

Hajj of true devotees



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

The Hajj of True Devotees

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى آلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of Nafli I'tikaf' because as long as you stay in the Masjid you will keep obtaining the reward of Nafli (supererogatory) I'tikaf, 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: 'Whoever recited the Holy Quran, glorified Allah عَزَّوَجَلَّ, recited Salat upon the Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) and then asked forgiveness from Allah عَزَّوَجَلَّ, he has sought goodness from its source.' (Shu'ab-ul-Iman, vol. 2, pp. 373, Hadees 2084)

جو دُرود و سلام پڑھتے ہیں ان پہ رب کا سلام ہوتا ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ 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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللهَ، صَلُّوا عَلَيَّ 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 Salaam, shaking hands, and for making individual efforts upon them.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَيَّ الْحَبِيبِ

Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah ﷻ and for reaping the rewards.
2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ 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’amaat and to join the ‘Ilaqa’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

If only I would arrive headlong

It is reported that Sayyiduna ‘Abdullah Ibn-e-Masrooq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ, a minister of the Khalifah Haroon-ur-Rasheed, when Allah عَزَّوَجَلَّ privileged him of seeking repentance, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ sought forgiveness and set off for Makka-tul-Mukarramah weeping and walking barefeet. Upon his arrival towards Makkah, the Shuyookh of Makkah came out of the sacred city and gathered to welcome and greet the minister, they witnessed that the physical appearance of the minister was changed, his hair was untidy covered with dirt, his body was not clean, perspiring and a dirty face. Surprised, they asked the minister of Khalifah Haroon-ur-Rasheed, ‘Why did you travel barefooted in the plains and jungles like the poor people?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘You tell me, when a bondsman comes to the blessed court of his Rab عَزَّوَجَلَّ then what should his condition be? I have come barefoot but I believe that I should walk on my head to reach this place.’ (Al-Bahr-ul-‘Ameeq, pp. 319)

حرم کی زمین اور قدم رکھ کے چلنا آرے سر کا موقع ہے او جانے والے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Have you seen that Sayyiduna Ibn-e-Masrooq رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ set off for Makkah walking barefoot in a condition of humility? Upon inquiring, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ gave a beautiful reply that when a bondsman comes in the blessed court of his Rab عَزَّوَجَلَّ then walking on his head is due in fact, rather, I have come barefoot and certainly the most appropriate thing is that when a bondsman is privileged to appear in the greatest court, he should not do so showing arrogance but he should be extremely humble and submissive for being privileged to appear in the blessed court. The blessed Hadees also

motivates this, the Greatest and Holiest Prophet ﷺ has stated, 'How should a Haaji be?' The Noblest Prophet ﷺ replied, 'With dishevelled and untidy hair.' (*Sharh-us-Sunnah, vol. 4, pp. 9, Hadees 1840*)

Dear Islamic brothers! Every true devotee has the intense desire of the blessed journey of Haramayn Tayyibayn and obviously it should be, some fortunate people see their desires being fulfilled and feel happy fulfilling their dream of performing Hajj and they are also privileged to appear in the blessed court of the Beloved Prophet ﷺ whilst other true lovers of the beloved Rasool ﷺ remain restless and impatient thinking about Madinah, having only desire that:

کام بن جائے گا کمینے کا	اِذْنِ مَلِّ جَائے گَرِ مَدینے کا
زَخَمِ دَلِّ اور داغِ سینے کا	جَا کَے اِن کُو دِکھاؤں گا مِیں تُو
ذِکْرِ جَب چِھڑ گیا مَدینے کا	قَلْبِ عَاشِقِ اُٹھا دَھڑکِ اِک دَم
جَب چلا قافلہ مَدینے کا	اَنکھ سے اَشک ہوگئے جاری
جُو مُسافر ہوا مَدینے کا	اِس کِی قِسمت پہ رَشک آتا ہے
اِذْنِ مَلِّ جَائے گا مَدینے کا	ہَم کُو بھی وہ بُلائیں گے اِک دِن

And those fortunate people, who are privileged to perform Hajj and 'Umrah, visited Madinah and kissed the blessed Golden Grills with their eyes, their thirst of eagerness is not removed rather it stirs up more and they become restless and worried whilst being separated from these most sacred places, and they continue saying:

مَدینے مِیں کِیسا سُرور آ رہا تھا	مَدینے ہَمِیں لے گیا تھا مُقَدَّر
مَدینے مِیں کِیسا سُرور آ رہا تھا	نہ ہَم کَاش آتے یِہاں لوٹ کر گھر
نہ دُنیا کِی جِھنجھٹ زَمانے کا تھا عَم	وہاں بارِش نُور ہوتی تھی پیہم
مَدینے مِیں کِیسا سُرور آ رہا تھا	مِلا تھا ہَمِیں قُرْبِ مَحْبُوبِ داوَر
کبھی دُور سے تکتے محراب و منبر	کبھی بیٹھتے ان کی مسجد میں جا کر

