

آقا کا مہینہ

THE MONTH OF MY PROPHET ﷺ



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

MUHAMMAD ILYAS

Attar Qadiri Razavi



الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

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 اللّٰهُ 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.

آقا ﷺ کا مہینا

Aqa ka Maheena

THE MONTH OF

MY PROPHET ﷺ



THIS Bayan was delivered by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi **دامت برکاتہم العالیہ** 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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The Month of My Prophet ﷺ

An English translation of 'Aqa ka Maheena'



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

THE MONTH OF MY PROPHET ﷺ*

No matter how lazy Satan makes you feel, read this booklet completely. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will gain great zeal for fasts and worship of Allah **عَزَّوَجَلَّ**.

Eminence of the devoted reciter of Salat-o-Salam

Once Sayyiduna Shaykh Abu Bakr Shibli **عَلَيْهِ رَحْمَةُ الْمَوْلَى** came to visit Sayyiduna Abu Bakr Bin Mujahid **عَلَيْهِ رَحْمَةُ الْوَالِدِ**, a prominent scholar of Baghdad. Sayyiduna Abu Bakr Bin Mujahid **عَلَيْهِ رَحْمَةُ الْوَالِدِ** stood up instantly, embraced him, kissed his forehead and made him sit by his side paying utmost respect. The attendees asked Sayyiduna Abu Bakr Bin Mujahid **عَلَيْهِ رَحْمَةُ الْوَالِدِ** humbly, ‘Until now, you and the people of Baghdad had been calling him a spiritually absorbed person, and today why are you paying him so much respect?’

* This speech was delivered by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** at the ‘Aalami Madani Markaz, Faizan-e-Madinah, Bab-ul-Madinah (Karachi) during the Sunnah-inspiring weekly Ijtima’ [congregation] of Dawat-e-Islami, the global, non-political movement for propagation of Quran and Sunnah, on 26th of Rajab-ul-Murajjab, 1431 AH (July 8, 2010). It is being published after required amendments and additions. [Majlis Maktaba-tul-Madinah]

Sayyiduna Abu Bakr Bin Mujahid عَلَيْهِ رَحْمَةُ الْوَالِدِ replied, 'I haven't paid him respect without any basis. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Last night, I dreamt a faith reviving scene that Sayyiduna Abu Bakr Shibli عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي came in the blessed court of the Beloved Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up and embraced him; and after kissing his forehead, made Sayyiduna Abu Bakr Shibli عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي sit by his blessed side. I humbly asked, 'Ya Rasoolallah صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, what is the reason of displaying so much affection towards Shibli?' The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said (revealing the Ghayb [hidden]), 'After every Salah, he recites this verse:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ

عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ¹

and then recites Salat upon me.' (*Al-Qaul-ul-Badi'*, pp. 346)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Part 11, Surah At-Taubah, verse 128

The month of my Prophet ﷺ

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated in regard to the holy month of Sha'ban, ﴿شَعْبَانَ شَهْرِيَّ وَرَمَضَانَ شَهْرُ اللَّهِ﴾ Sha'ban is my month and Ramadan is the month of Allah عَزَّوَجَلَّ.

(Al-Jami'-us-Sagheer, pp. 301, Hadees 4889)

Blessings of the 5 letters of شَعْبَانَ [Sha'ban]

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What a great honour the month of Sha'ban-ul-Mu'azzam bears. Above all, this is more than enough to demonstrate its excellence that our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ declared it as 'my month.' There are five Arabic letters in the word ﴿شَعْبَانَ﴾: ﴿ش﴾, ﴿ع﴾, ﴿ب﴾, ﴿ا﴾ and ﴿ن﴾. His Saintly Highness Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has explained these five alphabets of ﴿شَعْبَانَ﴾ as: ﴿ش﴾ Stands for Sharaf (nobility), ﴿ع﴾ for 'Uluww (ascension), ﴿ب﴾ for Birr (kindness and benevolence), ﴿ا﴾ for Ulfat (affection) and ﴿ن﴾ for Noor (light); so these are the virtues with which Allah عَزَّوَجَلَّ bestows His servants in this blessed month.

In this month, doors of good deeds are opened, blessings are showered, wrongdoings are forgiven, expiation is paid for sins and Salat is invoked extensively upon the Beloved and Blessed

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this is the (special) month of sending Salat upon the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Ghunya-tut-Talibeen, vol. 1, pp. 341-342)

Fervour of the Prophet's companions رَضِيَ اللهُ عَنْهُمْ

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'Upon the very sighting of the moon of Sha'ban, the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ would focus their attention towards recitation of the Holy Quran, paying the Zakah of their wealth so that the weak and the poor could also make arrangements for the fasting of the month of Ramadan. The governors would summon the prisoners to carry out the sentence on the convicted and would set those free whom they considered justified. Traders would pay back their debts and collect their dues. (In this way, they would make themselves relieved [from liabilities] before the appearance of the moon of Ramadan) and upon the very sighting of the moon of Ramadan, they (some of them) would observe I'tikaf¹ having performed Ghusl (the ritual bath).'

(Ghunya-tut-Talibeen, vol. 1, pp. 341)

Conduct of the Muslims nowadays

سَبَّحْنَ اللّٰهَ عَزَّوَجَلَّ! How enthusiastic and zealous those Muslims of earlier times were in worshiping Allah عَزَّوَجَلَّ! But sadly the present day Muslims are interested mostly in hoarding wealth.

¹ Ritual seclusion in the Masjid etc.

The earlier Muslims, who had a Madani-mindset would spend their time worshiping extensively on holy occasions so as to seek the closeness of Allah **عَزَّوَجَلَّ**.

