

SALAH OF THOSE WHO FEAR ALLAH عَزَّوَجَلَّ

**Sunnah-Inspiring speech of
weekly Sunnah-Inspiring Ijtima**



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

عَزَّوَجَلَّ ﷻ Salah of those who fear Allah

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of 'I'tikaaf' because as long as you stay in the Masjid you will keep obtaining the reward of Nafli (supererogatory) I'tikaaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'O people! Undoubtedly, on the Day of Judgement, the person amongst you who will attain salvation from its terror and accountability, will be the one who would have recited Salat upon me abundantly in the world.' (Al-Firdaus-ul-Akhbar, vol. 2, pp. 471, Hadees 8210)

بے کسوں کے حامی و غمخوار پر لاکھوں سلام

چارہ بے چارگاں پر ہوں ڈرودیں صد ہزار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- 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 Attahiyyaat position as long 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 & calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلَّى اللَّهُ تَعَالَى عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ، تَوْبُوا إِلَى اللَّهِ، 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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering 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.
3. Allah عَزَّوَجَلَّ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالنُّوعِظَةِ الْحَسَنَةِ

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

And the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. 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.
6. 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).
7. I will avoid laughing and prevent others from laughing as well.

8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Devotional love towards Salah and Quran

Commenting on the love of worshipping and reciting the Glorious Quran of the blessed Sahabah رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ (companions of Beloved Rasool صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), and while relating the incident of two blessed Sahabah رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا, Sayyiduna Jaabir رَضِيَ اللّٰهُ تَعَالَى عَنْهُ has stated:

On the way back to Madinah Shareef, after attending a Ghazwah (battle), we passed by a mountainous area; the Renowned and Respected Prophet صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered us to pitch camp in a valley. All the blessed Sahabah رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ stayed there to rest. The Beloved and Blessed Rasool صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'Who would keep watch over the camp at night?' A Muhajir and an Ansari Sahabi رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا offered to keep watch; so, the responsibility of guarding the camp was assumed by both these blessed Sahabah رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا. Both consulted each other and the Ansari Sahabi رَضِيَ اللّٰهُ تَعَالَى عَنْهُ said, 'Let us keep watch and sleep turn by turn. In the first half of the night I shall keep awake, while you sleep and in the next half, you may keep watch while I sleep.'

Thus, the Muhajir Sahabi رَضِيَ اللّٰهُ تَعَالَى عَنْهُ agreed and went to sleep. The Ansari Sahabi رَضِيَ اللّٰهُ تَعَالَى عَنْهُ began to keep watch, after a while he stood for Salah. While absorbed in the recitation of Surah 'Al-Kahf', an enemy climbed a hilltop and saw someone performing Salah; he silently drew his bow, and fired an arrow which embedded itself in the Sahabi's flesh. Seeing that, he made no movement, that cruel enemy shot another two arrows at him, the third one causing profuse bleeding, but that Ansari Sahabi رَضِيَ اللّٰهُ تَعَالَى عَنْهُ did not abandon his Salah, he continued and performed his Ruku' and Sujood, completing his Salah. Weak and in pain, he رَضِيَ اللّٰهُ تَعَالَى عَنْهُ stretched out his hand while still in sajdah, and awakened his sleeping companion.

The Muhajir Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ noticed the critical condition of his companion bleeding from three places. He asked, 'Why didn't you wake me when you were hit by the first arrow?' The Ansari Sahabi رَضِيَ اللهُ تَعَالَى عَنْهُ (who was a 'lover of Salah') replied, 'I had started reciting Surah 'Al-Kahf' in my Salah. I did not like to cut it short until I was struck with the third arrow. I was greatly concerned about the responsibility assigned to me of keeping watch by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ otherwise I would have sacrificed my life. Since it was a responsibility assigned by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so, I had to discharge it in the most efficient manner and when I found myself seriously injured, then I cut my Salah short due to the sense of responsibility and awakened you so that the enemy may not attack any more.

(*'Uyun-ul-Hikayat, part 1, pp. 33*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! May we be sacrificed! How excellent the devotion and attachment of these personalities was with Salah and the Glorious Quran that they did not care for their lives and continued being engaged in Salah, but on the other hand, we do not offer Salah in the first place, and if we do then our minds are occupied with the house and business, therefore, pushing us to complete our Salah quickly, as if to remove a burden from our heads. Remember! Due to rushing, many of us commit such mistakes in Salah that nullify our Salah.

Sayyiduna Huzayfah Bin Yamān رَضِيَ اللهُ تَعَالَى عَنْهُ saw a person performing Ruku' and Sujood incorrectly during his Salah, so he رَضِيَ اللهُ تَعَالَى عَنْهُ said to the person, 'If you die whilst offering Salah in the way that you have just read, your death will not take place in accordance with the teachings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Sahih Bukhāri, vol. 1, pp. 284, Hadees 808*)

It is also narrated in *Sunan Nasā'i* that, he رَضِيَ اللهُ تَعَالَى عَنْهُ asked (the person), 'How long have you been offering Salah like this?' The person replied, 'For forty years.' He رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'for the past forty years you have not performed any Salah. If you die in this state, your death will not take place according to the religion of Sayyiduna Muhammad Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

(Sunan Nasā'i, pp. 225, Hadees 1309)

” May Allah عَزَّوَجَلَّ protect our Iman!

