

Parables of the Seekers of Forgiveness



Sunnah-Inspiring speech of weekly
Sunnah-Inspiring Ijtima

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

Parables of the Seekers of Forgiveness

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaaf.

Whenever you enter a Masjid, observe the intention of 'I'tikaaf' as you remember it, because as long as you stay in the Masjid you will continue to obtain the reward of Nafli (supererogatory) I'tikaafs, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Prophet of creation, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Perform your Fard [obligatory] Hajj pilgrimage. Undoubtedly, its reward is greater than participating in twenty Ghazwaat [battles] and reciting one Salat (Durūd) upon me, equals that [in reward]. (Al-Firdaus bima Saur-ul-Khattab, vol. 2, pp. 207, Hadis 2484)

بچیں بے کار باتوں سے پڑھیں اے کاش کثرت سے ترے محبوب پر ہر دم دُرُودِ پاک ہم مولیٰ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayān, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَتِيَةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadis 5942)

Two Madani pearls

1. Without a good intention, no reward is granted for a good deed.
2. The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayān

1. Lowering my eyes, I will listen to the Bayān attentively.
2. Instead of resting against a wall etc., I will sit in the Attahiyyaat position as far as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and avoid staring, snapping, and arguing with them.
5. When I hear صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللهَ، صَلُّوا عَلَى الْحَبِيبِ, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayān, I will approach other people by making Salām, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Intentions of delivering the Bayān

1. I also make the intention that I would deliver this speech (Bayān) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayān) by reading from a book of an authentic Sunni scholar.

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Īmān: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadis 4361)

3. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
4. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
5. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’aamaat and to join the ‘Ilaaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
6. I will avoid laughing and prevent others from laughing as well.
7. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Repentance of a young man

It is stated on page 363 of the 649-page book *'Hikayatayn aur Nasihatayn'* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Mansoor Bin 'Ammar عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّامُ stepped onto the pulpit to deliver a speech to the people. His speech brought about intense fear of the Divine punishment. He scolded them for committing sins. Shaken up the people left in a very worried state. A sinful young man was also present in that gathering and was deeply troubled due to his sins and contemplating about his death and being lowered into the grave.

Upon returning, it seemed that his heart was greatly influenced by that powerful Bayaan (speech). He now had deep remorse for his sins and sincerely repented, he presented himself before his mother and requested: 'O my dear mother! You wanted me to abandon disobeying Allah عَزَّوَجَلَّ and wicked fun & pleasure, I give it all up from today. He added, 'I attended the blessed congregation of Sayyiduna Mansoor Bin 'Ammar عَلَيْهِ رَحْمَةُ اللَّهِ الْعَقَّامُ and regret sinning'. His mother said, 'O my dear son! All praises are due to Allah عَزَّوَجَلَّ, Who has made you return gracefully towards righteousness and pulled you away from sins and I have a firm conviction that, due to my weeping in your favour, certainly Allah عَزَّوَجَلَّ will have mercy and favour you by accepting you.' She then asked, 'Dear son! What was your condition whilst listening to that thought provoking speech?' In reply, he recited some verses of poetry: 'I have begged for repentance and I have become obedient, scolding myself. My heart was unlocked when the addresser drew the attention of my heart towards Divine obedience. O my dear mother! Will my Lord Allah عَزَّوَجَلَّ accept me despite my sinful life. Ah! Alas! If my Lord Allah عَزَّوَجَلَّ makes me return with failure & frustration or does not allow me to be present in His court, then I will be destroyed.'

That young man would observe fasts during the day and would stay awake engaging in worship during the nights. His became weak and frail; his bones had dried, and his colour went pale. His mother once brought a bowl of 'Sattu' (a blend of cereal powder and flour) and said to him, 'I make you swear by Allah عَزَّوَجَلَّ, drink this, your body has gone through a great struggle.' Obeying his mother, when he took the bowl in his hand, he started weeping anxiously and began to remember the words of Allah عَزَّوَجَلَّ:

يَتَجَرَّعُهُ وَلَا يَكَادُ يُسِغُهُ

Translation from Kanz-ul-Iman: He will sip it with difficulty but be unable to swallow. (Part 13, Surah Ibraheem, verse 17)

He then broke down into sobs and fell onto the ground; he passed away on the spot. (*Hikayatayn aur Nasihatayn*, pp. 363)

Dear Islamic brothers! Have you seen, a young man, preoccupied in committing sins, attended a congregation and listened to a though provoking Bayaan which had brought such a Madani revolution in his heart that he engaged in worshipping and devotion all the night long, he would observe fasts in the day and even after seeking true repentance, he would always feel regret over his past sins due to the fear of Allah ﷻ; he departed from this world in the same condition.

