



Good deeds that
save one from Hell

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

Deeds that Save One from Hell

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 وَعَلَى إِلَيْكَ 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 Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مَنْ صَلَّى عَلَيَّ مِائَةً كَتَبَ اللَّهُ بَيْنَ عَيْنَيْهِ بَرَاءَةً مِنْ التَّفَاقِي وَبَرَاءَةً مِنْ النَّارِ' The one who sends 100 Salat to me, Allah عَزَّوَجَلَّ writes between his two eyes that this person is free from hypocrisy and hellfire 'وَأَسْكَنَهُ اللَّهُ يَوْمَ الْقِيَامَةِ مَعَ الشُّهَدَاءِ' and on the Day of Judgement, he will be kept with martyrs.

(Al-Mu'jam-ul-Awsat, pp. 252, vol. 5, Hadees 7235)

وہ سلامت رہا قیامت میں پڑھ لئے جس نے دل سے چار سلام

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'بَيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ 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 Bayan

1. Lowering my eyes, I will listen to the Bayan 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، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah ﷺ and for reaping the rewards.
2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷺ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

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

And the Beloved Rasool ﷺ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Layla-tul-Qadr is an extremely blessed night; the night of goodness; the night of mercies; the night of acceptance of Dua's; the night of forgiveness. It is called Layla-tul-Qadr because the commandments of the whole year are enforced in this night. In other words, the angels make a record of whatever is going to happen the following year. It is stated in Tafseer Sawi on page 2398 volume 6:

أَيُّ إِظْهَارُهَا فِي دَوَائِرِ الْمَلَائِكَةِ الْأَعْلَى

Translation: It (destiny) appears in the registers of the angels.

There are several other reasons for the greatness of this night. A renowned exegetist of the Quran, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْعَالَمِينَ has stated: This night is called Layla-tul-Qadr for several reasons:

1. In this night, the tasks of the following years are set and assigned to the angels. Qadr refers to either destiny or dignity.
2. The Holy Quran was revealed at this night.
3. The worship performed in this night has great Qadr (excellence).
4. Qadr also means 'narrowness.' Angels descend at this night in such a great number that the earth is crowded with them. For these reasons, this night is called Layla-tul-Qadr. (*Mawa'iz-e-Na'imiyah*, pp. 62)

There is a Hadees in *Sahih Bukhari* that says, 'Whoever offers Salah with faith and sincerity at this night shall be forgiven for all of his previous sins.'

(*Sahih Bukhari*, pp. 660, vol. 1, Hadees 2014)

Blazing fire of Hell

It is stated in the published book ‘Deeds Leading to Hell’ published by the publishing department Maktaba-tul-Madinah, Dawat-e-Islami: (it has been narrated that once) Ameer-ul-Mu`mineen Sayyiduna ‘Umar Bin Khattaab رَضِيَ اللهُ تَعَالَى عَنْهُ said to Sayyiduna Ka’b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ: O Ka’b! Tell us something frightful. So Sayyiduna Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: O Ameer-ul-Mu`mineen! If you bring the deeds of 70 Prophets عَلَيْهِمُ السَّلَام on the Judgment Day, so seeing the matters of the Judgment Day you will consider them contemptible. Having heard this Ameer-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُ bowed his head for a while and then as he رَضِيَ اللهُ تَعَالَى عَنْهُ recovered from this state and said: O Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ tell us more. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: O Ameer-ul-Mu`mineen (رَضِيَ اللهُ تَعَالَى عَنْهُ)! If a part equal to a nose of a bull is opened in the east from the Hell so the brain of the person present in the west will flow out after being boiled due to its heat.

Upon hearing it Ameer-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُ bowed his head for a while and then having recovered from the state he رَضِيَ اللهُ تَعَالَى عَنْهُ said, O Ka’b! Tell more. Then Sayyiduna Ka’b رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: O Ameer-ul-Mu`mineen رَضِيَ اللهُ تَعَالَى عَنْهُ! On the Day of Judgment, Hell will blaze in such a way that every beloved angel or Prophet will be on his knees saying this: ‘رَبِّ! نَفْسِي نَفْسِي’ i.e. O my Lord عَزَّوَجَلَّ! Today I do not ask for anything but my forgiveness).

Sayyiduna Ka’b-ul-Ahbaar رَضِيَ اللهُ تَعَالَى عَنْهُ further said: When the Day of Judgment comes, then Allah عَزَّوَجَلَّ will gather those who came first and last on a mound; then angels will appear and make rows, then Allah عَزَّوَجَلَّ will say: O Jibraeel! Bring the Hell. So Sayyiduna Jibraeel عَلَيْهِ السَّلَام will bring the Hell like this that its 700,000 bridles will be pulled; when the Hell will be at a distance of 100 years from the creatures, it will blaze to such an extent that the creatures will tremble with fear; it will happen again and every beloved angel and Prophet will fall on their knees; when it will blaze third time, the heart of the people will come up to their throat and their wisdom will become scared. Even Sayyiduna Ibraheem عَلَيْهِ السَّلَام will humbly say: I only beg for me by the Sadaqah of me being your Khaleel (friend). Sayyiduna Musa عَلَيْهِ السَّلَام will humbly say: I by the Sadaqah of my supplications only beg for me. Sayyiduna ‘Isa عَلَيْهِ السَّلَام will humbly say: O Allah عَزَّوَجَلَّ! Whatever honour you have given

to me by the Sadaqah of it, I only beg for me; I do not beg for (Sayyidatuna) Maryam (رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا) who gave birth to me. (Az-Zawajir, pp. 49)

بروزِ قیامت ہو ایسی عنایت	رہوں پُل پہ ثابت قدم یا الہی
جلا دے نہ نارِ جہنمِ کرم ہو	بٹے بادشاہِ اُمم یا الہی
مجھے نارِ دوزخ سے ڈر لگ رہا ہے	ہو مجھ ناتواں پر کرم یا الہی
جو ناراض تُو ہو گیا تو کہیں کا	رہوں گا نہ تیری قسم یا الہی
سدا کے لیے ہو جا راضی خُدا یا	ہمیشہ ہو لطف و کرم یا الہی
گناہوں سے بھرپور نامہ ہے میرا	مجھے بخش دے کر کرم یا الہی

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ ۞

O Allah عَزَّوَجَلَّ, save me from the Fire.

يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ ۞

O Protector, O Protector, O Protector.

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۞

Have mercy upon us for the sake of Your mercy, O Allah, the Most Merciful.

Dear Islamic brothers! Have you seen? On the Day of Judgement when the Hell would be opened, how dreadful and frightful will be that spectacle? Imagine it! Currently sun is 4000 years away from the earth with its back side towards it but on the Day of Judgement, the sun will be only at a distance of one mile and its front will be facing us. On that day, brains will boil and people will be sweating so excessively that the sweat will be soaked through

seventy cubits into the earth. The sweat that the earth is not able to absorb will start to rise. Some people will have it rise up to their ankles, some will have it up to their knees, for some it will rise up to their backs or up to their chests. For yet others it will rise up to their necks and for the non-believer, their sweat will rise up to their faces like they are held by reins. They will be paddling in it [to stay afloat]. In this state of [extreme] heat, the level of thirst is beyond words. Tongues will shrivel like thorns and some people's tongues will be hanging out, hearts would rise up to their throats. Their intensity of punishment will be dependent upon the severity of sins.

میں جہنم کی سزا کیسے سہوں گا یا رَبِّ!	دردِ سر ہو، یا بخار آئے، تڑپ جاتا ہوں
ہائے میں نارِ جہنم میں جلوں گا یا رَبِّ!	گر تُو ناراض ہوا میری ہلاکت ہوگی
گر کرم کر دے تو جنت میں رہوں گا یا رَبِّ!	عفو کر اور سدا کے لیے راضی ہو جا
ساتھ عطار کو جنت میں رکھوں گا یا رَبِّ!	اذن سے تیرے سرِ حشر کہیں کاش! حضور

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Whether good or bad; each and every soul has to pass over Siraat bridge:

وَإِنْ مِنْكُمْ إِلَّا وَاِرْدُهَا كَانَ عَلَى رَبِّكَ حَتْمًا مَقْضِيًّا ﴿٧١﴾

Translation from Kanz-ul-Iman: And there is none among you who shall not pass over Hell; this is an obligatory affair, binding upon your Lord.

(Part 16, Surah Maryam, verse 71)

Sayyiduna Fudayl Bin 'Iyad رَضِيَ اللهُ تَعَالَى عَنْهُ narrates that the journey of the bridge of Siraat is 15,000 years long (meaning: the distance a fast horse covers in 15,000 years). 5,000 years will be of going up, 5,000 years of going down and 5,000 years of going straight. The bridge of Siraat is thinner than a strand of hair, sharper than the edge of the sword and has been placed upon the back

of Hell. The person who is weak and anxious due to the fear of Allah ﷻ will succeed in crossing the bridge of Siraat. (Al-Budur-us-Safirah, pp. 344)

Dear Islamic brothers! As the Hell-fire is dark, so Pul e Siraat will be plunged into darkness and slipping off in it will lead to bottomless darkness of Hell. In order to cross the bridge of Siraat, one does not need expertise in different sports and arts such as boxing, wrestling, running, gliding and space-travelling as these things will not benefit any one on the bridge of Siraat; instead, the fear of Allah ﷻ will benefit people as Sayyiduna Fudayl Bin 'iyad رَضِيَ اللهُ تَعَالَى عَنْهُ said: The people who are weak and anxious due to the fear of Allah ﷻ will easily cross the bridge of Siraat. Therefore, keep seeking refuge from Hell. It is stated in blessed Hadees: Whoever seeks protection from the hellfire, Hell will say, 'O Allah ﷻ, protect him from me. (Musnad Abi Ya'la, Hadees 6164)

میں رحمت، مغفرت، دوزخ سے آزادی کا سائل ہوں مہِ رمضان کے صدقے میں فرما دے کرم مولیٰ
برأت دے عذابِ قبر سے نارِ جہنم سے مہِ شعبان کے صدقے میں کر فضل و کرم مولیٰ
تُو بس رہنا سدا راضی نہیں بے تابِ ناراضی تُو ناخوش جس سے ہو برباد بے تیری قسم مولیٰ

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ ۞

O Allah ﷻ, save me from the Fire.

يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ ۞

O Protector, O Protector, O Protector.

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۞

Have mercy upon us for the sake of Your mercy, O Allah, the Most Merciful.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَى الْحَبِيبِ

The Glorious Quran mentions the torments that will cause to Hell-dwellers at different places:

إِنَّا أَعْتَدْنَا لِلظَّالِمِينَ نَارًا أَحَاطَ بِهِنَّ سُرَادِقُهَا وَإِنْ يَسْتَعِينُوا يُوَاعَتْهُمْ بِمَاءٍ
كَالْمُهْلِ يَشْوِي الْوُجُوهَ بِئْسَ الشَّرَابُ وَسَاءَتْ مُرْتَفَقًا ﴿٢٩﴾

Translation from Kanz-ul-Iman: And proclaim, 'The Truth is from your Lord'; so whoever wills may accept faith, and whoever wills may disbelieve - We have indeed prepared for the disbelievers a fire the walls of which will surround them; if they plead for water, their plea will be answered with water like molten metal which shall scald their faces; what an evil drink it is; and what an evil destination is Hell! (Part 15, Surah Al-Kahf, verse 29)

It is stated at another place in Glorious Quran:

فَالَّذِينَ كَفَرُوا قُطِعَتْ لَهُمْ ثِيَابٌ مِنْ نَارٍ يُصَبُّ مِنْ فَوْقِ رُءُوسِهِمُ الْحَمِيمُ ﴿١٩﴾ يُصْهَرُ بِهِ
مَا فِي بُطُونِهِمْ وَالْجُلُودُ ﴿٢٠﴾ وَلَهُمْ مَقَامِعٌ مِنْ حَدِيدٍ ﴿٢١﴾ كُلَّمَا أَرَادُوا أَنْ يَخْرُجُوا
مِنْهَا مِنْ غَمٍّ أُعِيدُوا فِيهَا وَذُوقُوا عَذَابَ الْحَرِيقِ ﴿٢٢﴾

Translation from Kanz-ul-Iman: So those who disbelieved – garments of fire have been fashioned for them; and boiling water will be poured onto their heads. With which will melt what is in their bellies, and their skins. And for them are rods of iron. Whenever they wish to come out of it due to suffocation, they will be returned to it again and it will be commanded, "Taste the punishment of fire!" (Part 17, Surah Al-Hajj, verse 19 to 22)

Dear Islamic brothers! You have just heard how admonitory treatment will be meted out to hell-dwelling people and they will face such extremely painful torments in the hell. Our Beloved Prophet ﷺ, صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, for teaching us,

would seek refuge from the hell abundantly. *(Sahih Muslim, Hadees 133)* Remember! This fire of world is one-seventieth part of the fire of Hell. *(Sahih Muslim, 2843)*

The hellfire was kindled for one thousand years until it reddened, then it was kindled for one thousand years until it whitened, then it was kindled for one thousand years until it became blackened, so it is dark black.

(Sunan-ut-Tirmizi, Hadees 2600)

Swearing an oath Sayyiduna Jibraeel عَلَيْهِ السَّلَام humbly said to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: If the Hell is opened just equal to the needle-hole, so the people of the entire earth will die of its heat and said swearing an oath: if any of the guards of the hell is revealed to the people of the world, so the whole people living on the earth will die due to his fright/horror and said further swearing an oath: if only a link of the chain of hell-dwelling people is placed on the mountains of the world, so the mountains will start trembling and they will not become calm until they sink beneath the earth.

(Majma'-uz-Zawaid, Hadees 18583)

The fire of this world (who is unaware of its heat and swiftness even it is extremely difficult to get nearer to it in some certain season, then this fire), prays to Allah عَزَّوَجَلَّ not to take it to the hell. *(Ibn Majah, 4318)*

But it is very surprising that human performs deeds leading to hell, and does not fear that fire, from which even worldly fire also fears and seeks refuge. How deep the hell is only Allah عَزَّوَجَلَّ knows. *(Bahar-e-Shari'at, vol. 1, pp. 165)*

It is stated in a blessed Hadees that if a giant rock is thrown from the brink of hell, so it will not reach its bottom even in 70 years.

(Sunan-ut-Tirmizi, Hadees 2584)

If a large ball of lead equal to a head of human is dropped from the sky to the earth, so it will reach the earth before night, though it is the travel of 500 years. *(Sunan-ut-Tirmizi, Hadees 2597)*

In hell, angels will beat with such heavy iron maces that if any of the maces is placed on the earth, so all the humans and jinns together will not be able to lift it. *(Imam Ahmad Bin Hambal, Hadees 11123)*

The pus which oozes from the body of hell-dwelling people will be made to drink. *(Durr-e-Mansoor, pp. 15)*

Thorny euphorbia (a kind of thorny poisonous tree which produces milk) will be given to eat; it will be like that if one drop of it comes in this world so the burning sensation and the unpleasant smell of it will destroy the economy of the entire world. *(Sunan-ut-Tirmizi, Hadees 2594)* And it will stuck in the neck. *(Tafsir-e-Mazhari: pp. 289)*

Water will be asked for galloping it down, so that boiled water will be given to them; when it is brought closer to them it will melt his face and complete skin of his face will fall into it. Then it cuts up their bowels as so as it would make its way in stomach. *(Sunan-ut-Tirmizi, Hadees 2595)* And they will flow like soup and will come out from foot side. *(Bahar-e-Shari'at, vol. 1, pp. 168)*

The thirst would be of intensity that that they will rush to get that water with so much effort like extremely thirsty camels do. *(Bahar-e-Shari'at, vol. 1, pp. 168)*

It is stated in Glorious Quran:

وَسُقُوا مَاءً حَمِيمًا فَقَطَّعَ أَمْعَاءَهُمْ

Translation from Kanz-ul-Iman: And who will be given boiling water to drink so that it tears their guts apart? *(Part 26, Surah Muhammad, verse 15)*

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 'Abbas 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 Bukhari, vol. 4, pp. 262, Hadees 6561)*

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ ۞

O Allah عَزَّوَجَلَّ, save me from the Fire.

يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ ۞

O Protector, O Protector, O Protector.

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۞

Have mercy upon us for the sake of Your mercy, O Allah, the Most Merciful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

میں مجرم ہوں جہنم میں اگر پھینکا گیا مجھ کو
ہلاکت ہوگی ہائے! کیا کروں گا یا رسول اللہ

لپک کر آگ کے شعلے لپٹتے ہوں گے بربادی
کرم کر دو یہ سب کیسے سہوں گا یا رسول اللہ

اندھیری آگ ہوگی روشنی بالکل نہیں ہوگی
کرم کر دو یہ سب کیسے سہوں گا یا رسول اللہ

وہاں کانوں میں، آنکھوں میں، دہن میں، پیٹ میں بھی آگ!
کرم کر دو یہ سب کیسے سہوں گا یا رسول اللہ

پہاڑ آگوں کے ہوں گے واڈیاں بھی آگ کی ہونگی
کرم کر دو یہ سب کیسے سہوں گا یا رسول اللہ

فرشتے ڈانٹتے ہوں گے ہتھوڑے ما رتے ہوں گے
کرم کر دو یہ سب کیسے سہوں گا یا رسول اللہ

وہاں سانپ اور بچھو بھی مسلسل دس رہے ہوں گے
کرم کر دو یہ سب کیسے سپو ں گا یا رسول اللہ