خدایا بُرے خاتمے سے بچا لے گنہگار ہے جاں بلب یا الہی!

(وسائلِ بخشش)

امین بجاہِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ!

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Offer your Salah calmly and comfortably

It is narrated by Sayyiduna Abu Hurayrah رَضِيَ اللَّهُ تَعَالَى عَنْهُ that the Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ entered the Masjid and a person followed him. The man offered Salah and went to the Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and greeted him with Salam. The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Go back and offer your Salah again, because you have not offered it in the proper way.’ The man went back and offered his Salah again, then greeted the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Go back and offer your Salah again, because you have not offered it.’ This happened thrice. The man said, ‘By Him Who sent you with the Truth, I cannot offer the Salah in a better way than this. Please, teach me how to offer it.’ The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When you stand for Salah say Takbeer and then recite from the Holy Quran (of what you know by heart) and then bow till you feel at ease. Then raise your head and stand up straight, then prostrate till you feel at ease during your prostration, then sit with calmness till you feel at ease (do not hurry) and do the same in all your Salahs. (Sahih Bukhari, vol. 1, pp. 152, Hadees 757)

تَمَازُوٓن مِیٓن مَجْهَے ٻرگِز نہ ہُو سُسْتی کبھی آقا
پڑھوں پانچوں تَمَازِیٓن باجماعت یا رسولَ اللہ

(Wasail-e-Bakhshish)

Through this blessed Hadith we have learned that it is Wājib to reperform Salah if any Wājib is omitted. Remember that Sajdah Sahw becomes Wajib for leaving out any Wajib forgetfully during the Salah, and it is Wajib to repeat that Salah if one leaves a Wajib deliberately; furthermore, we also came to know that it is Wajib to perform Salah calmly and without haste, because that person performed his Salah in haste so he was asked to repeat his Salah, i.e., each time when made Salaam, he would be sent back to perform his Salah again. The Blessed and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not teach him the method of Salah the first time when he had made mistakes, instead he made him perform it many times and then taught him the proper method so that he may remember the ruling properly, because whatever is gained after striving is instilled into heart and is always remembered.

Dear Islamic brothers! Through this blessed Hadith and its commentary, we have come to know that we must perform Salah calmly and without any haste as it is stated in a blessed Hadith: ‘Make Ruku then stand up straight raising your head from Ruku, then make sajdah calmly and sit calmly raising from sajdah.’ This is called Ta’deel-e-Arkaan.

Allamah Maulana Mufti Muhammad Amjad Ali A’zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated in Bahaar-e-Shariat: Maintaining Ta’deel-e-Arkān, i.e. staying in Ruku’, Sujood, Qawmah and Jalsah for the amount of time in which ‘سُبْحَانَ اللهِ’ can be uttered at least once, is Wajib. In case of forgetting to maintain Ta’deel-e-Arkān (e.g. standing straight after Ruku’ or sitting straight between two Sujood for the amount of time in which سُبْحَانَ اللهِ can be uttered once), Sajdah-e-Sahw will become Wājib. Anyhow, one should have knowledge about the Wajibaat, Makroohaat (abominable acts), Mufsideaat (The acts which invalidate Salah) of Salah, and other necessary rulings along with the correct method of making Wudu (ablution), Ghusl (the ritual bath) and other

necessary rules & laws so that our Salah does not go to waste, since it is necessary upon each adult and sane Muslim to learn these things.

(Bahar e Shariat, part: 03,518/1, part 04, 711/1)

Introduction of the book, ‘Laws of Salah’

عَزَّوَجَلَّ Sheikh e Tariqat, Ameer e Ahlesunnat, the founder of Dawat-e-Islami, Hazrat Allamah Moulana Abu Bilal Muhammad Ilyas Qadiri Razawi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has authored ‘Laws of Salah’, a 499-page book on the rulings of Salah, due to his enthusiasm of serving the Muslims; it is in fact an extremely simple book containing a collection of 12 booklets written by Ameer e Ahlesunnat. It is a great gift for the Ummah. It includes the methods of Wudu, Ghusl, method of performing Salah, virtues of Salah, obligatory acts, Waajibaat, Sunan, Makroohaat and Mufsidaat. As well as the method of performing Qaza Salah, Azaan, words used for answering the Azaan and its virtues, Salah while travelling, Eid Salah, the method of funeral Salah and important rulings have also been added pertaining to it. No doubt, this book is a need for every house; therefore, all Islamic brothers should obtain it, study it and also motivate other family members to read it. For Islamic sisters, ‘Salah for Islamic sisters’ is a remarkable book authored by Ameer e Ahlesunnat. It provides the necessary rulings for Islamic sisters.

