

Thought-provoking speech of weekly
Sunnah-Inspiring Ijtima

Rights of the People

(English)



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

Rights of the People

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
 وَعَلَىٰ إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
 الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 وَعَلَىٰ إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْأَعْتِكَافِ

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.

By Allah! The Beloved Rasul ﷺ listens!

The Beloved Prophet ﷺ has said: Undoubtedly, Allah ﷻ has appointed an angel to my grave who has been granted the ability to hear the voice of every creature. Therefore, whosoever [continues] reciting Salat upon me until the Day of Judgement, he [the angel] presents to me that person's name along with his father's name [and] says, this time the son of so-and-so has recited Salat upon you.' (*Al-Musnad-uz-Bazaar, vol. 4, pp. 255, Hadees 1425*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! How fortunate indeed is the one who recites Salat (Durood) that his name along with his father's name is presented in the blessed court of the Noblest Prophet ﷺ. This point is also highly faith-enlightening, that a blessed angel is appointed to the most sacred grave and has been

granted such a great power and ability of hearing even a soft voice of millions of Salat reciters across the world; imagine, when this is the hearing power of one that is appointed to the blessed tomb for carrying out services, then what will be the greatness and eminence of the Greatest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ? Why will he not recognise his true followers and why would he not help them after listening to their pleas, with the permission of Allah عَزَّوَجَلَّ?

اور کوئی عیب کیا تم سے یہاں ہو بہلا
جب نہ خدا ہی چھپا تم پہ کروڑوں دُروہ
میں فریادیں اس آدائے دست گیری پر مرے آقا
مدد کو آگئے جب بھی پکارا یا رسول اللہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'بَيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the 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 **صَلُّوا عَلَى الْحَبِيبِ**, اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، اذْكُرُوا اللَّهَ، 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 اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 اللَّهُ 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.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! There are two kinds of rights: (1) The rights of Allah ﷻ and (2) the rights of people. The rights of Allah ﷻ are obligatory upon us because we are His bondsmen, He ﷻ has created us. He ﷻ is our Absolute Owner and Sustainer, therefore, obeying Him and following His commandments are obligatory upon us. But why is it essential to fulfil the rights of the people? Answering this question, Sayyiduna Imam Muhammad Bin Muhammad Ghazali رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Man either lives alone or finds some company because it is very hard for a human to lead his life without his fellow humans. Therefore, it is compulsory to learn the etiquettes of living together and there are certain rights of the people who are socially connected with us. (*Ihya-ul-'Uloom, vol. 2, pp. 699*)

It is learnt that the fundamental cause behind the rights of the people is to live together comfortably in a peaceful atmosphere. Today, we would ﷻ be privileged to listen to the Madani pearls regarding the importance of the rights of people. Let's listen to an admonitory parable about the importance of the rights of people.

A grain of wheat

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has quoted the following parable on page 13 of his booklet '*Catastrophic Consequences of Cruelty*': It is narrated that someone dreamt of a deceased person and asked: "مَا فَعَلَ اللَّهُ بِكَ؟" i.e. how did Allah عَزَّوَجَلَّ deal with you? He replied, 'Allah عَزَّوَجَلَّ has forgiven me, my accountability was taken, even for that day when I was sitting at a friend's shop whilst I was fasting. At the time of breaking my fast, I picked up a grain of wheat from the sack and broke it and was about to eat it when I realized that the grain was not mine, therefore, I put it back. Therefore, I was held accountable just for picking and breaking that single grain, and my good deeds were reduced according to the damage of breaking that grain of wheat.'

(Mirqat-ul-Mafatih, vol. 8, pp. 811, Taht-al-Hadees 5083)

Dear Islamic brothers! Ponder over the above-mentioned narration that if picking and breaking merely a single little grain of wheat that belongs to someone else brings about this great loss after his death, that he had to give his good deeds to that person, then the violation of the fundamental rights of any Muslim and showing carelessness towards them might be a cause of great loss for us. Regretfully, in our society, the rights of one another are severely violated and trampled on.

