I present my Madani will with extreme humbleness, before all the Islamic brothers and Islamic sisters, for the sole purpose of the betterment of the Afterlife:

“ Please remember one thing and hold on to it firmly that as long as I am alive and even after my death, once you have joined Dawat-e-Islami, while adhering to Dawat-e-Islami's identity (e.g. green 'Imamah [turban] etc.) never start a 'parallel group' with deviation from Dawat-e-Islami's methodology. Even though, if you initiate some activities to enhance religious work, it would become almost impossible for you to safeguard yourself from backbiting, slandering, having bad assumptions towards others, disheartening others, having enmity towards fellow Muslims, and having mutual hatred etc. It is quite possible that many other Muslims may also fall prey to these grave sins.

If anyone assumes that he has done such and such enormous service to the religion by detaching himself from Dawat-e-Islami and forming a separate group, then, I would like to draw his attention towards this fact that due to being detached, did he indulge in backbiting etc., or other such grave sins? If not, then millions of congratulations to him. And if he was entangled in these sins then he should ask from his own conscience whether his Mustahab religious work carries greater weight or backbiting and other such sins committed in the process of doing this religious work? If the heart is fearful of Allah عَزَّوَجَلَّ, the person has been blessed with religious knowledge and his conscience is alive then his answer will be that definitely only one sinful backbiting phrase uttered is relatively heavier than all his lifetime's Mustahab acts, as there is no warning of punishment on missing out Mustahab deeds, but backbiting makes a person deserving of torment.

Thus, it can be concluded that by forming a separate group after joining Dawat-e-Islami, 'مِنْ حَيْثُ الْمَجْمُوعِ' (i.e. *on collective basis*) the element of loss has overwhelmed the benefits whether you are debarred by Dawat-e-Islami or withdrew by yourself.



Important excerpts from Fatawa Razawiyyah

Realistically speaking, it is better to abandon such religious work, which is not a Fard, Wajib or Sunnat-ul-Muakkadah and its performance causes hatred among Muslims, even though it is Afdal [أَفْضَل] and Mustahab.

To bring awareness regarding the significance of Muslim unity, at one place my master, A'la Hadrat, Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: In order to please the hearts of the people and to unite the Muslims it is permissible for one to avoid a preferable deed so that the people do not feel hatred. As the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ preserved the construction of the Ka'bah, upon the foundations laid by the people of Quraysh, so that the new reverts to Islam would not suffer any misconceptions.

(Fatawa Razawiyyah – referenced, vol. 7, pp. 680)

Further, it is ordered to avoid Mustahab when it leads to hatred amongst Muslims. My master, A'la Hadrat [Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ] stated a Madani principle to establish love and affection amongst the Muslims: Value the dislike of the people over adopting Mustahab. Strive your utmost to avoid dissension and discord [Fitnah], hurting others, causing grief, and causing hatred and malice. [This rule does not refer to giving up the Fard, the Wajib and the Sunnah, whether they are emphasized or not]. *(Fatawa Razawiyyah – referenced, vol. 4, pp. 528)*

Furthermore, my master, A'la Hadrat [Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ] stated explaining one of the rules of Islamic jurisprudence: 'دَرُّهُ الْمَفَاسِدِ أَهَمُّ مِنْ جَلْبِ الْمَصَالِحِ' i.e. removing the causes of evils is more important than attaining the causes of goodness. (*Fatawa Razawiyyah – referenced, vol. 9, pp. 551*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

One who changed the identity!

The rest of those who have parted from Dawat-e-Islami's identity [the green 'Imamah etc.] and do not oppose Dawat-e-Islami without Shar'i reason and are rendering religious services without indulging in backbiting, slander and evil-presumption, may Allah عَزَّوَجَلَّ accept their righteous endeavours.

On the other hand, those individuals who have given up Dawat-e-Islami's identity and have formed separate 'groups', and oppose Dawat-e-Islami, without any Shar'i reason, they try to weaken this Madani movement of spreading the call to righteousness. For their cause, their weapons are backbiting, slander, false blames, ill suspicion, fault finding, slandering, making accusations, negative propaganda and tale-telling and they presume it as a great service to our religion. They should get a hold of themselves. This is not the service of religion but merely actions which fill the Book of Deeds with sins.

Likewise, whoever in spite of maintaining Dawat-e-Islami's identity opposes Dawat-e-Islami, without any Shar'i reason and causes hatred in the hearts of Muslims, he tries to damage the reputation and methodology of Dawat-e-Islami; will be held liable for committing the impermissible act.

Slandering is Haraam

It is often observed that if a person goes on to oppose someone then he purposelessly criticises him tries to split hairs, talks about his shortcomings and faults in a negative way (except he whom Allah عَزَّوَجَلَّ protects). When they were on good terms then it was as if the other's sweat would smell fragrant and now after having a rift, even his perfume smells bad.