Alas! At times, our attention is focused on arts and science in which we sacrifice huge amounts of money and time to study, and on the contrary, Salah, which is a pillar of Deen, no efforts or sacrifice is made to learn its rulings. It is quite possible that our prayers will go to waste because we have deprived ourselves of ‘Ilm-e-Deen and performing Salah hastily and we are unaware of this fact. Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى had a great & deep attachment towards Salah that they used to perform all their obligatory prayers, in fact even all their optional prayers with great respect, calmness and in a peaceful manner. Let’s listen to three parables of our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى in this regard for attaining the motivation and persuasion to do the same.

Salah of Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Molauna Muhammad Hussain Chishti Nizami Fakhri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, who rendered his services for writing the fataawa of Ala Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. He stated that Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had made it necessary to always perform his Salah in congregation no matter how hot it is he would perform his Salah wearing his Imamah (turban) and Poshaq (upper clothing) i.e., he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would make special arrangements even in his attire for performing Salah. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has never performed obligatory Salah wearing only an Islamic cap (hat) and normal clothing. He further states: Ala Hazrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was extremely meticulous and careful when he used to offer his Salah, this is not found nowadays. It would always happen that my two Raka'at used to be equal to his one Raka'at and other people's Salah would equal to 6 Rakaat or even 8 Raka'at in comparison to my 4 Raka'at.

بو جائیں مولا مسجدیں آباد سب کی سب

سب کو نمازی دے بنا یا ربِّ مصطفیٰ

(وسائلِ بخشش)

Where is that stick

Sayyiduna Abul Ahwas رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated that a girl dwelling in the neighbourhood of Sayyiduna Mansur Bin Mutamir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked her father: 'O father! There was a stick on the roof of Sayyiduna Mansur Bin Mutarmir رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, where is it?' Father replied: 'That was not a stick; it was Sayyiduna Mansur رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ himself who used to stand up for worshipping in the night'. Sayyiduna Alaa Bin Sa'alim Abdi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also states that Sayyiduna Mansoor Ibn al-Mu'tamir that Sayyiduna Mansoor Ibn e Mansoor رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ used to pray on his roof, and then he passed away. A boy asked his mother, 'O my mother, why do I no longer see the beam which was on the roof of so and so?' She said, 'My son, that was not a beam; it was Sayyiduna Mansoor رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, and now he has passed away.'

(Hayat e Ala Hazrat, Hulyatul Oliya, Raqam: 6269, 6260)

میں پانچوں نمازیں پڑھوں باجماعت

بو توفیق ایسی عطا یا الہی

(وسائلِ بخشش)

Salah of Hatim Asam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ .

Sayyiduna Hatim Asam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ visited Sayyiduna Asim Bin Yousuf Muhaddis رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Sayyiduna Asim Bin Yousuf Muhaddis رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked: 'O Hatim! Do you perform Salah properly?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied in the affirmative, then Asim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked as how he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ performs his Salah. Upon this question, Sayyiduna Hatim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'When the time for Salāt comes, I perform my wudu with all perfection and go to the place where I have to offer my Salah. When time of Salah approaches closer I step on the prayer mat and stand in such a manner that each joint of my body properly adjusts at its place, then I stand up for Salah visualizing the Ka'bah in front of me, Maqam e Ibrahim in front of me, imagining my feet upon the Bridge of Siraat while standing believing that Allah عَزَّوَجَلَّ is aware of all the apparent and unapparent thoughts of my heart; Paradise to my right, and Hell to my left, and Izraa-eel close behind me, and thinking that it may be the last Salah of my life. Then I say Takbeer e Tahreema with full sincerity and devotion, then start the recitation with profound concentration and contemplation, then I perform Ruku and Sujood with utmost humbleness and in a beseeching manner and I finish my entire Salāh with humility and fear'. Listening to this Sayyiduna Asim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked surprisingly: 'O Hatim! Do you really offer each of your Salāhs in the same way?' Sayyiduna Hatim رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied: 'I have been offering my each Salah in the same way for thirty years'.

اوقات کے اندر ہی پڑھوں ساری نمازیں
اللہ! عبادت میں مرے دل کو لگا دے

(وسائلِ بخشش)

Dear Islamic brothers! Have you seen that how our pious Predecessors رَحْمَةُ اللهِ تَعَالَى used to offer long Salah with great concentration and with extreme humility? On the other hand, if we have the privilege of offering Salah, we offer it with extreme laziness and carelessness due to which we remain unable to attain extreme humility from the beginning.

