

Obedience to Mustafa

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

**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

Obedience to Beloved Mustafa ﷺ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى أَلِكْ 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 Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿مَنْ صَلَّى عَلَيَّ فِي يَوْمِ أَلْفِ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ﴾ Whoever recites Salat upon me a thousand times daily, he shall not die until he sees his place in Heaven. (Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2590)

وہ تو نہایت سستا سودا بیچ رہے ہیں جنت کا
ہم مفلس کیا مول چکائیں اپنا ہاتھ ہی خالی ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ 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 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.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Did not pick up the ring?

Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated: The Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ once saw a person who was wearing a gold ring. Removing that ring, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ threw it away, saying, ‘Does anyone keep a flame in his hand?’ After the Greatest and Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ left, someone said to that person, ‘Pick up your ring and use it in some other way (instead of wearing it).’ He said, ‘By Allah عَزَّوَجَلَّ! I will never take it, while the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has thrown it away.’ (Mishkat-ul-Masabih, vol. 2, pp. 123, Hadees 4358)

Dear Islamic brothers! Have you seen how obedient the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! If that companion رَضِيَ اللهُ تَعَالَى عَنْهُ had wanted, he could have picked up the ring and used it, but his perfect passion for obeying the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not like that the thing which was disliked by the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and was thrown away by him, should be touched again. Surely, every Muslim should be obedient to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ like that blessed companion رَضِيَ اللهُ تَعَالَى عَنْهُ. Those things from which our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden us should be avoided and the things for which we have been commanded to do, should always be done because obedience to Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is Wajib for all Muslims. It is stated in verse 1 of Surah Al-Anfaal, part 9:

وَاطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١﴾

Translation from Kanz-ul-Iman: And obey Allah and His Noble Rasool, if you have faith. (Part 9, Surah Al-Anfaal, verse 1)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ اللهِ الْخَيْرَان has said: The difference between obedience to Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is this that Allah عَزَّوَجَلَّ is obeyed only in His commandments, not in His acts, but the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ must be obeyed in three things: The acts which were performed by him, in his mentioned sayings and the acts

which were performed in front of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not forbid them, should also be obeyed/followed. That is to say, whatever the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, should be followed; whatever the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ performed himself should also be followed/practiced and whatever he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saw someone do but did not forbid him from it, should also be followed/practised.

He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ further said: The commandment of obedience to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ should not be considered that if the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is not obeyed, it will be his loss; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has fulfilled his duty of preaching, now the punishment for not following or not obeying Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is for you.

(Shan-e-Habib-ur-Rahman, pp. 66; summarized)

Dear Islamic brothers! Allah عَزَّوَجَلَّ has commanded humans to obey Him and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for living their lives and attaining success in the world and the Hereafter. He عَزَّوَجَلَّ has also given this authority as well, that by acting upon His commandments they may become His obedient bondsmen and enjoy the everlasting blessings of Paradise or by committing the sin of His disobedience they may deserve Hell. Therefore, to attain success in this world and in the Hereafter, we should adopt the pure character of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ which is better for us because the blessed life of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best model of practice. It is stated in verse 21 of Surah Al-Ahzaab, part 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Translation from Kanz-ul-Iman: Indeed following the Noble Prophet of Allah is better for you. *(Part 21, Al-Ahzaab, verse 21)*

In the Tafseer book *Noor-ul-'Irfan*, regarding this blessed verse, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحِمَهُ اللهُ الْكَرِيمَان has said: It has become obvious that the blessed life of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is a model for

humans, leaving no field of life and it could also mean that Allah ﷺ has made the blessed life of the Noblest Prophet ﷺ the model of His Power. A skilled worker uses his entire strength of the industry on the sample. It has become obvious that a successful life is one which is spent by sticking to this guiding principle. If we live, die, sleep and awaken by acting upon the guiding principles of the Beloved Prophet ﷺ, then all these acts will become worship. *(Noor-ul-Irfan, pp. 671)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! It has become obvious that the blessed life of the Beloved Prophet ﷺ are leading rules for us, so as a Muslim and a true slave, it is compulsory for us to obey and follow the Beloved and Blessed Prophet ﷺ in all matters and by strictly acting upon the Sunnah of the Prophet of Rahmah ﷺ we must live our lives in this manner because this is the only source of our salvation. In this regard, listen to two sayings of the Beloved Prophet ﷺ:

1. مَنْ أَطَاعَنِي دَخَلَ الْجَنَّةَ وَمَنْ عَصَانِي فَقَدْ أَبَى: i.e. One who follows my commandment, will enter Paradise and one who disobeys me will be the one who denies. *(Sahih Bukhari, vol. 4, pp. 499, Hadees7280)*
2. None amongst you can become a true believer until his desire becomes subservient to what I have brought.