Through this parable we have learnt that attending a blessed gathering is a great privilege; bringing abundant rewards, where different people are privileged to seek forgiveness. We should also attend the Sunnah inspiring weekly Ijtima'at of Dawat-e-Islami, as well as collectively participating in the weekly Madani Muzakarah (question answer session). ﷻ These blessed gatherings contain the Madani bouquet of the recitation of the Glorious Quran, recitation of Na'at (poetry that specifically praises the Noblest Prophet (ﷺ), a Sunnah inspiring Bayaan (speech), a deep emotional and touching Du'a (supplication), Salawaat-o-Salam and Madani pearls of Ameer-e-Ahl-e-Sunnat *دامت بركاتهم العالیه* which are full of wisdom and inspiration. These blessed congregations are not only the source of acquiring 'Ilm-e-Deen but they also enable us to learn the rights of Allah ﷻ along with earning virtues, seeking forgiveness for sins and acting upon Sunan.

میری مقبول معذرت فرما تُو گناہوں کو کر معاف اللہ
تُو عنایت مداومت فرما مُصطفےٰ کا وسیلہ توبہ پر

(*Wasail-e-Bakhshish*, pp. 75)

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِیْبِ

Seek repentance over and over again!

Dear Islamic brothers! The Blessings of Allah ﷻ are boundless and infinite; He ﷻ forgives all the wrongdoings of his bondsmen, therefore, we should also remain firm on constant and sincere repentance. Remember! Sincere repentance is only achieved if we act upon its three conditions.

Pillars of repentance

1. Feeling regret over past sins.
2. Abandoning sins.
3. Making a firm resolution not to commit sins again.

(Minh-ur-Raud, pp. 436)

A'la Hadrat, Imam-Ahl-e-Sunnat Imam Ahmad Raza Khan ﷺ has stated: True repentance means immediately abandoning the sin, having deep regret and remorse for having done the sin and acknowledging that the sin is disobedience to Allah ﷻ and to make a firm resolution not to commit it again, and carry out possible recompense for it. (*Fatawa Razawiyyah, vol. 21, pp. 121*)

So, keeping in view the conditions of repentance, we should never stop repenting; if any sin is committed, with humility and humbleness immediately seek forgiveness in the court of Allah ﷻ; if it is committed again, then seek forgiveness again; if again it is committed then again seek forgiveness keeping in mind the fear of Allah ﷻ each time, *إِنْ شَاءَ اللَّهُ ﷻ*, you will develop a mindset of refraining from sins.

Fear of Allah ﷻ is a source of intercession

Sayyiduna Rabi'ah Bin 'Usman Taymi ﷺ has related: There was a very great sinner whose days and nights passed by in the disobedience of Allah ﷻ; he was drowned in the ocean of sins, but Allah ﷻ intended good for him and made him realize his wrongdoings. When Allah ﷻ intends good for any of His bondsmen, He ﷻ blesses him with the privilege of regret and repentance. Allah ﷻ granted mercy to this person, he was then deeply ashamed of his sins, the curtains of negligence lifted from his

eyes. He pondered over his many sins; and decided that now he should seek repentance in the court of Allah عَزَّوَجَلَّ. Hence, he said to his wife, 'I am repent from all my past sins and seek forgiveness in the blessed court of Allah عَزَّوَجَلَّ; He عَزَّوَجَلَّ is the most merciful and the most gracious; He عَزَّوَجَلَّ will certainly forgive me; I am now going in search of such a person who is able to intercede on my behalf in the blessed court of Allah عَزَّوَجَلَّ.'

Saying that he set out towards the desert. Upon reaching a deserted place, he called out loudly, 'O earth, you be my intercessor in the court of Allah عَزَّوَجَلَّ; O sky, you be my intercessor in the court of Allah عَزَّوَجَلَّ; O innocent angels of Allah عَزَّوَجَلَّ; at least you intercede for me.' He continued crying and saying to everything to intercede for him, finally, due to excessive weeping; he fell unconscious, stumbled and fell to the ground. His method of repentance over sins was accepted graciously and an angel was sent towards him who picked him up, dusted his head then said, 'O the bondman of Allah! I have glad tidings for you; your repentance has been accepted in the blessed court of Allah عَزَّوَجَلَّ.' Upon this, he became overjoyed and said, 'May Allah عَزَّوَجَلَّ have mercy upon you, who would intercede for me in the blessed court of Allah عَزَّوَجَلَّ? Who will be my intercessor there?' The angel replied, 'Your fear of Allah عَزَّوَجَلَّ is such a blessed act which itself will be your intercessor and this admired method of repentance of yours also will intercede for you in the blessed court of Allah عَزَّوَجَلَّ.' (*Uyun-ul-Hikayaat, pp. 173*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Thousands of praises for this young man that he was completely overpowered by the fear of being ashamed in the blessed court of Allah عَزَّوَجَلَّ due to all his sins, he then sought true repentance and went in search of his intercessor to intercede for him in the blessed court of Allah عَزَّوَجَلَّ on the Day of Judgement; through one of the angels, Allah عَزَّوَجَلَّ sent him the glad tiding of accepting his repentance. Surely, those fortunate ones who truly attain the fear of Allah عَزَّوَجَلَّ, they remain in the fear of Allah عَزَّوَجَلَّ in public and private, in every condition & state and they try to refrain from committing sins.