700 congregational Salahs in return of 3 Paisas

Expressing deep concern about the miserable situation of our society, Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated: Now things have gone way beyond just breaking a grain of wheat. Nowadays people eat their fill without being invited, even though it is impermissible to sneak into another person's private function. It is stated in a blessed Hadees of *Abu Dawood*: Whoever goes without an invitation, enters as an intruder and leaves as a thief. *(Sunan Abi Dawood, vol. 3, pp. 379, Hadees 3741)*

Also nowadays, in the name of loans, millions are taken. This all looks easy today but it will prove very costly on the Day of Judgement. To those who usurp the loans of people! Listen carefully! A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has quoted: Whoever who usurps 3 Paisas (i.e., a loan) of anyone, will have to give 700 congregational Salahs as compensation on the Day of Judgment. *(Fatawa Razawiyah, vol. 25, pp. 69)* Yes it is true! Whoever usurps anyone's loan, is cruel and an oppressor, and he is actually in a great loss.

It is understood that one who dishonestly takes another's money is cruel and he is actually causing great harm to himself. In his Hadees collection, 'Tabarani,' Sayyiduna Sulayman Tabarani قُدْسٌ سَيِّدُهُ التَّوْبَرَانِي has reported: The meaning of the statement of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is: Good deeds of the oppressor will be given to the oppressed, and the sins of the oppressed will be given to the oppressor.

(Al-Mu'jam-ul-Kabeer, vol. 4, pp. 148, Hadees 3969)

گناہوں کے کھلے دفتر کھڑا ہوں! میزاں پر
 نہیں ہیں نیکیاں اب کیا کروں گا یا رَسُوْلُ اللهِ
 کرم فرما کہ ہو عطا رہے بھی اس قول کا مصداق
 ”تیری خاطر جیوں گا اور مروں گا“ یا رَسُوْلُ اللهِ

Sayyiduna Imam Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَالِي has narrated in *Kimiya-e-Sa'adat*: For one who takes a debt and honestly intends to pay it back, Allah عَزَّوَجَلَّ appoints some angels to protect him and they make Du'a for his debt to be paid back. *(See: Ithaf-us-Sadah liz-Zabeedi, vol. 6, pp. 409)*

Anyone who takes a loan and despite being able to pay it back, he delays the payment without the creditor's consent, then, delaying it even for a moment is a sin and the borrower will be considered cruel and oppressive. Whether he is observing a fast or sleeping, sins will continue to be recorded in his account (i.e. his sins will continue to increase), and he would be continuously under the curse of Allah عَزَّوَجَلَّ. This is such a sin which remains afflicting a person even when he is asleep. If he can pay off the debt by selling his

belongings, he is bound to do so; otherwise he will be a sinner. When paying off the debt, if he gives the creditor something which he does not like, even then he will be a sinner and he is blameworthy until the creditor forgives him, because this is a major sin but people consider it something ordinary or insignificant. (*Kimiya-e-Sa'adat*, vol. 1, pp. 336)

Oppressed and downtrodden people are in benefit

Sayyiduna Shaykh Abu Taalib Muhammad Bin 'Ali Makki عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated in 'Qoot-ul-Quloob': Most of the people will be thrown into Hell due to the sins of others (not due to their own sins) which will be transferred into their account (due to the violation of human rights). Similarly, a great number of people will enter Jannah (not due to their own good deeds), upon receiving the good deeds of others. (*Qoot-ul-Quloob*, vol. 2, pp. 292)

It is obvious that those whose feelings were hurt and rights were violated in the world, will be getting the good deeds of others. Therefore, those who are oppressed will be benefitted on the Day of Judgement.

(*Zulm ka Anjam*, pp. 17-18)

کرم مجھ پہ کر دے کرم یا الہی!
رہے آہ! ناکام ہم یا الہی!
پئے تاجدارِ حرم یا الہی!