نمازوں کا بھی لطف تھا کیا وہاں پر مدینے میں کیسا سُورور آ رہا تھا
 یقیناً مدینہ ہے صد رشکِ جنّت مدینے میں ہے میٹھے آقا کی تُربت
 اے عطار! کیوں چھوڑ کر آئے وہ دَر مدینے میں کیسا سُورور آ رہا تھا

Dear Islamic brothers! Visiting Haram-e-Paak, performing Hajj or ‘Umrah or having the privilege of seeing the Ka’bah Mu’azzamah and Gumbad-e-Khazra (Grand Green Dome) or travelling there with any intention is certainly a great privilege. Because it is such a great journey in which lies blessings and favours in every step and when a pilgrim or a visitor reaches Haramayn Tayyibayn, he in fact has a stroke of fortune, if he dies during that period and is given a little piece of land for his grave, what could be more rewarding than this privilege and besides that, rewards will be continue to be recorded in his book of deeds till the Day of Judgement according to his good intention and if he had to return home, then there would be great desires of going back to quench his thirst and eagerness. In short! This blessed journey has enormous advantages. Let’s listen to some blessed sayings of the Beloved Prophet ﷺ:

1. This house is a pillar of Islam, whoever leaves his house with the intention of Baytullah, if his soul is removed, then it is in the mercy of Allah ﷻ that He ﷻ enters him into Jannah and if he returns, [after performing Hajj] he will return along with reward and benefit.

(Al-Mu’jam-ul-Awsat, vol. 2, pp. 352, Hadees 9033)

2. The Beloved and Blessed Prophet ﷺ has said, ‘Whoever sets off for Hajj and passes away, he will receive the reward of Hajj until the Day of Judgement.’ (Shu’ab-ul-Iman, vol. 3, pp. 474, Hadees 4100)

3. The Revered and Renowned Prophet ﷺ has said, ‘Whoever leaves for Hajj or ‘Umrah and passes away, he will not be summoned nor will he have to face the reckoning and he will be told to enter Jannah.’

(Al-Mu’jam-ul-Awsat, vol. 4, pp. 111, Hadees 5388)

طیبہ میں مَر کے ٹھنڈے چلے جاؤ آنکھیں بند
سیدھی سڑک یہ شہرِ شفاعت نگر کی ہے
زندہ رہیں تو حاضریِ بارگاہِ نصیب
مَر جائیں تو حیاتِ ابدِ عیش بھر کی ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Having the privilege of visiting Makka-tul-Mukarramah and Madina-tul-Munawwarah رَاوَعَمَا اللهُ شَرَفًا وَتَعْظِيمًا is such a priceless opportunity given to fortunate people only. We could never express enough gratitude for this blessing. When anybody obtains an opportunity to embark on this blessed journey, he should travel while expressing gratitude over his good fortune, possessing fear and with this hope that when I would reach Haramayn Tayyibayn, I would receive a shower of blessings, get my sins forgiven and brighten my darkened heart.

میں کر کے ستم اپنی جاں پر قرآن سے جَاءُوكُ سُن کر
آیا ہوں بہت شرمندہ سا سرکارِ توجہ فرمائیں

Remember! If we travel with good intentions and continue seeking repentance at every sacred place while being ashamed of our sins then we would be forgiven with the blessing of Allah عَزَّوَجَلَّ. But, alas! Majority of people take this travelling for granted and consider it like any other trip. Their actions show that they have come to enjoy a picnic, the same loud noises, endless laughing. It is incumbent upon the fortunate pilgrim to show utmost respect and reverence, understanding that this is his aim. Describing that importance and dignity, Imam Ahmad Raza Khan عَلَيهِوَرَحْمَةُالرَّحْمٰن has stated:

ہاں ہاں رہِ مدینہ ہے غافلِ ذرا تو جاگ
او پاؤں رکھنے والے یہ جا چشم و سر کی ہے

Dear Islamic brothers! It is for us too, when we are privileged to set off for this blessed journey, then, while showing utmost reverence, we should take

great care in this regard. Some unwise people do not refrain from cracking jokes even at such holy places and are disrespectful by remaining busy gossiping about worldly affairs, some people misuse their mobile phones and waste their precious time in taking pictures & ‘selfies’ at holy places and cause disturbances to others as well. Allah عَزَّوَجَلَّ knows how many other visitors and pilgrims lose the sanctity of their Hajj and ‘Umrah by such ill-activities, causing disturbances to their spiritual pleasure and delight.

