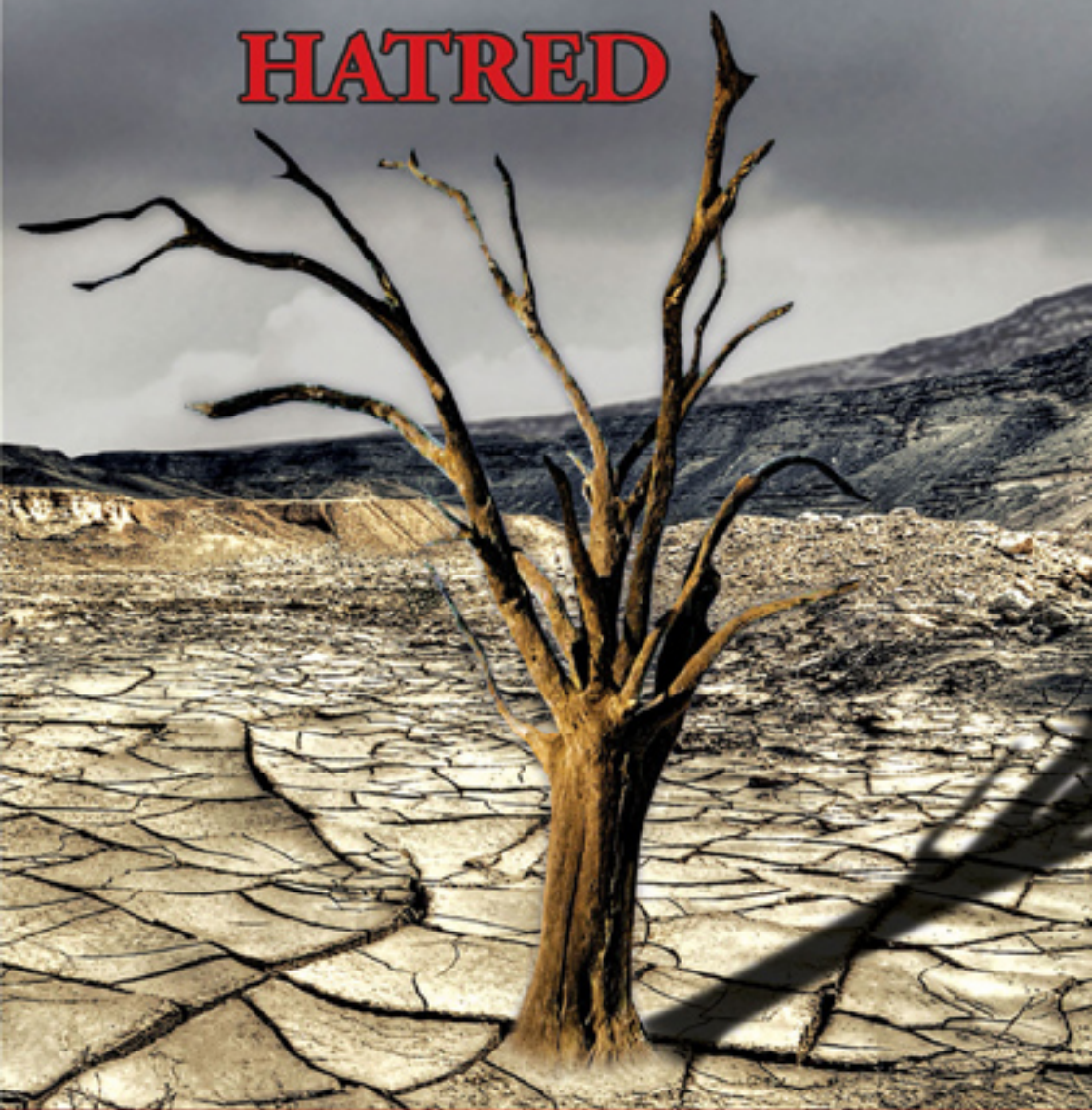


MALICE and HATRED



Presented by:

Al-Madina-tul-'Ilmiyyah

(Dawat-e-Islami)



بُغْضٌ وَ كِيْنَةٌ

Bughz-o-Keenah

MALICE

—AND—

HATRED

Presented by

Department of Reforming Books

Majlis Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami)

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)

Malice and Hatred
An English translation of 'Bughz-o-Keenah'



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الْحَمْدُ 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, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Ya Allah عَزَّوَجَلَّ! Open the doors 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.

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Translator's Notes

DEAR ISLAMIC BROTHERS! Dawat-e-Islami's Majlis-e-Tarajim is aimed at rendering the books and booklets of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعية بركاتهم العالیه and those of Majlis Al-Madina-tul-'Ilmiyyah into various languages of the world. We are pleased to present the English version of the book 'Bughz-o-Keenah' under the title of 'Malice and Hatred.'

Although any translation is inevitably a form of interpretation, we have tried our level best to convey the thought of the author in its true sense. Terms of Islamic Jurisprudence have not been translated as a caution because in most cases, an English word cannot be a full substitute for an Islamic term.

This translation has been accomplished by the grace of Almighty Allah عَزَّوَجَلَّ, by the favour of His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the spiritual support of our great Shaykh, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi داعية بركاتهم العالیه. If there is any shortcoming in this work, it may be a human error on the part of the *Translation Majlis*, not that of the author of the original book. Therefore, if you find any mistake in it, kindly notify us in writing at the following postal or email address with the intention of earning reward (Sawab).

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MALICE AND HATRED

The Noble Prophet ﷺ recited Salat-o-Salam upon himself

It is narrated by the princess of our Beloved Prophet, Sayyidatuna Fatima-tuz-Zahra رضي الله تعالى عنها:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْمَسْجِدَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ
وَإِذَا خَرَجَ صَلَّى عَلَى مُحَمَّدٍ وَسَلَّمَ

The Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم would recite Salat & Salam upon Muhammad Mustafa (i.e. himself) on entering the Masjid and while leaving the Masjid, he صلى الله تعالى عليه وآله وسلم would also recite Salat & Salam upon Muhammad Mustafa (i.e. himself).

(Sunan-ut-Tirmizi, Kitab-us-Salah, vol. 1, pp. 339, Hadees 314)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Salat & Salam should be recited upon the Noble Prophet صلى الله تعالى عليه وآله وسلم at the time of entering as well as leaving a Masjid since it is a Sunnah of our Beloved Prophet صلى الله تعالى عليه وآله وسلم. A renowned commentator of the Holy Quran, Hakeem-ul-Ummat Shaykh Mufti Ahmad Yar Khan عليه رحمة المئتان in connection with this

Hadees has stated: It confirmed two rulings – first is that reciting Salat-‘Alan-Nabi while entering a Masjid is Sunnah. As it is narrated in the book of *Shifa* that when entering an empty house or a Masjid, one should recite ‘السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ’. Secondly, the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite Salat & Salam upon himself; sometimes he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited ‘صَلَّى اللَّهُ عَلَى مُحَمَّدٍ وَسَلَّمَ’ and sometimes he صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited ‘صَلَّى اللَّهُ عَلَيَّ وَسَلَّمَ’. (*Mirat-ul-Manajih, vol. 1, pp. 450*)

The grave was infested with black snakes

Some people came to Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ and said: We went on Hajj, another man was also with us. When we reached the place called Zat-us-Sifah¹, that man passed away. We arranged his funeral and dug a grave to bury him. When we were laying him to rest, we found his grave infested with black snakes. We immediately abandoned that grave and dug another grave, which, all of a sudden was also infested with black snakes. We have, therefore, delayed his burial and have come to you for advice. Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘ذَلِكَ الْعُلَّ الَّذِي تَعَلُّ بِهِ أَنْظِلِفُوا فَادْفِنُوهُ فِي بَعْضِهَا’, i.e., this is his hatred he kept in his heart towards others! Go, and bury him in the same grave. (*Mawsu’ah Ibn Abid Dunya, Kitab-ul-Quboor, vol. 6, pp. 83*)

Dear Islamic brothers! Did you see that even a person who went on the holy pilgrimage of Hajj was buried in a grave full of black snakes due to hatred that he kept in his heart towards others. This parable is an eye opener for all of us, especially for those whose outward appearance looks very pure and sweet but inwardly they are fully contaminated with malice, hatred and other impurities. Just think about it! What would happen to us if we had to encounter such

¹ A place located towards Yemen far from Makkah Mukarramah.

poisonous snakes and scorpions in our grave? So, before we breathe our last when the respite of repentance is not allowed, let us seek forgiveness of our sins, submitting ourselves in the court of Almighty Allah ﷺ and let us pray to our All-Powerful Creator ﷻ:

Saanp liptayn na mayray laashay say

Qabr mayn kuch na day saza Ya Rab

Noor-e-Ahmad say qabr roshan ho

Wahshat-e-qabr say bacha Ya Rab

(Wasail-e-Bakhshish, pp. 88)

We seek His refuge from His wrath and retribution!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Treatment of concealed sins is absolutely necessary

Dear Islamic brothers! Some sins are apparent, such as murder, theft, backbiting, corruption, drinking alcohol whereas some sins are concealed, for instance envy, pride, ostentation, ill-suspicion etcetera. Anyways, whether they are apparent sins or concealed sins, the one committing such sins deserves extreme suffering in Hell; this is why it is necessary to refrain from both kinds of sins. But it is comparatively tougher to save oneself from concealed sins than apparent sins, as apparent sins are easy to be identified, unlike concealed sins which cannot be seen easily, but can only be felt. For the sake of acquiring piety and in order to please Almighty Rab ﷻ, we must make efforts to keep the inside clean, along with the outside, malice and hatred is one of the concealed sins. In order to prevent ourselves from its widespread dangers, we must be informed of what malice is and its

disadvantages, which kind of malice is worse, how it can be treated, against whom is malice mandatory, and what kind of attitude we need to maintain that prevents others from bearing malice against us?

This book is named ‘*Bughz-o-Keenah (Malice and Hatred)*’ 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 and efforts are made to provide information about malice and related Madani pearls of wisdom. Read this book at least thrice with complete concentration and start making efforts to reform yourself.

*Department of Reforming Books
Majlis Al-Madina-tul-‘Ilmiyyah (Dawat-e-Islami)*

*Gunahaun nay kaheen ka bhi na chora
Karam mujh per Habib-e-Kibriya ho
Gunahaun ki chutay her aik ‘aadat
Sudher jaoon karam Ya Mustafa ho*

(Wasail-e-Bakhshish, pp. 165)

I must strive to reform myself and people of the entire world,

لِإِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What does malice stand for?

To hold enmity in your heart and expressing it when you get a chance is called malice. (*Lisan-ul-Arab, vol. 1, pp. 888*)

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has defined malice in these words:

أَلْحَقْدُ: أَنْ يُلْزِمَ قَلْبُهُ اسْتِثْقَالَهُ وَالْبُغْضَةَ لَهُ وَالتَّفَارَ عَنْهُ وَ أَنْ يَدُومَ ذَلِكَ وَيَبْتِغَى malice signifies that one, in his heart, regards someone as a burden, he bears hatred, enmity and grudges against him and such feelings remain constant forever. (*Ihya-ul-'Uloom, vol. 3, pp. 223*)

For instance, there is a person, when you think of him you feel bitterness towards him and a wave of hatred flashes in your heart and mind, when you look at that person you avoid his company. When an opportunity arises to harm him physically, verbally or by any other way, you never miss it – then it is confirmed that you bear pure malice for that person. If the above signs do not appear and you just don't feel like seeing that person, then this is not malice.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Bearing malice towards a Muslim and the ruling of Shari'ah

It is Haraam to bear malice and hatred towards a Muslim without any Shar'i reason. (*Fatawa Razawiyyah, vol. 6, pp. 526*) It implies that someone who neither oppressed us nor did he do any harm in violating our rights. Nevertheless, we bear malice towards him in our heart, which is impermissible and Haraam as well as a deed which leads to Hell.

- ❖ If someone oppressed us or violated any of our rights, due to which we bear malice towards him, in this case it is not Haraam.
- ❖ Furthermore, if we are not capable of taking revenge on him, we should then wait for the Day of Judgement for the receiving of our rights from him. But forgiving him in the world is better.
- ❖ If one is capable of taking revenge, we can only harm him as much as he harmed us or he violated our rights in possessions etcetera.

- ❖ But having capabilities of taking revenge, if we still forgive him, we would be deserving of even more rewards.
- ❖ If he is likely to be more daring in persecuting us or others, in such cases, taking revenge is better than forgiveness.

(At-Tariqa-tul-Muhammadiyah ma' Al-Hadiqa-tun-Nadiyyah, vol. 3, pp. 86)



Note: Wherever malice is condemned in this book, 'impermissible or Haraam' have been meant for malice.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Devastating effects of malice

Dear Islamic brothers! Malice is such a deadly concealed malady that the one who is suffering from it bears the sheer losses here in this world and in the Hereafter. Its injurious effects do not spare those who live around and ultimately this fatal disease runs rife in the society and shatters the peace. Family disputes are initiated to insult each other. All efforts are made to humiliate and disgrace one another and trying to inflict financial losses on each other. Instead of being a well-wisher to a Muslim brother, efforts are made to cause him harm with conspiracies against him, which causes serious unrest. Living examples of which can be witnessed these days. May Allah ﷺ keep all of us away from this fatal malady!