حقوقُ العباد! آہ! ہوگا میرا کیا!
بڑی کوششیں کی گنہ چھوڑنے کی
مجھے سچی توبہ کی توفیق دیدے

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Importance of the rights of people

Dear Islamic brothers! The matter regarding the rights of people is extremely sensitive, we should always be cautious about this, if we happen to violate any Muslim's right intentionally or unintentionally, we should immediately seek pardon from that person. The rights of Allah عَزَّوَجَلَّ could be forgiven through sincere repentance, but the rights of people will only be forgiven with making sincere repentance and also by asking forgiveness from that person whose rights we had violated. A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said:

No matter, what kind of right it is, it is not forgiven unless that person himself forgives. Regarding the rights of Allah عَزَّوَجَلَّ, it is obvious that there could be no one else other than Allah عَزَّوَجَلَّ who can forgive. It is stated in the Glorious Quran: ﴿وَمَنْ يَغْفِرَ الذُّنُوبَ إِلَّا اللَّهُ﴾ ‘And who will forgive sins except Allah عَزَّوَجَلَّ.’

And for the rights of people, Allah عَزَّوَجَلَّ has applied this law that there is no forgiveness until that person himself forgives others. As Allah عَزَّوَجَلَّ is the Owner of our life, possession, property and even our rights, so, if Allah عَزَّوَجَلَّ, without our consent, forgives others our rights then still it is also an absolute justice and rightfulness because we ourselves belong to Him and our rights also established by Him. If Allah عَزَّوَجَلَّ had not sanctified our blood, possessions, honour etc., then, no matter, how brazenly and badly anybody would violate our rights and he would not have been accountable for that violation and injustice caused to us. Similarly, if Allah عَزَّوَجَلَّ wants, He can forgive others our rights, because He is the true Creator but it is His mercy that He has given the power of our rights in our hands and left no room of repentance without seeking our forgiveness so that no oppressed man may not claim for his right saying: O my Creator! I am deprived of my right. (*Fatawa Razawiyyah, vol. 24, pp. 460*)

Hell for those who violate rights

Dear Islamic brothers! It is of great importance to fulfil the rights of the people and showing negligence in this regard is a cause of great loss in this world and in the Hereafter. The great religion of Islam strongly motivates us to fulfil the rights of people. Whether it is a king or minister, rich or poor, master or slave, all have been made to stand in one row and if the rights of any Muslim has been proven over any other Muslim, it also commanded to fulfil his rights. But alas! Today, heedlessness has prevailed everywhere. As the majority of the Muslims look oblivious and heedless of the rights of Allah عَزَّوَجَلَّ, trampling on the rights of the people has also become increasingly widespread in our society. Many Muslims, without any fear of the consequences, are busy violating the rights of other Muslims by committing crimes such as inflicting cruelty, stealing mobiles etc., demanding a ransom by threatening, occupying other's property, usurping loans, stealing, robbing, killing etc., even

though trampling the rights of a Muslim, exploiting him or hurting him are Haraam actions which lead one to Hell.

About hurting Muslims without any reason, Allah ﷻ says:

إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ
ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ جَهَنَّمَ وَلَهُمْ عَذَابُ الْحَرِيقِ ۝

Translation from Kanz-ul-Iman: Indeed those who caused hurt to Muslim men and Muslim women, and then did not repent – for them is the punishment of Hell, and for them is the punishment of fire.

(Part 30, Surah Al-Burooj, verse 10)

Usurping rights is cruelty

Dear Islamic brothers! Have you heard the promise of punishment of the Hell-fire for the sins of violating the rights of Muslims, for the acts of cruelty against them and for hurting them unnecessarily! Therefore, be very cautious and prevent yourselves from threatening Muslims, hurting them and frightening them and usurping their rights. Causing injustice, humiliating and insulting someone in public, speaking ill of others, physically or verbally abusing them, forcibly taking what belongs to others etc., are all in fact acts of cruelty.

No doubt, oppressing the people is a sin. It brings about suffering in this worldly life and the Hereafter, and ends up with the punishments of Hell. Cruelty is a violation of the commandments of Allah ﷻ and His Beloved and Blessed Prophet ﷺ and it results in the violation of rights of the people. Sayyid Sharif Jurjaani قُدْسٌ سَيِّدُهُ النُّورَانِي defined the meaning of cruelty in his book, *At-Ta'reefat*: To misuse something. (*At-Ta'reefat lil-Jurjaani, pp. 102*) In the Shari'ah, cruelty means to cause injustice with someone's rights or to misuse something or to punish one who has not committed the offence.