If we study the biographies and journeys of the blessed saints and pious predecessors رَحْمَةُ اللَّهِ تَعَالَى, we would learn that they would embark on this sacred journey with a sense of profound respect and deep humility, supplicating to Allah عَزَّوَجَلَّ in the state of full of restlessness, seeking forgiveness for their sins, remaining humble and overwhelmed by the fear of Allah عَزَّوَجَلَّ and showing true devotion to the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ specially while heading towards Madinah Shareef, so, with the blessing of their blessed company, other people would also become like them being impressed by their deep state of humbleness and submission. Let’s listen to an extremely faith-refreshing parable:

Sayyiduna Mukhawwal رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said: Sayyiduna Buhaym ‘Ijli رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ told me that he had intended to perform Hajj and wanted someone to accompany him, therefore I convinced one of my neighbours to join him on the pilgrimage to Madinah. The next day my neighbour came to me and said that he could not accompany Sayyiduna Buhaym رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ. I said surprisingly, ‘By Allah عَزَّوَجَلَّ! I have never seen such a man of good character throughout Kufa; why do you want to deprive yourself of his company?’ He replied, ‘I have heard that he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ often weeps, and that my journey would not be pleasant with him.’ I advised my neighbour that he was a very pious and virtuous person and his blessed company would be very fruitful for him. He finally agreed. When the luggage was being loaded on the back of the camels, Sayyiduna Buhaym ‘Ijli رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ broke down into tears, sitting by a wall, even his blessed beard and chest got soaked in his tears, dripping onto the ground. My neighbour grew nervous and said to me, ‘It is the beginning of the Hajj journey and he is overpowered by this extreme sorrowful state, Allah عَزَّوَجَلَّ knows! What would happen later?’

Making an individual effort, I told him not to get nervous as it was the matter of the long journey of Hajj; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ might be weeping upon being separated from his family and after passing some distance he might feel relaxed. Sayyiduna Buhaym 'Ijli رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ heard this conversation and said, 'By Allah عَزَّوَجَلَّ! There is nothing like that, due to this pilgrimage I recall the journey of the Hereafter.' Saying this he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ started crying loudly. My neighbour again got very worried seeing his mournful state and said, 'How would I manage! I think he should accompany Sayyiduna Dawood Taaee and Sayyiduna Salaam Abul Ahwas رَحْمَتُهُمَا اللهُ تَعَالَى عَلَيْهِ as both these people also weep a lot. They will be better in each other's company and will weep bitterly together.' I encouraged the neighbour and finally they embarked on the pilgrimage.

Sayyiduna Mukhawwal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said when they returned from the Hajj I went to my neighbour Haji. He informed me, 'May Allah عَزَّوَجَلَّ bless you! I have never seen such a great person like him; although I was wealthy and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was poor even then he would spend much on me; despite being old he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would observe fast and cook food for a person like me (who does not observe fast); and he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would take great care of me.' I said, 'You had got worried due to his excessive weeping, now what do you think?' He replied that in the beginning, not only he but other members of the Qafilah too, got afraid of his weeping but as the time passed, by virtue of the blessing of his company they also developed the state of weeping and crying, and then they all would weep along with him.'

Sayyiduna Mukhawwal رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said that he visited Sayyiduna Buhaym 'Ijli رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and asked about his neighbour Haji; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, '[He was] a very good companion; [he would] recite the Holy Quran and invoke the remembrance of Allah عَزَّوَجَلَّ abundantly and he used to shed his tears very quickly. May Allah عَزَّوَجَلَّ bless you with a reward!'

(Al-Bahr-ul-'Ameeq, vol. 1, pp. 300)

مَولَا مَجْهِي تَلَاشِ أَسَى جِشْمِ تَرِ كِي بِي

يَادِ نَبِيِّ پَاكِ مِيں رُوئے جُو عُمَرِ بَہر

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Have you seen? When our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى would set off for the Hajj pilgrimage, they would engross themselves in Zikr of Allah عَزَّوَجَلَّ and recitation of the Glorious Quran and shed tears due to the fear of Allah عَزَّوَجَلَّ and serve their companions well. Being inspired and impressed by their graceful conduct and courtesy, their companions also become like them. Through this beautiful parable we have also learned that when our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى would travel anywhere or set off for Hajj or 'Umrah, they would recollect the journey of the Hereafter, leaving themselves into deep contemplation of the Aakhirah which would end up in weeping to such an extent that their blessed beards would get soaked with their tears. On the contrary, if we talk about our condition, let alone reflecting about the travel of the Hereafter, we have made the worldly pleasures, luxuries and materialism our aim of life, but it is only a wise man who keeps pondering over the Hereafter in every act of his life, he even remembers the sleep of the grave when he goes to bed thinking there will be no soft bedding in the grave but the hard soil will be his bed, he remembers the terrible thirst of the Hereafter while drinking cold water when his throat will get dry and tongues will become as dry as thorns, the wise ones remember the burning heat of the Hereafter while experiencing a hot day of the world when the Day of Qiyamah will be equal to 50000 years when the sun will be just one and a quarter miles away, will be giving out intense fire and there will be no shelter available for saving oneself from its catastrophic heat and people will be made to stand bare feet on the blazing hot ground, they will be in the worst condition due to intense heat and terrible thirst. May Allah عَزَّوَجَلَّ privilege us to lead our lives in conformity with the Shari'ah along with preparing for the Hereafter as well.