Nowadays, Muslims spend these blessed days, especially the month of Ramadan, in scheming new ways for coining the loathsome wealth of this world. Allah **عَزَّوَجَلَّ**, the Most Compassionate, increases the reward of good deeds excessively in these months, but unfortunately the people loving the materialistic wealth of the world increase the prices of their goods, particularly in the blessed month of Ramadan resulting in hardships of poor Muslims. Regretfully it seems as if the spirit of Islamic brotherhood is declining.

Ay khaasa-e-khaasan-e-Rusul waqt-e-Du'a hay

Ummat pay tayri aa kay 'ajab waqt para hay

Jo Deen bari shan say nikla tha watan say

Pardays mayn woh aaj ghareeb-ul-ghuraba hay

Faryad hay ay kishti-e-Ummat kay nigheban

Bayra yeh tabahi kay qareeb aan laga hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Ideal month for observing Nafl fasts

Dear Islamic brothers! The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

would love observing fasts abundantly in the month of Sha'ban. Sayyiduna 'Abdullah Bin Abi Qays رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that he heard Umm-ul-Mu'mineen [mother of the believers], Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا saying, 'Sha'ban-ul-Mu'azzam was the favourite month of my Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast in this month and then extend it up to Ramadan-ul-Mubarak.'

(Sunan Abi Dawood, vol. 2, pp. 476, Hadees 2431)

People are neglectful of it

Sayyiduna Usamah Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I asked 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I see that you observe fasts more (extensively) in the month of Sha'ban than any other month.' The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'It is a month between Rajab and Ramadan; people are neglectful of it. In this month, the deeds of people are ascended towards Allah عَزَّوَجَلَّ and I love that my deeds be ascended in a state when I am observing fast.'

(Sunan Nasa'i, pp. 387, Hadees 2354)

Names of those who will pass away

Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'The Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to observe fasts on all the days of Sha'ban.' She رَضِيَ اللهُ تَعَالَى عَنْهَا further said, 'I asked, Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Is Sha'ban your favourite month for observing fasts?' The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied,

‘Allah عَزَّوَجَلَّ inscribes the name of every person destined to die in that year and I love that at the time of my passing away I am in the state of fasting.’

(Musnad Abi Ya'la, vol. 4, pp. 277, Hadees 4890)

The Holy Prophet used to fast in Sha'ban abundantly

It is mentioned in the book *Sahih Bukhari*: Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا said that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not fast so abundantly in any other month as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would in Sha'ban, rather he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast the whole month and would say, ‘Act according to your capability as Allah عَزَّوَجَلَّ does not cease His blessings until you become exhausted.’

(Sahih Bukhari, vol. 1, pp. 648, Hadees 1970)

Explanation of the Hadees

The explainer of the book *Sahih Bukhari*, ‘Allamah Mufti Muhammad Sharif-ul-Haq Amjadi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has elaborated on this Hadees as follows: It means that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to observe fasts in most of the days of Sha'ban and it was referred to as the whole (i.e. the fasts of the whole month). It is usually said, ‘Such and such a person worshipped the whole night’; although he would have spent time in eating and answering his needs. In such cases, ‘mostly’ is referred to as ‘the whole’.

He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ further stated: From this Hadees we learn that one bearing the capability to do so, should observe fasts extensively. However, the one who is weak should not fast as it may adversely affect his capability to fast in the month of Ramadan. The same point has been asserted in those Ahadees in which it was stated, ‘Do not fast after the first half of Sha’ban.’

(Sunan-ut-Tirmizi, Hadees 738; Nuzha-tul-Qaari, vol. 3, pp. 377-380)

Promotion of fasts by Dawat-e-Islami

It is stated on page 823 of *Faizan-e-Sunnat*, comprising of 1022 pages, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, ‘In the above mentioned blessed Hadees, fasting for the entire month of Sha’ban means to fast for most of the days of Sha’ban (i.e. to observe fasts in more than half of the days of Sha’ban).’ *(Mukashafa-tul-Quloob, pp. 303)*

If someone intends to fast for the whole month of Sha’ban-ul-Mu’azzam then there is no prohibition. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, several Islamic brothers and sisters of Dawat-e-Islami, the global, non-political movement for propagation of the Quran & Sunnah, observe fasts profusely in the holy months of Rajab-ul-Murajjab & Sha’ban-ul-Mu’azzam. By continuously fasting they embrace the blessings of the holy month of Ramadan-ul-Mubarak.

Observing fasts in most of the days of Sha'ban is a Sunnah

The mother of the believers, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has reported: I never saw the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ observing fasts so extensively in any month as in the month of Sha'ban. Leaving a few days, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to fast the entire month.

(Sunan-ut-Tirmizi, vol. 2, pp. 182, Hadees 736)

*Tayri Sunnataun pay chal ker mayri ruh jab nikal ker
Chalay tum galay lagana Madani Madinay walay*

*O the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, embrace my soul when it
departs having acted upon your Sunnah*

(Wasail-e-Bakhshish, pp. 428)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ



Holy nights

The mother of the believers, Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا stated: I heard the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, 'Allah عَزَّوَجَلَّ opens the doors of mercy in four nights (especially):

1. Night of Eid-ul-Adha
2. Night of Eid-ul-Fitr
3. Fifteenth night of Sha'ban as in this night the names of those destined to die that year, sustenance of people and the names of those who shall perform Hajj (that year) are inscribed.
4. Night of 'Arafah (the night between the 8th and 9th of Zul-Hijjah) until the Azan (of Fajr).'

(Ad-Durr-ul-Mansur, vol. 7, pp. 402)

Critical decisions

Dear Islamic brothers! How critical the 15th night of Sha'ban-ul-Mu'azzam is! No one knows what will be predestined for him. Sometimes, a person is heedlessly busy with his activities while mishaps are destined for him.