Remember! Revealing the faults and shortcomings of any preacher to others, especially of any Sunni scholar, without any appropriate Shar'i reason, or spreading negative propaganda about him in public, is very, very, very detrimental for the propagation of Islam and for spreading call to righteousness and is a cause of torment in the Hereafter.

My master, A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in volume 29, page 594 of *Fatawa Razawiyyah*: And unfortunately if any Sunni Muslim makes a mistake due to human-error, then it is Wajib to conceal it, otherwise people will, Allah عَزَّوَجَلَّ forbid, get turned away from him and whatever benefit was

being derived from his speeches and writings, for the service of Islam and Sunnah, would be disrupted. To make these mistakes and shortcomings public, will amount to slander and slandering is Haraam. Allah عَزَّوَجَلَّ has said in the Glorious Quran:

إِنَّ الَّذِينَ يُحِبُّونَ أَنْ تَشِيعَ الْفَاحِشَةُ
فِي الَّذِينَ آمَنُوا لَهُمْ عَذَابٌ أَلِيمٌ^ط فِي الدُّنْيَا وَالْآخِرَةِ

Indeed those who wish that slander should spread among the Muslims – for them is a painful punishment in this world and in the Hereafter.

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah An-Noor, Ayah 19)



Yearning request of reconciliation to those who have left Dawat-e-Islami

Till date, whoever being displeased with me or with the Markazi Majlis-e-Shura, has left Dawat-e-Islami, and whoever of them is hurt, or has been deprived of any of his rights due to me, I earnestly offer them my humblest apology. My both sons, Nigran-e-Shura and the members of the Markazi Majlis-e-Shura are also seeking apology as well. I plead you to forgive, forgive and forgive them and me, for the sake of Almighty Allah عَزَّوَجَلَّ

and His Distinguished Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With the intent to please Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we all have also pardoned all those who may have violated our rights.

Further, I open-heartedly invite all those individuals who have formed their own groups and organizations, either because they were displeased with someone, or because of disagreements to reconcile for the sake of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With the sole intent to seek the pleasure of Allah عَزَّوَجَلَّ I am ready to reconcile, even unconditionally, with every displeased Muslim. As for those individuals who want to resolve organizational matters of disagreement through dialogue, our doors are wide open for them as well. Please contact at the earliest, and arrange to sit and talk with the Markazi Majlis-e-Shura. If you instruct, and if it is possible, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ I will also be there along with the Shura. Come and join us! Let's all unite and by virtue of the mercy of Allah عَزَّوَجَلَّ and the benevolence of His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, we will jointly carry out Madani services for our religion and crush the evil plans of Satan along the way.

If you don't wish to work with Dawat-e-Islami then...

If any displeased Islamic brother does not wish to take part in the Madani activities being carried out by Dawat-e-Islami then he should at least forgo the displeasure and grant us forgiveness and by letting us know about it, be deserving of the reward of

pleasing a Muslim. In this way **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, we can remove hatreds, distances will decrease, Satan will be disgraced, and the forgiver will be radiant (with happiness).

Once again I implore you to grant us your forgiveness, for the sake of these words of the Rasool of Rahmah **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, as narrated in a Hadees, ‘Whoever seeks forgiveness from his Muslim brother, and that brother [without any valid Shar’i reason] does not accept the apology, he will not be blessed to go to the Hawd-e-Kawsar¹.’

(Al-Mu’jam-ul-Awsat, vol. 4, pp. 376, Hadees 6295)

Also remember, it is totally inappropriate to say like this: [Ameer-e-Ahl-e-Sunnat] Muhammad Ilyas ‘Attar Qaadiri Razavi should come himself to meet us; and if he cannot come then he should send Nigran-e-Shura, or at least any member of the Markazi Shura to us or to such and such leader of ours. Those making such comments could lead to suspicions that they are just trying to put off the reconciliation process. Since we have taken the first step towards reconciliation, by writing this apology, then there remain no hindrances for the sincere hearted individuals. Every displeased Islamic brother should step up and reunite, for the sake of pleasing Allah **عَزَّوَجَلَّ**. If you

¹ Pond of Kawsar or Hawd-e-Kawsar is the pond where the Beloved and Blessed Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** will give water to the chosen ones on the Day of Judgement. Kawsar literally means abundance.

do not wish to come and meet with us, at least contact any member of the Markazi Majlis-e-Shura over the phone.

