

Majesty and greatness of
Hasanain-e-Karimain

Sunnah-Inspiring speech of weekly
Sunnah-Inspiring Ijtima



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

Majesty and Greatness of Hasanayn Karimayn رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكْ 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 Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (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 Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (Sayyiduna) Jibra'eel (عَلَيْهِ السَّلَام) came to him stating humbly that Allah (عَزَّ وَجَلَّ) said: 'O Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Are you not pleased that when anyone from your Ummah sends one Salam, I send Salams ten times upon him.

(Sunan Nasaai, pp. 222, Hadees 1292)

حق تعالی کی مینت پہ لاکھوں سلام

رَبِّ أَعْلَى كى نعمت پہ اعلیٰ دُرُود

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّد

صَلُّوا عَلَى الْحَبِيب

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، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah عَزَّوَجَلَّ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’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.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The blessed month of Muharram-ul-Haraam is going by, which is significantly related to the Ahl-e-Bayt and Imam-e-'Aali Maqaam Sayyiduna Imam Hasan Mujtaba and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. In this regard, let's have the privilege of listening to the majesty and greatness of Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved both these adorable princes very much and would not like to see them suffer even in a little pain.

Hasanayn Karimayn and horrible python!

Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ has stated: We were present in the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when Sayyidatuna Umm-e-Ayman رَضِيَ اللهُ تَعَالَى عَنْهَا came to the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly informed: Hasan and Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) have gone missing. The sun had completely risen by this time. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to the companions رَضِيَ اللهُ تَعَالَى عَنْهُمَا: Let us go and find my sons. Everyone set out to a different direction and I took my way with the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ kept on walking until we reached the foot of a mountain where (we saw) Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا clung to each other and near them was a python, standing on its tail upright with blazing fire emitting out of its mouth. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ stepped forward quickly. Seeing the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, python curled up and hid behind the rocks. The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went to Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا, separated them from each other, cleaned their faces and said: May [the life of] my mother and father be sacrificed for you. How honourable you are in the court of Allah! عَزَّوَجَلَّ! (Al-Mu'jam-ul-Kabeer, vol. 3, pp. 65, Hadees 2677)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا so much that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ could not see these princes in any pain. Therefore, when the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was

informed that they had gone missing, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ began to search them anxiously with the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ.

In addition to above mentioned parable, many Ahadees prove the immense love of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for both the princes. Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was humbly asked, 'Who do you love more amongst Ahl-e-Bayt?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Hasan and Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُمَا)'. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would ask Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ تَعَالَى عَنْهَا: Bring my children to me. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would then smell and cuddle them.

(Sunan-ut-Tirmizi, vol. 5, pp. 428, Hadees 3797)

The renowned commentator, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْخَيْرُ has stated in the commentary of this Hadees: There are various kinds of love: Love for offspring, love for wives and love for friends are all different. Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا were held dear among the offspring, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا was dear to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ among his chaste wives and Sayyiduna Abu Bakr رَضِيَ اللهُ تَعَالَى عَنْهُ was dear to him among his friends.

Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْخَيْرُ has further stated: Why would the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not smell them? They were the flowers of Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and flowers are definitely smelled. Holding them close was to love them affectionately. It makes the facts obvious that holding the young children close, sniffing them, cuddling them and loving them are all acts of the Sunnah of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Mirat-ul-Manajih, vol. 8, pp. 418)

کیا بات رضا اُس چمنستانِ کرم کی
زہرا بے کلی جس میں حسین اور حسن پھول

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Let's listen to their blessed Zikr with the intention of acting upon their teachings and developing love for them.

Name, patronymic and titles

Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ is older than Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ. The Kunyah [i.e. patronymic] of Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ is 'Abu Muhammad' and his titles are 'Taqi and Sayyid' whereas his commonly known name is 'سَيِّدُ رَسُوْلِ اللهِ' [Sibtu Rasoolillah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and he is also called 'رَيْحَانَةُ الرَّسُوْلِ' [Rayhaana-tur-Rasool]. He رَضِيَ اللهُ تَعَالَى عَنْهُ is the chief of the Heaven-dwelling youths. He رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Madinah on the 15th night of Ramadan-ul-Mubarak 3 Hijri. The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed his 'Aqeeqah on the seventh day of his birth when his head was shaved and Sadaqah was ordered to be given equal to the weight of his hair. (*Tareekh-ul-Khulafa*, pp. 149)

The Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named him. It was Sayyidatuna Asma Bint-e-'Umays رَضِيَ اللهُ تَعَالَى عَنْهَا who brought the good news of the birth of Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ to the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ came and said to Sayyidatuna Asma رَضِيَ اللهُ تَعَالَى عَنْهَا: Bring my son. Sayyidatuna Asma رَضِيَ اللهُ تَعَالَى عَنْهَا brought Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ, wrapped in piece of cloth, to the blessed court of Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ called Azan in his right ear and Takbeer in his left ear then asked Sayyiduna 'Ali-ul-Murtada كَلِمَةُ اللهِ تَعَالَى وَجْهَهُ الْكَرِيْمُ: What have you named your honourable son? Sayyiduna 'Ali كَلِمَةُ اللهِ تَعَالَى وَجْهَهُ الْكَرِيْمُ humbly replied, 'Ya Rasoolallah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), how I could dare to name him without your order and permission. Since you have asked me now, so I think he should be named 'Harb', but you have supreme authority.' The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then named him '**Hasan**'. (*Sawanih Karbala*, pp. 92)