It is stated in *Ghunya-tut-Talibeen*, 'The shrouds of many people are washed and prepared but they are busy wandering around in the markets. There are many people whose graves have been dug and ready but they are busy enjoying themselves. A number of people are busy laughing although the final moment of their death is approaching. The construction of many houses is about to complete but at the same time the lifetime of their owners is also about to complete.' *(Ghunya-tut-Talibeen, vol. 1, pp. 348)*

*Aagah apni maut say koi bashar nahin
Saaman saw baras ka hay pal ki khabar nahin*

*People have things of a hundred years although they are not sure of
a single moment because no man is aware of the time of his death*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Blessings for the sinners, but...

Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported that the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Jibra’eel عَلَيْهِ السَّلَام came to me and said, ‘This is the 15th night of Sha’ban. Allah عَزَّ وَجَلَّ frees as many people from Hell as the number of the hairs on the goats of the tribe of Kalb. But He عَزَّ وَجَلَّ does not cast Merciful Sight at the unbeliever, the malicious person, one who cuts off family ties, the one who dangles his clothes, a person who disobeys his parents and a person who is habitual of drinking wine.’

(Shu’ab-ul-Iman, vol. 3, pp. 384, Hadees 3837)

(The above mentioned quotation ‘*the one who dangles his clothes*’ in this Hadees is meant for those who let down their trousers, Shalwar, Tahband, or long Kurta etc. below their ankles out of arrogance). A similar Hadees reported by the great leader of billions of Muslims from Hanbali school of thought Sayyiduna Imam Ahmad Bin Hanbal رَضِيَ اللَّهُ تَعَالَى عَنْهُ from Sayyiduna ‘Abdullah Ibn ‘Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ also includes, the murderer.

(Musnad Imam Ahmad, vol. 2, pp. 589, Hadees 6653)

Sayyiduna Kaseer Bin Murrah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘On the 15th of Sha’ban, Allah عَزَّوَجَلَّ forgives everyone on earth except the one who associates partners with Him or the one who has malice in his heart.’ (*Shu’ab-ul-Iman, vol. 3, pp. 381, Hadees 3830*)

The supplication of Sayyiduna Dawood عَلَيْهِ السَّلَام

Sayyiduna ‘Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيم would often come outside on the 15th night of Sha’ban. So once he رَضِيَ اللهُ تَعَالَى عَنْهُ came out and said while looking towards the sky: Once, on the 15th of Sha’ban, the great Prophet of Allah عَزَّوَجَلَّ, Sayyiduna Dawood عَلَيْهِ السَّلَام raised his gaze towards the sky and said, ‘This is the time when whoever supplicated to Allah عَزَّوَجَلَّ for anything, Allah عَزَّوَجَلَّ fulfilled his supplication (Du’a) and whoever asked for forgiveness, Allah عَزَّوَجَلَّ forgave him provided that the supplicant is not a taxman (a person who unjustly demands tax money), a magician, a soothsayer or a player of music.’ Then he عَلَيْهِ السَّلَام invoked this supplication:

اللَّهُمَّ رَبَّ دَاوُدَ اغْفِرْ لِمَنْ دَعَاكَ فِي هَذِهِ اللَّيْلَةِ أَوْ اسْتَغْفَرَكَ فِيهَا

Meaning: O Allah عَزَّوَجَلَّ! O the Rab of Dawood! Whoever supplicates to You in this night or seeks Your forgiveness, forgive him.

(*Lata`if-ul-Ma`arif li Ibn Rajab-ul-Hanbali, vol. 1, pp. 137*)

Her khata Tu dar-guzar ker baykas-o-majboor ki

Ya Ilahi! Maghfirat ker baykas-o-majboor ki

Pardon every mistake of helpless and compelled people

O Allah, forgive the helpless and compelled people

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The deprived people

Dear Islamic brothers! Shab-e-Bara`at is a vital night and it must not be spent carelessly. A downpour of special blessings is showered abundantly in this holy night. In this auspicious night, Allah عَزَّوَجَلَّ frees people from Hell in a number more than that of hairs on the goats of the tribe of Bani Kalb. It is recorded in books that the tribe of Bani Kalb possessed the largest number of goats among the tribes of Arabia.

Alas! There are some unfortunate people who have been declared to remain deprived of forgiveness in Shab-e-Bara`at i.e. the night of deliverance. Sayyiduna Imam Bayhaqi Shaafi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْعَلِيِّ has reported in 'Fadaail-ul-Awqat': The Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned, 'Six kinds of people will not be pardoned even in that night:

1. An alcoholic
2. The one who is disobedient to parents.

3. One habitual of fornication.
4. The one who cuts-off family ties.
5. The one who sketches portraits.
6. The one who carries tales.

(Fadaail-ul-Awqat, vol. 1, pp. 130, Hadees 27)

Similarly, a soothsayer, a magician, the one who dangles his trousers (Shalwar or Tahband) below the ankles out of arrogance, and the one who bears hatred and malice for another Muslim have also been warned for being deprived of forgiveness. **بِعَادَ اللَّهُ عَذْرَجَلٌ**, if someone has indulged in any of the above mentioned sins, he should repent from the core of his heart especially of that particular sin and for all the sins in general as well before the arrival of Shab-e-Bara`at; rather he should firmly repent right now without any delay. If someone has violated the rights of others, then, in addition to repentance, he should apologise and compensate them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A letter of Imam-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ عَلَيْهِ for all Muslims

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Mujaddid [revivalist] of the Ummah, 'Allamah, Maulana, Al-Haj Al-Haafiz, Al-Qaari, Ash-Shah Imam Ahmad Raza Khan **عَلَيْهِ رَحْمَةُ الرَّحْمَنِ** wrote a letter

to one of his disciples emphasizing repentance before the onset of Shab-e-Bara`at. It is being presented here due to its importance. Hence it is mentioned on page '356 to 357', volume 1 of *Kulliyat-e-Makateeb-e-Raza*:

Shab-e-Bara`at is about to come. On this night, the deeds of all servants are presented in the Exalted Court of Allah عَزَّوَجَلَّ. For the sake of the Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ forgives the sins of the Muslims except that of a few. Among these are those two Muslims who bear mutual hostility for some worldly reasons. Allah عَزَّوَجَلَّ says, 'Leave them as they are, until they mend their relations.'