دُورِ بَارِ گناہ کیجئے مجھ پہ چشمِ شفا کیجئے
 مجھ کو آقا ربا کیجئے مال کے جال میں پھنس گیا
 نفس و شیطان کا کیجئے یا نبی آپ ہی کچھ علاج

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Whether it is a worldly travel or to the Hereafter, always prepare for it and if this is overlooked during a journey, it may cause trouble and anxiety. If the journey to the Hereafter gains us virtuous deeds then **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** the destination is sure and certain without any trouble ahead as well as worldly travels has some manners too. Let's listen to some manners of travelling.

1. Make good intentions before embarking on a journey, for example make the intention of making Salaam and shaking hands with the Muslims you come across on the way, intention of answering Salaam, intention of refraining from looking at evil and every kind of sin and the intention of performing Salah etc. For detailed information, more good intentions and Shar'ee rulings, read the remarkable 351-page book '*Rafiq-ul-Haramayn*' authored by Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ**.
2. Read the Masnoon Du'as for travelling, if possible encourage other lovers of the beloved Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** read Du'as.
3. Seek true repentance, making others witness and make Tajdeed-e-Iman (revival of faith) as a precaution.
4. Hujjat-ul-Islam, Sayyiduna Imam Muhammad Bin Muhammad Bin Muhammad Ghazali **عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي** has stated: The traveller should keep reciting the Glorious Quran in a soft tone so that no one else listens to it, if anybody talks to him then he should stop reciting and listen to him carefully, when he is quiet then return to your state of Zikr and recitation.
(Ihya-ul-'Uloom, vol. 2, pp. 934)
5. Carrying five things for a traveller is a Sunnah, as Sayyidatuna 'Ayesha Siddiqah **رَضِيَ اللَّهُ تَعَالَى عَنْهَا** said: The Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would carry five things with him (1) a comb (2) a mirror (3) Miswak [a small branch for cleaning the teeth] (4) a scissor (5) kohl (surma).
(Al-Mu'jam-ul-Awsat, vol. 2, pp. 20, Hadees 2352)
6. Entrust your relatives, friends, their faith, lives, belongings, wealth, health and well-being to Allah **عَزَّوَجَلَّ** before setting off.

For detailed information about travelling and manners of travelling, read two books *Ihya-ul-'Uloom* volume 2 from page: 885 to 970 and *Bahar-e-Shari'at* volume 1 from page: 1051 to 1067 – publications of Maktaba-tul-Madinah.

إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ You will stock up on a treasure of knowledge.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

A person once said to Sayyiduna Hatim Asam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ, 'I have to undertake the Hajj journey and I need a companion in whose blessed company I could pay my visit to the blessed court of Allah عَزَّوَجَلَّ.' Sayyiduna Hatim Asam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ said, 'O brother! If you want company, adopt the company of the recitation of the Holy Quran and if you want a companion, make angels your companions and if you want a friend, so Allah عَزَّوَجَلَّ is the Owner of His friend's hearts and if you want travelling expenses, so the best travelling expense is belief in Allah عَزَّوَجَلَّ and perform Tawaaf happily, imagining the Holy Ka'bah before you.' (*Bahr-ud-Dumu', pp. 125*)

Dear Islamic brothers! What an excellent advice provided by Sayyiduna Hatim Asam عَلَيْهِ رَحْمَةُ اللَّهِ الْأَكْرَمِ. If only we act upon this advice and understand the dignity and motive of pilgrimage properly. It has been observed frequently that some people perform Hajj and 'Umrah, visit Ka'batullah, are privileged with Tawaaf and perform other essentials of Hajj followed by appearing at the blessed Raudah (shrine) of the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but they return to their previous condition of committing sins after returning from this blessed journey and those evils still firmly cling to them. These people should ponder over what is the reason behind this? Despite visiting such sacred places repeatedly, they could not attain reformation, lest they performed all the 'Umrah & Hajj in order to show off and for fulfilling the desire of their Nafs to be called as 'Haaji Sahib' because the desire of being pious and virtuous in the sight of people makes even the most difficult tasks easy as Sayyiduna Abu Muhammad Murta'ish عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has said, 'I have performed Hajj many times and very often I set off for Hajj without any provision and travelling expenses. Then it was disclosed to me that it was all the deception of my Nafs as once my mother asked me to fetch a jug of water, which

sounded quite unpleasant to me, hence I understood that during the Hajj my Nafs stimulated me [to go on the pilgrimage] only for his own desire and kept me in a delusion, because if my Nafs had been overpowered then it would not have been difficult for me to fulfil one Shar'ee right (obedience to parents)! (*Ar-Risala-tul-Qushayriyyah*, pp. 135)

Desire of fame eases the pains of worship

Dear Islamic brothers! The abovementioned parable does not imply that Sayyiduna Abu Muhammad Murta'ish رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ disobeyed his mother rather her order just sounded unpleasant upon his Nafs, thereafter he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made up his mind that he performed such a difficult worship like Hajj merely under the deception of the Nafs. Through this parable you must have observed the Madani mind and profound humility of our blessed saints رَحْمَةُ اللهِ تَعَالَى!