Dear Islamic brothers! Indeed, the fear of Allah عَزَّوَجَلَّ plays an important part in the salvation of our Hereafter, because the fear of Allah عَزَّوَجَلَّ is a great source of motivation to perform worships and to refrain from forbidden acts.

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ' i.e., the fear of Allah عَزَّوَجَلَّ is the source of wisdom.' (*Shu'ab-ul-Iman*, vol. 1, pp. 471, Hadis 744)

Therefore, it is sheer foolishness to fall prey to negligence by indulging in worldly pleasures & pursuits. Remember! Our salvation lies in acting upon the Orders of Allah عَزَّوَجَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should accumulate virtues and refrain from committing sins.

The fear of Allah عَزَّوَجَلَّ is the most crucial part for a Muslim in order to achieve this great aim as it is stated in the Sacred Quran:

﴿١٧٥﴾ وَخَافُونَ إِنْ كُنْتُمْ مُؤْمِنِينَ

Translation from Kanz-ul-Iman: And fear Me, if you have faith.

(Part 4, Surah Aal-e-Imran, verse 175)

Commenting on the abovementioned verse, Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِدِي has stated: Imaan (faith) implies that the bondsman should have the fear of Allah عَزَّوَجَلَّ alone.

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah عَزَّوَجَلَّ would say, take those out of the fire who would have ever remembered Me or were absorbed by My fear at any place. (*Shu'ab-ul-Iman*, vol. 1, pp. 469, Hadis 740)

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who fears Allah عَزَّوَجَلَّ, everything fears him and one who fears anything other than Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ makes him afraid of everything.

(*Shu'ab-ul-Iman*, vol. 1, pp. 541, Hadis 974)

Dear Islamic brothers! The Fear of Allah عَزَّوَجَلَّ includes fear of the hidden plan of Allah عَزَّوَجَلَّ, fear of His autonomy, fear of His displeasure, fear of His severity,

fear of His punishments, fear of Divine wrath as well as the fear of losing faith (Imaan) etc., are all part of the fear of Allah عَزَّوَجَلَّ.

(Kufriyah Kalimaat kay baray mayn Sawal Jawab, pp. 26)

For detailed information about the fear of Allah عَزَّوَجَلَّ i.e., what is the fear of Allah عَزَّوَجَلَّ? The highest level of fear, lower level of fear and the minimum fear one should have, the result of fearing Allah عَزَّوَجَلَّ, the blessings of fearing Allah عَزَّوَجَلَّ, virtues of crying with the fear of Allah عَزَّوَجَلَّ, methods of acquiring the fear of Allah عَزَّوَجَلَّ, fear of Allah عَزَّوَجَلَّ that the blessed Prophets عَلَيْهِمُ السَّلَامُ وَالسَّلَامَةُ and Sayyid-ul-Anbiya (the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) possessed, fear of Allah عَزَّوَجَلَّ of the blessed angels, fear of Allah عَزَّوَجَلَّ of the blessed Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ, fear of Allah عَزَّوَجَلَّ of the blessed saints رَحِمَهُمُ اللهُ تَعَالَى and along with some verses on how to increase the fear of Allah عَزَّوَجَلَّ, read *Ihya-e-'Uloom* volume 4 publication of Maktaba-tul-Madinah.

Remember! To just read or listen to the reality of the grave, Hereafter, Judgement Day, then being afraid and shedding some tears are not sufficient, along with that, carrying out practical requirements, abandoning sins and obeying Allah عَزَّوَجَلَّ are extremely important acts for seeking success in the Hereafter. Those who refrain from committing sins due to the fear of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ forgives them and makes them His beloved & favourite bondsmen.

Repentance of 'Abdullah Bin Mubarak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ

Sayyiduna 'Abdullah Bin Mubarak رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was an ordinary person; he fell in love with a slave girl; he was so infatuated by her that once, he waited outside her house in the extreme cold just to have a look at her. He stood all night long till dawn. He later came to his senses and regretted having wasted the entire night for a slave-girl and gained nothing; if only this night would have been spent in praying and worshipping! This thought had brought about an overwhelming transformation in his heart and a Madani revolution took place in his life. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ made sincere repentance, rid himself of the dull love of that slave-girl, and attained the high status of Wilayat (Sainthood) in a very short period of time. Allah عَزَّوَجَلَّ elevated his majesty & dignity to such an

extent that once his mother approached an orchard in search of him, she saw him sleeping and a snake was driving the flies away from his blessed body.

(Tazkira-tul-Awliya, pp. 166)

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

(Parday kay baray mayn Suwal Jawab, pp. 343)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Destruction of mundane love

Dear Islamic brothers! Have you seen the intense fire of love smouldering in the heart of a young man and how Allah ﷺ showered His mercy upon him; he sought true repentance, absorbed himself in Divine love and attained the status of Wilayat (sainthood). Mundane and artificial love is such a strange thing that the one who gets caught up in it just once, his escape from it is very difficult.