(Mishkat-ul-Masabih, vol. 1, pp. 154, Hadees 167)

Therefore we should live our lives by obeying the Prophet of Rahmah, the Intercessor of Ummah ﷺ and acting upon the Sunnah of the Beloved Prophet ﷺ after carefully studying the sayings, acts, manners and habits of the Beloved Prophet ﷺ. Discussing the importance of obedience to Allah ﷻ and obedience to Beloved Mustafa ﷺ, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ الْكَافَّةِ

has stated: Allah ﷺ has given two kinds of parts to humans, one external and the other is concealed. The apparent/external parts are the face, eyes, nose, ears etc., and the hidden parts are the heart, brain, liver, etc. A Muslim can be of perfect faith when he is a Muslim in appearance and also in the heart, that is to say, he should act upon Islam in a way that it must be visible from his appearance and conduct; the passion for obeying Allah ﷺ and the Beloved Prophet ﷺ should be in his heart; the candle of faith should be burning in it and his face should be liked by the Beloved Prophet ﷺ. That is to say, it should be like a Muslim. If there is faith in the heart but the face resembles a non-Muslim, then one has not entered completely into the folds of Islam. Conduct and appearance should both be good. An Islamic appearance and Islamic wear have many advantages:

1. The Government has formed numerous departments such as for the railway, post office, police, army and court etc. and for every department different uniforms have been selected so that they can be recognized as to which department a person belongs to from those numerous departments. If a government servant is not wearing his uniform during duty, he is fined; if he is informed again and again and he does not obey, then he is dismissed. Similarly, we are also the servants of the department of Islam, the kingdom of Beloved Mustafa ﷺ and the government of Allah ﷺ. Different appearances have been chosen for us as well in order to be recognized as the slaves of the Beloved Mustafa ﷺ among millions of unbelievers. If we do not wear our uniform, we will also deserve punishment.
2. Nature has had such a relation between human external appearance and the heart that both affect each other. If you are sad at heart, then there is sadness on your face as well and the beholder says: *Are you alright? Why are you sad?* If there is joy in your heart, then the face lights up. It has become obvious that the heart affects the face. Likewise, if somebody is suffering from TB, the doctor says that he should be kept in fresh air and be made to wear good and clean clothes and should be given a bath from so-and-so medicinal water. As a matter of fact, the disease is in the heart but why is this external body given the treatment. Hence, if the outside or the appearance is good, then the inside will also

be good. A healthy man should bath daily, wear neat and clean clothes, live in a clean house, then he will remain healthy. Similarly, food also affects the heart. In short, it must has to be acknowledged that food and dress affect the heart. That's why, if clothing is worn like unbelievers or one's appearance is like them, then surely love for the unbelievers and hatred for Muslims may develop in the heart and in the end this disease may prove to be fatal. That's why it is stated: *مَنْ تَشَبَهَ بِقَوْمٍ فَهُوَ مِنْهُمْ* that is 'Whoever imitates a community, is from amongst them.' (Al-Mu'jam-ul-Awsat, vol. 6, pp. 151, Hadees 8327) The central idea is this: Form your appearance like that of Muslims so that your conduct can become like the Muslims. (Islami Zindagi, pp. 84)

Dear Islamic brothers! Surely, obeying the Beloved Mustafa *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, making our inside and outside according to Islamic values is beneficial. By carefully studying the sayings, acts, circumstances of the Beloved Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* we should live our lives by obeying the Beloved and Blessed Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* and acting upon the Sunnah of the Noblest Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*. The blessed companions *رَضِيَ اللهُ تَعَالَى عَنْهُمْ* would try to act upon every Sunnah of the Beloved Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ*, even those things that the Holy Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* did not command them to do, these were followed by the blessed companions *رَضِيَ اللهُ تَعَالَى عَنْهُمْ*.

Would smile while talking

Sayyidatuna Umm-e-Darda *رَضِيَ اللهُ تَعَالَى عَنْهَا* has said that whenever Sayyiduna Abu Darda *رَضِيَ اللهُ تَعَالَى عَنْهُ* spoke, he would smile. I humbly said, 'Leave this habit, otherwise people will start thinking of you as a fool.' Sayyiduna Abu Darda *رَضِيَ اللهُ تَعَالَى عَنْهُ* then said, 'Whenever I saw or heard the Beloved and Blessed Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* speaking, the Beloved Prophet *صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ* would smile.' (Hence acting upon that Sunnah, I also do it.)

(Musnad Imam Ahmad, vol. 8, pp. 171, Hadees 21791)

اُن لبوں کی نزاکت پہ لاکھوں سلام
اس تبسّم کی عادت پہ لاکھوں سلام

پتلی پتلی گُلِ قُدس کی پتیاں
جس کی تسکین سے روتے ہوئے ہنس پڑیں

Choice of the Beloved Prophet ﷺ is my choice

Sayyiduna Anas Bin Maalik رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that a tailor invited the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, (Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ said): I also joined the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The tailor placed bread and curry of blessed calabash and meat before the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. I saw the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ eating the blessed calabash from the plate after searching for it (after relating this, he رَضِيَ اللهُ تَعَالَى عَنْهُ said): 'فَلَمْ أَرَلْ أُحِبُّ الدُّبَاءَ مِنْ يَوْمِئِذٍ', i.e. since that day I like to eat blessed calabash.