أَمِينٌ بِجَاوِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Malady of the previous Ummah

Malice and hatred are not the growing diseases of nowadays but they are one of the oldest maladies, the Ummah before us also fell victim to it. The most Beloved and the Holiest Prophet ﷺ has said, 'Soon my Ummah will suffer from the malady of the previous Ummah.' The companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ asked, 'What is the malady of the previous Ummah?' The Noblest Prophet ﷺ said, 'Displaying haughtiness, strut, backbiting one another, making efforts to get the better of one another in worldly things, bearing malice towards one another, stinginess till it is changed into persecution and causes serious civil strife and the outbreak of hostility.'

(*Al-Mu'jam-ul-Awsat*, vol. 6, pp. 348, *Hadees* 9016)

Gunahaun say mujh ko bacha Ya Ilahi

Buri 'aadatayn bhi chura Ya Ilahi

(*Wasail-e-Bakhshish*, pp. 79)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Damages caused by malice

Dear Islamic brothers! Secretly growing malice and hatred in one's heart causes great damage in the world and the Hereafter – let us have a glance:

1. Tale-bearing & malice will lead towards Hell

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah ﷺ said, 'إِنَّ النَّيْمَةَ وَالْحَقْدَ فِي النَّارِ لَا يَجْتَمِعَانِ فِي قَلْبِ مُسْلِمٍ' Undoubtedly, tale-bearing and malice are in Hell and they both cannot be gathered in a Muslim's heart.

(*Al-Mu'jam-ul-Awsat*, vol. 3, pp. 301, *Hadees* 4653)

وَالْحَفِيفُ وَالْأَمَانُ! The torments of Hell are extremely frightening and absolutely terrible that they are beyond our imagination. In many Ahadees and narratives, it is stated that a person who deserves Hell will be sent to Hell with all humiliation and abasement. The intensity of the hellfire will be 70 times more than the fire of the world which would burn the skins into charcoal, bones into carbon, over and above, intense black smoke will create suffocation and there would be such darkness that one will not be able to see beyond the nose. When a Hell dweller, extremely fatigued of hunger and thirst restrained with chains is served boiling and stinking pus to drink, its intense heat will make the mouth skin come off in flakes. A thorny cactus type food will be to eat. The sinners will be pounded by massive hammers – in short, the infernal region would be a horrific place full of numerous grief and untold misery for the sufferer where apart from other sinners the backbiter and the bearer of malice will also be sent. We seek refuge in Allah عَزَّوَجَلَّ from His wrath, being 'الْقَهَّارُ' [Al-Qahhar] and His rage, being 'الْجَبَّارُ' [Al-Jabbar]!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Forgiveness is not granted

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The deeds of mankind are submitted on every Monday and Thursday, all Mu`mineen (true believers) are granted forgiveness except two brothers bearing malice against one another and it is said, 'أَتْرَكُوا أَوْ أَرْكُوا هَذَيْنِ حَتَّى يَفْقِينَا' i.e., leave them; till they give up malice and settle their differences.

(Sahih Muslim, pp. 1388, Hadees 2565)

It is time to be deeply regretful for those who bear malice against Muslims. In fact, the grants of forgiveness are given away every Monday and Thursday but the one bearing malice as his inner disease, is deprived of being included in the list of those fortunate people who are granted forgiveness!

Tujhay wasitah saaray Nabiyaun ka Maula

Mayri bakhsh day her khata Ya Ilahi

(Wasail-e-Bakhshish, pp. 79)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Deprivation of blessings and forgiveness

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Allah عَزَّوَجَلَّ reveals His specific attribute (befitting to His omnipotence) on the 15th night of the month of Sha’ban, He عَزَّوَجَلَّ grants forgiveness to those who seek His forgiveness, He عَزَّوَجَلَّ has mercy on those who seek mercy whereas He عَزَّوَجَلَّ leaves them alone who bear malice.’
(Shu’ab-ul-Iman, vol. 3, pp. 382, Hadees 3835)

The night of momentous decisions

Dear Islamic brothers! Umm-ul-Mu`mineen Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللَّهُ تَعَالَى عَنْهَا has reported a Hadees of our most Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which includes that on the 15th night of Sha’ban the names of those who will die, sustenance of people and the names of those people who would be performing Hajj (this year) are written.

(Tafseer Ad-Durr-ul-Mansur, vol. 7, pp. 402, Surah Ad-Dukhan, Taht-al-Ayah 5)

Just ponder over it that how momentous the night of the 15th Sha'ban is! Who knows what is going to be written in his fate! A malicious person is deprived of the grace of forgiveness in this significant night.

Bana day mujhay nayk naykaun ka sadaqah

Gunahaun say her dam bacha Ya Ilahi

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. He won't smell the fragrance of Jannah

Sayyiduna Fudayl Bin 'Iyaad عَلَيْهِ رَحْمَةُ اللَّهِ الْوَهَّاب once advising the caliph Haroon Rasheed said: O you with the beautiful face! Remember! You will be held accountable to Allah عَزَّوَجَلَّ about His creature on the Day of Judgement. If you want to protect your beautiful face from the hellfire, never ever spend your morning or evening in a way that you bear malice or hatred towards any Muslim. Indeed, the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'مَنْ أَصْبَحَ لَهُمْ غَاشًّا لَمْ يَرِحْ رَائِحَةَ الْجَنَّةِ' 'Whosoever wakes up in the morning with malice aforethought, he will not be able to smell the fragrance of Jannah.' Listening to this, the caliph Haroon Rasheed began to cry.

(Hilya-tul-Awliya, vol. 8, pp. 108, Hadees 11536)

'Afw ker aur sada kay liye razi ho ja

Ger karam ker day to Jannat mayn rahun ga Ya Rab!

(Wasail-e-Bakhshish, pp. 91)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. The danger of destroying one's faith

Faith is a priceless asset and nothing else could be more important to a Muslim than the safety of his faith; but if he became plagued with malice and hatred, his faith would be in jeopardy. The Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

دَبَّ إِلَيْكُمْ دَاءُ الْأُمَمِ قَبْلَكُمْ الْحَسَدُ وَالْبَغْضَاءُ هِيَ الْحَالِقَةُ لَا أَقُولُ تَخْلُقُ
الشَّعْرَ وَلَكِنْ تَخْلُقُ الدِّينَ

You have indulged in the malady of the previous Ummah; jealousy and malice, which shaves off. I do not say that it shaves off hair but it shaves off the religion. (*Sunan-ut-Tirmizi, vol. 4, pp. 228, Hadees 2518*)

A renowned commentator of the Glorious Quran, Hakeem-ul-Ummat Shaykh Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَلَأَن in connection with this Hadees has stated, 'These maladies completely destroy religious faith and belief and sometimes a person leaves Islam due to malice and jealousy. Satan has also been a victim of these two maladies.' (*Mirat-ul-Manajih, vol. 6, pp. 615*)

Musalman hay 'Attar Tayri 'ata say

Ho Iman per khatimah Ya Ilahi

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Du'as (supplications) are not answered

Sayyiduna Faqih Abul Lays Samarqandi عَلَيْهِ رَحْمَةُ اللهِ الْعَلْوَى has said, 'There are three persons whose Du'a is not answered. First, who eats Haram second, the one backbiting (a lot) and third, the person

bearing malice or jealousy in his heart towards his Muslim brother.’

(Durra-tun-Nasiheen, pp. 70)

Dear Islamic brothers! Du’a is the best medium of communication with our Rab ﷺ for our needs to be fulfilled and through the same medium bondsmen find their hearts’ desires or the treasure of the Hereafter but a malicious person is deprived of the acceptance of his Du’as (supplications) due to his malice.

Mayn mangta Tu daynay wala

Ya Allah mayri jhaulti bhar day

(Wasail-e-Bakhshish, pp. 108)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

7. Lack of devoutness

Sayyiduna Haatim Asam عَلَيْهِ رَحْمَةُ اللهِ الْكَرِيمِ has said, ‘A malicious person is not a religious person, a contemptuous person is not a genuine worshipper, a backbiter is not at peace with himself and one who is jealous is not supported.’ *(Minhaj-ul-‘Aabideen, pp. 75)*

We learnt that if anyone suffering from maladies such as malice, backbiting, fault finding, and jealousy, he then does not deserve to be called a righteous and a pious person, no matter how good character he has with an angelic face. May Allah ﷺ enable us to adopt inward and outward piety by His grace!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

8. A door of other sins is opened

Anger causes malice which gives birth to eight devastating maladies: One of them is that a malicious person feels jealousy, i.e., he will become sad when someone is happy and he will be happy when someone becomes unhappy. Second, a cruel person cannot resist the touch of 'schadenfreude', i.e., he feels and expresses his pleasure in seeing others in adversities. Third, he discloses his secrets through backbiting, lies and abusive language. Fourth, he would shun him and would not reply to his greetings. Fifth, he would look down upon him and talk to him without seriousness.

Sixth, he will make fun of him. Seventh, he would do him an injustice and sever the relation instead of 'Silah Rahmi', i.e., he will not be obliging and recognising the rights of relatives neither will he be apologetic for his bad behaviour. Eighth, he will definitely harm him when he gains control over him and urges others to hurt him. If a deeply religious person refrains from sins, he would at least stop doing him any favours which he used to do. He will not behave gracefully towards him, nor will he support him in his work. He will not join him in the remembrance of Allah عَزَّوَجَلَّ nor will he admire him, all such bad deeds lead to greater loss and cause him to become corrupt. (*Kimiya-e-Sa'adat*, vol. 2, pp. 606)

Dear Islamic brothers! Did you see that how a person gets stuck into the quagmire of bad deeds and sins due to malice!

Gunahaun nay mayri kamar tor daali

Mayra Hashr mayn hoga kya Ya Ilahi

(*Wasail-e-Bakhshish*, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

9. A malicious person remains restless

A malicious person lives his day and night filled with distress and sorrow, and he turns to be fainthearted. He puts a spoke in someone's wheels, ultimately, he deprives himself of further development. Imam Shaafi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْكَافِي has said, 'أَقْلُّ النَّاسِ فِي الدُّنْيَا رَاحَةَ الْحُسُودِ وَالْحَقُودُ', Malicious and jealous people get least peace of heart in the world.

(*Tanbih-ul-Mughtarrin*, pp. 184)

Every other person looks for peace and serenity in his life but a malicious person is fairly oblivious to the fact that this malady simply shatters the peace he has in his heart.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. It destroys the societal peace

As mentioned on page 6 of this book that malice plays a critical role in destroying the peace of a society. It makes brothers fight one another, it breaks up the family solidarity and makes one family feel hostile towards another, and it is against the requirements of Shari'ah since the sense of brotherhood is inculcated into Muslims, therefore:

Live as brothers among each other

The most Renowned and Revered Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'لَا تُحَاسِدُوا وَلَا تُبَاغِضُوا وَلَا تُدَابِرُوا وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا', i.e., Do not be jealous of one another, do not have malice or hatred towards one another, do not involve in backbiting of one another and O Allah's bondmen! Live as brothers to each other.

(*Sahih Bukhari, Kitab-ul-Adab, vol. 4, pp. 117, Hadees 6066*)

A renowned commentator of the Holy Quran, Hakeem-ul-Ummat, Shaykh Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْعَمَّان has stated with regards to this Hadees, ‘i.e., evil-suspicion, jealousy, and malice, etc., are such acts due to which love dies. Whereas Islamic brotherhood is based on sincere love. Therefore, renounce these faults so that you become brothers to one another.’ (*Mirat-ul-Manajih*, vol. 6, pp. 608)

Muslims stand guard over one another

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘إِنَّ الْمُؤْمِنَ لِلْمُؤْمِنِ كَالْبُنْيَانِ يُشَدُّ بَعْضُهُ بَعْضًا’, i.e., Undoubtedly, a Mu`min (true believer) for another Mu`min is similar to a building of which one portion strengthens another portion. (*Sahih Bukhari*, vol. 1, pp. 181, Hadees 481)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The reason of seclusion

When Sayyiduna Imam Ja'far Sadiq عَلَيْهِ رَحْمَةُ اللهِ الْعَالِق preferred seclusion, i.e., away from society, Sayyiduna Sufyan Sawri عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي came to him and said, ‘Due to your seclusion, people have been deprived of your blessings!’ Sayyiduna Imam Ja'far Sadiq عَلَيْهِ رَحْمَةُ اللهِ الْعَالِق replied to him in the following two couplets:

ذَهَبَ الْوَفَاءُ ذَهَابَ أَمْسِ الدَّاهِبِ وَالنَّاسُ بَيْنَ مُحَايِلٍ وَ مَارِبِ
يُفْشُونَ بَيْنَهُمُ الْمَوَدَّةَ وَالْوَفَا وَ قُلُوبُهُمْ مَحْشُوَّةٌ بِعَقَارِبِ

i.e., Loyalty has gone like a day becomes yesterday. And people are left being lost in their thoughts and needs. Typically people tend to be expressing their love and loyalty with one another as usual but

their hearts are fully infested with the scorpions of malice and hatred towards one another! (*Tazkira-tul-Awliya*, pp. 22)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ writes after this narration: Dear Islamic brothers! Did you see how Sayyiduna Imam Ja'far Sadiq عَلَيْهِ رَحْمَةُ اللَّهِ الْعَالِيْنَ preferred solitude after having had enough of people's hypocrisy! This problem had started to creep in those pure times too; while nowadays who is to be blamed for people's pathetic condition. Alas! Majority of people are in an awful state. When they meet, they treat one another with great respect; inquire about each other's wellbeing and provide each other with warm hospitality – sometimes they make them happy with cold drinks and sometimes they are pleased with hot tea, betel leaf and other forms of chewing tobacco. Apparently, they have a chat – an informal friendly conversation with a smile and laughter, but in reality they have hatred and malice towards each other hidden in their hearts. (*Backbiting – A Cancer in our Society*, pp. 96)

Zahir-o-baatin hamara aik ho Yeh karam Ya Mustafa farmaiye

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to awaken real passion for refraining from malice, hatred, visible and invisible sins of one sort or another, the Madani environment of Dawat-e-Islami (a non-political movement for the propagation of Quran and Sunnah) is not less than a great blessing. So, associate yourself with this fragrant Madani environment. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ amazing changes, in other words, a Madani revolution takes place in the lives of those who are part of Dawat-e-Islami. In this connection, read the account of a Madani revolution as follows:

Turning over a new leaf!