غذا دوزخ کی ٹھوہر اور اُوپر گھولتا پانی
کرم کر دو یہ سب کیسے سپو ں گا یا رسول اللہ

نہ مانگے موت آئے گی نہ بیپوشی ہی چھائیگی
کرم کر دو یہ سب کیسے سپو ں گا یا رسول اللہ

جو تم چا ہو گے تو ہونگی مری سب مُشکلیں آساں
وگرنہ نار میں، میں جا پڑوں گا یا رسول اللہ

تمہارا ہوں غلام اور بے غلامی پر مجھے تو ناز
کرم سے ساتھ جنت میں چلوں گا یا رسول اللہ

Be anxious about the fear of Hell

Dear Islamic brothers! Just ponder that no one can bear the worldly fire so how could the fire of hell be born? Not only will there be this fire but there will be many other torments as well. Therefore bearing in mind terrors of hell, difficulties of passing over Siraat Bridge and the terrible spectacles of the hereafter it is better for us that we should do something for our safety. Sayyiduna Imam Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said: One who thinks about the Judgment Day being in this world, will be more protected from those terrors. Undoubtedly, Allah عَزَّوَجَلَّ does not gather two fears in His bondsman, therefore whoever has the fear of these terrors of Hereafter in the world, will remain safe from them in the hereafter. Furthermore, fear does not mean to weep like women that tears stream down and heart becoming sad when you hear about it, then after sometime, upon forgetting it, you become pre-occupied with your worldly activities. This state has nothing to do with fear, instead whoever has the fear of whatsoever, runs away from worldliness and whatsoever he hopes asks for it. Therefore you will attain salvation from that fear which prevents you from the disobedience to Allah عَزَّوَجَلَّ persuading you to His worship and obedience. (*Ihya-ul-'Uloom*, pp. 286-287)

You still have time for seeking repentance

Dear Islamic brothers! In fact, the fear of Allah عَزَّوَجَلَّ should be like the one which prevent us from sins with the fear of displeasure of Allah عَزَّوَجَلَّ; however, being overwhelmed by the emotional crying and sincere repentance benefits too إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. Besides this one should have this mindset as well that I must make my efforts to perform good deeds in my sinful life, إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ. But damned Satan will never let us remain steadfast on our this intention and will put these evil thoughts as advice in our minds that emotional decision is not good; gradually reform yourself; do not become a Maulvi all of a sudden; emotional decision are not good etc.

Remember! All these satanic thoughts are very dangerous. There is only loss in making your mind to reform yourself gradually. It will increase your sins and there is no guarantee whether you may get time to repent or not, because death does not approach only elderly ones, cancer or heart patients etc. Allah knows, each day a number of young people become the victim of traffic accidents and die suddenly. Therefore, before we hear the steps of death or this noise erupt that he has passed away; call the funeral bath-giving person immediately; funeral bath-giving person is coming carrying a plank; funeral bath is being done; then he is being lowered in the dark grave. Prior to facing all these, seek repentance as soon as possible.

بڑی کوششیں کی گناہ چھوڑنے کی رہے آہ! ناکام ہم یا الہی!
مجھے سچی توبہ کی توفیق دیدے پئے تاجدارِ حرم یا الہی!

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ

O Allah عَزَّوَجَلَّ, save me from the Fire.

يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

O Protector, O Protector, O Protector.

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ۞

Have mercy upon us for the sake of Your mercy, O Allah, the Most Merciful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Abandon sins and have fear of Allah عَزَّوَجَلَّ

Dear Islamic brothers! If we want to be safe from the torment of the hell and wish to deserve the unending blessings of Paradise so we have to stop committing every type of sins such as abandoning Salah, getting beard shaved or reducing it to less than a fist, annoying parents, taking women in the market without veiling, watching and showing movies and dramas, listening to songs and playing music, earning Haraam sustenance, having shares in interest-based business, abuses, backbiting, telltales, talking too much/rudely about finding faults with others and having the company of those friends who do not offer Salah and are very fashion-conscious. Remember! One of the best means of preventing sins is that, we have fear of Allah عَزَّوَجَلَّ keeping in mind the disgrace and insult on the Day of Judgement upon committing sins. Because fear of Allah عَزَّوَجَلَّ is the only medicine through which the cure of sins is possible. As long as we are deprived of getting this blessing, it is almost impossible to hate sins and love virtues. Let's listen to three blessed Ahadees about the excellence in weeping by the fear of Allah عَزَّوَجَلَّ in order to create the fear of Allah عَزَّوَجَلَّ in the heart:

1. The fire of Hell will not touch two eyes: one that which weeps any part of the night due to the fear of Allah عَزَّوَجَلَّ and second one is that standing on guard in the cause of Allah عَزَّوَجَلَّ. *(Sunan-ut-Tirmizi, Hadees 1645)*
2. A person humbly said: How can I be safe from the Hell? So the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: By virtue of the tears of your eyes, because the fire of the hell will never touch the eye that weeps due to the fear of Allah عَزَّوَجَلَّ. *(Attargheeb Wattarheeb, pp. 97)*

3. The eyes of three men will not see the Hell. One that guards in the path of Allah ﷺ, second that weeps due to the fear of Allah ﷻ and third one that stops rising towards the things which are made Haraam by Allah ﷻ. (Al-Mu'jam-ul-Kabeer, pp. 416)

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has said that I have heard the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying: O people! Weep, if you cannot weep, so try to weep, because hell-dwelling people will weep in the Hell, even their tears will flow on their faces as if they are streams, until their tears will end up; then their blood will start to flow and the blood will flow in so much quantity that if a boat is sailed in it, it will sail in it. (Sunan Ibn Majah, Hadees 4196)

میرے آشک بہتے رہیں کاش ہر دم

تیرے خوف سے یا خدا یا الہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Be the protector of Muslims' honour!