(Sahih Bukhari, vol. 2, pp. 17, Hadees 2092)

شُبْحَنَ اللهُ عَزَّوَجَلَّ! What a passion for obeying the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ had that the act which was not commanded to be done, even then these blessed people had the desire to adopt every manner of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so then what would be the state of obedience for the thing the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded to do so. Let's listen to a few parables about the obedience of the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ to the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Sayyidatuna 'Aishah's practice of the Rasool's saying

Once a beggar came to Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا. She رَضِيَ اللهُ تَعَالَى عَنْهَا gave him a piece of bread, then a well-dressed person came, she رَضِيَ اللهُ تَعَالَى عَنْهَا gave him food after seating him. People asked the reason for this different treatments, she رَضِيَ اللهُ تَعَالَى عَنْهَا said, 'The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَنْزَلُوا التَّاسَ مَنَازِلَهُمْ, Treat every person according to their status.' *(Sunan Abi Dawood, vol. 4, pp. 343, Hadees 4842)*

Types of hospitality and its demands

Dear Islamic brothers! From this action of Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا it has become obvious that taking care of the status of people hospitality and reverence should be done. Every guest should be treated according to his/her status. Some guests stay for only an hour or two and after having tea they leave and for other guests special

arrangements of a meal is made; there are some guests who we invite ourselves to wedding ceremonies, 'Aqeeqahs, etc. in which without differentiating poor from rich, equal arrangements for serving food should be made for them. Allah ﷺ forbid! The rich are sitting in a splendid manner and immensely enjoying eating all sorts of delicious meals, but poor and middle-class people are served with normal food. This must never ever be done as it breaks the heart of a Muslim.

It is stated in a blessed Hadees: Bad food is that food of a Valimah (a banquet arranged on behalf of the bridegroom) in which rich people are invited leaving the poor out. (*Sahih Bukhari, vol. 3, pp. 455, Hadees 5177*) Some guests are sisters, brothers or close relatives who come to stay for a few days, they should also be provided with hospitality.

It is stated in a blessed Hadees: That person, who believes in Allah ﷺ and the Day of Judgment, should respect the guest; one day and night is his Jaa'eezah (i.e. one day he should be provided with warm hospitality, get a very formal meal cooked according to his financial ability) and a feast is for three days (i.e. after one day whatever is present at home should be offered) and after three days it is Sadaqah. (*Sahih Bukhari, vol. 4, pp. 136, Hadees 6135*)

Regarding taking care of the status of people, this thing should also be kept in mind that if the guest is righteous and pious or an Islamic scholar or a spiritual guide, then he should be provided with hospitality according to his glory and greatness. If a religious personality has to be invited to a ceremony, then he should be invited after thinking carefully whether this ceremony is worthy of his honour or not, for example in a wedding ceremony etc., dancing and music, women moving around without Pardah are Haraam for everyone but inviting an Islamic scholar or a religious person is an insult to his status. That's why according to the status/honour of the guests we should not be negligent in their respect and should treat every Muslim well because treating someone well not only develops love but it also gives goodness of both the worlds besides developing the passion for acting upon the Sunnah.

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Blessed female companions' sacred passion for obedience

Dear Islamic brothers! A Muslim should obey every command of the Beloved Prophet ﷺ and should keep his obedience in mind in every deed. As all the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Prophet ﷺ attained the great status of devotion to the Beloved Mustafa ﷺ, therefore every act of theirs was according to the Sunnah of Beloved Mustafa ﷺ and they had acted upon the sayings of the Holy Prophet ﷺ.

It has been narrated that once the Holy Prophet ﷺ came out from the Masjid, he ﷺ saw that on the way men and women were walking together. Talking to the women he ﷺ said: *‘اِسْتَأْخِرْنَ فَإِنَّهُ لَيْسَ لَكِنَّ أَنْ تَحْفُقْنَ الطَّرِيقَ’*, i.e. *Stay back! You cannot pass through the middle of the path*, *‘عَلَيْكُنَّ بِحَاقَاتِ الطَّرِيقِ’*, but rather walk from the side. Thereafter, women would walk so close to the corner of the street that their clothes would get entangled against the walls.

(Sunan Abi Dawood, vol. 4, pp. 470, Hadees 5272)

Dear Islamic brothers! The abovementioned parable contains a great lesson for us. The Beloved Prophet ﷺ only once said to these blessed female companions: *‘Stay back! You cannot pass in the middle of the path’* so they obeyed in such a way that they started walking so close to the walls that their clothes got entangled.