(Mirat, vol. 6, pp. 669)

Keep in mind, the result of cruelty is terrible. A cruel person will suffer with the punishments on the Day of Judgement, but sometimes he also suffers in this world. Sayyiduna Shaykh Muhammad Bin Isma'eel Bukhari عَلَيْهِ رَحْمَةُ اللَّهِ الْبَارِي has reported in 'Sahih Bukhari': Sayyiduna Abu Musa Ash'ari رَضِيَ اللَّهُ تَعَالَى عَنْهُ narrated that the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Undoubtedly, Allah عَزَّ وَجَلَّ gives respite to the cruel person, until, when He عَزَّ وَجَلَّ grabs him, then He عَزَّ وَجَلَّ does not release him.' After saying this, the Prophet of Rahmah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited verse 102 of Surah Hood, part 12:

وَكَذَلِكَ أَخْذُ رَبِّكَ إِذَا أَخَذَ الْقُرَىٰ وَهِيَ ظَالِمَةٌ ۗ إِنَّ أَخْذَهُ أَلِيمٌ شَدِيدٌ ﴿١٠٢﴾

Translation from Kanz-ul-Iman: And such is the seizing of your Lord when He seizes the towns upon their injustice; indeed His seizing is painful, severe.

(Part 12, Surah Hood, verse 102) (Sahih Bukhari, vol. 3, pp. 247, Hadees 4686)

Rights of people and the blessed sayings of Beloved Mustafa ﷺ

Dear Islamic brothers! In the blessed Ahadees, the importance of the rights of people have been mentioned at many places. Let's listen to 4 blessed sayings of the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

1. Everything that belongs to a Muslim is Haraam for another Muslim – his possessions; his honour and his blood. It is enough for a person to be cruel that he considers his Muslim brother inferior to himself.

(Sunan Abi Dawood, vol. 4, pp. 354, Hadees 4882)

2. Whoever has the burden of slandering or oppressing his brother, it is necessary upon him that he asks the person for forgiveness here [in this world] before the Day of Judgement, because neither any dirham nor dinar will be there. If he has some good deeds, they will be taken away equal to the violation of rights and given to the victim. Otherwise the sins of the victim will be transferred to the account of the violator.'

(Sahih Bukhari, vol. 2, pp. 128, Hadees 2448)

3. There are three registers. In the first register, Allah عَزَّوَجَلَّ will not forgive anything whereas, for the second register there is no Divine mercy as well as Allah عَزَّوَجَلَّ would not let anything go [without compensation] in the third register. That register which has no forgiveness, is disbelief and no one would be forgiven in any way. So far as the register, there is no Divine mercy is the sin of his bondsman, it is between His bondsman and Rab عَزَّوَجَلَّ (such as missing any Salah or fast etc., Allah عَزَّوَجَلَّ may forgive him). And the register that Allah عَزَّوَجَلَّ would let go anything [without requital] is about the matters between the bondsmen about their cruelty upon each other which is supposed to be compensated.

(Mustadrak, vol. 5, pp. 794, Hadees 8757; Fatawa-e-Razawiyah, vol. 24, pp. 460)

4. You people will have to restore the rights to the sufferers, even the horned goat will be avenged for the hornless goat.'

(Sahih Muslim, pp. 1394, Hadees 2582)

Dear Islamic brothers! We have heard four blessed Ahadees, the last mentioned blessed Hadees explains that if you did not fulfil the rights of the people in the world then you will do so on the Day of Judgement on every condition. Here in this world, it can be done through monetary funds but in the Hereafter one will have to compensate with his deeds; therefore, it is better to pay in this world, otherwise one will have to repent. It is stated in the 'Mirat Sharh Mishkat': Though animals are not bound to follow Shar'i laws and rules but they will also fulfil the rights of one another.'

(Mirat, pp. 674)

بچانا ظلم و ستم سے مجھے سدا یا رَبِّ!
ہمیشہ ہاتھ بھلائی کے واسطے اٹھیں

رہیں بھلائی کی راہوں میں گامزن ہر دم
کریں نہ رُخ مرے پاؤں گناہ کا یا رَبِّ!

Fear of Allah, of those who love Allah

Dear Islamic brothers! The pious people of Allah, have the fear of Allah عَزَّوَجَلَّ and remain cautiously aware of the rights of people, including those rights

which apparently look ordinary or insignificant. Their careful consideration in terms of the rights of people is truly amazing.