Therefore, the Ahl-e-Sunnat should end discords and mend relations before sunset of 14th Sha`ban. Fulfil the rights of others; or else have it waived off so that the book of deeds is presented in His court devoid of violating the rights of others. Regarding the rights of Allah عَزَّوَجَلَّ, mere sincere repentance is sufficient.

It is mentioned in a Hadees: ﴿التَّائِبُ مِنَ الذَّنْبِ كَمَنْ لَا ذَنْبَ لَهُ﴾ (Whoever repents of his sin, is as if he has not committed the sin at all). (*Sunan Ibn Majah, Hadees 4250*)

If one abides as advised, (by the grace of Allah عَزَّوَجَلَّ) there is a strong hope of forgiveness in this night provided his beliefs are perfect. ﴿وَهُوَ الْغَفُورُ الرَّحِيمُ﴾ (He forgives sins and grants mercy). This practice of bringing brothers in Islam close to settle discords

and fulfil the rights of each other is in effect here since a long time. Hopefully, you will introduce this good practice among the Muslims of your areas to become deserving of the reward mentioned in the following narration:

مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً فَلَهُ أَجْرُهَا وَأَجْرُ مَنْ عَمِلَ بِهَا إِلَى
يَوْمِ الْقِيَامَةِ لَا يَنْقُصُ مِنْ أَجُورِهِمْ شَيْءٌ

Meaning: He who introduces a virtuous act in Islam, there is reward of it for him and also the reward of all those acting upon it will be written continually in his account of deeds until the Day of Judgement without any decrease in the rewards of those acting upon it.

Pray for this Faqeer (humble bondman of Allah عَزَّوَجَلَّ) to be blessed with forgiveness and peace in the world and in the Hereafter! I remember you in my Du'as (supplications) and will keep doing so, إِنَّ هَذَا اللَّهُ عَزَّوَجَلَّ. It should be made clear to all the Muslims that harmony and pardon all should be made from core of the heart. Neither mere utterances from the tongue is sufficient and nor lip-service is liked in the court of Allah عَزَّوَجَلَّ.

﴿وَالسَّلَامُ﴾

Faqeer Ahmad Raza Qadiri عَفِيَ عَنْهُ

From: Bareilly

Fast on the 15th of Sha'ban

Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمِ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When the 15th night of Sha'ban comes, do Qiyam (standing for worship) in the night and observe fast during the day. No doubt, Allah عَزَّوَجَلَّ reveals a special Divine Manifestation on the sky above the earth from the time of sunset and announces, 'Is there anyone seeking forgiveness so that I may forgive him? Is there anyone seeking sustenance so that I may grant him sustenance? Is there anyone afflicted so that I may relieve his affliction? Is there so and so...' He عَزَّوَجَلَّ keeps announcing this until the time of Fajr.'

(Sunan Ibn Majah, vol. 2, pp. 160, Hadees 1388)

A rewarding opportunity

The books of deeds are exchanged on Shab-e-Bara`at. If possible, observe fast on the 14th of Sha'ban to get a fast recorded upon the closing day of the book of deeds.

On the 14th of Sha'ban, after offering the congregational Salah of 'Asr, it is better to observe Nafl I'tikaf and stay in the Masjid with the intention of waiting for Salat-ul-Maghrib. In this way, the last moments when the book of deeds is about to change, the virtues of being present in the Masjid, being in I'tikaf, and waiting eagerly to offer Salat-ul-Maghrib etc. will be inscribed in it. It is preferable to spend the entire night worshipping Allah عَزَّوَجَلَّ.

The green slip of paper

Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَضِيَ اللهُ تَعَالَى عَنْهُ was once busy with worship in the 15th night of Sha’ban. When he رَضِيَ اللهُ تَعَالَى عَنْهُ raised his head, he found a green slip of paper whose refulgence was extending up to the sky. It was bearing the words:

هُدَاهُ بَرَاءَةٌ مِّنَ النَّارِ مِنَ الْمَلِكِ الْعَزِيزِ لِعَبْدِهِ عُمَرَ بْنِ عَبْدِ الْعَزِيزِ

Meaning: This is an order of forgiveness from hellfire sent from Allah عَزَّوَجَلَّ, the King, for His servant ‘Umar Bin ‘Abdul ‘Aziz.

(Tafseer Ruh-ul-Bayan, vol. 8, pp. 402)

السُّبْحَانَ لِلَّهِ عَزَّوَجَلَّ! Dear Islamic brothers! At one end, this incident reveals the greatness and saintliness of Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَضِيَ اللهُ تَعَالَى عَنْهُ and on the other end it discloses the excellence and blessedness of Shab-e-Bara`at. اَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! This blessed night brings Bara`at (freedom) from the blazing fire of Hell. That is why it is called ‘Shab-e-Bara`at’.