On the other hand are people like us who have this habit, some people bow in respect and reverence when they meet people out of their house and become very polite to them but their attitude towards their parents, siblings, wife and children are very impatient and impolite and sometimes very disheartening. Why? Because showing off good manners brings them fame in the public eye, on the other hand, maintaining a good manner at home does not bring any fame and respect, hence such people are very polite in public. Likewise, there are Islamic brothers who offer great sacrifices for some Mustahab acts but they are negligent in the matters of Faraid and Wajibat such as obeying parents, training the children according to the Shari'ah, and they are negligent themselves in the matters of seeking obligatory Fard (knowledge).

The abovementioned parable contains some very important Madani pearls for such kind of people. In fact, the righteous deeds, that bring a good name and the person is praised, are performed easily despite difficulties, because the pleasure which one gets out of the desire for fame and respect makes him to do even a great task. Remember! 'The desire for fame and respect' only leads to destruction. Please listen to two sayings of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Avoid matching the worship of Allah ﷺ with the love of receiving praises from the people, Allah ﷻ forbid! Your deeds may get wasted.

(Al-Firdaus-ul-Akhbar, vol. 1, pp. 223, Hadees 1567)

2. Two hungry wolves do not do so much destruction in a herd of goats as the desire for fame, respect and wealth does in the religion of Muslims.

(Sunan-ut-Tirmizi, vol. 4, pp. 166, Hadees 2383)

Glad tiding for a young man awaiting permission for leave

Sayyiduna Zunnoon Misri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي saw a man near the Holy Ka'bah, offering Salah continuously without a break. Upon getting the opportunity he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى asked the man why he was offering Salah continuously. The young man said, 'How could I return! I am waiting for the permission of leave! Sayyiduna Zunnoon Misri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said that we were just talking when suddenly a piece of paper fell upon the young man on which it was written, 'This letter is from Allah ﷻ to His thankful and sincere servant. You may return; your past and future sins have been forgiven.' (Raud-ur-Riyaheen, pp. 108)

Listen to 2 parables of true lovers of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Read them with a heavy heart while shedding tears in the desire of being blessed with love and devotion to Allah ﷻ and Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Sayyiduna Fudayl Bin 'Iyad عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has narrated, 'People were busy making Du'a on the plains of 'Arafat when I spotted a young man standing with his head hung in shame. Approaching him, I said, 'O young man, you too make Du'a.' He replied, 'I fear that I have lost the time granted to me, so how can I make Du'a?' Then I said to him, 'Make Du'a hoping to be blessed by Allah ﷻ for the sake of these people's du'as.'

Sayyiduna Fudayl Bin 'Iyad عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has stated, 'As the young man tried to raise his hands for Du'a, he became overwhelmed, letting out a piercing cry. He then fell to the ground and passed away.'

(Kashf-ul-Mahjoob, pp. 363)

Sayyiduna Zunnoon Misri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has reported that once he saw a young man in Mina who was sitting quietly one side while other people were busy performing their sacrifices (of animals). The young man cried out suddenly, 'O my Beloved Allah عَزَّوَجَلَّ! Your servants are busy offering their sacrifices. I wish to sacrifice myself in Your Court. O my Creator! Accept my sacrifice.' Saying this, he passed his finger across his throat and fell down. Sayyiduna Zunnoon Misri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي stated, 'I hurriedly approached him and was astonished to see that he had passed away.' (*Kashf-ul-Mahjoob, pp. 364*)

ترے نام پر سب کو وارا کروں میں یہ اک جان کیا ہے اگر ہوں کروڑوں

صَلِّ اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Did you notice! This is the Hajj of true devotees! May Allah عَزَّوَجَلَّ bless us with a deep & sincere heart by virtue of these two Hujjaj. Remember, sincerity is a requirement for the acceptance of any worship. Alas! As a result of drifting away from Islamic teachings and righteous company, most of our worships are now ruined by the habit of showing off. Unfortunately, these days, showing-off seems to have become an integral part in most of our affairs including even Hajj, a great worship. For example, many people call themselves Haji after having performed Hajj. Sometimes they proudly add the title of Haji before their name.

Perhaps you would be thinking as to what is wrong with this. Although there is no harm if other people call you Haji without you desiring it but dear Hujjaj! Ponder seriously; if one calls himself Haji, isn't he informing others of his worship unnecessarily! The following example would help you to understand this.