Expressing his sorrow over the immodesty of these days, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah, Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has said: Nowadays, most Muslim women have adopted the impure attitude of walking shoulder to shoulder with men and consequently have thrown the shawl of shame off their bodies and are ruining their lives in the Hereafter by wearing attractive and revealing, masculine clothing, wandering about in wedding halls, hotels, amusement centres and cinemas with masculine hair-styles. The great Mufassir, Khalifah of A’la Hadrat, Sadr-ul-Afadil ‘Allamah Maulana Sayyid Muhammad Na’emuddin Muradabadi عَلَيْهِ رَحْمَةُ اللهِ الْبَارِي has said: Even at home, women should tread

carefully so that the sound of their jewellery is low. A Ruling: Therefore, women should not wear anklets which jingle. It is stated in a blessed Hadees: Allah عَزَّوَجَلَّ does not accept the supplication of a community whose women wear anklets. *(Tafseerat-e-Ahmadiyyah, pp. 565)*

One should understand that if the sound of jewellery can be a reason for the supplication remaining unaccepted, then surely the voice of a woman (being heard by non-Mahram men without a Shar'i exemption) and her unveiling will invite the wrath of the Almighty. Carelessness in respect of veiling can lead to disaster. *(Khaza'in-ul-'Irfan, pp. 566)* Any man who does not prevent his wife and Mahram female relatives from unveiling despite having the power to do so, is termed as a 'Dayyooos'. The following is a warning by the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Three types of people shall never enter Paradise, a Dayyooos, a woman that adopts masculine style and an alcoholic.'

(Majma'-uz-Zawaid, vol. 4, pp. 599, Hadees 7722)

'Allamah 'Alauddin Haskafi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي wrote the following about a 'Dayyooos': Dayyooos is a person who does not care about his wife or any other Mahram woman's (indecent) behaviour with other men.

(Durr-e-Mukhtar, vol. 6, pp. 113)

Therefore, obey the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Protect yourself from unlawful gazes and also advise your family members to observe Pardah. One way of implementing the Shar'i Pardah at home is to associate your family members with the Madani environment of Dawat-e-Islami. Send them to the weekly Sunnah-inspiring Ijtima' of Islamic sisters of Dawat-e-Islami that is held in your area.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! From the platform of Dawat-e-Islami – the global non-political movement for propagation of the Quran and Sunnah – countless institutions have been established in various countries across the world, under the name of Madrasa-tul-Madinah. Thousands of Madaris-ul-Madinah Balighat for Islamic sisters are also conducted in different timings at different places. Islamic brothers teach Islamic brothers and Islamic sisters teach Islamic

sisters. Various Du'as are memorised along with teaching and learning the Glorious Quran with proper pronunciations, rulings about Salah are learnt and free education of the Sunnah is attained. Therefore, you too should participate in Madrasa-tul-Madinah Baalighan to improve your worldly life and the Hereafter.

یہی ہے آرزو تعلیم قرآن عام ہو جائے
تلاوت کرنا صبح و شام میرا کام ہو جائے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Islamic brothers should also attend the weekly Sunnah-inspiring Ijtima' and the weekly Madani Muzakarah which is watched in a gathering from beginning to end. **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**, by the blessings of this they will also make their minds to obey the Beloved Mustafa **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**, protect themselves from sins and act upon the commandments of the Shari'ah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Get married

Dear Islamic brothers! The blessed companions **رَضِيَ اللهُ تَعَالَى عَنْهُمْ** had such a passion for the obedience to the Beloved Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** that they would blindly follow every command of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Sayyiduna Rabee'ah Aslami **رَضِيَ اللهُ تَعَالَى عَنْهُ** has narrated that I had the privilege of serving the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**; one day, the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'O Rabee'ah, why don't you get married?' I humbly said, 'Ya Rasoolallah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**! I do not want to get married because I do not have sufficient wealth to fulfil the needs of a woman and secondly, I do not like anything to distract me from you.' The Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** avoided me and I continued to serve him. After some time, he **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** again said, 'Rabee'ah, why don't you get married?' I humbly said, 'Ya

Rasoolallah ﷺ! I do not want to get married as I do not have sufficient wealth to fulfil the needs of a woman and secondly, I do not like anything to distract me from you.’ The Beloved Prophet ﷺ avoided me, but then I thought the Beloved Prophet ﷺ knows better than me as to what is better for me in the world and the Hereafter. Now if the Beloved Prophet ﷺ says this to me, I will say, Ok, Ya Rasoolallah ﷺ, order me whatever you want.

The third time, when the Beloved Prophet ﷺ said, ‘Rabee’ah, why don’t you get married?’ I humbly said, ‘Why not.’ Then the Holy Prophet ﷺ naming a tribe of the Ansaar, told me to go to them and tell them! The Beloved Prophet ﷺ has sent me to get me married with so-and-so woman. I went and conveyed the message of the Holy Prophet ﷺ to them. They gave me a warm welcome and started saying, ‘The messenger of the Holy Prophet should not return without carrying out his task.’ Then they performed my Nikah with that woman and treated me kindly and did not ask me for any evidence. *(Al-Musnad Imam Ahmad Bin Hanbal, vol. 5, pp. 569, Hadees 16577)*