These days, there is a rapidly growing trend of mundane love. The main cause of it is that most Muslims do not have essential Islamic knowledge and are drifting away from a religious environment. This has also caused a flood of sins everywhere. Watching love stories and dramas on TV, VCR and the internet etc., reading novels, monthly magazines, digests, romantic fictions and exaggerated love related news published in newspapers, attending co-educational classes at colleges and universities and freely mixing, meeting and talking to non-Mahram relatives are the causes of mundane love amongst the youth of today.

At first, love is from one side, when the other person is informed about it, sometimes they also fall in love, leading to a severe storm of sins. These lovers then engage in shameless conversations over the phone, even meeting each other, exchanging love letters and gifts, and secretly promising to marry each other. If their family members stop them or cause any hurdle in their way, they sometimes elope, and the news of them running away together is published in papers, causing disgrace for their families; later on, they get

married by some court. Furthermore, if they are unable to elope, they commit suicide. These types of news are often published in newspapers. Sometimes the prestige and honour of a family is ruined when this artificial and mundane love appears in the form of a court marriage or sometimes if lovers have failed to run away, they commit suicide as a last resort. This news is commonly found in newspapers. (*Nayki ki Da'wat*, pp. 40)

مَحَبَّتِ غَيْرِ كِي دَل سَے نِكَالو يَا رَسُوْلَ اللّٰهِ مَجْهَے اِيْنَا هِي دِيَوَانِه بِنَا لُو يَا رَسُوْلَ اللّٰهِ

Dear Islamic brothers! The 'Sunnah of Nikah' is the best source of warding off artificial love.

Excellence of Nikah: 5 Sayings of Beloved Mustafa ﷺ

1. One who loves my way, should act upon my Sunnah and Nikah [marriage] is also from my Sunnah. (*Shu'ab-ul-Iman, Hadis 5478*)
2. A woman is married for four things, (1) Wealth, (2) Family status, (3) Beauty and (4) Faith (Deen). So you should prefer the one who has [Islamic] faith. (*Sahih Bukhari, vol. 3, pp. 429, Hadis 509*)
3. When one amongst you, enters into Nikah [marriage], upon that, satan moans and has deep regret that the son of Aadam has protected two thirds of his faith from me. (*Al-Firdaus, Hadis 1222*)
4. The one who possesses enough wealth to make Nikah [marriage] but does not do so, is not amongst us. (*Musaanaf Ibn Abi Shaybah, vol. 3, pp. 270*)
5. O young people! Whoever amongst you can marry, should marry, because it helps him lower his gaze and guard his modesty against a strange woman and whoever is not able to marry, should observe fasts, as fasting diminishes his sexual power.

(*Sahih Bukhari, Kitab-un-Nikah, vol. 3, pp. 422, Hadis 5066*)

عطا کر دے شرم و حیا یا الہی
میں نیچی نگاہیں رکھوں کاش اکثر
مجھے متقی ٹو بنا یا الہی
ہو اخلاق اچھا ہو کردار سُتھرا

صَلِّ اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ
صَلُّوا عَلٰی الْحَبِیْبِ

Repentance of Sitar playing girl

Sayyiduna Saalih Murri عَلَيْهِ رَحْمَةُ اللّٰهِ الْوَالِي has stated that a Sitarist (one who plays a stringed musical instrument) girl passed by a Qaari (reciter) of the Blessed Quran who was reciting a following blessed verse:

وَإِنَّ جَهَنَّمَ لَمُحِيطَةٌ بِالْكَافِرِينَ ﴿٣٩﴾

Translation from Kanz-ul-Iman: And indeed Hell surrounds the disbelievers.

(Part 10, Surah At-Taubah, verse 49)

Having listened to the blessed verse, she threw the Sitar (musical instrument), screamed loudly, fell unconscious and collapsed to the ground. Upon regaining her senses, she broke the Sitar (musical instrument) and deeply engaged herself in worshipping & devotion to such an extent that she became popular as a girl who was pious & ascetic. I once said to her, 'Be gentle on yourself'. Listening to this she wept and replied, 'Only if I come to know how the dwellers of Hell would come out of their graves? How will they cross the bridge of Siraat? How will they attain safety from the horrors of the Hereafter? How will they drink the boiling water? And how will they be able to bear the Divine wrath?'