An Islamic brother, residing in Suiwala, a suburb of Lodhran (Punjab, Pakistan) has given a written statement as follows: I had great passion to keep up with the latest fashion and was so crazy over new movies and dramas that the owner of mini cinema houses in my area consulted with me before they played a new movie or drama. Every latest song was first played at our tailoring shop. I was addicted to lustful glances and indecent movies.

It was probably in 1993 when I visited Bab-ul-Madinah (Karachi) for a piece of work during which I attended a Sunnah-Inspiring Ijtima' of Dawat-e-Islami held at Korangi 3½ area along with my maternal cousin where most of my time I spent in roaming about, later I got back to my hometown, but I could not mend my ways noticeably. However, at least I felt love for Dawat-e-Islami.

Then, by the grace of Allah ﷻ a three-day Madani Qafilah came in our vicinity from Lodhran. By virtue of individual efforts made by the devotees of the Prophet, present in the Madani Qafilah, I made up my mind and made an intention to travel in a three-day Madani Qafilah departing on Thursday, but I could not make it due to some compulsion. However, I did go to Lodhran and attended the weekly Sunnah-Inspiring Ijtima'.

When I reached the Ijtima', a heartfelt prayer (Du'a) was being uttered. Soon as I sat down for the Du'a, I burst into tears and the tears were streaming down my face which in fact started washing away the dark stains of sins from my heart. The following Thursday, approximately twenty Islamic brothers joined the weekly Ijtima' at Lodhran, in this manner, the people began to participate in the Ijtima' from our vicinity as well. A bus full of attendees from our town also went to the international Ijtima' held in Multan, the city

of saints. Due to the Madani environment I not only gave up watching movies, I also recorded religious discourses over the cassettes of our huge song collections that offended my elder brother a lot but I tactfully manipulated the situation.

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Both my father and elder brother graced their faces with the beard by the grace of my adopting the Madani environment. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I continued to travel in the Madani Qafilahs and continued to carry out Madani activities which resulted in a number of people of my town who associated themselves with Dawat-e-Islami. My wedding was also arranged through the Madani environment, instead of holding songs and a dance party, there was a fascinating arrangement of Na'at Khuwani and religious discourses including my 'Barat' which left in the loud recitation of Na'at-e-Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

My family, relatives, and acquaintances were greatly surprised to have seen such a wedding for the first time ever. After a few years of my wedding, another brother of mine who was very fashionable, adopted a simple life and grew a beard as well. By the time when my father passed away, a large number of Isal-e-Sawab was gifted to his departed soul that surprised all since they had never heard about such a large scale of Isal-e-Sawab for anyone – these are indeed blessings of Dawat-e-Islami.

First, I worked as a 'Nigran of 'Alaqa' i Mushawarat' then was honoured to be responsible for 'Madani In'amaat' on a divisional level, then I was made in charge of Madani Qafilah by the 'Kabinah Mushawarat'. Now till date, I am trying my level best to fulfil my responsibilities as the servant (i.e., Nigran) of 'Kabinat Mushawarat' and in-charge of the Madani donation boxes on Kabinah level.

‘Ataye Habib-e-Khuda صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Madani Mahaul
 Hay Fayzan-e-Ghaus-o-Raza رَحِمَهُمَا اللهُ تَعَالَى Madani Mahaul
 Ba-fayzan-e-Ahmad Raza رَضِيَ اللهُ
 Yeh phoolay phalay ga sada Madani Mahaul

(Wasail-e-Bakhshish, pp. 604)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

The worst of malice & hatred

There is no doubt that bearing hatred and malice towards common Muslims without any Shar’i reason is Haraam and it is a deed which leads towards Hell, but bearing any malice towards the honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the descendants of the Holy Prophet, religious scholars and the Arabs is far worse than that. People doing such are vehemently condemned.

Commination against malice & hatred towards the companions

Sayyiduna ‘Abdullah Bin Mughaffal رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Fear Allah عَزَّوَجَلَّ for the rights of my Ashaab (companions). Have the fear of Allah عَزَّوَجَلَّ! Do not criticise them after me, the one who loved them; he did so out of my love. And the one who had malice towards them; (it is as if) he had hatred towards me, the one who persecuted them, has persecuted me, the one who persecuted me, surely has displeased Almighty Allah عَزَّوَجَلَّ and the one who displeased Almighty Allah عَزَّوَجَلَّ is about to be arrested (captured for punishment) by Allah عَزَّوَجَلَّ.’ (Sunan-ut-Tirmizi, vol. 5, pp. 463, Hadees 3888)

Sadr-ul-Afadil, ‘Allamah Maulana Sayyid Muhammad Na’eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللهِ الْهَامِي has said, ‘A Muslim must immensely

respect the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ and show intense devotion and love for them from his heart. Their love is the love of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the ill-fated man, who talks with disrespect about the status of the Sahabah Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ, is the enemy of Almighty Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. A Muslim must not sit near such a person.’

(Sawanih Karbala, pp. 31)

My master A’la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said:

Ahl-e-Sunnat ka hay bayra paar Ashaab-e-Huzoor

Najm hayn aur nao hay ‘itrat Rasulullah ki

The Ahl-e-Sunnat are the successful ones

*For Ashaab-e-Huzoor are the stars and the progeny of the
Prophet is the ship*

(Hadaiq-e-Bakhshish, pp. 153)

This couplet means that Ahl-e-Sunnat are successful because the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ are like stars for them and the Ahl-e-Bayt-e-Athaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ (the sacred progeny of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) are like a ship for them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Ghastly end of a person who bore malice and hatred

towards the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ

Dear Islamic brothers! To bear any malice or hatred towards the Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ will cause a great loss in both the worlds (here & the Hereafter). Thus, Sayyiduna Nooruddin ‘Abdur Rahman Jaami قَدِيسٌ سَيِّدُهُ السَّابِقِي narrated in his famous book *Shawahid-un-Nubuwwah*:

Three persons took a tour of Yemen, one of them was from Kufa who was also disrespectful to Shaykhayn Karimayn (Sayyiduna Abu Bakr Siddeeq and Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا), he was warned against his disobedience but in vain. When they reached near to Yemen they stayed at a certain place and slept. When it was time to leave for their final destination, two of them woke up and made Wudu and then woke that insolent Kufi. He got up and said, ‘Alas! I lagged behind the rest of you because you woke me up exactly at the time when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came beside me and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying, ‘O impious! Allah عَزَّوَجَلَّ humiliates and abases an impious person, you will be defaced in this journey.’

When he got up and sat to make Wudu, he noticed that his toes began to be distorted and after sometime his both feet were changed into a monkey’s feet, then his knees and at last he became a monkey from head to toes. His friends caught this monkey-like insolent one and tied him to the saddle of a camel and headed towards their destiny. At the time of sunset, they reached a jungle where some monkeys were gathered. Seeing those monkeys, the insolent one became anxious. He untied himself and joined the monkeys which later came near both the travellers, they got afraid of the horde but the monkeys did not harm them. The insolent Kufi who had transformed into a monkey also sat near them and kept shedding his tears looking at them repeatedly. After an hour or so, the horde of monkeys left and the insolent monkey followed them too.

(Shawahid-un-Nubuwwah, pp. 203)

Dear Islamic brothers! Did you see! How a person who had been disrespectful to Shaykhayn Karimayn (Sayyiduna Abu Bakr Siddeeq and Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا) became a monkey. Sometimes some people are severely punished in this world and are made as examples for others so that people become fearful and refrain from sins and

disrespect. May Allah ﷺ count us among those who have love for the companions and the progeny (رضى الله تعالى عنهم) of the Prophet.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The one feeling hatred towards the descendants of the Beloved Prophet will be whipped by the pond of Kawsar

Sayyiduna Hasan Bin ‘Ali رضى الله تعالى عنه said, ‘Do not bear malice or hatred towards us; as the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: لَا يُعْضُنَا وَلَا يَحْسُدُنَا أَحَدٌ إِلَّا ذِيدَ عَنِ الْحَوْضِ يَوْمَ الْقِيَامَةِ’ The person who keeps malice or envy against us, he will be driven away from the pond of Kawsar through the fire whips on the Judgement Day.’

(Al-Mu’jam-ul-Awsat, vol. 2, pp. 33, Hadees 2405)

The enemy of the Ahl-e-Bayt is a Hell dweller

In a prolonged Hadees, it is narrated, ‘If anyone visits the place between the sacred corner of the Ka’bah and ‘Maqaam-e-Ibraheem’ and performs Salah and fasts and then he dies holding enmity towards the Ahl-e-Bayt (رضى الله تعالى عنهم), he will enter Hell.’

(Al-Mustadrak, vol. 4, pp. 129-130, Hadees 4766)

Hubb-e-Sadaat ay Khuda day wasitah

Ahl-e-Bayt-e-Pak ka faryad hay

(Wasail-e-Bakhshish, pp. 503)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The one bearing malice or hatred towards the Arabs will be deprived of intercession

Some people working in Arab countries as well as some pilgrims, keep abusing the Arabs – we must refrain from this. It is narrated by Sayyiduna ‘Usman Bin ‘Affaan رَضِيَ اللهُ تَعَالَى عَنْهُ: The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘مَنْ عَشَّ الْعَرَبَ لَمْ يَدْخُلْ فِي شَفَاعَتِيْ وَلَا تَنْلُهُ مَوَدَّتِيْ’ Whosoever bears malice and hatred towards the Arabs, will not be included in my Shafa’at (intercession) nor will he be granted the love for me. (*Sunan-ut-Tirmizi, Kitab-ul-Manaqib, vol. 5, pp. 487, Hadees 3954*)

He who bore malice towards Arabs he bore malice towards me

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The love for the Arabs is faith and hatred [for them] is Kufr (disbelief), one who loved the Arabs, loved me and one who bore malice towards them [the Arabs], bore malice towards me.’

(*Al-Mu’jam-ul-Awsat, vol. 2, pp. 66, Hadees 2537*)

When the hatred against the Arabs is Kufr?

‘Allamah Manaawi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has said, ‘The most Renowned and Revered Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an Arab and the glorious Quran is also in the Arabic language, if someone feels malice or hatred towards the Arabs because of these attributions, this malice or hatred will also be considered against the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, which is Kufr.’ (*Fayd-ul-Qadeer lil-Manaawi, vol. 3, pp. 231, Taht-al-Hadees 225*)

Love the Arabs for three reasons

The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Have love for the Arabs due to three reasons, because (1) I am an Arab. (2) The Quran is in Arabic. (3) The language of Jannah is Arabic.’

(*Shu’ab-ul-Iman, vol. 2, pp. 230, Hadees 1610*)

*Husn-e-Yusuf pay kateen Misr mayn angusht-e-zana"
Sar katatay hayn tayray naam pay mardan-e-‘Arab*

(Hadaiq-e-Bakhshish, pp. 58)

(Kufriyah Kalimat kay baaray mayn Suwal Jawab, pp. 286-299)

Do we need to love the unbelievers of Arabia as well?

Love is conditional on faith. So, not to mention of love for unbelievers and apostates among the Arabs, but it is Wajib to feel hatred towards them. As ‘Allamah Manaawi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said, ‘It is not just bad to feel hatred towards those Arabs who are either non-believers or Munafiqeen (hypocrites), rather it is Wajib to do so.’

(Fayd-ul-Qadeer lil-Manaawi, vol. 1, pp. 231, Taht-al-Hadees 225)

The Arabs are fellow countrymen of our Holy Prophet ﷺ

Since the Arabs are fellow countrymen of our Beloved Arabian Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the love for the Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ demands from us to keep one’s tongue under control and to avoid abusive language towards them. But unbelievers, apostates and Munafiqeen among them must be condemned. As you know that Abu Lahab was an Arab, nevertheless, a complete Surah (chapter) ‘Surah Lahab’ is present in the Glorious Quran in condemnation of Abu Lahab. Anyhow, if you have been personally hurt by any Arabs, now then, be patient. Of course, all Arabs have not turned nasty because of that person. To have love for the Arabs, it is enough for us all as the slaves of Mustafa Kareem that our dearest master the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is an Arab.