راکبِ دوشِ عَزَّتْ بِه لاکھوں سلام

وہ حسنِ مُجْتَبِي سَيِّدُ الاسخياء

Explanation of the couplet: May millions of Salam be upon Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ who is the chief of the generous and used to sit on the blessed shoulders of his maternal grandfather, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The younger brother of Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ, a glorious martyr, Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ was born in Madinah, on 5th Sha'ban-ul-Mu'azzam 4 Hijri. The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named him 'Husayn' and 'Shabbir'. His patronymic is 'Abu 'Abdullah' and his title is also 'رَبِّحَانَةُ الرَّسُولِ' [Sibtu Rasoolillah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ] and 'رَبِّحَانَةُ الرَّسُولِ' [Rayhaana-tur-Rasool]. He رَضِيَ اللهُ تَعَالَى عَنْهُ is also a chief of Heaven-dwelling youths like his elder brother. *(Asad-ul-Ghaabah, pp. 1173)*

What names should be given?

Dear Islamic brothers! We have just heard that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ named his beloved grandsons himself. Let's listen to some manners of giving names.

To give good names is one of the rights of children and it is the first and fundamental gift of parents for their children; they have this gift with them throughout their life, even when the plain of resurrection will be in progress, so he/she will be called by this name to the Lord of the universe (عَزَّوَجَلَّ). As Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You will be summoned on the Day of Judgement with your names and those of your fathers, so, give good names.

(Sunan Abu Dawood, vol. 4, pp. 374, Hadees 4948)

Dear Islamic brothers! The people who name their children after a singer, film actor or مَعَادَةَ اللَّهِ عَزَّوَجَلَّ unbelievers. What could be worse insult than this one when the children of Muslims will be called by the names of unbelievers in the plain of resurrection? وَالْعِبَادُ بِاللَّهِ, in our society the responsibility of giving child a name is assigned to the close relations such as paternal grandmother, aunt, uncle, etc. and sometimes due to unawareness of Islamic knowledge, they give children such names, which have no meanings or do not have good

meanings or their meanings are not correct as per Shari'ah. Such names should not be given. Sometimes such a name is also searched which no one has been given in the house, family or neighborhood. Whoever hears the name starts saying that he has heard this name first time; what an excellent name! Hearing these words one who chooses the name gets very pleased, but such people should think of this pleasure for a moment if it is the consequence of the 'desire for praise'. Therefore names should be given after the blessed names of the Prophets **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ**, companions and Taabi'een-e-'Izaam and pious saints **رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ**. One of the benefits of it is this that the child will develop a spiritual relation to his pious predecessors **رَضِيَ اللَّهُ تَعَالَى** and secondly by the blessing of being named after these righteous personalities Madani effects will occur upon his life.

In order to get further interesting and wonderful information about names, study a published 180-page book of Maktaba-tul-Madinah named '*Naam Rakhnay kay Ahkam*'. This book contains hundreds of lists of good names which can be chosen for children. Moreover, a large number of Madani pearls about giving children names can be found everywhere.

Virtues of Hasanayn Karimayn in the light of Ahadees

Dear Islamic brothers! The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has mentioned such glory and greatness of these personalities on different occasions which if you listen, will **لَنْ يَشَاءَ اللَّهُ عَزَّوَجَلَّ** increase the devotion to Hasanayn Karimayn **رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا** in your heart. Let's listen to some sayings of the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** about their glory and greatness:

1. **مَنْ أَحَبَّ الْحَسَنَ وَالْحُسَيْنَ فَقَدْ أَحَبَّنِي وَمَنْ أَبْغَضَهُمَا فَقَدْ أَبْغَضَنِي**: i.e. One who loves both of them, loves me and one who bears malice towards them, bears malice towards me. (*Sunan Ibn Majah, vol. 1, pp. 96, Hadees 143*)
2. **هُمَا رِيحَانَتَايَ مِنَ الدُّنْيَا**: i.e. Hasan and Husayn (**رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا**) are two flowers of mine in the world. (*Sahih Bukhari, vol. 2, pp. 547, Hadees*)

The devotee of blessed companions and Ahl-e-Bayt, Sayyidi A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly states words in a poetic form:

أَنْ دُو كَا صَدَقَه جَن كُو كَهَا مِيرَے پَهُول بِيں
كِيجَے رِضَا كُو حَشْرَے مِيں خَنْدَانِ مِثَالِ كُؤ

3. الْحَسَنُ وَالْحُسَيْنُ سَيِّدَا شَبَابِ أَهْلِ الْجَنَّةِ: i.e., Hasan and Husayn are the leaders of the youth of Jannah. (*Sunan-ut-Tirmizi, vol. 5, Hadees 3793*)

Devotion towards Hasanayn Karimayn is obligatory

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated: When (following) blessed verse revealed:

قُلْ لَا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا إِلَّا الْمَوَدَّةَ فِي الْقُرْبَى ط

Translation from Kanz-ul-Iman: Say (O dear Prophet Muhammad): I do not ask any fee from you upon this, except the love between close ones.