A train was heading towards its destination. Two people who were sitting close to each other started a conversation. One of them asked the other, 'What's your name?' The other person replied, 'Haji Shafiq.' The second person also asked, 'And what's your name please?' The first one replied, 'Namazi Rafiq.'

Astonished, the Haji Sahib remarked, 'Namazi Rafiq! It sounds very strange.' Rafiq Sahib asked, 'Would you please let me know as to how many times have you performed Hajj?' The Haji Sahib replied, 'اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I performed Hajj just last year.' Rafiq responded immediately, 'You have performed Hajj just once in your life and you are openly calling yourself a Haji showing-off your Hajj whereas I have been offering Namaz (Salah) five times daily for many years, so what is strange if I have called myself Namazi Rafiq?'

You may have taken my point. Nowadays the trend of showing off has grown excessively! On departure or arrival of the Haji Sahib, his home is adorned with lights along with a board 'Hajj congratulations' displayed at the front of the home. Allah عَزَّوَجَلَّ forbid, at some places, even the photographs of the Haji Sahib dressed in Ihram are taken. What is all this? Is it appropriate for an escaped slave to return to the blessed court of his Master صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with such pomp and show? Definitely not, one should proceed for Hajj with tears and remorse in the heart for all the sins committed.

اور آہوں سے پھٹتا ہو سینہ	آنسوؤں کی لڑی بن رہی ہو
جب چلے سُوئے طیبہ سفینہ	وردِ لب ہو "مدینہ مدینہ"
جب میں دیکھوں تِرا سبز گنبد	جب مدینے میں ہو اپنی آمد
کاش! آجائے ایسا قرینہ	بچکیاں باندھ کر روؤں بے حد

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Presented here is a parable containing a lesson of humility for those displaying a board that reads 'Hajj Congratulations' at the front of their homes without any good intention just for gaining the pleasure of their Nafs and showing off.

Sayyiduna Sufyan Sawri عَلَيْهِ رَحْمَةُ اللهِ الْعَظِيمِ once departed from Basra for Hajj on foot. Someone asked him as to why he was not going by any transport. He عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى replied, 'Should the escaped slave be on a transport whilst

returning to the court of his Rab **عَزَّوَجَلَّ** for begging forgiveness??' I feel too shy of entering this sacred land. (*Tanbih-ul-Mughtarrin*, pp. 267)

اے زائرِ مدینہ تُو خوشی سے ہنس رہا ہے
دلِ غمزدہ جو لاتا تو کچھ اور بات ہوتی

Dear Islamic brothers! There are probably greater risks of ostentation in Hajj compared to Salah and fasting etc. Hajj is such a form of worship that is performed publicly, and everyone does not attain the privilege of this. Therefore, people meet the Haji with humility, honour him, kiss his hand with respect, garland him and request him to make Du'a for them. On such occasions, the Haji faces a tough test & trial because humility and reverence on the part of people give such pleasure to the Haji that he considers even the toughest act of worship as the easiest one; sometimes falling into the deep and deadly deep hole of desires for respect and ostentation without even noticing it.

Similarly, some wealthy people go for Hajj again and again and bear the number of Hajj (performed by them) in their minds; they mention the number of Hajj they have performed repeatedly without any need and tell their achievements of visit to Madinah Shareef; even they do not realize that they may fall prey to the destruction of ostentation (showing off).

The renowned Muhaddis Sayyiduna Sufyan Sawri **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** was invited somewhere; the host asked his servant to serve him a meal in those dishes which he brought on his return from his second Hajj. After hearing this, Sayyiduna Sufyan Sawri **عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي** said, 'O Miskeen! You have lost two Hajjs in one sentence.' (*Ahsan-ul-Wi'a*, pp. 157)

Dear Islamic brothers! There is no harm in mentioning the number of Hajjs. It is not sinful in all conditions; it is stated in a blessed Hadees **إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ** i.e. deeds depend on intentions. (*Sahih Bukhari*, vol. 1, pp. 2, Hadees 1)

If someone, with the intention of giving the news of a blessing of Allah **عَزَّوَجَلَّ** (which was granted upon him) mentions it, then there is no harm but, at

present due to the lack of Deeni knowledge and the company of religious people, the intention of reformation becomes tougher and the risk of showing off becomes greater.

It is stated on page 79 of the 616-page book ‘Nayki ki Da’wat’ (part 1) published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Without doubt, there is a valley in Hell from which Hell itself seeks refuge four hundred times daily. Allah عَزَّوَجَلَّ has prepared this valley for those ostentatious people (those who show-off) from the ‘Ummah of Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) who are the Haafiz of Quran, give charity for [something or someone] other than Allah, perform Hajj of the House of Allah عَزَّوَجَلَّ and travel in the Divine path.’