Where should our sight be during Salah

Sayyid Ayub Ali Rizvi رَحْمَةُ اللهِ تَعَالَى has stated: One day, after Zuhr Salah, Ala Hadrat Imam Ahmed Raza Khan رَحْمَةُ اللهِ تَعَالَى was reciting an incantation, a stranger came in and made the intention for Salah. While performing Ruku, raising his neck, he kept looking at the place of Sajda. After he had completed his Salah, Ala Hadrat رَحْمَةُ اللهِ تَعَالَى called him and asked: Why did you raise your neck so much in Ruku? He replied that he had been looking at the place of Sajda. Ala Hadrat رَحْمَةُ اللهِ تَعَالَى said: The sight should not be focused at the spot of Sajda in every state; in the state of Qiyam, the sight should be at the spot of Sajda; in the state of Ruku, it should be at the toes; in the state of Tasmee', it should be on the chest and in the state of Sajda it should be on nose, and in the state of Qu'ood (when reciting Attaheeya'at etc.) it should be on the lap; further, while performing Salam, the sight should be at the shoulders keeping in view Kaatibeen (Angels who record our deeds). (Hayat e Ala Hazrat, 303/1)

Dear Islamic brothers! It has become obvious that we should avoid looking here and there in Salah. Remember! Looking here and there during Salah distracts our attention and the heart becomes occupied in other things rather

than Salah. Perhaps this is the reason that despite offering Salah we do not attain its pleasure, nor do we develop its real love & eagerness in the heart. As a result, we abandon our Salah due to a slight headache or mild illness or only due to laziness and idleness. Even there are certain people who, if they miss one or few Salah, they abandon offering Salah for weeks and for months. If any Islamic brother, making his individual effort persuades them to offer Salah, they respond: Now **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** I will start offering Salah from the next Friday or I will start offering Salah regularly from the month of Ramadan.' Thus they acknowledge this thing openly without any shame or hesitation that they will continue to commit the grave sin of abandoning Salah till Friday or the month of Ramadan. Undoubtedly, all these things are the result of having no fear of Allah **عَزَّوَجَلَّ** and no enthusiasm for worship; otherwise one who is overpowered by the fear of Allah **عَزَّوَجَلَّ** and dedicated to worship, offers Salah at all costs and refrains from the disobedience to Allah **عَزَّوَجَلَّ**. Despite being severely ill, elderly & weak, our pious Predecessors **رَحْمَةُ اللَّهِ** and blessed Saints **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** would never remain heedless of Salah, instead, they used to offer Salah with Jamaat (congregational prayers) unless they had any Shar'ee compulsion.

Offered Salah despite being ill

Sayyiduna Safyan Surri **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has said: The neighbor of Sayyiduna Talha bin Masraf **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** related to us about him that he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was suffering from an illness. We went to inquire about his health, Sayyiduna Zubayd **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** said to him: 'Please get up! Offer Salah; I know that you love Salah.' Upon listening to this, he **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** stood up for Salah.

Unique regularity of Salah with Jamaat

Sayyiduna Ibraim bin 'Ar-'Arah **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** has said: When Sayyiduna Yahya bin Qattan **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** talked about Sayyiduna Imam A'mash **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ**, he would say: Sayyiduna Imam A'mash **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ** was a great worshipper and would offer Salah with Jamaat in the first row. He also added: Sayyiduna Imam

A'mash رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was the sign of Islam (i.e. very elderly). He would reach the first row by supporting himself on the wall.

میں ساتھ جماعت کے پڑھوں ساری نمازیں

اللہ! عبادت میں مرے دل کو لگا دے

(وسائلِ بخشش)

Ameer Ahl-e-Sunnat Muhammad Ilyas Attar Qadri Rizvi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ once fell seriously ill; finally an operation was decided. He was admitted to Rajpootana Hospital (Hyderabad) on 21st December, 2002. The Doctor wanted to carry out an operation either in the afternoon or evening, Ameer Ahl e Sunnat said: I do not want to abandon any Salah in the state of unconsciousness. Therefore it was decided that the operation would be carried out after Isha Salah. Prior to the operation both his hands were tied around the table and later on as the hands were untied, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ instantly tied them like the Qiyam of Salah. He was still half unconscious; instead of groaning and screaming with pain he was doing Zikr, reciting Salat Alan Nabi and Munajaat. Suddenly he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ asked: Is it the time of Fajr Salah? If it is the time of Fajr Salah, I should be purified. اِنْ شَاءَ اللهُ عَزَّوَجَلَّ. I will offer Fajr Salah. He was informed that there is still plenty of time left for Fajr.

(Ameer e Ahlesunnat ke operation ki iman afroz jhalkiyan)

Prior to writing the answer of a question stating the reason of a delay in writing the answer, Ala Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written: Your letter reached on 15th Rabi ul Akhir; I fell so ill since the evening of the 12th Rabi ul Awwal after delivering the speech of 12th Rabi ul Awwal, my illness reached to such an extent that never before in my life have I suffered like this. I had my will written. Today my condition is such that the Masjid is adjacent to my door;

four men make me sit on a chair and take me to the Masjid and get me back from the Masjid.

میں ساتھ جماعت کے پڑھوں ساری نمازیں

اللہ! عبادت میں مرے دل کو لگا دے

(وسائلِ بخشش)

Ala Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, **سَمِعْنَا مِنَ اللهِ عَزَّوَجَلَّ**, did not like to offer Salah alone at home, abandoning the congregational prayers even in the state of being severely ill, though such a severe illness is undoubtedly a Shar'ee reason for missing the congregational prayer. Shah Abdul Aziz Muhaddis Muradabaadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has described the state of this illness of Ala Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ that 'One day no one came to take him to the Masjid; it was the time of Jamaat; he was very worried; helplessly he dragged himself and went to the Masjid and performed the congregational prayer.' Today, despite health, strength and in the presence of all the facilities, abandoning Salah and congregational prayer is a great negligence and laziness. The abovementioned description of Ala Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is a great lesson of warning for us.