(*Part 25, Surah Ash-Shura, verse 23*)

Upon that the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly asked the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Ya Rasoolallah (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Who are those beloved ones whose devotion and reverence is obligatory upon us.' The Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, '(Sayyiduna) 'Ali-ul-Murtada, (Sayyidah) Fatima-tuz-Zahra and their both blessed sons (i.e., Sayyiduna Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمْ). (*Al-Mu'jam-ul-Kabeer, Hadees 2641*)

بُلا لُو بَمِ غَرِيْبُوں كُو بُلا لُو يَا رَسُوْلَ اللهِ
بِئْسَ شَبِيْرٌ وَ شَبِيْرٌ فَاطِمَه حِيْدَرِ مَدِيْنَه مِيں

Dear Islamic brothers! It is learnt that love and devotion towards Ahl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ is absolutely obligatory and mandatory. In the sight of every

Muslim, Ahl-e-Bayt-e-Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ should be dearer than his wealth, honour, property, parents, children and even his own life. Having devotion towards these blessed people, is, in fact, having devotion towards the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the devotion towards the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the sign of Iman.

The Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'لَا يُؤْمِنُ عَبْدٌ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ نَفْسِهِ' i.e., *No one can become a true believer until he loves me more than his life*, 'وَدَاتِي أَحَبَّ إِلَيْهِ مِنْ ذَاتِهِ' *until my life is dearer to him than his life*, 'وَتَكُونُ عِثْرَتِي أَحَبَّ إِلَيْهِ مِنْ عِثْرَتِهِ' *until my children are dearer to him than his children*, 'وَأَهْلِي أَحَبَّ إِلَيْهِ مِنْ أَهْلِهِ' *and until my Ahl-e-Bayt are dearer to him than his own family*. (Shu'ab-ul-Iman, Hadees 1505)

Excellence of Ahl-e-Bayt-e-Athaar

Dear Islamic brothers! Allah عَزَّوَجَلَّ says in the excellence of Ahl-e-Bayt-e-Athaar:

إِنَّمَا يُرِيدُ اللَّهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ أَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيرًا ﴿٣٣﴾

Translation from Kanz-ul-Iman: Allah only wills to remove all impurity from you, O the People of the Household, and by cleansing you make you utterly pure. (Part 22, Surah Al-Ahzaab, verse 33)

Most of the commentators of Glorious Quran are of this opinion that abovementioned blessed verse refers to the Sayyiduna 'Ali-ul-Murtada, Sayyidah Fatimah, Sayyiduna Imam Hasan and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Imam Ahmad رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ reported from Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ تَعَالَى عَنْهُ: This blessed verse is revealed in the excellence and eminence of 'Panjtan Pak' and 'Panjtan Pak' refers to the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna 'Ali, Sayyidah Fatimah, Sayyiduna Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمْ. (Sawanih Karbala, pp. 79, 80)

In another blessed narration, it is stated that the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ enumerated rest of blessed daughters, beloved ones, relatives and blessed wives along with these blessed people.

(As-Sawa'iq-ul-Muharriqah, pp. 144)

Commenting abovementioned blessed verse, Imam Tabari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: I.e., O the beloved family of Noblest Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), Allah عَزَّوَجَلَّ wants to keep you away from foul talks and obscene things and purify you from the filth of sins. (Tabari, vol. 10,, pp. 296)

Sadr-ul-Afadil, 'Allamah Maulana Sayyid Mufti Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Aforementioned blessed verse is a source and origin of the virtues of Ahl-e-Bayt-e-Kiraam رَضِيَ اللهُ تَعَالَى عَنْهُمْ and it seems they have been kept safe from evil manners. In some blessed Ahadees, it is stated that hellfire is Haraam (forbidden) on Ahl-e-Bayt (i.e., Ahl-e-Bayt are Jannah-dwellers) and this is the fruit of this protection and Allah عَزَّوَجَلَّ keeps them protected from those things which are not worthy to their status. (Sawanih Karbala, pp. 82)

We should endeavour to follow the foot-step of Ahl-e-Bayt رَضِيَ اللهُ تَعَالَى عَنْهُمْ while having true devotion towards them and may Allah عَزَّوَجَلَّ privilege us to save from sins too and grant us to make loads of virtues and have the proximity of these blessed people in Jannah and grant us proximity of these blessed people in Jannah by making loads of virtues.

أُمِّينَ بِجَاهِ النَّبِيِّ الْأَمِّينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

آبِلِ بَيْتِ نَبَوْتِ پَه لاکھوں سلام	پَارَ بَائے صُحُفِ غُنْجِه بَائے قُدُس
اس ریاضِ نَجَابتِ پَه لاکھوں سلام	آبِ تَطْهیر سے جس میں پودے جمے
اُن کی بے لَوْثِ طینتِ پَه لاکھوں سلام	خونِ خَیْرِ الرُّسُلِ سے بے جن کا خمیر

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Illumination for Hasanayn Karimayn

Dear Islamic brothers! The Beloved Prophet ﷺ loved Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا the most amongst the Ahl-e-Bayt. Sometimes, the Noblest Prophet ﷺ would carry both Hasan and Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا on his shoulder, even in the state of Salah when both climb on his back and the Noblest Prophet ﷺ would let them ride on his back while he ﷺ was in prostration and would prolong his Sajdah and when he ﷺ raise his head from Sajdah, would make them sit on ground comfortably.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated: One day we were offering Salah behind the Noblest Prophet ﷺ, Hasan and Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) jumped on his back while he ﷺ was in the state of prostration in Salah. When he ﷺ lifted his head, he ﷺ would move them gently and place them beside him; then again, the Noblest Prophet ﷺ was in the state of prostration, they both repeated the same thing until the Holiest Prophet ﷺ competed his Salah and made them sit on his thighs. *(Musnad Imam Ahmad, Hadees 10664)*