Dear Islamic brothers! Besides having the fear of Allah ﷻ one of the deeds leading to Paradise is the deed to protect the honour of any Muslim brother. Therefore in front of you if any one talks about a mistake or any defect of an Islamic brother either in his presence or in his absence, so immediately bearing in mind the respect of Muslims and with the intention of earning the reward of the Hereafter protect the honour of your Islamic brother provided that there is no Shrai reasons in listening to it.

The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said these words: Whoever safeguards the honour of his Muslim brother in his absence, it is upon the mercy of Allah to free him from Hell.' (Musnad Imam Ahmad, vol. 6, pp. 461)

The companion Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ narrated that the Greatest and Holiest Prophet عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ said: Whoever safeguards the honour of his brother, Allah ﷻ will send an angel on the Day of Judgement who will protect him from Hell. (Zamm-ul-Ghibah li-Ibn Abid Dunya, pp. 131, Hadees 105)

If it is within your capacity to stop others from backbiting then it is Wajib [compulsory] upon you to do so. Thus, preventing others from backbiting earns great rewards and failing to stop others from backbiting could result in harsh and severe punishments.

Give up sins immediately instead of slowly

Dear Islamic brothers! If you become emotional and start crying sincerely, even if it is just for a moment, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will gain benefit. It will **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** cause a positive change. Develop the mindset that 'I will try my best to improve myself.' Repent and cry with remorse remembering your sins. Make a firm intention that 'from now on' I will never commit any sin – **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

بڑی کوششیں کی گناہ چھوڑنے کی
 ربے آہ! ناکام ہم یا الہی!
 مجھے سچی توبہ کی توفیق دیدے
 پئے تاجدارِ حرم یا الہی!

Dear Islamic brothers! As soon as we hear something negative against another Muslim we become alert and start reflecting; if the conversation contains backbiting or could lead to backbiting then refrain from it instantly. If someone else starts such negative comments, we should try to stop him in an appropriate manner. If he does not stop, we should leave that place. If stopping him and leaving that place are both not possible, then we should at least resent it from the heart. Try to change the topic of the discussion or avoid taking interest in the conversation by looking here and there, display an expression of boredom on the face, or look at the clock repeatedly in disgust.

In this regard, here are two narrations of the Prophet of Rahmah, the Intercessor of Ummah, the Owner of Jannah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

1. 'If backbiting of a Muslim brother is being committed in front of another Muslim, and he is in a position to help him, and he does so, then Allah **عَزَّوَجَلَّ** will help him in this world and the Hereafter. Whereas if he is in a

position to help and does not do so, then Allah عَزَّوَجَلَّ will hold him accountable in this world and in the Hereafter.’ (Musannaf ‘Abdur Razzaq, vol. 10, pp. 188, Hadees 20426)

2. ‘Whoever prevents others from the flesh of his brother in his absence (i.e., he stops someone backbiting against a Muslim in his absence), then it is a right of Allah عَزَّوَجَلَّ to free him from Hell.’ (Mishkat-ul-Masabih, vol. 3, pp. 70, Hadees 4981)

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ

O Allah عَزَّوَجَلَّ, save me from the Fire.

يَا مُجِيرُ يَا مُجِيرُ يَا مُجِيرُ

O Protector, O Protector, O Protector.

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ

Have mercy upon us for the sake of Your mercy, O Allah, the Most Merciful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Save others from Hell

Dear Islamic brothers! Give up the habit of committing backbite of others and listening to backbiting and save yourselves from becoming the fuel of Hell. Alas! A heavy majority of Muslims is indulged in the woeful plight of backbiting. The basic cause is unawareness about it. A large proportion of people do not know the definition of backbiting. How can one save himself until and unless he is unaware of its dangers and disadvantages? Therefore, for acquiring the information about backbiting, go through 520-page book, ‘Backbiting’ authored by Allamah Maulana Abu Bilal Muhammad Ilyas Attar

Qadiri. Study of it will bring about great benefit. This remarkable publication contains definition of backbiting, parables about backbiting and examples of backbiting followed by Quranic verses, blessed Hadees sayings of pious predecessors & saints رَحْمَةُ اللَّهِ تَعَالَى in condemnation of backbiting as well as ruling about backbiting, conditions of it being permissible and impermissible and worldly & Hereafter harm of backbiting. Moreover, innumerable Madani pearls have also been added in this book. This book is certainly a need of each home. So, buy this from Maktaba-tul-Madinah forthwith. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ you will have loads of treasure of 'Ilm-e-Deen (Islamic knowledge).

Dear Islamic brothers! Backbiting is such type of adversity from which very little people would be immune. We should struggle to save ourselves & others from backbiting and reduce the burden of sins of others by forbidding them from committing backbiting.

Dear Islamic brothers! Backbiting is a disease that very few Muslims refrain from it. We should all strive to refrain from backbiting and other sins and strive to safeguard others from these sins as well. Encouraging us to forgive others, the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would often say: Who amongst you is not capable of being like Abu Damdam? They asked, 'Who is Abu Damdam?' He صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'He was a man from the previous nations who used to say in the mornings: O Allah عَزَّوَجَلَّ! Today I forgive my rights upon the person who oppresses me.'

(Shu'ab-ul-Iman, vol. 6, pp. 261, Hadees 8082)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat وَاصَتْ بِرَحْمَتِهِمُ الْعَالِيَهُ has stated on page 32 of his booklet 'Cure for Anger': On the Day of Judgement, it will be announced, 'Whoever has their reward with Allah's mercy let them stand up and enter Paradise.' It will be asked, 'For whom is this reward?' The announcer will reply, 'This is for those who forgive.' Then, thousands of people will stand up and enter Paradise without any accountability.'