Six Nawafil after Salat-ul-Maghrib

To offer specific six Rak’aat of Nafl after the Fard and Sunan of Salat-ul-Maghrib is one of the traditions of the pious saints رَحِمَهُمُ اللهُ تَعَالَى of Islam. After offering the Fard and Sunnah etc., offer six Rak’aat of Nafl in sets of two. Before offering the first

two Rak'aat, make the intention: *'Ya Allah عَزَّوَجَلَّ! By the virtue of these two Rak'aat, grant me a long life with wellbeing.'*

Similarly, before offering the second two Rak'aat, make the intention: *'Ya Allah عَزَّوَجَلَّ! By the virtue of these two Rak'aat, protect me from calamities.'* Before offering the last two Rak'at, make the intention: *'Ya Allah عَزَّوَجَلَّ! By the virtue of these two Rak'aat, do not make me dependent on anyone except You.'*

In these six Rak'aat, one may recite any Surah after Surah Al-Fatihah. It is preferable to recite Surah Al-Ikhlās three times after Surah Al-Fatihah in every Rak'at. After every two Rak'aat, recite Surah Al-Ikhlās twenty one times or Surah Yaseen once. If possible, recite both. It is also possible that one Islamic brother recites Surah Yaseen while the rest listen to it silently and attentively. Keep in mind that the other Islamic brother(s) should not recite Surah Yaseen etc. aloud individually while recitation is already taking place loudly.

Never forget the ruling that, when the recitation of the Holy Quran is taking place loudly, it is Fard-e-'Ayn (obligatory for every individual) for those who are present for the sake of listening to the recitation, to listen silently with full concentration. Huge reward will pile up for you at the very beginning of the blessed night *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Each time after Surah Yaseen, recite the Du'a of mid-Sha'ban as well.

Du'a for mid-Sha'ban

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



اللَّهُمَّ يَا ذَا الْمُنِّ وَلَا يَمُنُّ عَلَيْهِ ط يَا ذَا الْجَلَالِ وَالْإِكْرَامِ ط
يَا ذَا الطَّوْلِ وَالْإِنْعَامِ ط لَا إِلَهَ إِلَّا أَنْتَ ط ظَهَرُ اللَّاجِينَ ط وَجَارُ
الْمُسْتَجِيرِينَ ط وَأَمَانُ الْخَائِفِينَ ط اللَّهُمَّ إِنْ كُنْتَ كَتَبْتَنِي
عِنْدَكَ فِي أَمْرِ الْكِتَابِ شَقِيًّا أَوْ مَحْرُومًا أَوْ مَطْرُودًا أَوْ مُقْتَرًا عَلَيَّ فِي
الرِّزْقِ فَامْحُ اللَّهُمَّ بِفَضْلِكَ شَقَاوَتِي وَحِرْمَانِي وَطَرْدِي وَاقْتِتَارَ
رِزْقِي ط وَاثْبِتْنِي عِنْدَكَ فِي أَمْرِ الْكِتَابِ سَعِيدًا مَرْرُوقًا مُوَفَّقًا
لِلْخَيْرَاتِ ط فَإِنَّكَ قُلْتَ وَقَوْلِكَ الْحَقُّ فِي كِتَابِكَ الْمُنَزَّلِ ط عَلَى
لِسَانِ نَبِيِّكَ الْمُرْسَلِ ط ﴿يَمْحُوا اللَّهُ مَا يَشَاءُ وَيُثَبِّتُ ۗ وَعِنْدَهُ
أَمْرُ الْكِتَابِ﴾ ﴿إِلَهِي بِالتَّجَلِّي الْأَعْظَمِ ط فِي لَيْلَةِ النِّصْفِ مِنْ
شَهْرِ شَعْبَانَ الْمَكْرَمِ ط الَّتِي يُفْرَقُ فِيهَا كُلُّ أَمْرٍ حَكِيمٍ وَيُبْرَمُ ط

أَنْ تَكْشِفَ عَنَّا مِنَ الْبَلَاءِ وَالْبَلَوَاءِ مَا نَعْلَمُ وَمَا لَانَعْلَمُ ط وَأَنْتَ
 بِهِ أَعْلَمُ إِنَّكَ أَنْتَ الْأَعَزُّ الْأَكْرَمُ ط وَصَلَّى اللَّهُ تَعَالَى عَلَى سَيِّدِنَا
 مُحَمَّدٍ وَعَلَى آلِهِ وَأَصْحَابِهِ وَسَلَّمَ ط وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ۞

Translation: *Ya Allah عَزَّوَجَلَّ! O the One who does favours to everyone but no one can do any favour to You! O the One bearing high majesty and grandeur! O the One who bestows bounty and rewards! There is none worthy of worship except You. You help the troubled, provide refuge to those who seek refuge and give peace to those who are in fear. Ya Allah عَزَّوَجَلَّ! In the original book (i.e. Lauh-e-Mahfuz) that is by You, if You have written my name among the unfortunate, the deprived, the rejected or one lacking sustenance, then Ya Allah عَزَّوَجَلَّ, with Your grace, remove my misfortune, deprivation, disgrace and lack of sustenance, write my name among those who are blessed with good fortune, increased sustenance and the ability to perform good deeds in the original book. Indeed, You have truly mentioned in Your own descended book (i.e. the Holy Quran) through the blessed tongue of Your Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: (Translation from Kanz-ul-Iman): 'Allah erases and confirms whatever He wills; and only with Him is the real book.'¹ O my Rab عَزَّوَجَلَّ! By virtue of Divine*

¹ Part 13, Surah Ar-Ra'd, verse 39

Manifestation that lies in the 15th night of the blessed month of Sha'ban in which every practical task is assigned and is made irrevocable, remove from us all calamities and discords, those that we know about as well as those that we do not, while You know everything the most. Truly, You are the most powerful, the most reverent. And may Allah Almighty عَزَّوَجَلَّ send blessings and salutation on Sayyiduna Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and on his holy family and his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and all praise is for Allah عَزَّوَجَلَّ, the Sustainer of the worlds.