(Fatawa Razawiya 547/9)

It is stated in Bahar e Shariat, the congregational prayer is an obligatory act upon the person who is an adult, sane and independent; abandoning it even a single time without any Shar'ee reason is a sin and such a man deserves punishment and whoever abandons it frequently is a Faasiq (transgressor) and he will be inflicted with severe punishment.

(Bahr e Shariat 572/1)

صَلُّوا عَلَى الْحَبِيبِ!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Undoubtedly, the biggest enemy of a human is Satan who has been driven out from the court of Allah عَزَّوَجَلَّ forever. The accursed Satan will never want us to deserve Jannah by obeying Allah عَزَّوَجَلَّ and he is thrown into Hell due to his disobedience to Allah عَزَّوَجَلَّ, therefore Satan always tries to prevent us from offering Salah, observing fasts regularly and performing all other prayers. First of all, he prevents a human from the Nawaafil (optional prayers) and Musta-habbaat (recommended prayers), then from the Sunan, then the Waajibaat and finally he deprives us of offering our obligatory prayers and acts. Overpowered by Satan, if we miss our congregational prayer today then we may abandon offering Salah gradually as well in the time to come. That's why our pious predecessors رَحْمَتُهُمُ اللهُ تَعَالَى, in the first place, never missed their congregational prayers, and if someone ever missed his congregational prayers due to any Shar'ee reason, he would become so sad that he would try to compensate for that congregational prayer personally which was missed in the state of being compelled.

Worshipping the whole night upon missing Jamaat

Sayyiduna Naafi' رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that whenever Sayyiduna Ibn-e-Umar رَضِيَ اللهُ تَعَالَى عَنْهُ would not be able to attend congregational prayer due to some Shar'ee reason, he would spend the whole night long in worshipping.

(Allah walun ki baten 533/1)

Salah is an obligatory act upon every Muslim; offering Salah is a great source of worldly and Hereafter privileges and abandoning it is a grave sin and a cause of deprivation in this world and the Hereafter. Therefore while offering Salah we should make Du'a for attaining its steadfastness & consistency as well. The Glorious Quran not only enjoins Muslims at many places to offer Salah but has also persuaded us by mentioning its rewards & favors. Let's listen to four statements of Allah عَزَّوَجَلَّ in this regard:

وَالْمُقِيمِينَ الصَّلَاةَ وَالْمُؤْتُونَ الزَّكَاةَ وَالْمُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ
الْآخِرِ ۗ أُولَٰئِكَ سَنُؤْتِيهِمْ أَجْرًا عَظِيمًا ۝

Translation from Kanzul Iman:

1. 'And those who keep the prayer established and those who pay the charity, and those who believe in Allah and the Last Day; to such, We shall soon bestow a great reward.'

(Al-Nisa: 162)

وَأَنْ أَقِيمُوا الصَّلَاةَ وَاتَّقُوهُ ۗ وَهُوَ الَّذِي إِلَيْهِ تُحْشَرُونَ ۝

2. And to keep the (*obligatory*) prayer established and to fear Him; and it is to Him that you are to be raised.'

(Al-Anam: 72)

حَفِظُوا عَلَى الصَّلَوَاتِ وَالصَّلَاةِ الْوُسْطَىٰ ۖ وَقُومُوا لِلَّهِ قَانِتِينَ ۝

3. Guard all your prayers, and the middle prayer; and stand with reverence before Allah.

(Al-Baqarah: 238)

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرَّاكِعِينَ ۝

4. And keep the (*obligatory*) prayer established, and pay the charity, and bow your heads with those who bow (*in prayer*).

(Al-Baqarah: 43)

Regarding the last blessed verse, Sayyid Maulana Muhammad Naeem-ud-Din Muradabadi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: The Fardeeyat (obligation) of Salah and Zakat has been mentioned in this verse; it also indicates that Salah should be offered along with its proper rights and protection of essentials. Ruling: (the same blessed verse) contains the persuasion of congregational prayer as well.

Punishment for abandoning congregational prayers

Sayyiduna Ibn ‘Abbas and Sayyiduna Ibn ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُمَا have narrated that they heard the Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, on his pulpit:

لَيَنْتَهِيَنَّ أَقْوَامٌ عَنْ وَدْعِهِمُ الْجَمَاعَاتِ أَوْ لَيَخْتَمَنَّ اللَّهُ عَلَى قُلُوبِهِمْ ثُمَّ لَيَكُونَنَّ مِنَ الْغَافِلِينَ

‘People should desist from failing to attend the congregations, otherwise Allah عَزَّوَجَلَّ will seal their hearts, and they will be among the negligent people.’