Similarly, once in their childhood, when the Noblest Prophet ﷺ was delivering a Khutbah to us when (Sayyiduna) Hasan and Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُمَا) entered the Masjid, the Noblest Prophet ﷺ went to them giving up Khutbah and placed them in front of him. *(Sunan-ut-Tirmizi, Hadees 3799)*

Special affection towards Sayyiduna Imam Hasan

Sayyiduna ‘Urwah Bin Zubayr رَضِيَ اللهُ تَعَالَى عَنْهُ narrated from his father: Once the Noblest Prophet ﷺ kissed Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ, sniffed and embraced, an Ansari Sahabi was standing there at that time; having seen this special affection, he humbly said to the Beloved and Blessed Prophet ﷺ, ‘I have a son too who has now reached to his puberty age but I have never kissed him.’ The Prophet of Rahmah, the Intercessor of Ummah ﷺ replied, ‘If Allah عَزَّوَجَلَّ has lifted the blessing from your heart then what my fault is!’ *(Al-Mustadrak, Hadees 4746)*

Dear Islamic brothers! It has become obvious that we should also treat our children with love, in every matter; we should show kind behaviour towards them and play with them as well. Bashing, beating and reprimanding all the time could be very harmful. Therefore, we should make every possible effort to give our children proper upbringing and training, keeping them pleased at the same time.

‘*Tarbiyat-e-Awlad*’ is a remarkable publication of Maktaba-tul-Madinah, a great guide for you how to treat children. Similarly, the booklet ‘*Awlad kay Huqooq*’ authored by A’la Hadrat, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has also been published by Maktaba-tul-Madinah. It is also a very beneficial and informative booklet and its perusal will benefit you immensely. Now let’s listen to the excellence of pleasing children.

Sayyidatuna ‘Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا narrated, the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Undoubtedly, there is a home in the Jannah, called ‘Al-Farh’, only those will enter it who please their children.’

(*Al-Jami’-us-Sagheer, Hadees 2321*)

Answering to a question, A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated while delivering the rights of children: Fathers should behave these trust of Allah عَزَّوَجَلَّ with great affection, love them, embrace them, carry them on shoulder, laugh for them, play with them, talk to them, entertain them, please them, show tender feelings towards them, relieve them, protect them even ask them to offer prayer and listen to Khutbah; give them fresh and new fruit as they themselves are new and fresh fruits so new is decent for new; sometimes, as per one’s capacity, buy them sweetmeats etc., nice clothing and not to make false promise in order to please them rather make that promise to the child too which one intends to fulfil; if there are some children, then give them away things equally and not to give preference one over other without any Deeni excellence.

(*Fatawa Razawiyyah, vol. 24, pp. 453*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Let's listen to another sphere of love of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ towards Hasnayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا:

The Holy Prophet ﷺ blows on Hasnayn Karimayn

Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا narrated, the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to blow *Dam* on Sayyiduna Imam Hasan and Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا with these Kalimaat-e-Ta'awwuz [blessed words].

The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Your forefather (i.e. Sayyiduna Ibraheem عَلَيْهِ السَّلَام used to seek refuge with Allah عَزَّوَجَلَّ for (Sayyiduna) Isma'eel and Ishaq عَلَيْهِمَا الصَّلَاةُ وَالسَّلَام) by reciting the following:

أَعُوذُ بِكَلِمَاتِ اللَّهِ التَّامَّةِ مِنْ كُلِّ شَيْطَانٍ وَهَامَّةٍ وَمِنْ كُلِّ عَيْنٍ لَامِيَةٍ

O Allah (عَزَّوَجَلَّ)! I seek Refuge with Your Perfect Words from every devil and from poisonous pests and from every evil, harmful, envious eye.

(Sahih Bukhari, Hadees 3371)

Commenting on abovementioned blessed Hadees, the renowned commentator, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَوْلَى الْحَيَّان has stated: Here the Perfect words of Allah (عَزَّوَجَلَّ) refer to the 'Asma-e-Ilahiyah' (blessed names of Allah عَزَّوَجَلَّ), since they are protected from all faults and flaws, this is for the reason, these are called 'Taammaat'. As it is necessary to seek refuge with Allah عَزَّوَجَلَّ, it is also necessary to seek refuge with His names. Further he عَلَيْهِ رَحْمَةُ الْمَوْلَى الْحَيَّان stated: Man also falls ill due to genie and envious eye. Genie's evil effect is proved by Glorious Quran. (Mirat-ul-Manajih, pp. 409)

Glorious Quran is a cure for diseases

Dear Islamic brothers! Abovementioned blessed Hadees produces the justification and proof of blowing *Dam* that our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to blow *Dam* on his dearest grand-sons. Many pieces of narration have been reported regarding blowing *Dam* on sick person through reciting the blessed

verses of Glorious Quran. Sayyidah ‘Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has stated: When any of the members of the household fell ill, the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would blow on him by reciting ‘Surah Al-Falaq’ and ‘Surah An-Naas’. *(Sahih Muslim, Hadees 2192)*

A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: Ta’weez (amulet) is simply, a written Du’a from the Quran, blessed Names of Allah عَزَّوَجَلَّ or Ahadees and there is no harm at all in it rather it is Mustahab (recommended). The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated for such occasion: *‘مَنْ اسْتَطَاعَ مِنْكُمْ أَنْ يَنْفَعَ أَخَاهُ فَلْيَنْفَعْهُ’*, i.e., *He who is competent amongst you to benefit his brother should do so.*