It is reported that once Sayyiduna ‘Abdullah Ibn Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was about to set off on a journey. A person gave him a letter to deliver to somebody. Sayyiduna ‘Abdullah Ibn Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, ‘I have hired the camel, so I will have to seek permission from its owner as I have already shown him my entire luggage and this letter is an extra thing.’

(Derived from: Ihya-ul-‘Uloom, vol. 1, pp. 353)

Dear Islamic brothers! Have you seen the praiseworthy conduct of Sayyiduna Abdullah Bin Mubarak رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ about fulfilling the right of that person, that after showing all the possessions to the owner of the camel, he still had the mind-set to seek his permission to take an ordinary piece of paper, so that he does not violate the right of that person.

Do not earn sins on the name of virtues

Drawing our attention to the congregations of Zikr and Na’at which take place with loud sound systems and the rights of people, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَاوُدُ بَرَكَاتُهُمُ الْعَالِيَةُ has stated: Some children are light sleepers and the slightest noises are more likely to awaken them, making them cry and creating a lot of disturbance for all the family members; moreover, there are such patients in some houses who sleep after taking pills, students are supposed to go to school and colleges etc., and others need to go to work. Under these conditions, if any Na’at Mahfil is held with high volumes then it clearly hurts the feelings of those who are ill or helpless and in response to the protests of the locals, drawing their attention towards playing movie songs on the occasions of wedding etc., while defending the deafening sound of speaker and then questioning them why not they dislike songs etc., is not appropriate at all, plus making comments that people get angry when Na’at of the Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ recited, مَعَاذَ اللَّهِ عَزَّ وَجَلَّ this is a clear false accusation, because no matter how sinful a Muslim is, he can never be disturbed by Na’at Khuwani. The complaint and objection is due to the loud speakers. If a Na’at Khuwani Mahfil is arranged and the high

volumes are used only for enjoyment, causing a disturbance to the neighbours, then the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would also not be pleased. Permission of a few neighbours is not sufficient, who will seek permission from the infants, their mothers, patients, people who are bed-ridden due any illness? Furthermore, it is also a fact that movie songs disturb people, but people living around show patience due to their fear. May Allah عَزَّوَجَلَّ grant us to understand the importance of the rights of people and privilege us to fulfil them.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

دل میں ہو یاد تیری گوشہ تنہائی ہو پھر تو خلوت میں عجب انجمن آرائی ہو

Sada-e-Madinah

After the Fajr Azan, two Islamic brothers should call out Sada-e-Madinah (awakening Muslims for Fajr Salah) without using any megaphone. The Sada-e-Madinah should not be too loud that could cause a disturbance to the ailing people and children and those Islamic sisters who are performing Salah or are back in bed after performing it. Remember! Those who are praying, reciting the Glorious Quran or sleeping, must not be disturbed through delivering Dars, Bayan, reciting Na'at or by using loud speakers. Lest we are pleased by this apparent worship leading to the discomfort of others and مَعَآذَ اللهِ عَزَّوَجَلَّ by doing this, we become sinners and become deserving of Hell.

Take part in the 12 Madani activities

To refrain from sins, carry out virtues and to develop the yearning for Makka-tul-Mukarramah and Madina-tul-Munawwarah, associate yourselves with the Madani environment of Dawat-e-Islami and travel in Madani Qafilahs with the lovers of the Beloved Rasool; furthermore, commit yourself to take part in the 12 Madani activities of Zayli Halqahs. Sada-e-Madinah is also one of the 12 Madani activities. In the Madani environment of Dawat-e-Islami, the term Sada-e-Madinah refers to 'awakening Muslims for Salat-ul-Fajr'. Awakening Muslims for Salat-ul-Fajr is (undoubtedly) an act of great reward and something that every Muslim should definitely do. It is a Sunnah

of Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ as he رَضِيَ اللهُ تَعَالَى عَنْهُ used to awaken people when he رَضِيَ اللهُ تَعَالَى عَنْهُ would leave his house for Salat-ul-Fajr, even immediately after the ‘call to prayer’ (Azan), if he رَضِيَ اللهُ تَعَالَى عَنْهُ found anybody sleeping in the Masjid, he رَضِيَ اللهُ تَعَالَى عَنْهُ would awaken him. *(At-Tabqat-ul-Kubra, vol. 3, pp. 263)*