(Sunan Ibn Majah, vol. 1, pp. 436, Hadees 794)

In another blessed Hadees, the same warning has been given about abandoning the Friday Salah:

It is stated in another Hadees: People must cease to neglect the Jumu’ah Salah, or Allah عَزَّوَجَلَّ will seal their hearts and then they will be among the negligent people. (Sahih Muslim, pp. 430, Hadees 865)

Regarding this blessed Hadees, Hakeemul Ummah Mufti Ahmad Yaar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Keep in mind that here either the conversation is about hypocrites who did not use to present themselves for Friday Salah (or other Salahs) or referring to the Muslims to come in the future, otherwise no companion ever abandoned Friday Salah or congregational prayers.

میں پانچوں نمازیں پڑھوں باجماعت

بو توفیق ایسی عطا یا الہی

(وسائلِ بخشش)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: جُعِلَتْ قُرَّةُ عَيْنِي فِي الصَّلَاةِ i.e., The coolness of my eyes lies in Salah. Now who would be that lover of the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ who would not like to provide comfort and coolness to the blessed eyes of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? Therefore, by offering Salah regularly we should provide coolness to the eyes of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and make ourselves deserving of the virtues and blessings of Salah mentioned in blessed Ahaadees. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ persuaded many a times for offering Salah and to be present in the Masjid for congregational prayers along with mentioning its virtues & excellences. Let's listen to a few blessed Ahaadees for persuasion:

Sayyiduna Abu Huraira رَضِيَ اللهُ تَعَالَى عَنْهُ said, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: أَحَبُّ الْبِلَادِ إِلَى اللَّهِ مَسَاجِدُهَا وَأَبْغَضُ الْبِلَادِ إِلَى اللَّهِ أَسْوَاقُهَا, The parts of

land dearest to Allah عَزَّوَجَلَّ in populated areas are the Masaajid, and the parts most hateful to Allah عَزَّوَجَلَّ are the markets. (Muslim, Hadith: 671)

Sayyiduna Abu Huraira رَضِيَ اللهُ تَعَالَى عَنْهُ said, the Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ عَدَا إِلَى الْمَسْجِدِ أَوْ رَاحَ أَعَدَّ اللهُ لَهُ فِي الْجَنَّةِ نُزُلًا كُلَّمَا عَدَا أَوْ رَاحَ i.e, whoever would go to a Masjid in the morning or evening as many times, Allah عَزَّوَجَلَّ would arrange a feast for him in the morning or evening in Jannah. (Muslim, Hadith: 669)

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

سَبْعَةٌ يُظِلُّهُمُ اللهُ فِي ظِلِّهِ يَوْمَ لَا ظِلَّ إِلَّا ظِلُّهُ by Allah عَزَّوَجَلَّ so they will be under His shade on a day when there will be no shade except His Shade, then mentioning about those seven people, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

وَرَجُلٌ كَانَ قَلْبُهُ مُعَلَّقًا بِالْمَسْجِدِ إِذَا خَرَجَ مِنْهُ حَتَّى يَعُودَ إِلَيْهِ ۖ (a man (will be under the Divine shade) whose heart is attached to the Masjid even he leaves from there until he returns. (Tirmidi, Hadith: 2397)

Dear Islamic brothers! You have just heard the virtues and blessings of attaching your heart to the Masjid, offering Salah regularly and offering Salah in congregation, therefore, in order to attain the pleasure of Allah عَزَّوَجَلَّ, we should always offer Salah in congregation, no matter how much struggles we have to put up for it. Nowadays, if a Masjid is situated a short distance away from our house, so due to a little tiredness and laziness not only do we commit the sin of missing the congregational prayers but we also become deprived of the great privilege of offering Salah in congregation. Remember,

the good deed which requires more struggle occupies more reward and the steps which are taken for the sake of Salah in the path of Allah عَزَّوَجَلَّ are beyond appreciation indeed. As it is stated in a blessed Hadees:

الْأَكْبَعُ فَأَلْبَعُدُ مِنَ الْمَسْجِدِ أَكْبَرًا, The one who lives away from a Masjid, attains more reward and the one who lives farther from the Masjid will attain more reward than the previous one (The greater the distance from the Masjid, the greater the reward.) (Ibn e Maja, Hadith: 782)

Sayyiduna Jaabir رَضِيَ اللهُ تَعَالَى عَنْهُ reported: There were some plots vacant around Masjid Nabawi. Banu Salama decided to shift (to this land) and come near the Masjid. This (news) reached the Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he said to them (Banu Salama): I have received (information) that you intend to shift near the Masjid. They said: Yes to the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we have taken this decision. Upon this, the Blessed and Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘O Banu Salama, live in your houses, for your steps are recorded’ and again the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stated the same words. Bani Salma said: ‘Then we did not like to shift’ i.e., we gave up the idea of shifting near the Masjid. (Muslim, Hadith: 280/281)

Dear Islamic brothers! Though attaining congregational prayer occupies a great excellence and is a remarkable deed, one should also remember that it is forbidden to run in the Masjid to get Jamaat (congregational prayer) or a Rak’at. Talking about the rulings and manners of the Masjid in Malfoozaat Shareef, Ala Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: ‘To run or step heavily in the Masjid that produces a lot of noise is forbidden.’