(Sahih Muslim, pp. 1208)

The amulets containing impermissible and un-Islamic invocations & verses are forbidden as the A’la Hadrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: That amulet which is being practiced for some evil activity is contrary to Shari’ah and impermissible likewise women ask for amulet to dominate their husbands, this is against Shari’ah, similarly, those amulets which are prepared to sow the seed of enmity and malice amongst brothers, family and relatives are against Shari’ah because separating brother and family is a breaking of ties, which is absolutely a Haraam act, in the same way, breaking off relation of wife and husband is also a Haraam act. *(Fatawa Razawiyah, pp. 196)*

Majlis Maktubat-o-Ta’wizat-e-‘Attariyyah

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! A Majlis of Dawat-e-Islami namely ‘Majlis Maktubat & Ta’wizat-e-Attariyyah’ is busy providing free spiritual treatments to the troubled Muslims in the form of Ta’wizat permitted by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. Furthermore, Istikharah¹ is also conducted, benefitting thousands of Muslims daily. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Without exaggeration, this Majlis has delivered millions of

¹ For details about Istikharah, see the book ‘Madani Treasure of Blessings’ published by Maktaba-tul-Madinah, from page 278 to 280.

Ta'wizat and consoling, condoling and comforting letters to the Muslims. Moreover, according to a survey, (made on 17-04-2014) the number of Ta'wizat stalls (for Islamic brothers) set up daily within and outside Pakistan is more than 680 and 180 respectively. Almost 250,000 patients are being benefitted by this Majlis monthly. Almost more than 70,000 Maktubat-e-'Attariyyah (including the ones delivered by post and mailed via internet) are dispatched monthly. Similarly, almost more than 6 million Ta'wizat-e-'Attariyyah and Wazaif are given yearly.

By the blessings of the stalls of Ta'wizat-e-'Attariyyah, almost more than 100 Madani Qafilahs (for 3 days) travel monthly and almost ten to eleven thousand new Islamic brothers attend the weekly Sunnah-inspiring Ijtima'. Likewise, more than 26,000 people are initiated into the spiritual order of Silsilah 'Aaliyyah Qadiriyyah Razawiyyah 'Attariyyah monthly. The seekers of Ta'wizat should attend the weekly Sunnah-Inspiring Ijtima' held in their own city and get Ta'wizat from the stalls set up in the Ijtima'. There are several Madani parables of Ta'wizat-e-Attariyyah (where people are relieved from their problems).

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ used to be very loving and affectionate with Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا. Listen to more parables that will increase devotion to Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا and freshen your faith. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ (a devotee/lover of blessed Sahabah and Ahl-e-Bayt) has written:

معدوم نہ تھا سایہء شاہِ ثقلین اُس نور کی جلوہ گاہ تھی ذاتِ حسنین
تمثیل نے اُس سایہ کے دو حصے کیے آدھے سے حسن بنے ہیں آدھے سے حسین

Explanation of stanza: Generally, the blessed shadow of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would not fall down on the earth in the sunlight and the light

of the moon, but when the shadow of the Beloved Prophet's grace fell upon Hasanayn Karimayn so Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ bore resemblance to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ up to the chest and Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ bore resemblance to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from chest down to the foot.

In *Qasidah Noor*, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has written:

ایک سینہ تک مشابہ اک وہاں سے پاؤں تک حُسنِ سبطین ان کے جاموں میں ہے نیما نور کا
صاف شکلِ پاک ہے دونوں کے منے سے عیاں خطِ توام میں لکھا ہے یہ دو ورقہ نور کا

Remember! The poetry of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ interprets the Holy Quran and Hadees and is in accordance with the sayings of our pious predecessors. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not write incidentally about the resemblance of Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَلَيْهِمَا to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but it is stated in blessed *Tirmizi*: Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said: (Imam) Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ resembled the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from between the chest and the blessed head. (Imam) Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ greatly resembled the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from the part below it.

Regarding the explanation of this blessed Hadees, Mufti Ahmad Yar Khan رَضِيَ اللهُ تَعَالَى عَنْهُ has said that Sayyidatuna Fatima-tuz-Zahra resembled Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from head to toe. This resemblance was distributed between the sons of Sayyidatuna Fatima-tuz-Zahra i.e. Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا the shank down to blessed foot and ankle of Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ resembled the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The natural resemblance to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was also a great blessing of Allah عَزَّوَجَلَّ. One who makes any of his act resembles the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, will be forgiven. So the one who Allah عَزَّوَجَلَّ makes resemble His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so what the state of his beloved-ness would be. (*Mirat-ul-Manajih*, vol. 8, pp. 480)

Dear Islamic brothers! When the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ saw the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ loved so much his Ahl-e-Bayt and beloved grandsons, so by virtue of the relation to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ these blessed personalities would also treat them lovingly and affectionately. Furthermore, after the apparent demise of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ they would take great care of Ahl-e-Bayt-e-Athaar, in particular, Hasanayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا.

Siddeeq-e-Akbar's devotion to Imam Hasan

Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ when became Ameer-ul-Mu`mineen caliph of Muslims so by virtue of the relation to the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he رَضِيَ اللهُ تَعَالَى عَنْهُ would take special care of Ahl-e-Bayt-e-Athaar and would say about Ahl-e-Bayt-e-Athaar that the relatives of the Beloved Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) are dearer to me than my own relatives.