Dear Islamic brothers! Have you seen the passion for obeying the Beloved Rasool ﷺ of the blessed comparisons رَحِمَ اللهُ تَعَالَى عَنْهُمْ that they did not ask for any evidence even in a very sensitive matter like marriage and only after hearing the message of the Holy Prophet ﷺ got their girl married to Sayyiduna Rabee’ah رَحِمَ اللهُ تَعَالَى عَنْهُ. From this parable, we have learnt that whoever we get our children married to, should be a person who offers their Salah, observes fasts, is pious and practices the Sunnah, irrespective of being poor. But Alas! In our society, only beauty, wealth and worldly status are seen before getting married and such marriages become the cause of destruction. Hence, regarding marriage, special attention must be paid to the character of the person. The Greatest and Holiest Prophet ﷺ has said: The person who performs Nikah with a woman due to her respect, then Allah عَزَّوَجَلَّ will increase his insult; the person who performs Nikah due to the greed for a woman’s wealth, Allah عَزَّوَجَلَّ will increase his poverty; the person who performs Nikah due to the lineage (family honour) of the woman, Allah عَزَّوَجَلَّ will increase his meanness and the person who performs

Nikah only for protecting his eyes, protecting his private parts, or treating his relatives well, then Allah ﷺ will give him blessings in the woman and will give the woman blessings in the man.

(Al-Mu'jam-ul-Awsat, vol. 2, pp. 18, Hadees 2342)

Therefore, instead of gaining wealth and worldly benefits, we must keep in mind the piety of that person and marry with good people and we should obey the Beloved Prophet ﷺ in all matters to make our worldly life and the Hereafter better. Delivering the lesson of obedience to the Beloved Prophet ﷺ, the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ ended all those useless customs of the pre-Islamic era which had been practised for a long time.

If only, for the sake of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, we could get the passion for the obedience to the Beloved Prophet ﷺ! If only, instead of mere words we could become true lovers of the beloved Rasool ﷺ in practice. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has said:

دامنِ مصطفےٰ عاشقانِ رسول	یاد رکھنا سبھی چھوڑنا مت کہی
ہے ہماری دعا عاشقانِ رسول	رحمتِ کبریا تم پہ ہو دائمًا
ہو بروزِ جزا عاشقانِ رسول	تم پہ فضلِ خدا، رحمتِ مصطفےٰ
دیں گا ڈنکا بجا عاشقانِ رسول	کاش! دنیا میں تم دو بفضلِ خدا
سایہ مصطفےٰ عاشقانِ رسول	تم پہ ہو قبر میں ہر جگہ حشر میں

After blessing a devotee of the beloved Rasool ﷺ with Du'as, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has also made him conscious in the following couplets:

اُن کو کس نے کہا؟ عاشقانِ رسول	بے نمازی رہیں کچھ نہ روزے رکھیں
اُن کو کس نے کہا؟ عاشقانِ رسول	عالموں پر ہنسیں، پھبتیاں بھی گسیں
اُن کو کس نے کہا؟ عاشقانِ رسول	جو کہ گانے سنیں، فلم بینی کریں

اُن کو کس نے کہا؟ عاشِقانِ رسول	بد نگاہی کریں، بد کلامی کریں
اُن کو کس نے کہا؟ عاشِقانِ رسول	کھائیں رزقِ حرام ، ایسے ہیں بد لگام
اُن کو کس نے کہا؟ عاشِقانِ رسول	عہد توڑا کریں، جھوٹ بولا کریں
اُن کو کس نے کہا؟ عاشِقانِ رسول	جو ستاتے رہیں دل دُکھاتے رہیں
اُن کو کس نے کہا؟ عاشِقانِ رسول	چغلیوں تہمتوں، میں جو مشغول ہوں
اُن کو کس نے کہا؟ عاشِقانِ رسول	گالیاں جو بکیں عیب بھی نہ ڈھکیں
اُن کو کس نے کہا؟ عاشِقانِ رسول	داڑھیاں جو مُنڈائیں کریں غیبتیں
بو کرو یہ دُعا عاشِقانِ رسول	کاش! عطار کا طیبہ میں خاتمہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Applied fragrance on the fourth day

It is reported that excessive mourning and deep lamentation for many days after someone had died was widespread in the era of ignorance. Even before the advent of Islam, a widow from the Arabs, used to live in an ugly house and should wear a horrible dress for a year after the death of her husband and she used to adopt seclusion from the household members.

(Mirat-ul-Manajih, vol. 5, pp. 151)

Thus, she used to mourn in this way for a whole year but after the advent of Islam, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ fixed the mourning period to three days upon the death of other relatives except the husband. *(Sahabah Kiraam ka 'Ishq-e-Rasool, pp. 230)*

Whereas the wife will have to observe the period of 'Iddat for four months and ten days, nevertheless, it is permissible for a woman to observe mourning for three days upon the death of any of her close relatives, not more than this is permitted. *(Rad-dul-Muhtar, vol. 5, pp. 223)*

The tradition of observing mourning for more than three days, though, continued for a long period of time in the pre-Islamic era but when the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade them from doing this then the blessed female companions' practice of it was exemplary. When the brother of Sayyidah Zaynab رَضِيَ اللهُ تَعَالَى عَنْهَا (daughter of Jahsh) passed away, she applied fragrance on the fourth day and said: I did not need the fragrance but I heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying on the pulpit, 'It is not permissible for a Muslim woman to observe mourning for more than three days except for her husband.' So this was obeying that command.