So we should come to the Masjid for Salah at such a time that we can easily attain congregational prayers without making haste and running in the Masjid. Some people continue their conversations of work even after the Azaan and when the congregational prayer begins they are observed running

in the Masjid to catch that Jamaat, this is forbidden in a blessed Hadees: The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

لَا تَأْتُوا الصَّلَاةَ وَأَنْتُمْ تَسْعَوْنَ وَأَنْتُمْ تَعْلَمُونَ وَأَنْتُمْ تَسْعَوْنَ وَأَنْتُمْ تَعْلَمُونَ وَمَا فَاتَكُمْ فَأَتُوا، Do not come for Salah by running, instead, come being calm and relaxed (as per routine), then the number of Rak'at you get, offer them with Jamaat and those which you miss, complete them (after the Imam makes Salam).

Dear Islamic brothers! In the Glorious Quran and Hadees where many virtues and blessings of offering Salah have been mentioned, strict warnings have also been stated about abandoning Salah. It is stated in verse 59 of Surah Maryam part 16:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غِيًّا

Translation from Kanzul Iman:

‘And after them came the unworthy successors who squandered prayer and pursued their own desires, so they will soon encounter the Jungle of Ghoy in hell.’

Horrible well of terrifying valley:

In the above-mentioned blessed verse ‘Ghoy’ has been mentioned meaning ‘a valley of hell’. Mufti Muhammad Amjad Ali A’zami رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: ‘Ghoy’ is a valley in hell which is the hottest and deepest of all; it has a well named ‘Hab Hab’. When the fire of hell is about to put out, Allah عَزَّوَجَلَّ opens this well, due to which the fire of hell intensifies. Allah عَزَّوَجَلَّ has said:

كُلَّمَا حَبَّتْ زِدْنَاهُمْ سَعِيرًا

Translation of Kanzul Iman:

‘Whenever it is about to extinguish, We will inflame it more for them.’

(Bani Israa-eel, 97)

He further states: ‘This ‘well’ is for those who abandon Salah, for the fornicators, drunkards, usurers and those who hurt their parents.

Remember! To abandon even one Salah deliberately is a grave sin. It is stated in Fataawa Razviyyah, edition 9, pg: 158: The one who deliberately abandons even one Salah, deserves to be thrown into hell for thousands of years until he repents for it and makes Qada.

Dear Islamic brothers! Just imagine when one has to live in hell for thousands of years due to abandoning one Salah, so the one who deliberately abandons all the Salahs of the day, rather, he has this evil habit that he does not offer Salah at all, so what a severe torment he will suffer from! Therefore as soon as possible, even from today, repent from the grave sin of abandoning Salah; furthermore with the intention of offering Salah regularly, make an intention for Qada Salah; otherwise remember no one can endure the torment of hell at any cost. It has been narrated that the person, upon whom the lightest torment of Hell will be inflicted, will feel the pain of this torment so much that he will think that the most painful torment is being inflicted to him alone, though it is contrary to the fact. It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘One from among the dwellers of Hell to whom the slightest punishment will be given will be made to wear the shoes of fire, causing his brain to boil.’ (*Sahih Bukhāri, vol. 4, pp. 262, Hadees 6561*)

Salat

Introduction to Jaami’a-tul-Madinah

In order to ensure consistency in offering Salah and other virtuous deeds, association and attachment with the Madani environment of Dawat-e-Islami is extremely crucial & beneficial. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ the Madani environment of Dawat-e-Islami is a great blessing in today’s evil era. The more we express

gratitude to Allah عَزَّوَجَلَّ for it, the lesser it is. Therefore, it is a Madani request for you to keep associating yourselves with the fragrant Madani environment of Dawat-e-Islami. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ it will bring many benefits of this world and the Hereafter.

Over 97 departments, under Dawat-e-Islami, are serving actively in propagating the Sunan, the publication of 'Ilm-e-Deen and for calling towards righteousness. Jaami'a-tul-Madinah is also one of these departments.

The very first branch of Jaami'a-tul-Madinah was inaugurated under the supervision of Dawat-e-Islami in 1995 at the second floor of Madrasa-tul-Madinah's building situated at Godrah colony New Karachi, Bāb-ul-Madinah Karachi. With the passage of time, many other branches of Jaami'a-tul-Madinah were also opened. By the time of writing this account (i.e. 5th Sha'baan 1435 A.H.) 337 Jaami'aat by the name of 'Jaami'a-tul-Madinah' have been established where more or less 10,916 Islamic brothers are being educated in Dars-e-Nizaami (with boarding and lodging facilities, wherever necessary). Likewise, almost 6,867 Islamic sisters are also being educated in the 'Aalimah course free of charge. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ In Jaami'a-tul-Madinah, students are also trained morally & ethically for developing the habit of piety and abstinence along with enlightening their hearts with the light of 'Ilm-e-Deen.