(Sahih Bukhari, Hadees 4036, vol. 3, pp. 29)

باغِ جَنَّتِ كَيْ بِيں بَهِرِ مَدْحِ خَوَانِ اِبْلَبِيَّتِ
تَم كُو مُزْدَه نَارِ كَا اے دُشْمَانِ اِبْلَبِيَّتِ

Farooq-e-A'zam's great devotion to Imam Husayn

Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ has said: One day, I went to the house of Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ; he was busy talking to Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ in private and his son Sayyiduna 'Abdullah رَضِيَ اللهُ تَعَالَى عَنْهُ was standing at the door waiting. After waiting for some time he رَضِيَ اللهُ تَعَالَى عَنْهُ was about to return, so I also returned with him. Later on I met Ameer-ul-Mu`mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ and humbly said, 'O Ameer-ul-Mu`mineen! I came to you, but you were busy talking to Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ. Your son 'Abdullah was also standing outside waiting (I thought when the son is not permitted to go inside so how could I) therefore I went back with him.' So Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'O my son Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُ)! You deserve

more than my children to come inside and who has grown the hair we have on our head after Allah ﷺ, you Sadaat-e-Kiraam has grown them.'

(Tareekh Ibn 'Asakir, vol. 14, pp. 175)

Sayyiduna Ali's love for Imam Hasan

Sayyiduna Asbagh Bin Nubatah رَضِيَ اللهُ تَعَالَى عَنْهُ has said: Once Sayyiduna Imam Hasan Mujtaba رَضِيَ اللهُ تَعَالَى عَنْهُ fell ill, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ went to inquire after him; we also went there along with him to inquire after him. Asking about his health Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said: O the grandson of Rasool! How is your health now? Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, I am better. Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ said: If Allah ﷺ willing so you will remain better, then Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: Help me to sit. Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ sat him making him lean against his chest, then Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ said: One day my maternal grandfather (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) said: O my son! There is a tree in Paradise called 'Shajara-tul-Balwa'. The people suffering from troubles will be gathered beside this tree on the Judgement Day, though that time balanced would not have been placed nor would the Books of Deeds have been opened, complete reward will be bestowed upon them. Then the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited this blessed verse:

إِنَّمَا يُوفَى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

Translation from Kanz-ul-Iman: It is the steadfast who will be paid their full reward, without account. (Part 23, Surah Az-Zumar, verse 10)

(Kitab-ud-Du'a, pp. 347)

Dear Islamic brothers! From this parable not only do we come to know about the love of Sayyiduna 'Ali كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمُ for his son Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ but we also learn from the saying of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ narrated by Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ that those who remain patient on worries, troubles and difficulties, will gain complete reward on the Day of Judgement.

The Blessed and Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'On the Day of Resurrection people will wish that their skins had been cut with scissors in this world, when they see the reward of those who were struck with calamity.'
(Sunan-ut-Tirmizi, Hadees 2410)

Wisdom behind prosperity of disobedient people

Sometimes, a Muslim falls prey to satanic whispering while observing his own poor state and the life of luxury & merriment of infidels that creates various questions in his mind however there lies a hidden & significant Divine wisdom behind it.

Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا said, 'A Prophet (عَلَيْهِ السَّلَام) humbly said in the court of Allah عَزَّوَجَلَّ: 'O My Rab (عَزَّوَجَلَّ)! A true believer obeys You and refrains from Your disobedience (but) You put him in trials & tribulations by narrowing this world upon him whereas an infidel does not obey You rather dares upon his disobedience but You keep him away from trouble and make this world spacious for him, (after all what is a wisdom behind it?)' Allah عَزَّوَجَلَّ sent revelation to him: 'They are my bondsmen and trouble is also under My Power & Authority and all glorify Me with my Hamd (praise to the Divine), when believer has sins with him, I put him in trials and troubles and keep the world away from him, thus, this trial and trouble become the atonement for his sins even he will meet Me and I will bless him with the return of his virtues and the infidels who carries out some virtues (pertaining to the world), I flourish his sustenance and keep the troubles away from him, in this way, I give him the return of his virtues in this world even when he would meet Me, I would punish him for his sins.'

Anyhow, being a Muslim, we should understand with a deep pondering over Divine action to be containing of Divine wisdom and should hoard loads of reward showing the great deal of patience and fortitude. May Allah عَزَّوَجَلَّ save from showing ingratitude and impatience and make us habitual of showing patience and gratitude.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Devotion of Hasnayn Karimayn for each other

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said: The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: It is not lawful for a believer, who remains estranged with his believing brother for a period of more than three days; whoever between both of them will start talking, will excel in entering Jannah.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said: I heard this news that Hasnayn Karimayn رَضِيَ اللهُ تَعَالَى عَنْهُمَا had any rift for each other. I went in the presence of Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ and humbly stated: People follow you and you are displeased with each other and detached yourselves from each other. You, right now, go to Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ and bring him round because you are younger than him. Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ replied: If I had not heard the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘When two men break off, whoever out of them starts talking first, enters Jannah first’ I must have done it first, but I do not like this thing that I precede him in Jannah.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ said, after that, I came in the presence of Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ and related the whole conversation made by Sayyiduna Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ. Sayyiduna Imam Hasan رَضِيَ اللهُ تَعَالَى عَنْهُ said: Whatever Imam Husayn (رَضِيَ اللهُ تَعَالَى عَنْهُ) has said is correct. Then he رَضِيَ اللهُ تَعَالَى عَنْهُ went to Imam Husayn رَضِيَ اللهُ تَعَالَى عَنْهُ, met him and thus both brother made peace with each other. *(Zakhaair-ul-‘Uqbah, pp. 238)*

Relations-severing person is deprived of forgiveness

Dear Islamic brothers! These days, people break off relations with each other on trivial matters. In order to establish peace at homes and society, join the fragrant Madani environment of Dawat-e-Islami and travel every month with the Sunnah-Inspiring Madani Qafilahs for three days. Also spend your life acting upon Madani In’amaat.