Some Madani requests by Sag-e-Madinah (the author)

عَفَى عَنْهُ! It has been a practice of Sag-e-Madinah عَفَى عَنْهُ since a long time to offer the six Nafil and reciting from the Holy Quran on Shab-e-Bara`at as prescribed above. This form of worship after Maghrib is Nafil. It is neither Fard nor Wajib and there is no prohibition in Shari'ah about Nafil and Tilawah after Maghrib.

'Allamah Ibn Rajab Hanbali عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has mentioned: Among Syrians, the grand Tabi'een like Sayyiduna Khalid Bin Ma'daan, Sayyiduna Makhool, Sayyiduna Luqman Bin 'Aamir and others (رَضِيَ اللهُ تَعَالَى عَنْهُمْ) always observed great reverence for this holy night and worshiped abundantly in this night. Muslims learnt reverence for this holy night from these great saints.

(Lata'if-ul-Ma'arif, vol. 1, pp. 145)

It is mentioned in the authentic book of Hanafi Fiqh, *Durr-e-Mukhtar*: In Shab-e-Bara`at, observing vigil (for worship) is Mustahab. This vigil does not necessitate staying awake for the whole night; awaking for most part of the night is also referred to as a full night of vigil.’

(Durr-e-Mukhtar, pp. 568, vol. 2; Bahar-e-Shari`at, vol. 1, pp. 679)

Madani Request: So, if possible, all Islamic brothers should offer these six Nawafil and other related invocations after Salat-ul-Maghrib in their Masajid to earn enormous rewards. Islamic sisters may perform these rituals in their homes.

Security from magic throughout the year

It is mentioned on page 134 of the book ‘*Islami Zindagi*’ [i.e. Islamic life], comprising of 170 pages, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: In the 15th night of Sha`ban, boil seven leaves of a jujube tree [Bayri] in water, perform Ghusl (ritual bath) with that water (when it is cooled down) you will remain secured from the effects of magic throughout the year, *إِنْ شَاءَ اللَّهُ عَزَّ وَجَلَّ*.’

Shab-e-Bara`at and visiting the graves

The mother of the believers, Sayyidatuna ‘Aaishah Siddiqah *رَضِيَ اللَّهُ تَعَالَى عَنْهَا* has reported, ‘I did not see the Noble Prophet *صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* one night and later found him in (the cemetery

of) Al-Baqi'. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Were you afraid that Allah عَزَّوَجَلَّ and His Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) would deprive you of your right?' I said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I thought that you might have gone to visit one of your wives.' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Allah عَزَّوَجَلَّ, the Glorious and Exalted shows Divine Manifestation on the sky above the earth (means first sky) in the 15th night of Sha'ban; He عَزَّوَجَلَّ forgives sinners greater in number than the number of hairs on the goats of the tribe of Bani Kalb.'

(Sunan-ut-Tirmizi, vol. 2, pp. 183, Hadees 739)

Who invented fireworks?

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Shab-e-Bara`at is the night to acquire freedom and salvation from the fire of Hell but unfortunately, a large number of Muslims waste their hard-earned money in buying fire for themselves in the form of firecrackers and varieties of fireworks thereby violating the holiness of this night by doing fireworks.

The famous commentator of the Holy Quran, a great thinker of Ummah, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has mentioned in his booklet 'Islami Zindagi' [i.e. Islamic life]: It is really a great deprivation to spend this night in committing sins. It is said that fireworks were invented by Namrood [Nimrod]. When Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ was put into the fire, the fire extinguished and turned into a garden of flowers. So

Namrood's people prepared firecrackers and after setting these alight fired towards Sayyiduna Ibraheem عَلَيْهِ السَّلَامُ.'

(Islami Zindagi, pp. 76)

The prevalent fireworks related to Shab-e-Bara`at are Haraam

Regretfully this sinful tradition of fireworks on the eve of Shab-e-Bara`at is proliferating among Muslims. It is stated in 'Islami Zindagi': Muslims waste millions (of rupees) in practicing this tradition and every year many cases are reported, giving news of many houses being burnt due to fireworks and so many people burn to death. This sinful activity is a serious risk for one's life, wealth and assets.

Further, it is just burning one's own wealth and in return, receiving the burden of disobedience of Allah عَزَّوَجَلَّ upon the shoulders. For the sake of Allah عَزَّوَجَلَّ! Refrain from committing this absurd and Haraam (forbidden) act, and prevent your children and relatives as well. Wherever some uncultured children set off fireworks, do not stay to enjoy such scenes. *(Ibid)*

Setting off fireworks on Shab-e-Bara`at is, no doubt, a wastage of money and it is extravagance; therefore, this act is Haraam and impermissible. Likewise, the production, selling and purchasing of fireworks are all prohibited as per the Shari'ah (Islamic Sacred Law). *(Fatawa Ajmaliyyah, vol. 4, pp. 52)*

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has stated, 'Undoubtedly the tradition of fireworks on the occasions of weddings and Shab-e-Bara`at is Haraam and a sure offence as it involves wastage of money.'

(Fatawa Razawiyyah, vol. 23, pp. 279)



The permissible forms of fireworks

The fireworks that are set-off at Shab-e-Bara`at are usually just for the sake of pleasure and amusement and are therefore sinful, Haraam and an act that leads to Hell. However, there are some specific permissible forms of fireworks as well. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was asked, 'What do the scholars of Islam say with regards to whether the production and setting off of fireworks is Haraam or not?'

Answer: It is forbidden and sinful except only in those cases in which there is no fun and amusement and no waste of money e.g. setting off firecrackers or fireballs for the announcement of the moon sighting for a new month, or to drive away harmful animals or driving away animals and birds from fields or fruit bearing trees in jungles or even in cities when required.