(Sunan Abi Dawood, vol. 2, pp. 422, Hadees 2299)

Similarly, when the father of Sayyidah Umm-e-Habibah رَضِيَ اللهُ تَعَالَى عَنْهَا passed away, she رَضِيَ اللهُ تَعَالَى عَنْهَا applied fragrance to her cheeks and said, 'I had no need of perfume but the purpose of it was the obedience with that command.'

(Sunan Abi Dawood, vol. 2, pp. 422, Hadees 2299)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

How is it to observe mourning?

Dear Islamic brothers! Through the abovementioned parables, not only have we learnt that the blessed Sahabiyyat (female companions of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) had great motivation to obey the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but also it is learnt that the period of mourning in Islam is 3 days, however, for a woman whose husband has died, her period of mourning is four months and ten days after the death of her husband. It is generally observed that if there is a death at some home, extremely regretfully, due to being ignorant of Islamic knowledge, many non-Shar'i acts are being performed such as Noha i.e., the tradition of beating one's head whilst crying and wailing while uttering qualities of the deceased with huge exaggerations is unanimously declared as a Haraam (forbidden) act. Similarly, showing profound lamentation, chest-beating, thigh beating, throwing dust over themselves, scratching their faces, tearing their clothing, wailing aloud and untying their

hair etc., all these acts are Haraam and deeds of utter ignorance. In the same way, crying aloud is also a forbidden act. (*Bahar-e-Shari'at*, vol. 1, pp. 854, 855)

Though, in all such situations, one ought to show patience and fortitude and be content considering it a test from Allah ﷺ. But alas! All the members of the household and the people living around, especially women, weep and wail loudly. If somebody who has patience does not join them in showing lamentations and loudly wailing, they are criticized with such comments: 'Look! How hard-hearted she is! Weeping no tear even for the young death!' Thus, one commits the sin of evil suspicions about a fellow Muslim and hurting her feelings.

Remember! As a human, being sad upon a death, showing feelings of sorrow and weeping silently are not forbidden. However, on these occasions, anything contrary to the Shari'ah is forbidden. May Allah ﷺ enable us to make our Hereafter better by following the Shari'ah.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Which acts demand obedience?

Dear Islamic brothers! Obeying the Holy Prophet ﷺ is called 'Ita'at-e-Mustafa' (obedience to the Holy Prophet ﷺ). Obedience includes every act which should be avoided; it also includes those acts which are ordained to perform such as offering Salah, giving Zakah, observing fasts and other virtuous acts, similarly, those acts which should be avoided are lying, backbiting, tale-telling and listening to music etc. But alas! Due to the ignorance of Islamic knowledge, today, Muslims have given up obeying Allah ﷺ and His Prophet ﷺ. Perhaps it is because of this reason sins are becoming widespread in the society. The terrible scenes of immorality, inhumanity and painful spectacles of going against the Sunnah of the beloved Rasool ﷺ are found everywhere. Sins like missing Salah, abusing and swearing, blaming, slandering, having evil suspicions,

backbiting, finding faults, extorting other's rights and wealth, making false promises, being intoxicated by films, dramas, music and songs, daringly carrying on the business of interest and bribery, disobeying parents, arrogance, and bearing malice etc., are common and prevalent in our society.

Remember! The angel of death, one day, will cut off our living connection, seize our soul and make us sleep in the dark grave lifting us from our comfortable rooms and soft beds, then nothing will be left with us but regret. Therefore, considering these moments sufficient, repent truthfully of sins and engage in carrying out good deeds. Let us now listen to some blessed sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to develop the passion for obeying our beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Sayings of Mustafa ﷺ containing excellences

1. The most favourite act to Allah عَزَّوَجَلَّ is to offer Salah on its stipulated time and to perform virtuous deeds with parents.
(Al-Jami'-us-Sagheer, vol. 1, pp. 18, Hadees 196)
2. The most favourite act to Allah عَزَّوَجَلَّ after the Faraaid, is to enter happiness into the heart of an Islamic brother.
(Al-Jami'-us-Sagheer, vol. 1, pp. 19, Hadees 200)
3. The most favourite house to Allah عَزَّوَجَلَّ is the house in which orphans are given respect. *(Al-Jami'-us-Sagheer, vol. 1, pp. 20, Hadees 219)*
4. No one can offer better benefit to his Muslim brother than if he receives something good, then he sends it to his brother.
(Jami' Bayan-ul-'Ilm, pp. 62, Hadees 158)
5. Keep holding your tongue except for good things, in this way you will overcome Satan. *(Attargheeb Wattarheeb, vol. 3, pp. 341, Raqm 29)*
6. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'A perfect Mu`min among the Muslims is one who is the best in manners and the best person amongst

you is the one who is better in the matters of his family members.’
(*Sunan-ut-Tirmizi, vol. 4, pp. 278, Raqm 2621*)