Allah karay dil mayn utar jaye mayri baat

My talk makes a place in the heart; may Allah ﷺ make it so

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



O Allah ﷺ! Be my Witness

O Allah ﷺ! Be my Witness that I have publicized my call for reconciliation to my discontented Islamic brothers. O my Allah ﷺ, put mercy in their hearts, that they may grant me forgiveness and reconcile their differences with me. O Allah ﷺ! You are Well-Aware of the state of my heart that my sole purpose behind seeking this reconciliation is the betterment of Hereafter. Prior to my death, I want to bring around all my discontented Muslims and make reconciliation with them, just for Your sake; O Allah ﷺ! I am afraid of Your secret Divine Decree; O my Beloved Allah ﷺ, please never be displeased with me.

O my Allah ﷺ! I pray that my faith is never lost, even for a millionth of a second. O Allah ﷺ! Forgive me, without any accountability, along with all the discontented Islamic brothers and all the people associated with Dawat-e-Islami. O Allah ﷺ!

Forgive the whole Muslim Ummah for the sake of Your Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. O my Allah عَزَّوَجَلَّ! Bring unity in our rows and bless us with mutual understanding. Please bestow upon us the strength to serve Your Deen collectively, with sincerity and true devotion.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sunnatayn 'aam karayn Deen ka ham kaam karayn
Nayk ho jayain Musalman Madinay walay*

*O Nabi! May we propagate the Sunnah ways
Attain righteousness, and activate the Islamic traits*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
تُوبُوا إِلَى اللهِ أَسْتَغْفِرُ اللهُ
صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Declaration of war against backbiting

Alas! ‘Backbiting’ has enslaved the majority of the Muslim population. Through backbiting, Satan is dragging people towards the hellfire by leaps and bounds. Be aware! Declare war against backbiting and then stay well-grounded at your forts. Those who have committed backbiting must repent and get busy in seeking forgiveness. Make a firm determination: *‘Neither will we backbite nor will we listen to it* **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**’

Alas! Backbiting is damaging our Madani environment like termites damage the wood. Therefore, I make a passionate Madani request to all the responsible Islamic brothers and Islamic sisters that, in the course of this war against backbiting, please keep on locking all the doors that could lead to backbiting. Whoever has gone away from the Madani environment during the period of your responsibility, please try to recall 112 times if they ever backbitten you and in retaliation or otherwise you might have backbitten them, and resultantly they became disheartened and left the Madani Environment. If any of these circumstances hold true, then with righteous intent at heart, and to seek the pleasure of Allah **عَزَّوَجَلَّ**, immediately beg and plead to them for pardon, preferably with tears [of remorse] strolling down your cheeks. Do not ask them to come to you, rather you should pay them a visit; indeed look for every person who has parted from Dawat-e-Islami, go to him, beg and plead with him with utmost humbleness and somehow bring him

back to the righteous Madani environment of Dawat-e-Islami and through your individual efforts engage him once again in the propagation of Sunnah.

(Those individuals who do not have any official responsibility in Dawat-s-Islami, they can also participate in this reconciliation effort but do not touch those individuals who have been officially debarred from Dawat-e-Islami. In their case, follow the decisions of the higher authorities of Dawat-e-Islami).



Ay khasa-e-khasaan-e-Rusul waqt-e-Du'a hay

Ummat pay tayri aa kay 'ajab waqt para hay

Chhotaun mayn ita'at hay na shafqat hay baraun mayn

Piyaraun mayn mahabbat hay na yaraun mayn wafa hay

Jo kuch hayn woh sab apnay hi hathaun kay hayn kertoot

Shikwah hay zamanay ka na qismat ka gilah hay

Daykhay hayn yeh din apni hi ghaflat ki badawlat

Sach hay kay buray kaam ka anjam bura hay

Ham nayk hayn ya bad phir aakhir hayn tumharay

Nisbat bahut achchhi hay ager haal bura hay

Tadbeer sanbhalnay ki hamaray nahin koi

Han aik Du'a tayri kay maqbool-e-Khuda hay

*O most special Rasool, it's time to make a supplication
As turmoil's and hardships engulf your Ummah*

*Youth don't respect; adults without affection
Friends devoid of loyalty; love has no association*

*This has come to pass, because of our wrongful action
No blame on the time or destiny, we have earned our affliction*

*Either pious or not, we have your association
Marvellous alliance, but a poor condition*

*No recourse in sight, only relying on your supplication
For surely your pleas are accepted, without exception*

I forgave Ilyas Qaadiri

I humbly plead with my folded hands, to all the Islamic brothers and all Islamic sisters to forgive me, my sons and the Nigran and the members of Shura, if any of us has ever backbitten you, laid allegations upon you, scolded you, or hurt your feelings in any way. Whatever minor or major Huqooq-ul-'Ibaad (rights of people) can be imagined in terms of life, wealth, family, and honour, assume that I, my sons, the Nigran and the members of Shura have violated them, keeping in mind all those rights and their violations by us please, please, please forgive us all and earn immense Sawab (rewards).