I call out Sada-e-Madinah

An Islamic brother from Mathura (India) has stated: I was a fashionable young man and would often watch movies as my pastime. I was once privileged to listen to a Sunnah-Inspiring speech from a cassette titled ‘The Perils of Television’ released by Maktaba-tul-Madinah. This speech transformed my life, inspiring me to join the Madani environment of Dawat-e-Islami. I suffered from an appendix problem, and the doctors advised me to have an operation, I was terrified. Meanwhile, as a result of the individual efforts of a preacher of Dawat-e-Islami, I travelled with a 3-day Sunnah-Inspiring Madani Qafilah with the lovers of the Beloved Rasool, for the first time in my life.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, By the blessings of the Madani Qafilah, my sickness was cured without any operation. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, being greatly inspired by this, I now have the privileged to travel with a 3-day Madani Qafilah every month. Furthermore, I hand in my Madani In’amaat booklet every month and around Fajr time I awaken Muslims for Salat-ul-Fajr by calling out Sada-e-Madinah.

(Faizan-e-Sunnat, pp. 248)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Beautiful way of Tarbiyyat of Ameer-e-Ahl-e-Sunnat

Dear Islamic brothers! What a highly appreciating Madani thinking Ameer-e-Ahl-e-Sunnat اِمَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has, that while talking about the rights of the people, he said: If there is no violation of the rights of the parents and children and you will not have to commit any kind of sin then travel with a 12-month Madani Qafilah. Did you observe! Highly appreciating indeed it is! In the most beautiful Madani way, the devotees of the beloved Rasool are being motivated, plus they are also being given this mind-set that no un-

Islamic act must be done, organisational work should also be performed and the rights of people must be taken care of keeping in view the pleasure of Allah ﷺ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Treating relatives with kindness

Silah-Rihm implies establishing relations, i.e. doing relatives a favour and treating them with kindness. The entire Ummah has agreed that Silah-Rihm is Wajib and severing relations is Haraam. The importance of fulfilling the rights of blood relatives and the importance of keeping good ties with them increases. Ahadees contain an unconditional order of treating relatives with kindness. The Holy Quran also unconditionally states ﴿ذَوِي الْقُرْبَىٰ﴾ (i.e. the relatives).

Undoubtedly Allah ﷺ preserves the world by virtue of one group of people, and increases wealth by their virtue and has never seen them with dislike since He created them. It was humbly asked, ‘Ya Rasoolallah ﷺ! How is this? It was said: ‘By virtue of re-establishing their ties with their own relatives.’ (Al-Mu’jam-ul-Kabeer, vol. 12, pp. 67, Raqm 12556)

Affection towards employees

Dear Islamic brothers! Along with behaving gracefully towards your relatives, we should also fulfil the rights of other Muslims, especially in terms of fulfilling the rights of our employees; there should not be any kind of violation of their rights. Some people usually humiliate and insult their employees over petty issues, they verbally or even physically abuse them. Such types of people should learn a lesson from the following blessed Hadees:

The Noblest Prophet ﷺ has stated: Whoever treats his employees badly, will not enter Jannah. (Musnad-e-Ahmad, Musnad-e-Abi Bakr Siddeeq, vol. 1, pp. 20 Hadees 13) Always show affection towards your employees and forgive their mistakes as much as possible, Allah ﷺ grants mercy upon

that person who is merciful to others; furthermore, by fulfilling their rights, behaving gracefully towards them, not considering them disgraceful, abstaining from rudeness, harshness and abusing, giving them wages at the fixed time, making no deductions without any Shar'i reason, inquiring about their health when they are ill and if possible, help them get the treatments they need etc., are such things we need to do in order to take care of them morally and ethically.