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

It is stated in an others blessed Hadees: Whoever had patience over persecution inflicted by people, Allah ﷻ will seize up the Hell and its smoke from him and there is a door of Hell 'Baab-ut-Tashaffi'; only that one who could not control his anger will enter this door and the one who controlled his anger and gave up his due right for the sake of Allah ﷻ, upon that, Allah ﷻ will close that door when he would cross the bridge of Siraat and Allah ﷻ will transfer the virtues of inflictor in his account of deeds and his sins will transfer in inflictor's account of deeds and Allah ﷻ is the best judge. (*Qurra-tul-'Uyun*, pp. 396)

Path of Jannah and Hell

Dear Islamic brothers! Have you seen! Forgiving our own rights is of great benefit and advantage; so, whenever you are caused any trouble, forgive others restraining your anger for the pleasure of Allah ﷻ. *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*. Those who holds patience in the face of calamities, their graves will be illuminated (along with salvation from Hell) they will have abode in Jannah too. Remember! Forgiving own right, giving up right without taking revenge for the pleasure of Allah ﷻ is in fact, a courageous act. Extinguishing the fire of revenge burning in heart would really be a difficult but remember! Protecting from Hell and getting Jannah is also not that much easier. The Blessed and Beloved Prophet ﷺ has stated: Hell has been covered with lust and Jannah has been overlapped with calamities.

Commenting on aforementioned blessed Hadees, Mufti Ahmad Yar Khan عليه *رحمة الله العليان* has stated in the context of 'Hell has been covered with lust': Hell itself is dangerous but its path leading to it adorned with sophisticated flowers and garden; worldly sins and adulteries which are apparently very pleasing acts, in fact, is the path leading to Hell. And in the context of words 'Jannah is overlapped with calamities' he رحمة الله تعالى عليه stated: Jannah is a garden full of green trees laden with fruits but its path is full of thorns and crossing it is heavy upon Nafs [self]. Performing Salah, fast, Hajj and Zakah etc., is the path leading to Jannah. Steadfastness in worshipping and separation from lust, in fact, are uphill task for Nafs [self]. (*Miratul Manajih*, pp. 5)

Dear Islamic brothers! Having listening to blessed Hadees and its commentary, we should make up our mind to carry out more and more virtuous deeds and refrain from all minor and major sins. Remember! Troubles and hardships do appear in the path of carrying out good deeds but these hardships are the source of our salvation in Hereafter; whereas transitory pleasure as an outcome of sins is the cause of trapping us in Hereafter. Whether how heavy is any virtuous act upon us, we should perform it anyway. Remember! When Allah ﷻ shows His unexpected & boundless kindness and mercy that He ﷻ grants even a single virtuous act of anyone and then showers His blessings just due to that act and bestows him grand palaces & garden of Jannah along with granting him salvation from Hell.

Sayyiduna ‘Abdur Rahman Bin Samurah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that once the Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came (to us) and said: Last night I had a dream in which I saw that: The angel of death عَلَيْهِ السَّلَام came to seize a person’s soul but his obedience to his parents appeared in front of him and saved him. A man was being punished in his grave but his virtue of performing Wudu saved him. A man was surrounded by devils but his act of making the Zikr of Allah ﷻ saved him. A man was surrounded by the angels of retribution but his Salah saved him. A man’s tongue was hanging due to thirst, he would approach a pond to drink water but was not permitted to drink, then his fasts arrived and quenched his thirst. A man was trying to get closer to the Prophets عَلَيْهِمُ السَّلَام but was not permitted, his Ghusl (ritual bath) arrived and sat him beside me (i.e. next to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ). A man was frightened due to be surrounded by intense darkness, but his Hajj and ‘Umrah came and brought him out of darkness and took him to light.

A man wanted to talk to the Muslims but they did not pay him any attention, then his virtue of behaving relatives well asked the Muslims to speak to him, so they began to converse with him. Fire was approaching the face and body of a man who was trying to protect himself by using his arms, but then his charity arrived and served as a shield for him. A man was surrounded by the angels of retribution but his virtue of calling people towards righteousness and preventing them from evil saved him and took him to the angels of mercy. A man was sitting on his knees but there was a veil between him and

Allah عَزَّوَجَلَّ, then his good character arrived and made him meet Allah عَزَّوَجَلَّ. The book of the deeds of a man was about to be given to his left hand, but then his fear of Allah عَزَّوَجَلَّ arrived and he was given his book of deeds in his right hand. The weight of a person's good deeds was less (than that of his bad deeds) but his generosity arrived, increasing the weight of his good deeds. A man was standing at the edge of Hell but his fear of Allah عَزَّوَجَلَّ arrived and saved him. A man fell into Hell but the tears he had shed out of the fear of Allah عَزَّوَجَلَّ came and saved him. A man was standing on the bridge of Siraat and was shaking like a branch but then his hope that Allah عَزَّوَجَلَّ will have mercy arrived and saved him, and he passed the bridge. A man was crawling across the bridge of Siraat, but then his recitation of Salat upon me stood him up and helped him pass it. One of my followers reached the portals of Heaven but they were closed, then his witness 'There is none worthy to be worshipped except Allah عَزَّوَجَلَّ' came and the portals opened, allowing him to enter.

کس کا ہوں؟ تیرا ہوں میں تیرا ہوں	میں نے مانا کہ سب سے بُرا ہوں
یا خدا تجھ سے میری دعا ہے	ناز رحمت پہ مجھ کو بڑا ہے
حشر میں بھی نہ اب آنچ آئے	عیب دنیا میں تو نے چھپائے
یا خدا تجھ سے میری دعا ہے	آہ! نامہ مرا کھل رہا ہے

اللَّهُمَّ اجْرِنِي مِنَ النَّارِ ﴿١﴾

O Allah عَزَّوَجَلَّ, save me from the Fire.

يَا مُجِيبُ يَا مُجِيبُ يَا مُجِيبُ ﴿٢﴾

O Protector, O Protector, O Protector.

بِرَحْمَتِكَ يَا أَرْحَمَ الرَّاحِمِينَ ﴿٣﴾

Have mercy upon us for the sake of Your mercy, O Allah, the Most Merciful.