With my folded hands, I humbly implore and present to you my Madani request that, with the bottom of your heart, say at least once, ‘For the sake Allah **عَزَّوَجَلَّ**! I forgive Ilyas Qaadiri Razavi, his sons and the Nigran and members of Shura’. We have also forgiven all those who violated our minor and major rights for the sake of Allah **عَزَّوَجَلَّ** and His Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

Madani plea to the creditors

If I owe any debts to or if I temporarily borrowed anything from anyone and did not return it, then please contact Nigran-e-Shura of Dawat-e-Islami or my sons. If you do not wish to get it back then, for the pleasure of Allah **عَزَّوَجَلَّ**, grant me forgiveness and be deserving of rewards in afterlife. Whoever owes me any money; I hereby forgive them all my personal loans. O Allah **عَزَّوَجَلَّ**:

Tu bay-hisab bakhsh kay hayn bay-hisab jurm

Dayta hoon wasitah Tujhay Shah-e-Hijaz ka

Grant a pardon without a trial as the list of offences is extensive

I seek my acquittal for the sake of the Emperor of Makkah & Madinah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
 تَوَبُّوا إِلَى اللَّهِ أَسْتَغْفِرُ اللَّهَ
 صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A mute girl spoke up

Dear Islamic brothers! In order to rid yourself of the habit of committing and listening to backbiting, and to develop a habit of offering Salah and practicing the Sunnah, keep yourself attached to the righteous Madani environment of Dawat-e-Islami. Attend the weekly Sunnah-inspiring Ijtima' regularly and travel in the Madani Qafilah with the devotees of the Rasool, to learn the Sunnah. To prosper in this life and to be successful in the Hereafter, act in accordance to the Madani In'amaat. Fill in the questionnaire observing Fikr-e-Madinah and submit it to the Zimmahdar (responsible Islamic brother) of Dawat-e-Islami on the first day of every Madani [Islamic] month. In order to persuade you to attend the weekly Sunnah-inspiring Ijtima' let me present you an inspiring Madani parable:

Unexpectedly, an Islamic sister from a village in the district of Khushab (Pakistan) went mute and lost her voice. All local treatments were in vain so she was transferred to Bab-ul-Madinah, Karachi (Pakistan). The treatments here (in Karachi) were not having any effect either.

Six months had passed in that condition. Then, she was privileged to attend the Islamic sisters' weekly Sunnah-inspiring Ijtima' being held under Dawat-e-Islami, a global and non-political movement of Quran and Sunnah across the globe. In this Ijtima', an Islamic sister, through her individual efforts, persuaded her to attend twelve consecutive Ijtima'at. While

attending the weekly Ijtima'at in sequence, on 8th of Ramadan 1430 AH, it was her sixth Ijtima'. Towards the end of that Ijtima', during the recitation of the Salat-o-Salam, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** that mute Islamic sister suddenly spoke up!

Hadrat-e-Shabbir-o-Shabbar kay tufayl

Taal her aafat ay Nana-e-Husayn

On behalf of the grandsons, ward off calamities and pain

O Grandfather of Husayn

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Give this booklet to someone else after having read it

Reap rewards by distributing Maktaba-tul-Madinah's published booklets and Madani pearls-containing pamphlets on the occasions of wedding, funeral, Ijtima'at, 'Urs, procession of Milad etc. Make a habit to keep some booklets in your shop to gift them to your customers with the intention of reaping rewards. Send at least one Sunnah-Inspiring booklet or Madani pearls-containing pamphlet to each home in your neighbourhood with the help of children or paperboys, stepping up efforts for conveying the call towards righteousness and gaining great reward.

The Great Spiritual and Scholarly Luminary of the 21st century, 'Allamah Maulana **Abu Bilal Muhammad Ilyas Attar Qadiri Razavi** داعية بركة محمد إلیاس العالیہ has founded **Dawat-e-Islami** (the global and non-political movement for the preaching of Quran and Sunnah) which is spreading Islamic teachings in more than 100 walks of life. If you want to know about the Founder of Dawat-e-Islami, his books, booklets, and various departments of Dawat-e-Islami, then visit this website: www.dawateislami.net.

Moreover, Dawat-e-Islami is also spreading the message of Islam all over the world by **Madani Channel**, a 100% purely Islamic channel. No matter wherever you are in the world, if you are interested in watching Madani Channel, then follow the given frequencies. If you want to contact us, then email us: overseas@dawateislami.net

Madani Channel - Global Coverage Parameters

Transmission: Digital

Satellite	Beam Type	Position	Downlink	Hz.	Polarity	Sym. Rate	FEC
Asiasat (A7-C3V)	Global	105.5 E	C-Band	3739	Vertical	2815	3/4
Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4