The Renowned and Revered Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Deeds of people are presented in the court of Allah عَزَّوَجَلَّ on Monday and Thursday, so Allah عَزَّوَجَلَّ forgives all except for those bearing malice with each other and severing relations. *(Al-Mu’jam-ul-Kabeer lit-Tabarani, vol. 1, pp. 167, Hadees 409)*

Sayyiduna A'mash رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has narrated: While present in a gathering in the morning, Sayyiduna 'Abdullah Ibn Mas'ood رَضِيَ اللهُ تَعَالَى عَنْهُ said, 'I urge the relations-severing person in the name of Allah عَزَّوَجَلَّ to leave our gathering so that we will seek forgiveness from Allah عَزَّوَجَلَّ because the doors of the sky are closed for the relations-severing person (i.e. if he stays here, mercy will not descend, preventing our prayer from being answered).

(Al-Mu'jam-ul-Kabeer, vol. 9, pp. 158, Raqm 8793)

Make peace with disgruntled relatives

Dear Islamic brothers! The foregoing blessed Hadees contains a great deal of admonition for those falling out with their sisters, daughters, paternal and maternal aunts, uncles and nephews, etc on trivial matters. If any of your relatives has fallen out with you, so it is my Madani request that you should be the first to get reconciled with him even if he is at fault. Contact him and meet him with a smiling face, restoring the ruptured relations.

If anyone finds out any quarrel with any relative, they should immediately make efforts for reconciliation provided there is no Shar'i prohibition. Even if you have to demean yourself, do it for the pleasure of Allah عَزَّوَجَلَّ. You will reach heights of respect, إِنَّ هَذَا اللهُ عَزَّوَجَلَّ. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللهُ' One who shows humility for Allah عَزَّوَجَلَّ is granted loftiness by Allah عَزَّوَجَلَّ. *(Shu'ab-ul-Iman, vol. 6, pp. 276, Hadees 8140)*

Sayyiduna Faqih Abul Lays Samarqandi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has stated: There are ten virtues of treating relatives with kindness: (1) It brings about the pleasure of Allah عَزَّوَجَلَّ. (2) It pleases people. (3) It delights angels. (4) It earns you praise from Muslims. (5) It upsets Satan. (6) It increases age. (7) It brings blessings in sustenance. (8) It pleases the deceased forefathers (i.e. the Muslim father and grandfather). (9) It fosters harmony. (10) It increases reward after demise because people make Du'a for such a person.

(Tanbih-ul-Ghafilien, pp. 73)

Summary of Bayan

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, today we have had the privilege of listening to the Bayan about the glory and greatness of Hasanayn Karimayn **رَضِيَ اللهُ تَعَالَى عَنْهُمَا**. Our Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would love these both princes very much; sometimes he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would make them sit on his blessed shoulders and sometimes on his blessed belly, sometimes he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would prolong his Sajdah for them and sometimes would embrace them, kiss their foreheads and would smell them like flowers. Remember! This contains a lesson for us as well that we should also love Hasanayn Karimayn **رَضِيَ اللهُ تَعَالَى عَنْهُمَا** very much and following in their footsteps should try to live our life. **اِنَّ شَاءَ اللهُ عَزَّوَجَلَّ**, we will succeed in the world and the Hereafter both.

أَمِيْنٌ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Take part in the 12 Madani activities

Dear Islamic brothers! The Madani environment of Dawat-e-Islami is continuously striving to call towards righteousness. If we want to awaken the passion of calling towards righteousness and want to train ourselves with valuable guidance then we should take part in the 12 Zayli Madani works with enthusiasm for refraining from sins and propagating the calling towards righteousness. One of the Zayli Madani works is also Madani In'amaat. Our pious predecessors **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** would not only take self-accountability but would also persuade others as Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam **رَضِيَ اللهُ تَعَالَى عَنْهُ** has stated, 'O people take accountability of your deeds before Doomsday occurs and you are held accountable for them.'

(Hilya-tul-Awliya, vol. 1, pp. 56)

In this sinful era, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَاخِلَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has provided a method for performing good deeds in the form of a questionnaire called 'Madani In'amaat', a comprehensive blend of Shari'ah and Tareeqah. There are 72 Madani In'amaat for Islamic brothers, 63 for Islamic sisters, 92

for male Islamic students, 83 for female Islamic students, 40 for Madani children. Similarly, a special Madani In'amaat has also been formed for special Islamic brothers (i.e. blind, mute and deaf) and prisoners). Madani In'amaat booklet can be bought from any branch of Maktaba-tul-Madinah. After going through them thoroughly, you will be aware that it is a systematic method of self-accountability. By the grace of Allah ﷺ, hurdles in the path of becoming pious and avoiding sins are removed by virtue of acting upon the Madani In'amaat.