Saying that she again fell unconscious and collapsed to the ground. Upon regaining her senses, she prayed to Allah عَزَّوَجَلَّ, 'O Allah عَزَّوَجَلَّ, I disobeyed You in my youth, and now obeying Your commands in this state of weakness; will You accept my worship?' She then heaved a sigh and said, 'Alas! The faults of many people will be exposed on the Day of Judgement,' she then gave a piercing scream and burst into tears, her deep lamentation and cry overpowered all

the people who were present there to such an extent that they all fell unconscious. (*Ar-Raud-ul-Faa'iq*, pp. 148)

عیب میرے نہ کھول مَحْشَر میں نام ستار بے ترا یا رب!
بے سبب بخش دے نہ پوچھ عمل نام غفار بے ترا یا رب!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen how a girl who played the Sitar was overwhelmed by the fear of Allah عَزَّوَجَلَّ that she repented of her sins and engaged herself in worshipping and devotion to Allah عَزَّوَجَلَّ. Alas! Songs and instruments of music and amusements have left the majority of Muslims heedless of the remembrance of Allah عَزَّوَجَلَّ. Music has seeped into the veins of so many Muslims; it has dominated everything, whether it is a car or aeroplane, truck or bus, taxi or bike, an animal driven cart, house or shop, factory or warehouse, hotel, stall or a barber shop, almost everything blast out music, even a baby opens his eye listening to music & songs as a toy is hung up on his cradle which plays music and makes him sleep. (This is a reason why many unfortunate ones cannot sleep until songs are played). In whatever toy it is, whether a doll, train, plane, even some fancy shoes, music is played, then how do we expect this child to be saved from the curse of music.

Remember! Music is an invention of satan. Sayyiduna Daata Ganj Bakhsh 'Ali Hajwayri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated in this connection that Allah عَزَّوَجَلَّ had granted the Prophet Sayyiduna Dawood عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ a very beautiful and melodious voice. Even the mountains would sway when hearing his perfect voice, birds would fall to the ground as they flew above in the skies, animals & beasts would hear his voice and come out of the jungles, trees would begin to sway from side to side, flowing rivers would come to a standstill, wild animals of the jungle would stop eating and drinking for up to a month, small children would stop crying and asking for milk, and sometimes people would die (due to the intense feeling of passion that his voice transferred into their hearts and minds).

Once, 100 women died just by hearing his melodious voice. This method of preaching worried satan immensely, so he invented the flute and the Tamboura (stringed musical instrument) and began to play them (day in day out). People divided into two groups. Those who were fortunate, continued to listening to the melodious voice of Sayyiduna Dawood عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَام, but those who had gone astray were inclined towards the satanic musical instruments and satanic songs.

Music is definitely an invention of satan; this fact is also supported by the following narration mentioned in *Tafseerat Ahmadiyyah* which further strengthens this standpoint: The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It was satan who mourned and sang a song before everyone else.'

(Tafseerat Ahmadiyyah, pp. 601; Al-Firdaus bima Saur-ul-Khattab, vol. 1, pp. 27, Hadis 42)

Dear Islamic brothers! We came to know that satan is the inventor of music & songs and listening to music & songs is as good as following in his footsteps. Listen to four narrations in connection with the condemnation of music & songs:

1. Two voices are despised in the world and the Hereafter (1) Music at the time of a bounty (Ni'mah) (2) Screaming at the time of trouble.

(Al-Kamil fi Du'afa-ir-Rijal, vol. 7, pp. 299)

2. Sayyiduna 'Allamah Jalaluddin Suyuti Shafi'ee عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي says: Keep away from music, because it incites the feelings of lust, destroys shame, and it intoxicates like wine.

(Tafseer Durr-e-Mansoor, vol. 6, pp. 506; Shu'ab-ul-Iman, vol. 4, pp. 280, Hadis 5108)

3. If anyone sits near a singer, and listens to her carefully, Allah عَزَّوَجَلَّ will pour molten lead into his ears on the Day of Resurrection.

(Ibn 'Asaakir, vol. 51, pp. 263)

4. The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Song and 'Lahw' (anything that makes you neglect virtuous acts) grow hypocrisy in the heart as water grows greenery, I swear by the One in Whose Supremacy is my life, indeed,

the Quran and the remembrance of Allah عَزَّوَجَلَّ make faith grow in the heart as water grows grass. (*Al-Firdaus-ul-Akhbar*, vol. 3, *Hadis 4319*)

Is music really food for the soul?

By listening to the abovementioned narrations we came to know that listening to music & songs is a Haraam act leading to Hell. But, alas, our modern thinkers & intellectuals and lovers of music have termed this fun & pleasure as food for the soul whereas this horrible thing is a cause of heedlessness and prevents one from remembering Allah عَزَّوَجَلَّ it is not a food for the soul at all rather it destroys spirituality. The Zikr of Allah عَزَّوَجَلَّ is a food for the soul as it is stated in the Blessed Quran:

أَلَا بِذِكْرِ اللَّهِ تَطْمَئِنُّ الْقُلُوبُ

Translation from Kanz-ul-Iman: Pay heed! Only in the remembrance of Allah is satisfaction to hearts! (*Part 13, Surah Ar-Ra'd, verse 28*)

Salah is a food for the soul, and this too is the Zikr of Allah عَزَّوَجَلَّ as it is stated in the Blessed Quran:

وَأَقِمِ الصَّلَاةَ لِذِكْرِي

Translation from Kanz-ul-Iman: And keep the prayer established for My remembrance. (*Part 16, Surah Tā-Hā, verse 14*)