Green flag

According to another detailed Hadees reported by Sayyiduna ‘Abdullah Ibn ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا, our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘In Layla-tul-Qadr, Jibraeel عَلَيْهِ السَّلَام, accompanied by a large number of angels, descends onto the earth with a green flag he hoists on the top of the Ka’bah. Jibraeel عَلَيْهِ السَّلَام has 100 arms, two of which he opens only at this night. His arms spread across the east and the west. Then Jibraeel عَلَيْهِ السَّلَام commands the angels to say Salam and shake hands with every Muslim who is offering Salah or making the Zikr of Allah عَزَّوَجَلَّ and to say Aameen to their supplications. This process continues till dawn (Subh-e-Sadiq).

In the morning, Jibraeel عَلَيْهِ السَّلَام commands all the angels to return. The angels say ‘O Jibraeel عَلَيْهِ السَّلَام what about the needs of the Ummah of Prophet Muhammad صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ Jibraeel عَلَيْهِ السَّلَام replies, ‘Allah عَزَّوَجَلَّ has seen them with mercy and has forgiven all of them except four types of people.’

The honourable companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ asked, ‘Ya Rasulallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are those four types of people?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘(1) Alcoholics/drunks (2) Disobedient to parents (3) Those who break ties with relatives (4) Those who bear malice and grudge against each other and break ties.’ (*Shu’ab-ul-Iman, pp. 336, vol. 3, Hadees 3695*)

Unfortunate people

Dear Islamic brothers! Did you realize how blessed and sacred Layla-tul-Qadr is? Everyone is forgiven at this night, but the alcoholics, those who disobey their parents, break off ties with relatives and bear malice and grudge against fellow Muslim brothers without a valid reason of Shari’ah are not forgiven.

Repent!

Dear Islamic brothers! Isn’t it enough to make us fear the wrath of our Omnipotent Allah عَزَّوَجَلَّ? How extreme sinners would be the ones who are not being forgiven even at the sacred and blessed night of Layla-tul-Qadr! We must repent sincerely of our sins and settle all the matters concerning the rights of others. Indeed, the mercy and bounties of Allah عَزَّوَجَلَّ are immense.

Umm-ul-Mu'mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: When Allah عَزَّوَجَلَّ wills good for a person, then one year prior to his death, He عَزَّوَجَلَّ designates an angel to him who keeps taking him towards the right path until he dies with belief. Upon his death, people say that so-and-so died in a good state. When such a fortunate and pious person starts to die, his soul departs quickly. At that time, he wants to meet Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ likes to meet him. When Allah عَزَّوَجَلَّ wills bad for a person, then one year prior to his death, a Satan is appointed upon him, who deviates him until he reaches the worst time of his life and then dies. As death approaches him, his soul begins to get stuck. At that time neither does the dying person want to meet Allah عَزَّوَجَلَّ, nor does Allah عَزَّوَجَلَّ.' (Musnad Ibn-e-Rahawayh, vol. 3, pp. 503)

بر دم ایلیس پیچھے لگا ہے
 حفظ ایمان کی لتجا ہے
 بو کرم امن روز جزا کی
 میرے مولیٰ تو خیرات دیدے
 روح عطار کی جب جدا ہو
 سامنے جلوہ مصطفیٰ ہو
 ان کے قدموں میں اس کو قضا کی
 میرے مولیٰ تو خیرات دیدے

Madani parable: Warts on hand

The following is a report from one of the Islamic brothers from Tando Adam (Sindh, Pakistan). He has said, 'I was very worried for about two years due to warts on my arm. I spent a lot of money on medication and even had an operation performed, but no medicine proved to be effective. Instead, the warts increased in number. I feared that these warts would turn into cancer and my arm would be amputated on that account. May Almighty Allah عَزَّوَجَلَّ keep Dawat-e-Islami's provincial Majlis of Baluchistan happy! They held an Ijtima' at provincial level in Quetta for two days (27th and 28th of Jumadal Aula 1425 A.H.).

Luckily, I also attended this two day Sunnah-Inspiring Ijtima'. Innumerable Madani Qafilah of Dawat-e-Islami travel throughout the world to spread Sunnah. I had already heard that the prayers of the travellers of Madani Qafilah are answered. So, plucking up the courage, I also travelled with Dawat-e-Islami's Sunnah-Inspiring Madani Qafilah for 12 days from Quetta. I prayed to Allah **عَزَّوَجَلَّ** with intense humility with the Wasilah of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. This sinner was blessed and all the warts of my hand disappeared, **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**. The most amazing thing is that the warts removed by the operation had left their marks on my arm but even the marks of the warts healed during the twelve days Madani Qafilah disappeared.'

سیکھنے سُنَّیں قافلے میں چلو

لوٹتے رَحْمَتیں قافلے میں چلو

گر ہوں مَسَّے جَہڑیں، قافلے میں چلو

زخمِ پگڑے بھریں، پھوڑے پُھنسی مٹیں

Travelling with Madani Qafilah from the eve of Eid-ul-Fitr

Dear Islamic Brothers! Many devotees of Rasool and the devotees of Ramadan privileged to observe I'tikaaf for the whole month of Ramadan or the last ten-day Sunnah I'tikaaf. May Allah **عَزَّوَجَلَّ** accept I'tikaaf in His blessed court. During I'tikaaf, they would have learned how to recite Glorious Quran with correct elocution, observed practical way of offering Salah, method of funeral prayer and they would have opportunities to learn obligatory knowledge as well as they would have memorized many supplications. With the blessings of the company of devotees of Ramadan and due to fragrant Madani environment of Dawat-e-Islami, people will have made up their minds to pass their lives according to Sunnah with absolute obedience to Allah **عَزَّوَجَلَّ** and His Blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** after seeking true repentance for their sins and by considering this life a sufficient opportunity & advantage they would have attained the passion of carrying out Madani activities committedly.