Blessing of Madani In'amaat booklet

An Islamic brother of New Karachi has stated: The Masjid Imam of my area, who is associated with Dawat-e-Islami, making his individual effort upon my brother gifted him a Madani In'amaat booklet. My brother brought the booklet home and was astonished to read it that this brief booklet contains an excellent formula for a Muslim to live his life. By the blessing of getting a Madani In'amaat booklet, ﷺ, he drew inspiration for Salah and went to the Masjid to offer Salah with Jama'at. Now he offers all five Salahs regularly, has a beard and fills in Madani In'amaat booklet.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah ﷺ 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)

جنت میں پڑوسی مجھے تم اپنا بنانا

سینہ تری سنت کا مدینہ بنے آقا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Madani pearls about wearing a ring

1. It is Haraam for men to wear a gold ring.
2. It is Haraam to make a minor (boy) wear the jewellery made of gold and silver, and the one having the minor doing so will be a sinner.
3. An iron ring is the jewellery of the damned (i.e. the inhabitants of Hell).

(Jami' Tirmizi, vol. 3, pp. 305, Hadees 1792)

4. It is permissible for men to wear only a silver ring with only one gemstone in it. If there is more than one gem or there are many gems, then it will not be permissible for men even if it is made of silver.

(Rad-dul-Muhtar, vol. 9, pp. 597)

5. It is not permissible [for men] to wear a ring without a gem as a ring without a gemstones is not actually considered a ring.
6. It is permissible to wear the ring inscribed with Huroof-e-Muqatta'at [the letters in the beginning of some Quranic Surahs] but it is not permissible to wear or touch such a ring without Wudu. Likewise, it is also not permissible for the one shaking hands with one wearing such a ring to touch it without Wudu.
7. Similarly, it is not permissible for men to wear more than one (permissible) ring or (one or more than one) rings without a gemstone because a ring without a gemstone is not considered as a ring. Women can however wear rings with gemstones. *(Bahar-e-Shari'at, vol. 3, pp. 428)*
8. Even without the need of using the ring as a stamp, for men, it is permissible to wear a silver ring that weighs less than 4.5 Maasha (i.e. 4 grams and 374 mg) which has only one gemstone. However, for the one who does not need to use it as his official stamp, it is preferable not to wear it even if it is a permissible ring. As for the one who needs to use it as his official stamp, not only is it permissible but also a Sunnah to wear such type of a ring for the very same purpose. However, if somebody wears it for the purpose of displaying arrogance or adopting a feminine

style or with any other evil intention, then it will not be permissible to wear even beautiful clothing, let alone the ring.

(Fatawa Razawiyyah, vol. 22, pp. 141)

9. It is preferable to wear a ring on the occasions of 'Eid, but men can only wear the permissible one.
10. To wear a ring is a Sunnah only for those who need to use it as an official stamp such as the king, the Qadi (Islamic Judge) and the Mufti to stamp Fatawa (with the ring). Except for these people, it is not Sunnah for those not needing to use it as an official stamp though it is permissible to wear it. *(Fatawa 'Aalamgiri, vol. 5, pp. 335)* Rings are no longer used as stamps but rather a particular stamp is used for this purpose. Therefore, it is no longer a Sunnah to wear a ring even for the Qadi etc. who do not need to use it as a stamp.
11. Men should wear the ring in the way that the gem remains towards the palm while women should keep the gem towards the back of the hand. *(Al-Hidayah, vol. 4, pp. 367)*
12. A silver 'ring' without a gemstone is typical of feminine ornament, therefore for men, it is Makruh (Tahreemi, impermissible and a sin). *(Fatawa Razawiyyah, vol. 22, pp. 130)*
13. Women can wear as many silver and gold rings as they like whether with or without a gemstone. For them, there is no limit on the weight of the silver or gold and on the number of gemstones.
14. If an iron ring is plated with silver so that the iron is not visible at all, then it is not prohibited (both for men and women) to wear such a ring. *(Fatawa 'Aalamgiri, vol. 5, pp. 335)*
15. One can wear the ring on any hand, but should wear it on the little finger. *(Rad-dul-Muhtar, vol. 9, pp. 596)*
16. It is also impermissible and a sin for men to wear a metal bracelet related to Mannat or Dam.

17. Likewise, it is not permissible to wear a ring without a gemstone made of silver or any other metal or a steel ring, whether brought from Madinah Munawwarah رِزَادَهَا اللَّهُ شَرَفًا وَتَعْظِيمًا or Ajmer Shareef etc.
18. It is also not permissible for men to wear a ring without a gemstone made of silver or any other metal, to which Dam has been made, for the cure of piles and other diseases.
19. If an Islamic brother is wearing a metallic bracelet or a ring without a gemstone or a chain or any type of impermissible ring, he is obliged by the Shari'ah to remove them immediately, to repent to Allah عَزَّوَجَلَّ and to make a firm intention of not wearing them any longer. Also do not give it to any other Islamic brother to wear.

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

سُنُّوْنَ كِي تَرْبِيَّتْ كِي قَافِلِي كِي مِيْن بَار بَار

مَجْه كُو جَذْبِه دِي سَفَر كَرْتَا رِيوُوں پَرُوْرْدِيْگَار

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

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

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

اللّٰهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيْبِ
الْعَالِي الْقَدْرِ الْعَظِيْمِ الْجَاهِ وَعَلَىٰ 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 وَوَلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

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

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

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

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

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِدِي 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’*, pp. 125)

6. Durood-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(*Attargheeb Wattarheeb*, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

(*Majma’-uz-Zawaid*, pp. 254, vol. 10, 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 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.