Dear Islamic brothers! Music and songs are not the food for the soul, rather they ruin spirituality, kill the pleasure of Salah & acts of worship, destroy modesty & chastity, and encourage Muslim women to unveil; indeed, calling it as food for the soul is satanic. (*Nayki ki Da'wat*, pp. 488) May Allah عَزَّوَجَلَّ protect us from the destruction of music & songs and privilege us to make the Zikr of Allah عَزَّوَجَلَّ, reciting the Blessed Quran and reciting Na'at Sharif.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

میں گانے باجوں اور فلموں ڈراموں کے گنہ چھوڑوں
پڑھوں نعتیں کروں اکثر تلاوت یا رسول اللہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A mystic with two rags

Sayyiduna Ibraheem Aajuri Kabeer عَلَيْهِ رَحْمَةُ اللَّهِ الْقَدِيرِ says: It was winter and I was sitting at the entrance of the Masjid. Someone passed by me who was wearing two rags. I thought to myself, he may be a beggar and that it would be better if he could earn with his own hands. When I fell asleep I saw two angels descending, they grabbed me by the arm and took me to the same Masjid. There was someone sleeping covering himself with two rags. When one of the blankets were taken off, I was surprised to see that he was the same person who had passed by me. The angels then asked me, 'Eat his flesh.' I said, 'I did not commit backbiting against him.' They replied, 'You did. You thought badly of him in your heart and felt he was lower in rank than you and you were unhappy with him.' I then woke up and was trembling out of fear. I stayed at the entrance of the same Masjid for thirty consecutive days; I'd only get up for Fard Salah and kept praying to see the same person so I could ask him to forgive me.

One month later, I saw the mysterious person wearing two ragged sheets. I immediately rushed to catch up with him; he started walking fast after he saw me following him. I then loudly called out to him, 'O the bondman of Allah, I want to talk to you.' He replied, 'O Ibraheem! Are you one of those who backbite in their hearts against true believers?' I fainted after hearing him reveal the unseen about me. When I got back up, I saw the person standing by me. He asked, 'Would you do it again?' I replied to him, 'No, I will never do this again.' Then that mysterious man disappeared from my view and I never saw him again. (*Uyun-ul-Hikayaat*, pp. 212)

An evil suspicion is also considered as backbiting

Dear Islamic brothers! We have gathered numerous Madani pearls of warning through the above mentioned parable. One thing that we can learn

from it is that having an evil suspicion about someone is also considered as backbiting. To think badly, without any justification, of someone is known as evil suspicion – which is backbiting by the heart. By looking at someone's simple clothing and thinking of him as a beggar or a person with a low rank is not a good thing. Who knows, perhaps the one whom we are thinking low of, is very high in rank like the one mentioned in the parable above, who was not a beggar but a saint.

Spiritual rulers

Dear Islamic brothers! Saints رَحْمَهُمُ اللَّهُ تَعَالَى are the spiritual rulers who, by the grace of Allah عَزَّوَجَلَّ, are aware of the unseen and hidden matters [Ghayb]. It is not essential that every saint [Walī] is famous. These people are found in virtually every class of society. Sometimes, a saint is in the guise of a labourer, sometimes as a vegetable or fruit seller, sometimes a trader or an employee, and sometimes highly eminent saints رَحْمَهُمُ اللَّهُ تَعَالَى are in the guise of watchmen or constructor. Not everyone can recognize the jewel in rags i.e. 'the great mystic'. Therefore, we should not look down upon any Muslim.

An arrogant person tends to ridicule those whom he considers inferior to himself. Allah عَزَّوَجَلَّ has said in the Glorious Quran in Surah Al-Hujuraat, part 26, verse 11:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسَىٰ أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّنْ نِّسَاءٍ عَسَىٰ أَن يَكُنَّ خَيْرًا مِّنْهُنَّ

Translation from Kanz-ul-Iman: O Believers! Men must not ridicule other men, perhaps the ridiculed ones are better than the mockers, nor must the women ridicule other women, perhaps the ridiculed women are better than the mockers. (Part 26, Surah Al-Hujuraat, verse 11)

Shaykh Sayyiduna Imām Ahmad Bin Hajar Makkī Shafi'ee عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي while elaborating on this verse said: 'سُخْرِيَه' [Sukhriyah in this verse] refers to one

who is mocked and is looked down upon with hate. This order of Allah ﷺ signifies that we should not look down upon anyone with disrespect. It is possible that the one whom we look down upon actually has a better and higher status in the court of Allah ﷺ. The Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'There are several people who are in a dejected state, their hair is scattered and their clothes are worn out. No one cares about them, but if they were to swear by Allah's ﷺ name on any matter, Allah ﷺ would fulfil their words.' (*Sunan-ut-Tirmizi, vol. 5, pp. 459, Hadis 3880*)

Don't look at the poor with disregard

Dear Islamic brothers! We should also show utmost respect & reverence to the righteous people specially the virtuous and pious mystics & saints رَحْمَةُ اللهِ تَعَالَى and we should never look down upon them because, those whom we are considering inferior or less important, they may have the highest spiritual status in the court of Allah ﷺ.