*Haaye kis waqt lagi phaans alam ki dil mayn
Kay bahut door rahay khaar-e-mughilan-e-Arab*

(Hadaiq-e-Bakhshish, pp. 60)

Feeling hatred towards a scholar and knowledge will result in devastation

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘أَعْدُ عَالِمًا أَوْ مُتَعَلِّمًا أَوْ مُسْتَمِعًا أَوْ مُحِبًّا وَلَا تَكُنِ الْخَامِسَةَ فَتَهْلِكَ’ Be a scholar or a student, or a listener to a religious discussion, or be the one who has love for knowledge and do not be the fifth one (i.e., the one who has feelings of hatred towards a scholar and knowledge) which will bring you destruction.’ (*Al-Jami’-us-Sagheer*, pp. 78, *Hadees 1213*)

He who bears malice against a religious scholar for nothing is spiritually ill with filthy inner self

A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said in his book *Fatawa Razawiyah* volume 21, page 129:

1. If someone speaks ill of a (religious) scholar just because he is a ‘scholar’ then he is absolutely an unbeliever (Kafir) and
2. if he admits that his respect is Fard (obligatory) due to his knowledge but speaks ill of him owing to personal enmity, abuses him and looks down upon him, then he is an extreme ‘Faasiq-o-Faajir’ (sinful and impious) and
3. if he despises him for nothing then he is spiritually ill with a filthy inner self; and is in danger of committing Kufr (disbelief).
In short: مَنْ أَبْغَضَ عَالِمًا مِنْ غَيْرِ سَبَبٍ ظَاهِرٍ خِيفَ عَلَيْهِ الْكُفْرُ (i.e., ‘The one who has malice against a religious scholar without any obvious reason, he is feared to become a Kafir (unbeliever).’)

(*Khulasa-tul-Fatawa*, vol. 4, pp. 388)

Mujh ko ay 'Attar Sunni 'aalimaun say piyar hay
 إِنَّ شَاءَ اللَّهُ وَعَدَّ *Dau jahan mayn mayra bayra paar hay*

(Wasail-e-Bakhshish, pp. 646)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Malice and hatred of a Jew physician against Imam Maazri

Imam Maazri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ once fell ill and a Jew physician was treating him, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ got well but relapsed again and again. Many a time it happened. At last, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ called him (the Jew physician) when he was alone and enquired about it. The Jew physician said, 'If you ask me the truth, it is the best deed for us Jews to cause a substantial loss to Muslims of an Imam like you.' Imam Maazri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ turned him back and by the grace of Allah عَزَّوَجَلَّ, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ got well shortly. Afterwards Imam Maazri رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ concentrated on medical studies and authored many books on medicine. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ also educated his students on it and made them medical experts. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ then forbade Muslims to be treated by a Kafir (disbeliever)¹ physician.

(Fatawa Razawiyyah, vol. 21, pp. 243)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

An act of penance for hatred against the Awliya Kiraam

A trader of Baghdad used to have deep hatred towards the Awliya Kiraam عَلَيْهِ رَحْمَةُ اللَّهِ الْكَامِلِي. Once he saw Sayyiduna Bishr Haafi leaving the Masjid in a hurry after Salat-ul-Jumu'ah. Look at him!

¹ Read further detail about getting treatment from Kuffar physicians in *Fatawa Razawiyyah*, volume 21, page 238.

He spoke in his mind, 'He pretended to be a Wali! Whereas he has got bored when he was at the Masjid which is why he hurriedly left after Salat-ul-Jumu'ah.'

The trader began to follow him having the same thought in his mind. Sayyiduna Bishr Haafi عليه رحمة الله الكافي bought some bread from a bakery and headed towards the suburbs of the city. The trader then got angrier and mumbled, 'This man has only left the Masjid for bread, and now he is going to have it sitting at any field in the outskirts of the town.' The trader while chasing him made up his mind that as soon as he would be sitting to eat the bread, he would ask him if a holy saint like him left the Masjid hurriedly just for the sake of eating bread!

He kept following him and finally, the holy saint Sayyiduna Bishr Haafi عليه رحمة الله الكافي entered a village and reached a Masjid where a sick person was lying. Sayyiduna Bishr Haafi عليه رحمة الله الكافي sat near the sick person and fed him the bread with his sacred hands. The trader was taken aback. He then left the Masjid to look around the village. After some time he came to the Masjid again, he found the sick man lying at the same place as before but Sayyiduna Bishr Haafi عليه رحمة الله الكافي was not present. He asked the sick person where he had gone! The sick person told him that he had left for Baghdad. The trader said, 'How far is it to Baghdad?' 'It is 40 miles', he replied. The trader mumbled to himself, 'I really troubled myself with chasing after him for such a long distance and surprisingly I could not realize the long way! Now how would I go back?' He then asked the sick person that when he رحمته الله تعالى عليه would come back again. 'On the next Friday', he said.

The trader was compelled to stay there till the next Friday when Sayyiduna Bishr Haafi عليه رحمة الله الكافي came on his time and fed the

sick person the bread. He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said to the trader, ‘Why did you chase after me?’ The trader respectfully said, ‘Sir, it was my mistake!’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘Get up and keep following me.’ Hence, the trader began to follow him and in a short while both were in Baghdad. Witnessing the true miracle of Sayyiduna Bishr Haafi عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى, the trader did penance from hatred towards the Awliya (the holy saints رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ) and became a devotee of holy people from his heart. (*Raud-ur-Riyaheen*, pp. 218)

May Allah عَزَّوَجَلَّ bless him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mujhay Awliya ki mahabbat ‘ata ker

Tu diwanah ker Ghaus ka Ya Ilahi

(*Wasail-e-Bakhshish*, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to acquire the pleasure of Allah عَزَّوَجَلَّ, to inculcate the fear of Allah عَزَّوَجَلَّ in our hearts, for the protection of our faith, to enhance the remembrance of death, to frighten oneself with the torments of the grave and Hell, to wipe out the habit of apparent and hidden sins, to restrict oneself to acting upon the Sunnah, to kindle the love of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and spark the interest in attaining the neighbourhood of our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannah, you must be associated with the fragrant Madani environment of Dawat-e-Islami – a non-political global movement for the propagation of Quran and Sunnah.

Every month for at least three days, keep travelling in the Madani Qafilahs for learning of the Sunnah with the devotees of the Beloved

Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Make it your daily routine to fill in the booklet of the Madani In'amaat by doing Fikr-e-Madinah (i.e., Madani contemplation) and be punctual in submitting it to your area representative within the first 10 days of every Madani (Islamic) month. For your persuasion and motivation a Madani marvel is presented here:

Individual efforts of a maternal uncle

An Islamic brother aged 20 from Chakwal – Punjab has stated an event and I present it in my words: When I was doing my matriculation, at that time, having fun with friends, playing snooker, brawling and wrangling, bullying and being conceited like a hooligan, and taking interest in attractive young boys were my worst pastime. Upon invitation of a friend, I first started smoking then I got into the nasty habit of hard-drinking. I had such a great zest in bad companies that I would stay out of home for many days and sometimes the whole week. My family were severely disturbed due to my destructive habits which left my father completely exhausted – he had enough of it! And I always turned a deaf ear to them. At last, he stopped talking to me. I was becoming worse than mending my ways and almost four years passed in the same condition.

Once I met my maternal uncle who was attached with the fragrant Madani environment of Dawat-e-Islami. He was very affectionate towards me. He made up my mind to get admission in a Madani Training Course held by Dawat-e-Islami. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ I was mentally prepared and then for the first time in my life, I joined in the weekly Sunnah-Inspiring Ijtimā' held in Bab-ul-Madinah Karachi. When I listened to the thought provoking speech of the Muballigh-e-Dawat-e-Islami, my heart just melted and I felt compelled to have a thought, 'I wish I had come to Faizan-e-Madinah long ago and repented of my sins!'

Anyhow, my participation in the Madani Training Course sparked the passion for becoming righteous and doing atonement. Not only was I bestowed with punctuality in performing the Fard Salahs (five times prayers) but I also had the privilege of offering Salat-ut-Tahajjud, Salat-ul-Ishraq, Salat-ul-Chasht and after Maghrib, Salat-ul-Awwabeen. I had the opportunity so I got religious knowledge, the rights of parents and the mindset of pleasing Allah ﷺ. After I had completed the Madani Training Course, I also made intention to join the Madani Qafilah course and travel in a twelve-month Madani Qafilah with the Prophet's devotees. May Allah ﷺ bestow us the ability to remain associated with the fragrant Madani environment of Dawat-e-Islami till the last breath.

أُمِّينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Tayra shukr Maula diya Madani Mahaul

Na chutay kabhi bhi Khuda Madani Mahaul

Salamat rahay Ya Khuda Madani Mahaul

Bachay bad-nazar say sada Madani Mahaul

(Wasail-e-Bakhshish, pp. 602)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Bear no malice and hatred towards anyone in your heart

Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said to me, 'يَا بُنَيَّ! إِنْ قَدَرْتَ أَنْ تُصْبِحَ وَتُمْسِيَ لَيْسَ فِي قَلْبِكَ غِيْشٌ لِأَحَدٍ فَافْعَلْ' O my son! If you could possibly spend your morning and evening without bearing any hatred and malice towards any person then you should do the same.

(Sunan-ut-Tirmizi, Kitab-ul-'Ilm, vol. 4, pp. 309, Hadees 2687)

It implies that in everyday life, we must keep our heart clean and free from impurities like malice and hatred towards our Muslim brothers then it will be visited by Anwaar-e-Madinah (the spiritual lights from Madinah). A smoked mirror and a bad heart are not respectable. (*Mirat-ul-Manajih, vol. 1, pp. 172*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Who is eminent?

Sayyiduna ‘Abdullah Bin ‘Amr رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was requested to state that who is superior amongst people? The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Every person who has a sound heart, and is true to his words.’ People said we know the one who is true to his words but we don’t know about the one with a sound heart. The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘هُوَ التَّقِيُّ التَّقِيُّ لَا إِثْمَ فِيهِ وَلَا بَغْيَ وَلَا غِلَّ وَلَا حَسَدَ’ i.e., He is such a pure person who has no sins, no rebellion, no malice and no jealousy. (*Sunan Ibn Majah, Kitab-uz-Zuhd, vol. 4, pp. 475, Hadees 4216*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The dweller of Jannah

Sayyiduna Anas رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that they were present in the blessed court of the most Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when he said to me, ‘يُظَلَعُ عَلَيْكُمْ الْأَنْ مِنْ هَذَا الْفَجِّ رَجُلٌ مِنْ أَهْلِ الْجَنَّةِ’, i.e., Just now, a dweller of Jannah (Paradise) will come to you from this way. At the same time an Ansari person came there, whose beard was wet with water of Wudu, he held his shoes in his left hand. On the second day, the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said the same

as he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did on the previous day and the same person came, it happened on the third day as well.

Sayyiduna ‘Abdullah Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: I visited that Ansari person and asked him, ‘Could you have me as your guest?’ He accepted my request and took me with him. I stayed with him for three nights, during my stay I did not find him standing in Salah (i.e. offering Nawafil) at night, but I did notice that he would do Zikrullah when he tossed and turned in the bed till it was time of Salat-ul-Fajr, and either he spoke good or remained silent. When three nights went by in the same way, I found his deeds insufficient so I told him that I had heard the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, *يَظْلَعُ عَلَيْكُمْ الْآنَ رَجُلٌ مِّنْ أَهْلِ الْجَنَّةِ*, ‘A dweller of Jannah (Paradise) will come to you now’. Then you were the very person who came all the three times, then I thought of staying with you to see your deed but I did not find you doing deeds in abundance.

When I was leaving, he called me and said, ‘My deed is the same you have already observed, but I bear no malice towards any Muslim nor do I feel jealous of Allah’s blessing bestowed upon any Muslim.’ Sayyiduna ‘Abdullah Bin ‘Amr رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘This is the very virtue due to which you are elevated to such a position.’¹

(Shu’ab-ul-Iman, vol. 5, pp. 264, Hadees 6605)

May Allah عَزَّوَجَلَّ bless them and forgive us without any accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Now through the said parable with glad tidings, we were made aware of the excellence of disinterest in the

¹ This Hadees has been quoted after omission of some words.

world and keeping our heart purified from hidden sins, specially from malice and hatred.