But remember! Satan is an open enemy for us! This wicked & ominous Satan will never like to see us steadfast upon repentance and passing virtuous lives turning back sinful activities. If we want to refresh the memories of blessed

month of Ramadan and whatever we have learned should adhere to us as well we privilege to act upon them then it is my advice to have privilege of travelling with Madani Qafilah forthwith from the eve of Eid-ul-Fitr. It is hoped in Allah's grace that with the blessings of this blessed travel, we spend blessed moments of Eid in the house of Allah ﷺ instead of in sinful companies; as a result we will attain spirituality as well as steadfastness in Madani environment, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*.

Persuasion of Madani donations

Dawat-e-Islami is a non-political global movement. Madani message of Dawat-e-Islami has reached approximately 192 countries of the world and 97 departments have also been established to organize all Madani activities for the service of Islam. Expenses of Jami'at-ul-Madinah (*for boys & girls*), Madaris-ul-Madinah (*for boys & girls*), Madrasa-tul-Madinah Online (*for boys & girls*) and Madani Channel are not in millions but are in billions. Collect Madani donations for Dawat-e-Islami from your relatives, neighbors and friends etc., relating them the excellence of spending in the way of Allah ﷺ through making individual efforts. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Sadaqah [charity] prevents bad death.

Sixteen Madani pearls of Sadaqah Fiṭr

1. Paying Sadaqah-e-Fiṭr is Wajib for every such Muslim man and woman who is a Sahib-e-Nisab provided that the bare necessities of life (Hajat-e-Asliyyah) are excluded from their Nisab (wealth, possessions). (*Fatawa 'Alamgiri, pp. 191, vol. 1*)
2. A Sahib-e-Nisab is the one who possesses 7.5 Tolas of gold or 52.5 Tolas of silver or the money or goods equivalent to 52.5 Tolas of silver (excluding bare necessities). Note that one Tola is equivalent to 11.664 grams.
3. Sanity and puberty are not the conditions for Sadaqah-e-Fiṭr to become Wajib. If even a child or an insane person is Sahib-e-Nisab, their guardians should pay (the Sadaqah-e-Fiṭr) from their wealth on their behalf. (*Rad-dul-Muhtar, pp. 312, vol. 3*)

Though there is the same amount of Nisab for Sadaqah-e-Fitr as for Zakah (as stated above), there is no such condition for Sadaqah-e-Fitr as increase in wealth and the passing of a whole year. Likewise, if there are such things that are surplus to requirements (for example, such domestic things that are not used daily) and, if their value reaches the level of Nisab, Sadaqah-e-Fitr will be Wajib on account of these things. (*Waqar-ul-Fatawa*, pp. 385, vol. 2) This difference between the Nisab of Zakah and that of Sadaqah-e-Fitr depends upon the condition of a person.

4. In addition to paying his own Sadaqah-e-Fitr, it is also Wajib for a Sahib-e-Nisab man to pay Sadaqah-e-Fitr on behalf of his young children (who are minors). If he has any insane child, he has to pay on behalf of that child as well, even if the insane child has reached puberty. However, if the insane child or young children are Sahib-e-Nisab, the Sadaqah may be paid from their own wealth. (*Fatawa 'Alamgiri*, pp. 192, vol. 1)
5. It is not Wajib for a Sahib-e-Nisab man to pay the Fitr for his wife, parents, younger brothers and sisters and other relatives. (*Fatawa 'Alamgiri*, pp. 193, vol. 1)
6. In case of father's demise, it is Wajib for the grandfather to pay the Sadaqah-e-Fitr for his poor and orphan grandsons and granddaughters. (*Durr-e-Mukhtar*, *Rad-dul-Muhtar*, pp. 315, vol. 2)
7. It is not Wajib for a mother to pay Sadaqah-e-Fitr on behalf of her young children. (*Rad-dul-Muhtar*, pp. 315, vol. 3)
8. It is not Wajib for a father to pay the Sadaqah-e-Fitr for his sane and adult offspring. (*Durr-e-Mukhtar*, *Rad-dul-Muhtar*, pp. 317, vol. 3)
9. If somebody did not fast in Ramadan either due to any valid exemption or, Allah عَزَّوَجَلَّ forbid, without a valid reason, Sadaqah-e-Fitr will still be Wajib for him provided he is a Sahib-e-Nisab. (*Rad-dul-Muhtar*, pp. 315, vol. 3)
10. Sadaqah-e-Fitr will be valid if a man pays it on behalf of his wife or adult offspring (whose necessities like food, clothing etc. he is responsible for) even without their permission. However, if he is not responsible for their necessities, for example, he has a married son who lives in his own home

along with his family and affords his expenses himself (food, clothing etc.), then paying Fiṭrah on behalf of such offspring without his permission will not be valid.

11. If a wife pays her husband's Fiṭrah without his order, it will be invalid. *(Bahar-e-Shari'at, pp. 69, part 5)*
12. Sadaqah-e-Fiṭr is Wajib for every such Muslim who is Sahib-e-Nisab at the time of Subh-e-Sadiq (dawn) on the day of Eid-ul-Fiṭr. If someone becomes Sahib-e-Nisab after Subh-e-Sadiq it is not Wajib for him to pay the Fiṭrah. *(Fatawa 'Alamgiri, pp. 192, vol. 1)*
13. Though the preferable time for paying Sadaqah-e-Fiṭr is that it be paid on Eid after Subh-e-Sadiq before offering Eid Salah, if it is paid on the night of Eid (before Subh-e-Sadiq) or any day during Ramadan or even before Ramadan it will still be valid. All these cases are permissible. *(Fatawa 'Alamgiri, pp. 192, vol. 1)*
14. If the day of Eid passed and somebody did not pay the Fiṭrah, the Fiṭrah will not lapse on this account. Fiṭrah will be considered valid whenever it is paid in the whole life. *(ibid)*
15. Sadaqah-e-Fiṭr can be spent only where Zakah can be spent. In other words, Fiṭrah can be given to only those whom Zakah can be given to. *(Fatawa 'Alamgiri, pp. 194, vol. 1)*
16. It is not permissible to give Sadaqah-e-Fiṭr to the honourable descendants of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.