(Al-Mu’jam-ul-Kabeer, vol. 12, pp. 136, Hadees 12803)

میرا ہر عمل بس ترے واسطے ہو کرِ اخلاص ایسا عطا یا الہی!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

‘Allamah Ibn-e-Jawzi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has written a narration of a pious man: I had been praying to go for Hajj for three years but my wish was not fulfilled.

کر رہے ہیں جانے والے، حج کی اب تیاریاں رہ نہ جاؤں میں کہیں، کردو کرم پھر یا نبی
مجھ پہ کیا گُزرے گی آقا! اس برس گر رہ گیا میرا حالِ دل تو ہے، سب تم پہ ظاہر یا نبی

When the fourth year approached; it was the period of Hajj and I was very impatient to visit Haramayn Tayyibayn. One night when I fell asleep, fortune smiled on me and اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ I had the privilege of seeing the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘You may go to perform Hajj this year.’ When I woke up I was extremely happy. The sweet voice of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was echoing in my ears. ‘You may go to perform Hajj this year.’ The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ granted me the permission of Hajj; I was very delighted then

suddenly I realized that I did not have travelling expenses; I became sad as this thought struck me.

The next night, once again I had the privilege of seeing the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but I could not mention my poverty. Likewise, the third night again I had the privilege of seeing the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in which I was granted permission to go to perform Hajj, 'You may go to perform Hajj this year.' I thought if the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ appeared the fourth time in my dream I would mention my financial situation.

پاس مال و زر نہیں، اُرنے کو بھی پر نہیں
کر دو کوئی انتظام، تم پر کروڑوں سلام

In the fourth night, once again I enjoyed the privilege of seeing the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ [in my dream]. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You may go to perform Hajj this year.' I humbly mentioned my financial situation to my Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Dig at a certain place in your house, over there you will find the armour of your grandfather.' Having said this, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left. When I woke up the next morning I was overjoyed. Having performed Salah I dug the place that was mentioned to me by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. There really was a precious armour and it was neat and clean; it seemed as if it had never been used! I sold it for 4000 dinars and thanked Allah عَزَّوَجَلَّ. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. By the favour of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, my travelling expenses were fulfilled.

(‘Uyun-ul-Hikayat, pp. 326)

جسے چاہا دَر پہ بُلَا لیا، جسے چاہا اپنا بنا لیا
یہ بڑے کرم کے ہیں فیصلے، یہ بڑے نصیب کی بات ہے

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Dear Islamic brothers! It is a great privilege to visit Haramayn Tayyibayn, whenever you are privileged of this blessed occasion and blessed journey then become a symbol of humbleness and humility and undertake this journey. Pilgrims are bound to face some difficulties and problems, have patience and endure the difficulties and let not such temporary difficulties in life hold back your devotion to Allah عَزَّوَجَلَّ.

Sayyiduna Imam Muhammad Baqir عَلَيْهِ رَحْمَةُ اللَّهِ الْقَائِمِ went to Makka-tul-Mukarramah for Hajj. As soon as he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى entered Masjid-ul-Haraam he saw Baytullah and he started to cry; even his crying became loud. Somebody asked, 'Ya Sayyidi! Everybody started looking at you, do not weep so loudly.' He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said, 'Why should I not weep! Perhaps Allah عَزَّوَجَلَّ will bless me due to my weeping and I would succeed in the court of Him on the Day of Judgment, then he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى performed Tawaaf and offered Salah at Maqam-e-Ibraheem; when he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى raised his head from Sajdah, the place of Sajdah was soaked with his tears. (Raud-ur-Riyaheen, pp. 113)

وہی سر برسِ محشرِ بلندی پائے گا جو سر

یہاں دنیا میں ان کے آستانے پر جھکا ہوگا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of Bayan

Dear Islamic brothers! Today, we have heard how the true lovers of the beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ perform their Hajj. They would remember their sins with extreme tenderness of heart when they set off for Hajj; shivering and trembling, they arrive in the blessed court with the fear of Allah عَزَّوَجَلَّ with torn clothing, untidy hair covered with dust and in the most humble manner. The blessed Hadees also persuades us to act in the same way that a Hajj should be dishevelled and untidy, whereas alas! We have regarded this blessed journey no more than a source of picnic like other trips, wearing excellent clothing and abandoning the blessed way of the pious predecessors. Our pious predecessors عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى would travel in such a graceful manner

following the Sunnah and Shari'ah, their fellow travellers would become like them and the blessed traits like weeping, deeply engaged in remembrance of Allah ﷺ would become the part of their routine.