*Khataon ko mayri mita Ya Ilahi
Mujhay nayk khaslat bana Ya Ilahi*

(Wasail-e-Bakhshish, pp. 93)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

It is essential to keep your heart clean along with your body

The necessity to keep your apparent body and dress clean and tidy is undeniable but the purity of your heart has its own significance. The Holiest and the most Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'إِنَّ اللَّهَ لَا يَنْظُرُ إِلَى صُورِكُمْ وَأَمْوَالِكُمْ وَلَكِنْ يَنْظُرُ إِلَى قُلُوبِكُمْ وَأَعْمَالِكُمْ', i.e., Allah عَزَّوَجَلَّ does not take into consideration your faces and riches, but He عَزَّوَجَلَّ sees your hearts and deeds. *(Sahih Muslim, pp. 1386, Hadees 2564)*

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي stated after reporting this Hadees in his book *Minhaj-ul-'Aabideen*: The heart is seen by Rabb-ul-'Aalameen. I wonder at the person, who takes care of his apparent face through washing to keep it clean from dirt and smudges so that the people would not know about any fault of his face. But he does not take care of his heart which is seen by Allah عَزَّوَجَلَّ. Whereas, he should have kept his heart purified so that there would be no impurity left when Allah عَزَّوَجَلَّ sees to it. But it is a sorry state of affairs that the heart is fully contaminated with dirt and filth whereas the face which is viewed by creation is kept impeccable and immaculate. *(Minhaj-ul-'Aabideen, pp. 68)*

*Mayray dil say dunya ki chahat mita ker
Ker ulfat mayn apni fana Ya Ilahi*

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

I want to come to you with a clean heart

The Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, لَا يُبَلِّغُنِي أَحَدٌ مِّنْ أَصْحَابِي عَنْ أَحَدٍ شَيْئًا فَلَأِنِّي أَحِبُّ أَنْ أَخْرَجَ إِلَيْكُمْ وَأَنَا سَلِيمُ الصَّدْرِ؛ None of my companions should convey anything to me from another because I desire to come to you with a clean heart.

(Sunan Abi Dawood, Kitab-ul-Adab, vol. 4, pp. 348, Hadees 4860)

‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي explaining the part of this Hadees ‘None of my companions should convey anything to me from (opposing) another’ said: It means somebody’s carelessness, misdeed, bad habit, he did so and so or he said so and so, or someone was saying like this. *(Ashi’a-tul-Lam’aat, vol. 4, pp. 83)*

Explaining the second part of this Hadees ‘I desire to come to you with a clean heart’, Hakeem-ul-Ummat, Shaykh Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْعَمَلَانِ has stated: It means that there would be no malice and no hatred towards anyone in the heart. So, the gist of these statements is that a Muslim should not bear malice towards any other Muslim so that your hearts could experience the lights (Anwaar) of Madinah otherwise the blessed chest of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is full of Noor where malice, hatred and grudges have no access at all. *(Mirat-ul-Manajih, vol. 6, pp. 472)*

May the mercies of Allah ﷺ be upon him and may we be forgiven for his sake without any accountability!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ponder over your heart

Each Islamic brother should thoroughly and honestly check his heart if there is any feelings of enmity being hidden without any Shar'i reason towards any person of his own family, relatives, neighbourhood, office colleagues, fellow workers, friends or ever against those who are school/college/Madrasah's friends. Do check if there are any hostile feelings towards him? Do you feel happy if any harm is inflicted on him? Are you sure that there is nothing going on like backbiting, tale bearing, violation of rights, and criticizing him? If the honest answer is 'Yes' to all these questions then do repent at once and have a strong determination to avoid malice. This act of self accountability is requested at least once a week if not daily.

Our Madani aim: I must strive to reform myself and people of the entire world, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

SIX REMEDIES TO CURE MALICE

1. Make Du'a to prevent malice against faithful & pious people

Every Islamic brother should keep on making Du'a for the prevention of malice against believers. The following small Quranic Du'a should be memorised and recited from time to time which is very useful:

وَلَا تَجْعَلْ فِي قُلُوبِنَا غِلًّا لِلَّذِينَ آمَنُوا رَبَّنَا إِنَّكَ رَءُوفٌ رَحِيمٌ ﴿١٠﴾

And put not into our hearts any grudge towards those who believe. O our Lord! Undoubtedly, you are the Beneficent, the Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al-Hashr, verse 10)

There is no need to read the translation with the above mentioned Du'a, but the meanings should be present in mind.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

2. Remove the causes

Any disease whether it is physical or spiritual has some causes, and if the root causes are controlled, then it is easier to get rid of a disease. Thus, the following are a few possible causes of malice and the method to eradicate them:

The first cause – anger

According to the book *Ihya-ul-'Uloom* as well as others, anger is the root cause of malice. When a person being overcome with anger causes anyone any harm, the other person also reacts angrily. Therefore, such a continuous action and reaction results in both the hearts bearing malice and hatred. That is why if the anger is controlled for the pleasure of Allah ﷺ, not only will the person be rewarded but also it will be the prevention from malice. For the sake of persuasion, following is the excellence of controlling one's anger:

A maiden of Jannah for one who controls his anger

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Anyone who suppresses

his anger in spite of having the power to vent it, on the Day of Judgement, Allah ﷺ will call him before all creatures and will authorize him to take any maiden he likes.’

(Sunan Abi Dawood, Kitab-ul-Adab, vol. 4, pp. 325, 326, Hadees 4777)

Husn-e-akhlaq aur narmi do

Door ho khu-ay ishti'aal' Aqa

(Wasail-e-Bakhshish, pp. 359)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Second cause – suspicion

Suspicion or prejudice can possibly give birth to malice, ‘Allamah Shaykh ‘Abdul Mustafa A’zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي giving the pearl of wisdom to Islamic sisters has said, ‘When mother-in-law, sisters-in-law, wives of her husband’s brothers or any other women seem to be having whispered conversations in the house, a woman should avoid to go near them nor should she be curious about their conversations. She must also avoid suspicions or prejudices that they were conversing about her. This will create malice in the heart against one another which is not only one of the major sins but also causes serious family disputes.’² (Jannati Zaywar, pp. 59)

Mujhay gheebat-o-chughli-o-bad-gumani

Ki afaat say Tu bacha Ya Ilahi

(Wasail-e-Bakhshish, pp. 80)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

¹ Habit of getting angry; (for further details about anger, go through the booklet ‘Cure for Anger’ authored by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَاضِيَةٌ بِرَحْمَةِ اللهِ الْعَالِيَةِ published by Maktaba-tul-Madinah.

² In order to learn further details about suspicion, do read the booklet ‘Suspicion’ published by Maktaba-tul-Madinah.

Third cause – gambling & drinking alcohol

Stay miles away from Haraam deeds like gambling and drinking alcohol which will lead towards Hell. Both are announced as the causes of bearing malice. Hence in the Glorious Quran part 7 Surah Al-Mai`dah, verse 90 to 91, Allah عَزَّوَجَلَّ said:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَالْأَنْصَابُ وَالْأَزْلَامُ رِجْسٌ مِّنْ عَمَلِ الشَّيْطَانِ فَاجْتَنِبُوهُ لَعَلَّكُمْ تُفْلِحُونَ ﴿٩٠﴾ إِنَّمَا يَرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ فِي الْخَمْرِ وَالْمَيْسِرِ وَيَصُدَّكُمْ عَن ذِكْرِ اللَّهِ وَعَنِ الصَّلَاةِ ۗ فَهَلْ أَنْتُمْ مُنْتَهُونَ ﴿٩١﴾

O believers! Wine and gambling and idols and foretelling through arrows are only unclean things, a work of devil (Satan). So, save yourselves from them, so that you may prosper. The devil (Satan) desires only to infuse hatred and enmity among you in through wine and gambling and to bar you from the remembrance of Allah and from prayer, did you then desist?

[Kanz-ul-Iman (Translation of Quran)] (Part 7, Surah Al-Mai`dah, verses 90-91)

In connection with the above mentioned verse, Sadr-ul-Afadil, Sayyiduna Maulana Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي has stated in his book *Khaza'in-ul-'Irfan*: In these verses, the consequences and the curse of gambling and drinking have been stated – one of the curses' of them is that these Haraam (forbidden) deeds cause malice, hatred and enmity and suffering from such deeds, one refrains from Zikrullah and he is also deprived of the punctuality of performing Salah.

(Kanz-ul-Iman ma' Khaza'in-ul-'Irfan, pp. 236 – published by Maktaba-tul-Madinah)

Tu nashay say baz aa mat pi sharab¹

Dau jahan ho jayain gey warnah kharab

(Wasail-e-Bakhshish, pp. 669)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Fourth cause – abundance of bounties

One of the causes of malice and hatred among each other is receiving bounties in abundance. It is possible to refrain from it by adopting the habit of being generous and always grateful to Allah ﷺ for all His bounties.

Amir-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللَّهُ تَعَالَى عَنْهُ said that he had listened to the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: لَا تُفْتَحُ الدُّنْيَا عَلَى أَحَدٍ إِلَّا أَلْقَى اللَّهُ عَزَّوَجَلَّ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ إِلَى يَوْمِ الْقِيَامَةِ: The ease of the world is not expanded, but Allah ﷺ inflicts malice and hatred on them till the Judgement Day.

(Musnad Imam Ahmad, Musnad ‘Umar Bin Al-Khattab, vol. 1, pp. 45, Hadees 93)

You will bear malice & grudge

It is narrated by Sayyiduna Hasan رَضِيَ اللَّهُ تَعَالَى عَنْهُ, that once the most Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the Ashaab-e-Suffah رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ and said, ‘How did you begin your morning?’ They said, ‘With goodness and benevolence.’ The Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Today you are better than (that time) when a big bowl of meal will be brought to you in the morning and another one in the evening. And you will be hanging the curtains in your home same as the Ka’bah is covered by the coverings.’

¹ For further details about how alcohol harms the body, do read the booklet ‘Mother of Evils’ published by Maktaba-tul-Madinah.

The Ashaab-e-Suffah¹ رَضِيَ اللهُ تَعَالَى عَنْهُمْ respectfully said, ‘Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Will we be blessed with these bounties while sticking to our religion?’ ‘Yes’ said the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. They said, ‘We will then be better off because we would be giving charity (Sadaqah & Khayraat) and freeing slaves.’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘لَا بَلَّ أَنْتُمْ الْيَوْمَ خَيْرٌ إِنَّكُمْ إِذَا طَلَبْتُمُوهَا تَقَاطَعْتُمْ وَتَحَاسَدْتُمْ وَتَدَابَرْتُمْ وَتَبَاغَضْتُمْ’ No! In fact you are better today because when you will get such bounties, you will become jealous of one another, you will bear malice and enmity with adversity of severed mutual relations. (*Az-Zuhd-ul-Hanaad, vol. 2, pp. 390, Hadees 760; Hilya-tul-Awliya, vol. 1, pp. 416, Hadees 1202*)

Bearing malice & hatred towards one another roots quickly

The treasures of Kisra (a Persian ruler at the time of Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) were presented to Ameer-ul-Mu`mineen Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. He رَضِيَ اللهُ تَعَالَى عَنْهُ started weeping, Sayyiduna ‘Abdur Rahman Bin ‘Awf رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘O Ameer-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُ! What made you weep? It is the day to be indebted to Allah عَزَّوَجَلَّ, today is the day of bliss, happiness and delight.’ Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘مَا كَثُرَ هَذَا عِنْدَ قَوْمٍ إِلَّا أَلْقَى اللهُ بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ’

¹ The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ endeavoured to meet the necessities of life as well as they used to receive religious education from the Mu’allim-e-A’zam – the most Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but there were 60 to 70 companions from different areas who kept staying as guests of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to acquire religious education in the blessed company of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Their place of residence was a raised tidy platform made of clay called Suffah in Arabic by the Masjid-un-Nabawi, which is why these great companions of angelic nature are called ‘Ashaab-e-Suffah’. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ was also one of these fortunate people who is the famous reporter of most Ahadees. The Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the only guardian to bear all their expenditures. (*Derived from: Mirat-ul-Manajih Sharh Mishkat-ul-Masabih, vol. 7, pp. 35*)

this (wealth) in abundance, Allah ﷺ inflicts malice and hatred on it. (*Al-Musannaf li Ibn Abi Shaybah, vol. 8, pp. 147, Hadees 5*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

3. Make a habit of saying Salam and shaking hands

There is a great excellence of saying Salam and shaking hands with a Muslim which removes malice towards each other and exchanging gifts increases love and removes hatred; the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'تَصَافَحُوا يَذْهَبِ الْغُلُّ وَتَهَادَرُوا تَحَابُّوا وَتَذْهَبِ الشَّحْنَاءُ' Shake hands, malice will be removed and present gifts, love will increase and hatred will go away. (*Muwatta Imam Malik, Kitab Husn Al-Khalq, vol. 2, pp. 407, Hadees 1731*)

In the light of the said Hadees, a renowned commentator of the Hadees, Hakeem-ul-Ummat, Shaykh Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْعَالَمِينَ has stated, 'Both of these acts are proven; no hostility is provoked with whom you keep shaking hands. If it happens purely by chance, it doesn't stay due to the blessings of shaking hands. Similarly, the mutual exchange of presents ends enmities.'

(*Mirat-ul-Manajih, vol. 6, pp. 368*)

Madani pearl: At the time of shaking hands, as per the Sunnah, both the palms should be empty, no handkerchief or object should be held in the hand and one palm must touch another palm.