(Fatawa Razawiyyah, vol. 23, pp. 290)

Tujh ko Sha'ban-ul-Mu'azzam ka Khudaya wasitah

Bakhsh day Rab-e-Muhammad Tu mayri her aik khata

*For the sake of the blessed month of Sha'ban
O Rab of Muhammad, forgive every mistake of mine*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

If one is desirous to increase the fervour of worshipping in the night of Shab-e-Bara`at, to refrain from sinful acts like setting off fireworks and other sins in this holy night and wants to become a pious Muslim, he should join the Madani environment of Dawat-e-Islami, the global, non-political movement for the propagation of Quran and Sunnah.

One should travel three days every month in the Sunnah-inspiring Madani Qafilah with the devotees of the Beloved Prophet and should try and transform his life according to the guidelines of the Madani In'amaat. For persuasion, two inspiring Madani marvels are being mentioned.

1. My heart got inspired in the Ijtima' of Shab-e-Bara`at

The extract from writings of an Islamic brother of Markaz-ul-Awliya, Lahore (Pakistan) regarding revolutionary reforms in his life is presented below:

Before joining the Madani environment of Dawat-e-Islami, the global, non-political movement for the propagation of Quran and Sunnah, **مَعَاذَ اللَّهِ عَزَّوَجَلَّ** I had been in the company of a misled sect and was involved in a variety of sinful activities. Regretfully, I was proud of my lifestyle of watching movies and dramas and visiting the places of immoral activities (**مَعَاذَ اللَّهِ**). The decline of my sinful days and the dawning of my reformed self, owe to the individual efforts of an Islamic brother. He convinced me to attend the Sunnah-inspiring Ijtima' of Shab-e-Bara'at at Hanjarwal. The speech of a Muballigh-e-Dawat-e-Islami was so inspiring and heart rending that I regretted deeply over my sinful past. I perspired and felt so ashamed and afraid due to my disobedience to Allah **عَزَّوَجَلَّ** that I burst into tears. After the Ijtima' an Islamic brother who was responsible for the Madani Qafilahs met me and persuaded me to travel with the Madani Qafilah for three days. I was already inspired and so I readily agreed to travel with the Madani Qafilah.

In the blessed company of the devotees of the Beloved and Blessed Prophet I learnt various acts of the Sunnah in the Madani Qafilah and **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** I repented of my all previous sins. Upon the arrival of the month of Ramadan-ul-Mubarak I availed the opportunity of the I'tikaf in the last ten days with the devotees of the Beloved Prophet. In this I'tikaf, on the 27th night, a fortunate Islamic brother was blessed with the vision of Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. This significant incident

intensified my liking for Dawat-e-Islami and I firmly embraced the Madani environment of Dawat-e-Islami.

Aao kernay lago gey bahut nayk kaam

Madani Mahaul mayn ker lo tum I'tikaf

Fazl-e-Rab say ho deedar-e-Sultan-e-Deen

Madani Mahaul mayn ker lo tum I'tikaf

Shaadmani say jhoomay ga qalb-e-hazeen

Madani Mahaul mayn ker lo tum I'tikaf

(Wasail-e-Bakhshish, pp. 645)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Crazy for films

The statement of another Islamic brother from Bara Board, Bab-ul-Madinah (Karachi) is summarised as follows: I was a misfit and a despised person of society. People called me 'film crazy' for I watched films and dramas excessively every day. Reforms in me owe to the individual efforts of an Islamic brother. This led me to attend the Sunnah-Inspiring Ijtima' of Shab-e-Bara' at held in Khajji ground (Gulbahar, Karachi) organized by Dawat-e-Islami, the global, non-political movement for the propagation of Quran and Sunnah.

When I listened to the heart rending speech about the 'First Night in the Grave' I felt the fear of Allah ﷻ in the core of my heart. I repented of all my previous sins and embraced the Madani environment of Dawat-e-Islami.

My entire family had been westernized. ﷻ, as a result of my individual efforts, five of my brothers also became devotees of Dawat-e-Islami and they all adorned their heads with the green turban and gradually the environment of our households reformed into a completely Madani environment.

At the time of writing these lines I am serving the Sunnah in the capacity of a Nigran of a Halqah Mushawarat. I love to travel with the Sunnah-Inspiring Madani Qafilahs and ﷻ, I travel regularly with the 3-day Madani Qafilah every month.

*Yaqinan muqaddar ka woh hay sikandar
Jisay khayr say mil gaya Madani Mahaul
Yahan Sunnatayn seekhnay ko milayn gi
Dilaye ga khauf-e-Khuda Madani Mahaul
Ay beemar-e-'isyan tu aa ja yahan per
Gunahaun ki day ga dawa Madani Mahaul*

*Indeed fortunate is he who, by divine bestowment
Has joined the Madani environment
In it, the Sunnahs are learned*

Brings fear of Allah the Madani environment

If you have the illness of sin

You will get the treatment, come and join the Madani environment

(Wasail-e-Bakhshish, pp. 647, 648)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Now towards the end of my Bayan, I would like to avail the auspicious opportunity of telling you an excellence of the Sunnah and thereafter, I will tell you some Sunan and manners. The Greatest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'He, who loved my Sunnah, loved me and he who loved me will be with me in Paradise.' (*Ibn 'Asakir, vol. 9, pp. 343*)

Seenah tayri Sunnat ka Madinah banay Aqa

Jannat mayn parausi mujhay tum apna banana

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

11 Madani pearls regarding visiting the graveyard

1. The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'I had prohibited you from visiting the graves. Now, do visit the graves for it causes disinterest in worldliness and reminds one, of the afterlife.' (*Sunan Ibn Majah, vol. 2, pp. 252, Hadees 1571*)