Dear Islamic brothers! Jaami'a-tul-Madinah for boys and girls have been established in various countries of the world e.g., Pakistan, India, South Africa, England, Nepal and Bangladesh, in which, tens of thousands Islamic brothers and Islamic sisters are doing Dars-e-Nizami (the 'Aalim/'Aalimah course). Free education is provided (along with accommodation, meals and other facilities according to the need). Students (male & female) from the Jaami'aat of Dawat-e-Islami have been achieving remarkable success for many years now in the examinations held by Tanzeem-ul-Madaaris, Pakistan the main nationwide organization for Madaaris of the Ahl-e-Sunnat. Sometimes, these students obtain 1st, 2nd and 3rd positions every year as well.

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تری دھوم مچی ہو

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Dear Islamic brothers! The one who acquires 'Ilm-e-Deen for the pleasure of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ bestows upon him with immense worldly favours and blessings in the Hereafter.

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تیری دھوم مچی ہو

صَلُّوْا عَلَی الْحَبِیْبِ! صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Let's listen to a Madani parable and refresh our faith (Imaan).

Drops of mercy showered upon me

A 22-year-old Islamic brother of Korangi, Bāb-ul-Madinah, Karachi gave the following account: Unfortunately, I had indulged in many evils such as missing Salah, watching film and dramas, fashion and company of wicked friends. I was a spoilt youngster whose precious life was passing in sins.

The crescent of Ramadan (1426 A.H.) appeared and the rain of the mercy of Allah عَزَّوَجَلَّ began to shower. Some drops of mercy showered upon me as well and I performed the congregational I'tikaaf during the last ten days of Ramadan in the Kareemiyah Qaadiriyyah Masjid of Korangi, Bāb-ul-Madinah, Karachi.

The prolonged dark night of my life's autumn began to turn into the bright morning of spring. اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ! Participation in the congregational I'tikāf changed my life-style altogether. I not only repented of all my sins, began to

offer Salah, grew a beard, began to wear the turban but I also travelled with a 30-day Sunnah-Inspiring Madani Qaafilah of Dawat-e-Islami, a global & non-political religious movement of Quran and Sunnah in the company of the lovers of the beloved Rasool.

عَزَّوَجَلَّ! At present, I am carrying out the Madani work of Dawat-e-Islami, being responsible as a Zayli Qaafilah in a Masjid. May Allah عَزَّوَجَلَّ grant me steadfastness in my dear and beloved Dawat-e-Islami until my last breath! Aameen.

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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'
(Ibn 'Asakir, vol. 9, pp. 343)

جَنَّتْ مِيں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Madani pearls regarding Miswāk*

Firstly, two sacred sayings of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Two Rak'aat offered after using the Miswāk, are better than 70 Rak'aat offered without a Miswāk. (Attarghib Wattarhib, pp. 102, vol. 1, Hadees 18)

* Miswāk is a piece of twig of specific trees used to clean the mouth/teeth in accordance with the Sunnah.

2. Make use of the Miswāk necessary upon yourselves, because in this lies the cleanliness of the mouth and a cause for (attaining) the pleasure of Allah عَزَّوَجَلَّ. *(Musnad Imām Ahmad, pp. 438, vol. 2, Hadees 5869)*
3. Miswāk should be from the Zaytun, or Neem, or similar trees/plants, having a bitter taste.
4. Thickness of the Miswāk should be equal to the thickness of the little finger.
5. Miswāk should not be longer than one's hand span, as Satan sits on it.
6. The strands of the Miswāk should be soft; otherwise, they might cause spaces between the teeth and gums.
7. If the Miswāk is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
8. Trim the strands everyday as they are beneficial only as long as they have some bitterness.
9. Brush your teeth horizontally with the Miswāk.
10. Always brush your teeth with the Miswāk in three cycles.
11. Rinse it after each cycle.
12. Hold the Miswāk in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb also beneath pointing towards the top (near the soft strands that are used to brush the teeth).
13. First brush (with the Miswāk) the top right row of the teeth followed by the top left row. Then the bottom right row and lastly the bottom left row of the teeth.
14. Using the Miswāk while holding it in the fist, poses the risk of piles.
15. Miswāk is a Sunnah before the performance of Wudu but if one has a bad breath, using the Miswāk becomes Sunnat-ul-Muakkadah.

(Fatāwā Razawiyah, pp. 623, vol. 1)

16. Do not throw away a used Miswāk or its strands as it is a means used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into the sea.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatay aur Aadaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qaafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

مجھ کو جذبہ دے سفر کرتا رہوں پروردگار سُنُّو کی تریبَّت کے قافلے میں بار بار

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّد

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

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

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيْبِ
الْعَالِي الْقَدْرِ الْعَظِيْمِ 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 وَسَلَّمَ

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 اللهُ عَلَى مُحَمَّدٍ

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

4. The reward of 600,000 Salawat-'Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللهِ الْهَادِي 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)

5. 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)

6. Durood-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبُقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet ﷺ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(Attarghib Wattarhib, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbās رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet ﷺ 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, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharāib-ul-Quran*, 'If anyone recites the following Du'ā three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'ā:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيم' and 'كَرِيم'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.