(*Bahar-e-Shari'at, vol. 3, part 16, pp. 471*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

4. Stop irrational thinking

Here are some wise men's quotations, 'Do not ponder over three things:

1. On your poverty and penury (and trouble), because your brooding over it will increase your grief (and stress) and rise your avarice.
2. About your tyrant's oppression against you, because of this, malice will increase and anger will remain constant.
3. Do not ponder over a long life in the world, because you will then waste your life in accumulating wealth whereas in the matter of practicality of deeds you will be only procrastinating.'

We should therefore concentrate on the life of the Hereafter instead of wasting our time in irrational thinking of worldly affairs as our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى had a Madani way of doing things.

(Antidote to Suicide, pp. 50)

Karayn na tang khayalat-e-bad kabhi, ker day

Shu'oor-o-fikr ko pakeezgi 'ata Ya Rab!

(Wasail-e-Bakhshish, pp. 93)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

5. Love Muslims for the pleasure of Allah ﷺ

Love is the opposite of malice. Therefore, if we have love for our Muslim brothers to earn the pleasure of Allah ﷺ then malice will not find any place to stay in our heart and we will also receive other excellences and advantages as well. The saying of the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Whosoever looks at his Muslim brother with love

without having any enmity in his heart or chest, then the previous sins of both persons will be forgiven before the eye returns.’

(Shu'ab-ul-Iman, vol. 5, pp. 270, Hadees 6624)

Mayray jis qadar hayn ahabab unhayn ker dayn shah baytab

Milay 'ishq ka khazanah Madani Madinay walay

(Wasail-e-Bakhshish, pp. 288)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

6. Bearing malice and hatred due to worldly possessions makes no sense

The reason of bearing malice is usually based on worldly things. It is a matter of serious concern that, is it wise to spoil your permanent life in the Hereafter on the cost of your temporary life in the world? Read an Instructive parable as below:

Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا said: On the Day of Judgement, the world will be brought in the guise of a blue eyed ugly old woman, her (horrible) teeth will be apparent, she will be faced by all human beings and they will be asked, ‘Do you know her?’ They will reply, ‘We seek refuge of Allah عَزَّوَجَلَّ from her identification.’ It will then be said, ‘This is the very world you would shed the blood of one another for the sake of it, you severed your relations, due to this world, you were proud and jealous of one another and used to bear malice towards each other.’

Then the world in the shape of an old woman will be thrown into Hell, she will then say, ‘O Allah عَزَّوَجَلَّ! Where are my lovers and followers?’ Allah عَزَّوَجَلَّ will say, ‘Send its followers and lovers towards her (i.e., in Hell) as well.’

(Shu'ab-ul-Iman lil-Bayhaqi, vol. 7, pp. 383, Hadees 10671)

*Na haun ashk barbad dunya kay gham mayn
Muhammad kay gham mayn rula Ya Ilahi*

(Wasail-e-Bakhshish, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Save your children also from malice and hatred

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Verily, Allah عَزَّوَجَلَّ likes it that you treat your offspring equally even in kissing them.' (*Al-Jami'-us-Sagheer, pp. 117, Hadees 1895*)

In case of many children, parents should treat all their kids equally in love, affection and when giving them something. Without any Shar'i reason, do not ignore any child specially a daughter and do not prefer other child to her. It can ultimately poison their delicate hearts with jealousy and hatred which is very harmful for their self confidence, character and personality building. The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has instructed us to treat every child equally out of all offspring.

Sayyiduna Nu'man Bin Basheer رَضِيَ اللَّهُ تَعَالَى عَنْهُ said: My father gave me some of his goods, then my mother 'Umrah Bint-e-Rawahah رَضِيَ اللَّهُ تَعَالَى عَنْهَا said, 'I will not be pleased until it is witnessed by the most Beloved and the Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' My father then took me to Rasool-e-Kareem صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so that he could appeal the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to act as a witness to the charity (Sadaqah) given to me. The Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Have you treated all of your sons in the same manner?' My father said, 'No.' The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'Fear Allah عَزَّوَجَلَّ and do justice to your offspring.' Listening to

this, my father got back home and took the goods back given to me as Sadaqah. (*Sahih Muslim, pp. 878, Hadees 1623*)

Murdered younger sister

This is a true story of a city in Punjab (Pakistan) where a family was blessed with a son. Parents loved him very much and he was an apple of their eyes. After some time, Allah ﷻ blessed them with a daughter and then she became the focal point of the entire family due to which their son received less attention. It was not a big problem but the son began to feel bad due to inadequate attention while his little sister is given all love and care by everyone. These heightened feelings converted into malice, hatred and envy. Then he started hitting his younger sister and pestered her from time to time with new techniques. The parents did not take it seriously and ignored his behaviour. Many years went by then a heartrending incident took place which shook the whole city.

According to the detail, the son took his younger sister on his bicycle for a ride and headed towards a nearby canal without informing the family. He pushed his younger sister into the canal. The young girl kept crying: Help! Brother, Help! Brother. He turned to be stonehearted and kept walking along the bank of the canal until he was certain that his little sister had drowned to death. He came back home happily inside his heart that again he was the only to receive all love and care.

The family got disturbed when they did not find the little girl around and carried out a search for her. Several announcements for the missing girl were made. The entire city was thoroughly searched but all in vain. Police was also informed, they began investigations and on the third day, the boy disclosed how and why he had killed his little sister. Everyone was shocked and it was the most traumatic

event for the parents. The daughter had already departed from the world now the son seemed to be going behind the bars. Hence, the parents had to forgive the son and then he was released by the law.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

What are we supposed to do if a person bears malice against us?

Sometimes on the basis of hearsay, an Islamic brother may have feelings that someone bears malice towards him. In fact, it is not true but it is merely his own suspicion or preconceived notion. It is either malice or jealousy both the feelings belong to (Baatin) inner dimension and to be certainly aware of someone's inner feelings is beyond our control.

It is, therefore, advisable to have a positive presumption (Husn-e-Zan), since there is no harm in having a positive opinion whereas there is no benefit in having negative presumptions. If someone's bad behaviour and unfriendly gestures make you feel clearly that the person is malicious towards you then still you have to excuse him and try to change his enmity into friendship through your forbearance, tolerance, positive and friendly attitude.

Sayyiduna Imam Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has written: The one who is treated with malice has three conditions:

1. The rights he deserves must be fulfilled without any prejudice, this is called justice and this is the highest rank of the Saliheen (pious and righteous people).
2. He should be done a favour of tolerance and good manners, and this is the way of the Siddiqeen.

3. Treating him badly which he does not deserve is oppression and this is the way of cruel people. (*Ihya-ul-'Uloom, vol. 3, pp. 224*)

Bacha lo! Nar-e-dozaakh say bicharay hasidaun ko bhi

Mayn kyun chahoon kisi ki bhi burayi Ya Rasoolallah

(*Wasail-e-Bakhshish, pp. 247*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Amnesty was announced on the conquest of Makkah

It is mentioned on page 438 of *Seerat-e-Mustafa*, [the 869-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: After the conquest of Makkah, the Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, being the Emperor of Islam, held the first public court in the divine Haram where apart from the Islamic army, thousands of unbelievers were present.

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ glanced at the huge crowd of thousands of people and found them standing with their heads down and lowered gaze, the elites of the Quraysh were standing speechless. Among these oppressors and persecutors there were also those people who used to place thorns in his path and also those who pelted him with stones many a times. There were those fierce people who tried to assassinate the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ over and over again. The crowd included those merciless and barbarous ones who 'martyred' the blessed teeth and injured the blessed face which was covered with blood. There were those unrestrained people who had wounded the Prophetic heart through their abusive language and shameful acts of false accusations. And those brutal and cruel people were also present there who had tried to strangle him with a

scarf. There were those statues of cruelty and masters of barbarity in persecution who dropped his daughter Sayyidatuna Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا from a camel with a lance due to which she suffered a miscarriage. They were thirsty for his blood. Their starving thirst could not be satiated except by the prophetic blood.

There were those vicious and fierce warriors whose offensive attacks and cruelty had shaken up the city of Madinah. The murderer of the Prophet's uncle Sayyiduna Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ and those who cut his nose, ears, eyes and those who chewed his liver, they were also present in the crowd. The oppressors who had tortured the faithful companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ Bilal, Suhayb, 'Ammar, Khabbab, Khubayb, Zayd Bin Dasnah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, etc., through tying them down with ropes, they were whipped and made to lie on the blazing hot desert sands, some were made to lie on blazing coals of fire, some were folded in mats made of date palm leaves and their noses were smoked and they were strangled.

In short, they were all the cruellest of people, resembling beasts; showing a lack of human sensibility after fulfilling their brutal desires. Today, they were all trembling criminals under the custody of the Islamic army of 10 to 12 thousand Muhajireen and Ansaar. They were thinking that perhaps their bodies would be torn into pieces by dogs and their remains would be fed to black kites and crows, their children would be brutally massacred, their generation would be perished and their towns and villages would be plundered and then annihilated by the furious army of the Ansaar and Muhajireen. These criminals were trembling with fear in their hearts. Their bodies were convulsing with terror and panic, their hearts were pounding fast and they could see nothing but a despairing view of the horrible clouds of black smoke from the earth till the sky being despondent. In such a desperate and hopeless condition, suddenly, The merciful

gaze of the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards those evildoers and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, ‘Do you know how I am going to deal with you today?’ This terrifying question threw the criminals into a state of intense fear and desperation and they started to shiver.

But seeing the prophetic awe of the blessed forehead, shivering in desperation, they gave one voice to their hopes and said, ‘أَخُ كَرِيمٌ وَابْنُ أَخٍ كَرِيمٍ’ You are a kind brother and the son of a kind father. They were all staring at the most graceful face of prophetic elegance; they were all ears, and looking forward to the crucial answer of the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the spur of the moment, the Conqueror of Makkah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed in his blessed accent, ‘لَا تَثْرِبَ عَلَيْكُمُ الْيَوْمَ فَادْهَبُوا أَنْتُمُ الطَّلَقَاءُ’ Today, there is no allegation against you. Go! You all are free!

(Al-Mawahib-ul-Ladunniyah, vol. 3, pp. 449)

All of a sudden and quite unexpectedly, listening to the prophetic decree, all criminals broke into tears with repentance, they were in tears of gratitude trickling down their cheeks with the core of their hearts and soon the creed of Islam ‘لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُوْلُ اللهِ’ was raised from their tongues. The walls and doors of the Haram-e-Ka’bah were illuminated with Noor (light) of the divine blessings caused by the slogans of Islam. That was unexpected and a spontaneous revolution occurred. It seemed:

*Jahan tareek tha, bay-noor tha aur sakht kaala tha
Koi parday say kya nikla kay ghar ghar mayn ujala tha*

(Seerat-e-Mustafa, pp. 438-441)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Love replaced malice and hatred

Seeing the acme of his blessed positive attitude and noble deeds, the enemies of our Holiest Prophet would look up to him with great love, below are three examples of his kindness:

1. Sumamah Bin Usaal Yamami رَضِيَ اللهُ تَعَالَى عَنْهُ a leader of the Yamamah tribe, said, after he had embraced Islam, 'By Allah عَزَّوَجَلَّ! To me there was no face on the earth I disliked more than that of the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, today, the same face is dearest to me. By Allah عَزَّوَجَلَّ! To me there was no religion more wretched than the Holy Prophet's. Now his very religion is the most favourite of mine. By Allah عَزَّوَجَلَّ! To me no city was more detestable than the city of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. By Allah عَزَّوَجَلَّ! Now the same city is the most favourite city of mine.' (Sahih Bukhari, vol. 3, pp. 131, Hadees 4372)
2. Hind Bint-e-'Utbah رَضِيَ اللهُ تَعَالَى عَنْهَا (the wife of Abu Sufyan Bin Harb) who had chewed up the liver of Sayyiduna Ameer Hamzah رَضِيَ اللهُ تَعَالَى عَنْهُ, after she had embraced Islam she said, 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! No person from any camp on earth was more hateful than a person belonged to your camp, but today in my view no person from any camp on the earth is dearer to me than any person who belongs to your blessed camp.' (Sahih Bukhari, vol. 2, pp. 567, Hadees 3825)
3. Safwan Bin Umayyah رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, 'On the day of Hunayn, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ gave me wealth despite the fact that the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the most contemptible to me. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ continued gifting me till the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became the most beloved to me.' (Sunan-ut-Tirmizi, Kitab-uz-Zakah, vol. 2, pp. 147, Hadees 666)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How a Jew full of hatred and malice embraced Islam?

Following the footsteps of the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, our holy saints رَحْمَةُ اللهِ تَعَالَى used to show such endless patience on the bad behaviour of the people having malice and hatred that they (people), at last, would feel sorry being released from malice and hatred and fell in loving them. As an example, read the following parable:

Sayyiduna Maalik Bin Dinar عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ rented a house to live in. His neighbour was a Jew. On the basis of malice and hatred towards him, the Jew would drain out dirty water and other contamination into his house through a roof gutter but he عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى maintained silence. At last, one day the Jew came and said, ‘Sir, do you not have any complaints about the contamination falling from my roof drain?’ He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى said softly, ‘I sweep away all the contamination, which falls from your roof gutter into my house.’ The Jew said, ‘Don’t you get angry despite such inconvenience?’ He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى replied, ‘Yes, I do get angry, but I suppress my anger because my Creator Allah عَزَّوَجَلَّ says:

وَالْكٰظِمِيْنَ الْغَيْظِ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

And who restrain anger and are forgiving towards mankind; and the righteous are the beloveds of Allah.’