شاید کہ اس کریم کو تو ہے کہ وہ پسند

زابد نگاهِ تنگ سے کسی رند کو نہ دیکھ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Having listened to the parables of the seekers of forgiveness, we should have developed the mind-set of seeking forgiveness. Firstly, we should refrain from sins but if any sin is committed intentionally or unintentionally, we should not delay in repentance, rather we should seek forgiveness in the court of Allah ﷺ with deep humbleness and humility as Allah ﷺ loves those who seek forgiveness and He ﷺ accepts their repentance.

The great mercy of Allah ﷺ in regard to forgiveness

It is narrated by Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ that the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If you continue sinning until your sins reach the sky, then you repent, your repentance would be accepted.

(*Sunan Ibn Majah, Kitab-uz-Zuhd, vol. 4, pp. 490, Hadis 4248*)

Summary of Bayaan (speech)

Dear Islamic brothers! In today's Bayaan, we have heard the parables of the seekers of forgiveness and were privileged to listen to some Madani pearls in this connection. Being human, if any of us do sin, we should immediately seek true forgiveness. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** our fear of Allah **عَزَّوَجَلَّ** and our repentance, in the court of Allah **عَزَّوَجَلَّ** will intercede for us on the Day of Judgement.

Remember! Repentance does not mean to just temporarily feel remorse over sins and then resume committing sins after that, rather, true repentance is to make a firm resolve not to commit that sin again. Allah **عَزَّوَجَلَّ** loves those who repent in this way and forgives all their sins.

Remember! Satan would never like for us to attain the virtues of seeking repentance when we have made up our minds to do so, after listening to the many great virtues of it, satan would use different techniques to discourage us from repenting, but we must try our level best to escape from his attacks. In order to mould ourselves into one who abides by the Sunnah, it is extremely important to have good company. If we are able to associate ourselves with good company then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** all the hurdles lying in the way of repentance would be removed and we would receive the habit of doing good deeds.

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Dear Islamic brothers! Associate yourselves with the Madani environment of Dawat-e-Islami to achieve steadfastness, and the habit of earning virtues, refraining from sins and also forbidding others from sins and calling them towards righteousness with the blessings of good company.

Introduction to Majlis-e-Tawqeeet (Chronology)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, Dawat-e-Islami, the global non-political movement for the propagation of Quran and Sunnah, is determined to serve Islam worldwide through more than 95 of its departments. One of these departments is 'Majlis-e-Tawqeeet' that has been serving Muslims globally by developing maps and applications,

through collecting valuable data regarding accurate timings of Salah, correct information about the Qiblah direction as well as sunrise & sunset times.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ So far, Majlis-e-Tawqeeat has not only developed Salah Timetables of numerous cities, according to the principles of Tawqeeat, but has also developed a software, namely 'Awqat-us-Salat' in collaboration with the IT Majlis of Dawat-e-Islami, the global non-political movement for the propagation of the Holy Quran and Sunnah. This software is very useful in finding out the correct timings of Salah on computers and mobile phones. By the help of its computer desktop application, the correct timings of Salah and the direction of Qiblah for 2700,000 different locations around the world can be determined easily and 10,000 locations can be determined by its mobile application.

For your feedback on this Majlis, please do contact the responsible Islamic brother of the Majlis at the Aalami Madani Markaz via phone or email (prayer@dawateislami.net). One may also contact in person during office hours of the Tawqeeat Maktab (office).

Take part in 12 Madani works

It is a Madani request to you, keep yourself associate with Dawat-e-Islami and take part in 12 Madani works with full enthusiasm. One of 12 Madani works is 'Madani Halqah after Salat-ul-Fajr', which entails reciting three Quranic verses along with translation from *Kanz-ul-Iman* and Tafseer (interpretation) from *Khazain-ul-'Irfan/Nur-ul-'Irfan/Siraat-ul-Jinan*, Dars from *Faizan-e-Sunnat* (4 pages) and in the end, recitation of Shajarah Qadiriyyah Razawiyyah Ziyaiyyah 'Attariyyah.