7. The person who sees a fault in his brother and conceals it, Allah ﷺ by virtue of him concealing the fault, will make him enter Paradise.
(*Al-Mu’jam-ul-Kabeer, vo. 17, pp. 288, Raqm 795*)
8. The Prophet of Rahmah, the Intercessor of the Ummah ﷺ has stated, ‘The one who suffers from a trouble in his wealth or life, and then conceals it and does not reveal it to people, Allah ﷺ has taken it on Himself to forgive him.’ (*Al-Mu’jam-ul-Awsat, vol. 1, pp. 214, Hadees 737*)

Sayings of Mustafa ﷺ containing warnings

Those sins which the Holy Prophet ﷺ has condemned and commanded us to be safe from, if avoided, is also obedience to the beloved Rasool ﷺ. Regarding this, let’s listen to some sayings of the Beloved Mustafa ﷺ:

1. There are two people upon whom Allah ﷺ will not have mercy on the Day Judgment, one who breaks ties with his relatives and a bad neighbour.
(*Al-Jami’-us-Sagheer, vol. 1, pp. 17, Hadees 162*)
2. Avoid oppression! Because it is among the darkness’s of the Day of Judgement. (*Al-Jami’-us-Sagheer, vol. 1, pp. 15, Hadees 136*)
3. Indecent speech results from the hardness of the heart and a hardened heart is in the fire. (*Sunan-ut-Tirmizi, vol. 3, pp. 406, Hadees 2016*)
4. Abstain from those who bear malice because malice destroys the religion. (*Kanz-ul-Ummal, vol. 3, pp. 28, Hadees 5486*)
5. If a Muslim breaches an agreement and breaks his promise, upon him is the curse of Allah ﷺ, the angels and all the human beings. His Fard is not accepted, nor is any of his Nafil. (*Sahih Bukhari, vol. 2, pp. 370, Hadees 3179*)
6. One who inflicts damage to a true believer or cheats and deceives him is accursed. (*Sunan-ut-Tirmizi, vol. 3, pp. 378, Hadees 148*)

7. Whoever makes his brother feel ashamed for a sin which he had already repented from, then that person will be involved in that sin before he dies. (*Jami' Tirmizi, vol. 4, pp. 226, Hadees 2513*)

Dear Islamic brothers! If we also succeed in acting upon the abovementioned sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then إِنْ شَاءَ اللهُ عَزَّوَجَلَّ, we will also be able to perform many good deeds and will rid ourselves of a sinful life. Let's make good intentions to offer all five Salahs with Jama'at, treat our parents and all Muslims well, avoid hurting Muslims, please them, be kind to orphans and according to our power/authority have Madani Tarbiyyat of family and friends, tell good things to Muslims, conceal their faults, remain patient on troubles, abstain from oppression and injustice, indecent talks, malice and hatred, breaking of promises, cheating etc. also make a firm intention to protect others from these sins as well, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ. In addition to this, two books named '*Jannat mayn Lay Jaanay walay A'maal*' and '*Jahannam mayn Lay Jaanay walay A'maal*', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami should be studied, and to attain steadfastness in performing good deeds, travel for 3 days with a Madani Qafilah every month and act upon the Madani In'amaat as well.

Introduction of Majlis Madani In'amaat

Dear Islamic brothers! In accordance with Ameer-e-Ahl-e-Sunnat's wishes, to make Islamic brothers, Islamic sisters and the boys and girls of Jami'a-tul-Madinah and Madrasa-tul-Madinah practicing Muslims and to persuade them to act upon the Madani In'amaat, Dawat-e-Islami – a non-political global movement of preaching the Quran and Sunnah has been established.

All the Zimmahdaran of Majlis Madani In'amaat are advised to make Zayli Halqah schedule along with all the Zimmahdaran and Islamic brothers of Zayli Halqah, Halqah, area and division. Make individual efforts on Islamic brothers by visiting them many times; present Madani In'amaat booklets in order to make up their minds to act upon them. Tell them about Fikr-e-Madinah; write down the names of those who are prepared. Zayli Zimmahdaran should have the list of Zayli Islamic brothers, Halqah Zimmahdar should have

Halqah's Islamic brothers and area/city Zimmahdaran should have area/city's Islamic brothers. All these Zimmahdaran should keep in contact with these Islamic brothers and then keep reminding them to observe Fikr-e-Madinah.

Let's perform good deeds whole-heartedly and earn lots of rewards by acting upon the Madani In'amaat and encourage other Islamic brothers to do the same.

Summary of the Bayan

Dear Islamic brothers! Today we have had the privilege of listening to a Bayan about obedience to Mustafa ﷺ.