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-‘Imran, verse 134)

After listening to this reply, the Jew embraced Islam.

(Tazkira-tul-Awliya, pp. 51)

Nigah-e-Wali mayn woh taseer daykhi

Badalti hazaraun ki taqdeer daykhi

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

I had hatred towards you

The maid of a famous companion Sayyiduna Abu Darda رضي الله تعالى عنه once said to him, ‘O master, tell me the truth whether you are a human or a jinn?’ He رضي الله تعالى عنه said, ‘الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! I am a human.’ She said, ‘You do not seem to be a human since I have been feeding you poison for the last forty days and nothing happened to you.’ He رضي الله تعالى عنه said, ‘Do you not know about those people who continue doing Zikrullah in abundance, nothing can harm them and I do the same with Ism-e-A’zam.’ She enquired of that Ism-e-A’zam. He رضي الله تعالى عنه said (I recite this before I eat or drink anything):

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ
شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَهُوَ السَّمِيعُ الْعَلِيمُ

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

Afterwards, he رضي الله تعالى عنه asked his maid about the reason of poisoning his food. She said, ‘I had hatred against you.’ Listening to her reply, he رضي الله تعالى عنه said, ‘(لِوَجْهِ اللَّهِ) (i.e., for the sake of Allah عَزَّوَجَلَّ) I have freed you. And whatever harms you did to me, I have forgiven you.’ (*Hayat-ul-Haywan-ul-Kubra*, vol. 1, pp. 391)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! What great people they were! And, of course, they were the true followers of the verse in the Holy Quran:

إِدْفَعْ بِالَّتِي هِيَ أَحْسَنُ

Repel the evil with one which is better.

[*Kanz-ul-Iman (Translation of Quran)*] (Part 24, Ha-Meem As-Sajdah, verse 34)

He رَحِمَ اللهُ تَعَالَى عَنْهُ freed his maid who poisoned him several times instead of punishing her.

May Allah عَزَّوَجَلَّ bless him and forgive us without any accountability for his sake!

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A malice bearer can also benefit you

A wise man can get more benefit from an enemy bearing pure malice towards him than his friend who connives at his faults. In this regard, Imam Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has written: Listen to your enemies when they talk about your faults because an enemy's eye reveals each and every fault. So, a wise man gets more benefit by listening to his faults stated by his enemies instead of listening to his friends who always admire him and hide his faults. But the problem is that the human nature considers enemy's talks against him as a pack of lies based on jealousy. Whereas sensible people learn a lesson from their enemies also and compensate their flaws concluding that there must be some faults being kept in view by his enemy.

(Mukashafa-tul-Quloob, pp. 253)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

The ways to save others from your malice

We would be better off refraining from things due to which others start suffering from malice against us, in this connection, 10 Madani pearls are given as under:

1. Avoid interrupting someone's conversation

It is against the etiquettes to interrupt and cut someone's talk while he is talking because he will suffer from malice against you. Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا once said, 'Do not interrupt a fool's conversation for he will give you torture and do not break up the conversation of a wise person as he will feel hatred towards you.' (*Ihya-ul-'Uloom, vol. 2, pp. 224*)

2. Avoid smiling during condolences

It is a nice deed to offer your condolences to a grieved, but on such an occasion avoid smiling, since smiling on such occasion will cause malice and hatred in hearts. (*Majmu'ah Rasaail Imam Ghazali, pp. 409*)

3. Be careful in pointing out someone's mistake

We must be careful while pointing out accent or grammatical mistakes in someone's conversation because this might cause malice in the heart of that person. Probably with a view to the same prudence the following Shar'i ruling has been stated in the book of *Bahar-e-Shari'at*: It is Wajib on the listener to inform the reciter who incorrectly recites the Holy Quran provided that this must not cause malice and hatred. (*Bahar-e-Shari'at, vol. 1, part 3, pp. 553*)

4. Act in accordance with the occasion

The place where people tend to act upon the etiquettes or Mustahabbat in accordance with Shari'ah, it will likely cause malice and hatred in the heart of people if you act upon otherwise. Thus, it is written in *Bahar-e-Shari'at*: When there is a fear that if you do not stand in respect of someone, he will bear malice and hatred towards you specially the place where there is a custom of standing in respect then you should stand so that a Muslim brother can be saved from bearing malice and hatred. (*Bahar-e-Shari'at, vol. 3, part 16, pp. 473*)

5. Seeking advice removes malice & hatred

Where a lot of people are involved in work, the act of seeking a suggestion from people creates close relations among them. Seeking suggestions is an auspicious act. The person who is consulted, becomes happy to have felt his own recognition, importance and honour and his relation and friendship with the seeker of advice will increase. But if a displeased Islamic brother is sought for advice then this act will not only release his anger but also remove his malice and hatred creating love and pleasure in his heart *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

(Madani Kamaun ki Taqseem, pp. 42)

6. The way to reform someone should be full of affection

When the Beloved Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would hear something annoying about someone, the Prophet of Rahmah, the Intercessor of the Ummah *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* hiding the person's annoying act from others, had a beautiful way to reform him, the Noblest Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would say, 'مَا بَالُ أَقْوَامٍ يَقُولُونَ كَذَا وَكَذَا', i.e., What has happened to the people that they talk like this.

(Sunan Abi Dawood, Kitab-ul-Adab, vol. 4, pp. 328, Hadees 4788)

Alas! We had learnt the real way to reform! As for our way of making someone understand, what we are always doing is that without any Shar'i reason, either we reveal his name before all or by casting a glance at him, we make him understand in such a way that we reveal entire faults of that poor fellow to others! Just ask your conscience is it really to make someone understand something or humiliating him? Will this improve the situation or further deteriorate it? We must remember that if a person before us becomes silent or accepts whatever we say due to our awe, we will leave him with some harshness in his heart which can cause to open the doors of malice, hatred, backbiting and slandering etc.

Sayyidatuna Umm-e-Darda رضي الله تعالى عنها stated, ‘Whosoever advised his brother in public, he stigmatized him and the one who did so in private then he graced him.’ (*Shu’ab-ul-Iman*, vol. 6, pp. 112, Raqm 7641) On the other hand, if the secret advice does not work, he should then (according to his social position and at a proper time) be advised publicly. (*Tanbih-ul-Ghafilien*, pp. 49; *Backbiting – A Cancer in our Society*, pp. 128)

7. Do not send marriage proposal upon proposal

Sometimes it happens that a marriage proposal between two families is being considered when a third party meddles in the affairs, or during a business deal between two persons, someone as a third party interferes in the deal. In such cases, the second party being deprived of benefits, suffers from malice and hatred towards the third party being the spoiler of the deal. Therefore, one should avoid meddling in such issues.

8. Do not discourage for nothing

Everyone likes to be encouraged whether he is able to finish the assigned work properly or not. On the other hand, some Islamic brothers cannot take any constructive criticism of their work, but consider it as though they are being discouraged and so they regard the critics quite negatively in their hearts. As such we better not criticize the work done by anyone. If he himself requests for criticism even then a careful way should be adopted. For example, firstly all merits of his work should be recognized and he should be encouraged, for instance. Then demerits and rectifiable aspects should be expressed in appropriate words. But many people fail to understand this strategy and they harshly criticise everyone and increase the number of their foes. Such people desperately need to ponder over their attitude.

9. Do not scold others

The habit of scolding, rebuking and interrupting someone all the time is likely to create malice in him towards us, so prevention is advised. Try to understand the point through the following parable:

A servant showing his terms & conditions from far

A bad-tempered wealthy man was in the habit of scolding and admonishing his servants all the time due to which his servants bore him pure malice. The wealthy man had already given to every servant his job description in black and white. He used to humiliate the servant showing his job description whosoever overlooked his work.

Once he was dismounting from his horse after enjoying himself with the passion of horse riding. One of his legs got entangled in the stirrup and at the same time the horse ran away with the rider being hung upside down. He shouted at his servant for help who was present at the scene. The servant fully availed the opportunity to pay back in the same coin. He, instead of offering his master some help, took out the list of his job description given by his master, raised it and said, 'You have not mentioned that in case of such entanglement, this is my duty to help you release from the stirrup.' Listening to his servant's response, the wealthy man greatly regretted his bad attitude he displayed towards his servants.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

10. Have spiritual treatment too

Dear Islamic brothers! Along with the stated remedies for malice, have the following seven spiritual remedies as well with Salat-‘Alan-Nabi before and after it:

1. When you feel malice against anyone, recite once ‘أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ’ and then spit thrice on your left shoulder without saliva.
2. The one who recites ‘أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ’ ten times a day, Allah عَزَّوَجَلَّ appoints an angel to give him protection against Satan.
3. The one who recites Surah Al-Ikhlas 11 times in the morning (the duration from post-midnight to the glimmering of the first ray of the sun is called morning) cannot be incited to commit sin by Satan with his troop until and unless the reciter commits a sin himself. (*Al-Wazeefa-tul-Karimah*, pp. 21)
4. Reciting Surah An-Naas suffices to remove evil thoughts.
5. A renowned commentator of the Holy Quran, Hakeem-ul-Ummat, Shaykh Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللَّهِ الْكَتَّان has stated: Awliya Kiraam رَحْمَتُهُمُ اللَّهُ السَّلَام said, ‘Whosoever recites ‘لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ’ 21 times (morning and evening) and blows onto water and drinks it; إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ he will live in peace against the evil thoughts from Satan to a considerable extent.’ (*Mirat-ul-Manajih*, vol. 1, pp. 87)
6. ‘هُوَ الْأَوَّلُ وَالْآخِرُ وَالظَّاهِرُ وَالْبَاطِنُ ۗ وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ ﴿٢٠﴾’¹, saying this will immediately remove the evil thought.
7. ‘سُبْحَانَ الْمَلِكِ الْحَقَّاقِ ﴿١٧﴾ إِنَّ يَسَاءَ يُدْهِبُكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ ﴿١٨﴾ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ ﴿١٩﴾’², reciting this in abundance eradicates the evil thoughts.
(*Derived from: Fatawa Razawiyyah – referenced, vol. 1, pp. 770*)

¹ Part 27, Surah Al-Hadeed, verse 3

² Part 13, Surah Ibraheem, verse 19, 20

(The part of verse in this Du'a has been elucidated in parentheses with different Arabic font for your information).

(Derived from: *Nayki ki Da'wat*, pp. 104-106)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

No one will bear malice and hatred against any one

Dear Islamic brothers! An era is due to come before the Day of Resurrection when no one will bear any malice or hatred against anyone; it is reported by Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: By Allah عَزَّوَجَلَّ! The son of Maryam (i.e., Sayyiduna 'Isa عَلَيْهِ السَّلَام) will descend; he عَلَيْهِ السَّلَام will rule the world justly, abolish the cross, kill the swine and put an end to Jizyah. She camels will be no more used to work so unleashed to stray and malice, hatred and envy will die out. He عَلَيْهِ السَّلَام will invite the people to have wealth but no one will accept it. (*Sahih Muslim*, pp. 91, *Hadees 243*)

A renowned commentator of the Holy Quran, Hakeem-ul-Ummat, Shaykh Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated about the part of this Hadees 'And malice, hatred and envy will die out' that by the grace of Sayyiduna 'Isa عَلَيْهِ السَّلَام malice, hatred and envy will be removed from the people's hearts because instead of worldly love everyone will be caring for their religious faith passionately. The love for world is the root cause of all evils so once the root is out, there would be no more stems left. (*Mirat-ul-Manajih*, vol. 7, pp. 339)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

There would be no malice or hatred among the dwellers of Jannah

Allah ﷺ has praised the dwellers of Jannah to be like this:

وَنَزَعْنَا مَا فِي صُدُورِهِمْ مِنْ غِلٍّ إِخْوَانًا عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٧﴾

And We have removed whatever resentments which were in their chests – they are brothers to one another, sitting face to face on the thrones.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah Al-Hijr, verse 47)

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا اخْتِلَافَ بَيْنَهُمْ وَلَا تَبَاغُضَ قُلُوبُهُمْ قَلْبٌ وَاحِدٌ يُسَبِّحُونَ اللَّهَ بُكْرَةً وَعَشِيًّا

i.e., there would be no differences among the residents of Jannah, neither will they have any malice or hatred! Their hearts will be united and will invoke the purity of Allah ﷺ in the morning and in the evening. (*Sahih Bukhari, vol. 2, pp. 391, Hadees 3245*)

How can malice and envy exist!