2. If one intends to visit a Muslim's grave (or mausoleum of some beloved of Allah), it is Mustahab for him to firstly offer two Rak'at Nafil Salah (not in Makruh timings) at his home reciting Aayat-ul-Kursi once and Surah Al-Ikhlash thrice after Surah Al-Fatihah in each Rak'at and to donate its Sawab to Sahib-e-Qabr (i.e. the buried person); Allah عَزَّوَجَلَّ will produce Noor (light) in the grave of that deceased person and will reward this person (who donated the Sawab) abundantly. (*Fatawa 'Aalamgiri, vol. 5, pp. 350*)
3. Don't engage in futile talks while going to visit a mausoleum or a grave. (*Fatawa 'Aalamgiri, vol. 5, pp. 350*)
4. Enter the graveyard via the usual pathway where there had never been graves of Muslims before. Never use the newly carved pathway. It is quoted in the book *Rad-dul-Muhtar: Walking on a newly carved pathway (that has been built up by levelling the graves) is Haraam. (Rad-dul-Muhtar, vol. 1, pp. 612)* Even if there is only overwhelming suspicion regarding the new pathway, it is impermissible and sinful to walk on that. (*Durr-e-Mukhtar, vol. 3, pp. 183*)
5. It's been observed at some mausoleums of beloveds of Allah that the flooring has been done by demolishing the graves of Muslims just to facilitate visitors. Walking, standing, lying down, seating arrangements for the recitation (of the Holy Quran) and invocations etc. upon such floorings is Haraam. Recite Fatihah remaining at a distance.

6. Beholding the grave should be done whilst standing in front of the face of the grave-dweller and one should approach from the direction of feet in order to remain in front of his eyes; never approach from the head side as he (the grave-dweller) would have to turn his head to look at you. (*Fatawa Razawiyyah, vol. 9, pp. 532*)
7. Stand in the graveyard with the back towards the Holy Qiblah whilst facing the face of the buried ones and then invoke:

السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ
يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ أَنْتُمْ لَنَا سَلَفٌ وَنَحْنُ بِالْآثَرِ

Translation: Salutation be upon you all, O the dwellers of the graves, may Allah عَزَّوَجَلَّ forgive us and you. You came (here) before us and we are about to come after you.

(Fatawa 'Aalamgiri, vol. 5, pp. 350)

8. One who invokes this on entering the graveyard:

اللَّهُمَّ رَبَّ الْأَجْسَادِ الْبَالِيَةِ وَالْعِظَامِ النَّخِرَةِ الَّتِي خَرَجَتْ
مِنَ الدُّنْيَا وَهِيَ بِكَ مُؤَمَّنَةٌ أَدْخِلْ عَلَيْهَا رَوْحًا مِّنْ عِنْدِكَ
وَسَلَامًا مِّنِّي

Translation: O Allah **عَزَّوَجَلَّ** O the Rab of decayed bodies and ruined bones! Send Your blessings and my salutation to those who departed from the world with faith (in You).

Then, all the Muslims who have passed away till then since the time of Sayyiduna Aadam **عَلَيْهِ السَّلَام** will pray for his forgiveness. (*Musannaf Ibn Abi Shaybah, vol. 10, pp. 15*)

9. The Noblest Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘A person who enters a graveyard, then recites Surah Al-Fatihah, Surah Al-Ikhlās and Surah At-Takasur and prays this supplication: ‘O Allah **عَزَّوَجَلَّ**! Deliver the Sawab of what I recited from the Holy Quran to the Muslim men and women of this graveyard; all those believers will become intercessors for him (who donated the Sawab) on the Day of Judgement.’ (*Sharh-us-Sudoor, pp. 311*)

It is quoted in a Hadees: One who recites Surah Al-Ikhlās 11 times and donates its Sawab to the dead, he (i.e. who conveys the Sawab) will be awarded Sawab equivalent to the number of the dead. (*Durr-e-Mukhtar, vol. 3, pp. 183*)

10. Agarbatti (incense sticks) should not be lit upon the graves as it is disrespect and it causes discomfort to the dead; however if it is desired to spread fragrance for the comfort of the visitors, it should be lit up beside the grave on free land, as perfuming is commendable. (*Derived from: Fatawa Razawiyah, vol. 9, pp. 482, 525*)

At another place, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: It is quoted in the book *Sahih Muslim* through Sayyiduna 'Amr Bin 'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ that he advised his son at the time of death, 'When I die, do not let any lamenting woman or any fire accompany my funeral.' (*Sahih Muslim, pp. 75, Hadees 192*)

11. Do not place lamps or incense sticks upon the grave for it is fire and placing fire upon a grave teases the dead; however if it is required for the purpose of providing lighting to the passers-by at night, then candles or lamps may be placed beside the grave on free land.

In order to learn thousands of Sunan, buy part 16 of 'Bahar-e Shari'at' consisting of 312 pages and 'Sunnatayn aur Adaab' [i.e. Sunnahs and manners] comprising of 120 pages and read them. One of the best methods for learning the Sunnah and good manners is to travel with the Madani Qafilahs with the devotees of the Beloved Prophet.

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** **دامت برکاتہم 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 93 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

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'ammat booklet every day practicing Fikr-e-Madinah 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, [بِسْمِ اللَّهِ عَزَّ وَجَلَّ](#).

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, [بِسْمِ اللَّهِ عَزَّ وَجَلَّ](#)'**

In order to reform ourselves, we must act upon Madani In'ammat and to strive to reform people of the entire world we must travel with Madani Qafilahs, [بِسْمِ اللَّهِ عَزَّ وَجَلَّ](#).



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