Reciting & teaching sacred Quran and understanding & making other understand sacred Quran is the most excellent job and it brings excellence and virtues in abundance.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Madani environment of Dawat-e-Islami develops our mind-set to cultivate the habit of showing great devotion to blessed saints رَحْمَتُهُمُ اللّٰهُ تَعَالٰى, Zikr & Durood, persuasion towards righteous deeds and developing the mind-set of aversion to sins. With the blessings of this Madani environment, a large

number of Islamic brothers are leading their lives peacefully according to Sunnah getting rid of sinful activities. Let's listen to a Madani Bahar:

Here is the summary of the account of an Islamic brother: A man (age around 37) from Tailwala area in Bahawalpur, Punjab [Pakistan] owned a mini-cinema. He would run multiple shows daily. Hundreds of people would come to watch movies and fill their eyes with the Hellfire. He would also rent movies on VCDs and DVDs. Upon the persuasion of one Muballigh of Dawat-e-Islami, he started to run Madani Channel occasionally and he, himself, would also watch it. After a few weeks on the 9th of Sha'ban-ul-Mu'azzam, 1430 A.H. during the Sunnah-inspiring congregation in Yazman, in front of hundreds of Islamic brothers he declared that due to watching Madani Channel, fear of Allah عَزَّوَجَلَّ seeped into his heart and he repented from all his past sins. Further, he also announced that he had closed down his mini-cinema and had decided to offer Salah regularly and to grow a beard.

Furthermore, he also made good intention to take part in the 10-day I'tikāf organized by Dawat-e-Islami, in the month of Ramadan. He also made Bay'at [pledged allegiance] into the Qādiriyyah, Razawiyah Silsilah (spiritual path) and became a Mureed [disciple] of Ghaus-e-A'zam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَم. He also destroyed movies worth Rs. 40,000 (US \$485) and replaced his mini-cinema with religious bookstore. There he started selling goods from Maktaba-tul-Madinah i.e. books, VCDs etc. and thus, started earning Halāl income. May Allah عَزَّوَجَلَّ bless him and us steadfastness.

أَمِينٌ يَجَاوِزُ النَّبِيَّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'He

who loves my Sunnah, loves me, and he who loves me will be with me in Paradise.' (Ibn 'Asakir, vol. 9, pp. 343)

جَنَّتْ مِیۡنِ پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلَّى اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ

صَلُّوْا عَلٰی الْحَبِیْبِ

Talking: 12 Madani pearls

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. *رَأَى شَاءَ اللّٰهُ عَزَّوَجَلَّ*, in addition to earning reward, you will hold a respectful status before them.
3. Conversing loudly as if you are shouting, as frank friends do with each other these days, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a newborn baby. Your manners will improve and the child will also learn good manners.
5. During conversation, one should not do anything disgusting such as touching the private parts, removing dirt from the body with fingers, touching the nose or putting fingers into the ears and the nose or repeatedly spitting etc. People are disgusted by such acts.
6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah.
7. Do not laugh while talking. The Holy Prophet *صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ* never laughed.
8. Excessive talking and frequent laughing affect one's prestige.
9. The Beloved and Blessed Prophet *صَلَّى اللّٰهُ تَعَالٰی عَلَیْهِ وَاٰلِهٖ وَسَلَّمَ* said, 'When you see someone blessed with disinterest in the world and (the attribute of)

speaking less, adopt his nearness and company, as Hikmah (wisdom) is given to him.’ (*Sunan Ibn-e-Mājah*, pp. 422, vol. 4, Hadis 4101)

10. A blessed Hadis says, ‘The one remaining silent received salvation.’

(*Jāmi’ Tirmizī*, pp. 225, vol. 4, Hadis 2509)

Mirāt-ul-Manājih states: Hujja-tul-Islam Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazālī عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي states, ‘There are four kinds of conversations: (1) completely harmful, (2) completely beneficial, (3) either beneficial or harmful, (4) neither harmful nor beneficial. It is necessary to abstain from the completely harmful; do speak if the conversation is completely beneficial. If the conversation falls in the third category then be cautious. It is however, better to abstain from it; one should not waste time in this type of conversation. It is difficult to differentiate between the four types, so remaining silent is better.’ (*Mirāt-ul-Manājih*, vol. 6, pp. 464)

11. There should be a genuine purpose of the conversation. Always talk to people according to their level of wisdom and awareness.

12. Avoid foul and indecent talks. Refrain from vulgarism. Remember! Swearing at a Muslim without any Shar’ee permission is absolutely Harām, and Heaven is Harām on the one engaged in indecent speech. (*Kitāb-us-Samt*, pp. 204, vol. 7, Hadis 325)

To learn various Sunan, obtain the following books, *Bahar-e-Shari’at* volume 16 comprising of 312 pages and *Sunnatayn aur Ādaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

مجھ کو جذبہ دے سفر کرتا رہوں پَروردگار سُنّتوں کی تربیت کے قافلے میں بار بار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

The six types of Salawaat-'Alan-Nabi that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Da'wat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

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

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*ibid, pp. 65*)

3. 70 Portals of mercy

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him.
(*Al-Qaul-ul-Badi’*, pp. 277)

4. Good deeds for 1000 days

جَزَى اللّٰهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(*Majma’-uz-Zawaid*, pp. 254, vol. 10, Hadis 17305)

5. The reward of 600,000 Salawat-‘Alan-Nabi

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

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللّٰهِ الْهَامِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

6. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet ﷺ], and the Holy Prophet ﷺ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet ﷺ said, 'When he recites Salat upon me, he does so in these words.'

(Al-Qaul-ul-Badi', pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