Sayyiduna Abu Hafs رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ said, ‘The hearts that have become familiar and have recognised Allah’s love, the hearts that hang together on His friendship, and the hearts that are accustomed to Zikrullah, how can they be the residence of malice and hatred! Indeed, these hearts are free from sensual temptations and instinctive malice. But they have been blessed and are shining with the bright light of profound religious impulses due to which they have become brothers to one another.’ (*‘Awarif-ul-Ma’arif, pp. 34*)

Further types of malice

For the sake of Almighty Allah's pleasure, bearing malice towards someone, who oppresses the weak, kills people, leads the people to commit sins or is non-Muslim or has corrupt-beliefs etcetera, is permissible and appreciated. The following narrations and parables will explain and help one to understand:

Superior deed

Sayyiduna Abu Zar رضي الله تعالى عنه narrated: The Revered and Renowned Prophet صلى الله تعالى عليه وآله وسلم said, **أَفْضَلُ الْأَعْمَالِ الْحُبُّ فِي اللَّهِ وَالْبُغْضُ فِي اللَّهِ** i.e., the best of all deeds is to have love for the sake of Allah عَزَّوَجَلَّ and to have enmity for the sake of Allah عَزَّوَجَلَّ.

(Sunan Abi Dawood, vol. 4, pp. 264, Hadees 4599)

Dear Islamic brothers! To love someone for the sake of Allah عَزَّوَجَلَّ implies that to have love for a person because he is a practicing Muslim. Similarly, to have enmity for Allah's pleasure means that to have hostility towards a person due to the fact that he is either an enemy of Islam or not a practicing Muslim. *(Nuzha-tul-Qaari, vol. 1, pp. 295)*

We might have a misunderstanding!

Dear Islamic brothers! Before we start bearing malice and hatred against someone, we must think deeply that are we justifiably acting upon the permissible condition? Lest we may be under a wrong impression! Try to apprehend this through the following narration:

It is narrated by Sayyiduna 'Aamir Bin Waasilah رضي الله تعالى عنه that once (during the apparent life of the Beloved Prophet صلى الله تعالى عليه وآله وسلم) a person happened to go past a group of people and greeted them with Salam, they replied to his greeting. After he had left, one of them remarked about that person and said, 'I feel malice towards him for

the sake of Allah **عَدَّوَجَلَّ**.' The members of the group told him that it was misbehaviour to pass such bad remarks for a guest just left. By Allah **عَدَّوَجَلَّ**! We must pass your bad remarks to him. Then they said to a person, 'O so-and-so! Stand up and convey him the same.' Consequently, the messenger reached him and told him about the bad remarks. The person went to the blessed court of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** and said, 'Ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! I happened to visit a gathering of Muslims. I greeted them with Salam. So-and-so person was also among them. All of them greeted me back with Salam. When I left, one of them came to me on the way and told me that so-and-so person had said, 'بُعْضٌ فِي اللَّهِ', i.e., (I feel malice towards him for Allah's sake). Ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Please call and ask him as to why he feels malice towards me?' The Prophet of Rahmah, the Intercessor of the Ummah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** called him and asked about the matter. He accepted that he had said so. The Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'Why do you feel malice towards him?' He said, 'I am his neighbour and a well-wisher, by Allah **عَدَّوَجَلَّ**! I have never seen him offering (Nafl) Salah in addition to Fard Salah. Whereas Fard Salah is offered by every good and bad person.'

The complainant said, 'Ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Kindly ask him has he even found me delaying Fard Salah? Or have I ever observed negligence while doing Wudu? Or is there any shortcoming in Ruku' and Sujood?' The Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** asked him, he replied in the negative and said, 'I have not seen him doing anything like that.' He further said, 'By Allah **عَدَّوَجَلَّ**! I have never seen him fasting (Nafl) except Ramadan, whereas Fard fasting is offered by every good and bad person in the month of Ramadan.' Listening to him the complainant said, 'Ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! Please ask him if he has ever seen me giving up the fasting in Ramadan or not properly fulfilling the rights of fasting?' In his reply

he said, ‘No.’ Then he said, ‘By Allah ﷺ! I have never seen giving anything away to any needy or beggar except Zakah or spending his money in the path of Allah ﷺ. As for Zakah, it is given by every good or bad person.’ The complainant said, ‘Ya Rasoolallah ﷺ! Please ask him if he has ever witnessed me doing carelessness in giving Zakah or evading it.’ He said, ‘No.’ The Beloved Rasool ﷺ said, (to the person bearing malice), ‘فَمُ إِنَّ أَدْرِي لَعَلَّه خَيْرٌ مِنْكَ’ Stand up! I do not know perhaps he is better than you. (*Musnad Imam Ahmad, vol. 9, pp. 210, Hadees 2386*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Did you ever show affection for those whom I love and bear malice towards my enemies?

The Holy Prophet ﷺ said, ‘On the Day of Judgement a person who thinks himself pious, will be brought for accountability, he will have an assumption that there are no sins in his book of deeds. He will then be questioned, ‘Did you have friendship with My friends?’ He would say, ‘O Allah ﷺ! You are the Absolute Self-reliant of people.’ The Rabb-e-‘Azeem ﷺ will say, ‘Did you bear hatred against my enemies?’ He would say, ‘O the Absolute Ruler Allah ﷺ! I did not like anything [ill feelings] between me and anyone.’ Allah ﷺ will say, ‘لَا يَنَالُ رَحْمَتِي مَنْ لَمْ يُؤَالَ أَوْلِيَاءِي وَيُعَادِي أَعْدَائِي’ i.e., He will not be able to find My Rahmah (blessings), who did not have friendship with My friends and bear hatred towards My enemies. (*Al-Mu’jam-ul-Kabeer, vol. 22, pp. 59, Hadees 140*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Person holding corrupt beliefs was not fed

Once Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رضي الله تعالى عنه came out of the Masjid after offering Salat-ul-Maghrib, meanwhile, a person yelled, ‘Is there somebody that feeds the traveller?’ Ameer-ul-Mu`mineen, Sayyiduna ‘Umar Farooq-e-A’zam رضي الله تعالى عنه said to his servant, ‘Bring him with you.’ When the traveller came, he was served a meal. He had just started eating his meal when he spoke a word indicating his corrupt beliefs. Sayyiduna ‘Umar Farooq-e-A’zam رضي الله تعالى عنه had the meal removed from him and turned him out from the house.

(Kanz-ul-‘Ummal, vol. 10, pp. 117, Hadees 2938)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

When a non-Muslim touched A’la Hadrat

My master A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عليه رَحْمَةُ الرَّحْمَنِ has said in *Malfuzaat* that: It is Fard on each and every Muslim to have love for all friends of Allah عَدُوِّجَلَّ {i.e., Prophets, companions of the Prophets and Awliya-Allah (the friends of Allah), etc.} and to have hatred against His all enemies (i.e., disbelievers, atheists, apostates and the people holding corrupt belief). This is our absolute faith.

(During the same context, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said): الْحَقُّ لَئِنَّهُ عَدُوِّجَلَّ I have found hatred in my heart against all the enemies of Allah ever since I came of age. Once I went to my village, all servants of Chopal (meeting place) had to go to Budaun to attend a legal proceeding, so I stayed alone. At that time, I was suffering from intestinal colic (abdominal pain), the colicky pain started in the afternoon and I hardly managed to make Wudu but could not stand to offer Salat-uz-

Zuhr. I supplicated to Allah ﷺ and asked the Beloved and Blessed Prophet ﷺ for help. Rab ﷺ listens to the Du'a (supplications) of those who are worried. I made an intention and started offering my Sunnah Salah; no colic remained. When I finished my Salah, the colic relapsed with the same intensity. I immediately stood up and started my Fard Salah, the colicky pain was no more but when I finished, I had the same painful condition which prolonged till the time of Salat-ul-‘Asr. I was completely restless and kept tossing around on the bed.

Meanwhile, a Hindu Brahman of the village was going past, the door was open, so he saw me and came inside. Placing his hand on my abdomen, he asked, ‘Do you have pain here?’ Due to the touch of his impure hand on my body, I felt so much disgust and hatred that I even forgot my pain. The trouble of the touch of an unbeliever on my abdomen was more severe than the pain I had. One should have such deep malice against them. (*Malfuzaat A’la Hadrat, pp. 276*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The company of those who hold corrupt belief, is a deadly poison for faith

It is mentioned on page 36-37 of ‘Backbiting – A Cancer in our Society’ which is a chapter of *Faizan-e-Sunnat*, volume 2 [the 520-page publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami]: The companionship of religious bigots (i.e., those having corrupt beliefs) is a deadly poison for faith; it is forbidden in the Ahadees to keep friendly relations with them. The Beloved and Blessed Prophet ﷺ has said, ‘The one who greets a religious bigot [i.e. One who has corrupt beliefs] with Salam or meets him with a warm welcome or pleases him with his

attitude; he blasphemes the thing which Allah ﷺ revealed on Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ).’ (*Tareekh Baghdad, vol. 10, pp. 262*)

The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who showed great (respect and) admiration for a religious bigot; he gave a helping hand in shattering the Deen (Islam).’

(*Al-Mu’jam-ul-Awsat, vol. 5, pp. 118, Hadees 6772*)

The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Stay away from them and they must be distant from you; lest they should mislead you and put you into Fitnah (conflict).’

(*Muqaddamah Sahih Muslim, pp. 9, Hadees 7*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Religious or worldly education must not be acquired from a heretic

Forbidding us to receive religious or worldly education from religious bigot (i.e., a heretic), A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has said: The company of unbelievers is like a fire; even the well educated, sensible and adult males destroyed their belief due to their company. The story of ‘Imran Bin Hattaana Raqashi is quite famous, as he was a prominent Muhaddis during the time of the Tabi’een, but he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ became a Khariji after having the company of a Khariji woman. In the beginning, he claimed that (after getting married) he would convert her to a Sunni Muslim.

(Here those unwise people should learn a lesson who consider themselves to be staunch Sunni and are reported to be saying that none can budge them from their doctrine even an inch.)

My master A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ has further said: When their company has such an impact (that a renowned Muhaddis went astray) then how disastrous it would be to make a religious bigot your teacher, since a teacher is a great source of inspiration, then giving your children into the custody of disbelieving women (or men) would be done by only the one who (himself) does not have any concern with regards to his religion nor does he care if his children deviate from true Islamic beliefs and teachings. (*Fatawa Razawiyyah, vol. 23, pp. 692*)

*Mahfuz Khuda rakhna sada bay-adabaun say
Aur mujh say bhi sarzad na kabhi bay-adabi ho*

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

The précis of the book

- ❖ Malice is a deadly internal disease, and it is Fard (mandatory) to gain knowledge about it.
- ❖ Malice implies that one feels burden in his heart about someone; one feels enmity, malice and hatred towards him and such feelings remain in his heart permanently.
- ❖ To bear malice towards a Muslim brother without any Shar'i reason is Haraam.
- ❖ To have malice against a cruel person is permissible whereas bearing malice towards a corrupt-beliefs-holding person or disbeliever is Wajib (compulsory).

The bearer of malice will face the following consequences

1. Entrance into Hell.
2. Deprivation of salvation.
3. He is deprived even on Shab-e-Qadr.

4. He will not even be able to smell the fragrance of Jannah.
5. Risk of losing faith.
6. Prayers (Du'as) are not answered.
7. It leads towards other sins.
8. He cannot live in peace.
9. Having malice towards the Prophet's companions, Ahl-e-Bayt-e-Sadaat رَضِيَ اللهُ تَعَالَى عَنْهُمْ, eminent scholars and Arabs is much worse.

Remedy for malice

1. Pray to Allah عَزَّوَجَلَّ to refrain from malice against believers.
2. Remove the causes of malice (such as anger, negative presumptions, drunkard, and gambling etcetera).
3. Make a habit of greeting with Salam and shaking hands.
4. Avoid unnecessary pondering.
5. Love all Muslims in order to attain the pleasure of Allah عَزَّوَجَلَّ.
6. Think deeply about the damages or disadvantages of bearing hatred and malice because of material possessions.

Ways to save others from malice towards you

1. Do not interrupt others while talking.
2. Be careful in pointing out one's mistake.
3. Act according to the situation.
4. Seeking advice removes hatred and malice.
5. The way of reforming someone must be full of love.
6. Do not send marriage proposal upon proposal.
7. Do not discourage others for nothing.
8. Do not scold others.
9. Practice the spiritual treatments as well.

For details, please read this book again.

Glossary

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

Du'a [دُعَا]: Supplication

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

Halal [حَلَال]: Lawful (by Shari'ah)

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

Imam [إِمَام]: A Muslim who leads others in congregational Salah.

Kanz-ul-Iman [كَتَابُ الْإِيمَان]: Name of the Urdu translation of the Holy Quran by Imam-e-Ahl-e-Sunnat, Al-Haj, Al-Hafiz, Al-Qari Imam Ahmad Raza Khan عَلَيْهِ السَّلَامُ.

Makruh [مَكْرُوه]: Disliked

Salat/Salat-'Alan-Nabi [صَلَاةٌ عَلَى النَّبِيِّ ﷺ]: Supplication for asking blessings for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Shar'i [شَرْعِي]: According to Shari'ah

Shari'at/Shari'ah [شَرِيْعَةٌ]: Commandments of Allah عَزَّوَجَلَّ and His Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Wajib [وَاجِب]: It is an obligation without performing which one will not be freed from obligation and if a Wajib act is missed in worship, that worship will be considered defective; however the worship will be considered performed. Not performing a Wajib 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 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'amat 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 عَزَّوَجَلَّ**.

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world, بِسْمِ اللَّهِ عَزَّوَجَلَّ'**

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, **بِسْمِ اللَّهِ عَزَّوَجَلَّ**.



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