If only Allah ﷺ may grant us this visit and we may make our appearance there with an extreme tenderness of heart.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Majlis-e-Rabitah bil-'Ulama wal-Mashaikh

As a result of the devotion and strong feelings of affection of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaae رَضِيَ اللَّهُ عَنْهُ الْعَالِيَهُ with the Sunni scholars and Shuyookh, a global, non-political movement for the propagation of Quran and Sunnah, Dawat-e-Islami has formed a committee named '**Majlis-e-Rabitah bil-'Ulama wal-Mashaikh**' so that Sunni scholars are kept updated with the Deeni services being propagated by Dawat-e-Islami, enhance relations with them and they are associated with the Madani environment of Dawat-e-Islami so that they assist in Madani activities as well as seek their prayers and disseminate Madani activities in Sunni Madaris (seminaries) and Jami'at.

اللہ کرم ایسا کرے تجھ پہ جہاں میں

اے دعوتِ اسلامی تیری دھوم مچی ہو

Take part in the 12 Madani activities

Dear Islamic brothers! Take part in the 12 Zayli Madani activities of Dawat-e-Islami with enthusiasm for propagating the call towards righteousness. One of these Madani works is called 'Chowk Dars' (Dars at a busy square). Remember! In Chowk Dars, 'Ilm-e-Deen (Islamic teachings) are conveyed and similarly, Chowk Dars is a brilliant source of 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ' and it brings innumerable excellences with it.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In Chowk Dars as well, people are called towards righteousness and are forbidden from evils; if we also participate in Chowk Dars, we would also attain the excellence of the blessed Hadees based on calling towards righteousness اِن شَاءَ اللّٰهُ عَزَّوَجَلَّ. Therefore, let's make an intention of delivering & listening to Chowk Dars, اِن شَاءَ اللّٰهُ عَزَّوَجَلَّ. Let's listen to a Madani Bahaar (parable) for your persuasion & motivation:

Raana the bully

The following summary is written by a twenty year old Islamic brother from the province of 'Uttaranchal', in India: Due to wicked company, I was engrossed in the world of crimes since the age of fourteen. Drinking alcohol and wandering around were my favourite past times which led me into bullying & intimidating others. Beating & quarrelling with people without any reason was my habit even publically I was known as Raana the bully; I was young but my nature of doing wrong without any fear earned me an evil uniqueness. People began fearing my name. My parents were also displeased with me; however, they were helpless. Day by day, my wicked actions increased.

One day, I stopped and stood nearby, when I saw an Islamic brother with a green turban delivering Dars at a street corner. I liked what I heard. Glancing at the book, I saw that the title '*Faizan-e-Sunnat*' was decorated on the cover. The Islamic brother who delivered the Dars met me individually and talked to me in a very graceful manner and while making individual efforts upon me he invited me to travel in the Madani Qafilah. The inspiring Dars of *Faizan-e-Sunnat* had already caused a stir within my heart, and thus I accepted the invitation. I travelled to Janakpur with the lovers of the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in Dawat-e-Islami's 3-day Sunnah-inspiring Madani Qafilah. I was also fortunate to travel for a further 3 days to Jagannathpur.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, with the blessings of Chowk Dars and travelling in the Madani Qafilah, a Madani transformation took place in my heart. I repented of the sins committed in the past and made an intention to grow my beard. Supplicate for me that Allah عَزَّوَجَلَّ grants me perseverance. My family is extremely pleased with my Madani transformation. My mother supplicates abundantly in favour of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, my family and I have

been initiated into the Qadiriyyah Razawiyyah Tareeqah (spiritual path), and have become Mureeds (followers) of Sayyiduna Shaykh ‘Abdul Qadir Jeelani رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

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

Wearing shoes: 7 Madani pearls

1. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Wear shoes sufficiently, for it is as if one is on a ride (that is, he does not tire much) as long as he is wearing shoes.’ (Sahih Muslim, pp. 1161, Hadees 2096)
2. Clean out the shoes before wearing them so that any insects or stones are removed.
3. First put on the right shoe then the left. When taking them off, take off the left one first then the right.
4. Men should wear men’s shoes and women should wear women’s shoes.
5. Sadr-ush-Shari’ah, Badr-ut-Tariqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami عَلَيْهِ رَحْمَةُ اللهِ الْقَوِيُّ has stated, ‘Women should not wear men’s shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither men should adopt feminine styles nor should women adopt masculine styles.’ (Bahar-e-Shari’at, pp. 65, vol. 16)
6. When you sit down take off the shoes as this gives comfort to the feet.

7. One of the causes of destitution is to leave the shoe lying upside down when found like that. If you see a used shoe upside down, put it upright.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, 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 Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ .

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مجھ کو جَذْبہ دے سفر کرتا رہوں پَروردگار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Salawat-'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 الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

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

(Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَ مَوْلَانَا مُحَمَّدٍ وَعَلَىٰ آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رضي الله تعالى عنه that the Beloved and Blessed Prophet صلى الله تعالى عليه وآله وسلم 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 اللَّهُ 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 بَدْوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Sawi عليه رحمه الله الهادي 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. Duroid-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ 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, Hadees31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas 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 *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

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.