- Verily, for a Muslim, obedience to Beloved Mustafa ﷺ is the best method to attain goodness of the religion and the world.
- One who performs all his acts whilst obeying the Beloved and Blessed Prophet ﷺ will succeed in the world and the Hereafter.
- The sacred character of the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ are leading rules for us as these great personalities spent their whole lives obeying the Holy Prophet ﷺ, they considered every act of the Beloved Prophet ﷺ as necessary and even acted upon those acts for which the Noble Prophet ﷺ did not command them to do.

May Allah عَزَّوَجَلَّ make us obedient to Him and His Beloved and Blessed Prophet ﷺ and enable us to be safe from every evil act!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Take part in the 12 Madani activities

Dear Islamic brothers! Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَاوِدُ بْنُ كَاهِنَةَ الْعَالِيَةِ has given us a Madani objective, 'I must strive to reform myself and people of the whole world.' Therefore, associate yourself with the Madani environment of Dawat-e-Islami and take part with enthusiasm in the 12 Zayli

Madani works. One of the Zayli Madani works is to attend the weekly Ijtima.'
 اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Blessings of attending Ijtima' are in abundance; one earns rewards by attending the gathering of 'Ilm-e-Deen.

A blessed Hadees regarding the excellence of 'Ilm-e-Deen says: The one who walks in order to seek 'Ilm-e-Deen, Allah عَزَّوَجَلَّ takes him towards Jannah and the angels lay down their wings for the pleasure of the seeker of knowledge.

(Sunan-ut-Tirmizi, vol. 4, pp. 312, Hadees 2691)

Here is a Madani parable for your persuasion:

Madani parable

A summary of what an Islamic brother from Chushtian, Punjab (Pakistan) has stated is as follows: Different sins like not offering Salah, shaving the beard, upsetting the parents, etc. were a part of my life. I was crazy for music and different songs were saved in my mobile phone and computer. I would also commit the sin of misusing the internet. Except for jeans I would not wear just any type of trousers. On the occasion of Eid, my father once had a traditional suit sewn for me but I refused to wear it. I bought a shirt and jeans gratifying my carnal desires and wore them on the happy occasion of Eid. Being extremely fond of fashion, I did not even think of ever wearing Islamic clothing with a turban. Thanks to Allah عَزَّوَجَلَّ who created the means of my reformation. Fortunately, the newly appointed Imam of our Masjid was affiliated with the Madani environment of the global and non-political Quran and Sunnah preaching movement - Dawat-e-Islami.

One day, by making individual efforts, he persuaded me to attend the weekly Sunnah-Inspiring Ijtima'. By virtue of his individual efforts, I managed to attend the weekly Sunnah-Inspiring Ijtima a few times. One day he gifted my father with the Sunnah-Inspiring speech audio cassette 'Murday ki Baybasi' released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. By the grace of Allah عَزَّوَجَلَّ, I was privileged a night to listen to this speech. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ By the blessings of this speech, I felt a profound impact on my heart. The sentences 'you will be lowered into the dark grave after you die. If you have a car, it will remain parked in the garage,' caused a Madani revolution in my heart.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! I immediately repented of all my past sins and deleted all the songs from my mobile and computer, and affiliated myself with the Madani environment of Dawat-e-Islami. This Madani environment has completely changed my life, inspiring me to adorn my face with a beard, a sign for the love of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, I also adorned my head with a green turban and my body with Sunnah-conforming Madani clothing. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ By the time of giving this piece of writing, I am busy making determined efforts for the Madani activities of Dawat-e-Islami in a hostel of a university as an educational representative of Dawat-e-Islami.



Dear Islamic brothers! In conclusion, I will 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, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.'

(Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّت کا مدینہ بنے آقا جنت میں پڑوسی مجھے تم اپنا بنانا

Putting kohl: 4 Madani pearls

1. In *Sunan Ibn Majah*, there is a narration that, 'The best kohl (Surmah) among all is Ismid as it strengthens the eyesight and grows the eyelashes.'
(*Sunan Ibn-e-Majah*, p. 115 vol. 4, *Hadees 3497*)
2. Kohl powder made from other stones can also be used. It is, however, Makruh (disliked) for a man to use black kohl with the intention of makeup but if that is not the intention, it is not Makruh.
(*Fatawa 'Aalamgiri*, vol. 5, pp. 359)
3. It is Sunnah to use antimony (kohl/Surmah) before sleeping.
(*Mira-tul Manajih*, p. 180, vol. 6)
4. Here is the summary of the three narrated methods of using kohl.

- Apply thrice to each eye (put the kohl applier in the kohl bottle each time for a new application).
- Apply thrice in the right eye and twice in the left.
- Apply twice to each eye and on the last application, enter the applier into the container then use that same applier to equally put it in both eyes. (*Shu'ab-ul-Iman, vol. 5, pp. 218-219*)

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.

سُنُّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مَجھ کو جَذْبہ دے سفر کرتا رہوں پَرَوَرْدِگَار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِیْبِ

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

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

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and

Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. *(Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)*

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ 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 بَدْوَامِ مُلْكِ اللَّهِ

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

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 Siddeeq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet ﷺ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

(*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 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 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.