Introduction of Majlis 'Ilaaj (Medical Treatment Majlis)

Dear Islamic brothers! Dawat-e-Islami is a global, non-political movement for the propagation of Quran and Sunnah in which thousands of employees are busy calling others towards righteousness through different departments.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ under the Majlis 'Ilaaj of Dawat-e-Islami, at different places, mini clinics have also been established where free medical treatment is provided to ill students and staff. If necessary, patients are admitted into these clinics. In addition to this, they are also transferred to big hospitals for medical treatment, if required. At the global Madani Markaz, Faizan-e-Madinah Bab-ul-Madinah Karachi, an 11 bed mini hospital is also providing adequate medical services. The aim of forming this Majlis is to serve those Islamic brothers who are employees. If any of us have employees, then we should behave gracefully towards them and accumulate good deeds for the Hereafter.

Affection towards students

Dear Islamic brothers! Just as how an employer should show affection towards his employees, teachers should also behave gracefully towards their students. By scolding them repeatedly, a teacher can maintain awe and fear temporarily but he is likely to lose his respect and honour from the heart of the students. Consider your students as your own children, console them by sharing their feelings of pain and sadness, inquire about them when they fall ill, try to resolve their issues, take part in meeting their needs, encourage and appreciate their success and instead of discouraging them, motivate them to work hard and learn with determination, try to inculcate the fear of Allah عَزَّوَجَلَّ in their hearts, provide them with Madani training more practically by doing good deeds rather than just delivering speeches or just depending on

lip service; furthermore, from time to time, by relating the excellences of the knowledge of Deen, increase their interest in learning. Teachers should keep themselves occupied in the Madani activities of Dawat-e-Islami and make up the mind-set of students as well.

Delivering the precious Madani pearls regarding Madani activities, Ameer-e-Ahl-e-Sunnat **دَاعِيَتِ بَرَكَاتِهِ الْعَالِيَةِ** has stated:

- Experience is one part of knowledge and more experience can be gained if one keeps himself engaged in Madani activities during his Dars-e-Nizami course.
- That person who carries out Madani activities during his Dars-s-Nizami course, attains success in bringing about the Madani environment in his home.
- If a teacher continues to travel with Madani Qafilahs according to the prescribed schedule and continues persuading his students to do so, and if other Madani activities are performed, then Dawat-e-Islami will attain success by leaps and bounds **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Affection towards the poor and weak

Similarly, every Muslim should behave gracefully towards the poor and weak. Along with helping them in their difficult times, if possible, their expenses should also be seen to and they should be treated with affection and love.

It is quoted that the Noblest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would make a Du'a in this way:

اللَّهُمَّ أَحْيِنِي مِسْكِينًا وَأَمِتْنِي مِسْكِينًا وَأَحْشُرْ بِي فِي رُؤْمَرَةِ الْمَسَاكِينِ يَوْمَ الْقِيَامَةِ

O Allah (**عَزَّوَجَلَّ**)! Keep me alive as a Miskeen, make me leave this life as a Miskeen and resurrect me amongst those who are Miskeen.

(Sunan-e-Tirmizi, Kitab-uz-Zuhd, vol. 4, pp. 433, Hadees 2359)

Affection towards younger siblings

Similarly, by fulfilling the rights of our younger siblings we should show affection towards them.

The following are rights of younger siblings upon their elder siblings: To bring up younger siblings when the parents have passed away; and to teach them good manners. To satisfy the needs of their living and supporting them in every difficulty; to provide them with what they need as much as possible and be kind to them as well. Younger siblings must be treated kindly even when the parents are alive. Backbiting, tale-telling, suspicion and jealousy are all Haram against an ordinary Muslim and these are even more impermissible against younger siblings. Being a human, forgive their mistakes and always behave gently towards them.

The advantages of fulfilling the rights of people

Dear Islamic brothers! By fulfilling the rights of people, one attains lots of advantages in this world and the Hereafter, and in not doing so, this could be a cause of serious harm, whereas by fulfilling these rights one gets peace of mind and heart and thus he is saved from many diseases.

- By fulfilling the rights of the people, everyone comfortably receives his right, thus, peace and harmony is spread in the society and it eliminates quarrels and unrest.
- The man who fulfils the rights of people, his respect and honour increases amongst them.
- Love and affection amongst people develops by fulfilling the rights of one another which strengthens relations.
- By fulfilling the rights of people, one is saved from the sin of violating the rights of people.
- By fulfilling the rights of people, one receives salvation from the punishments of violating their rights.

- The greatest advantage of fulfilling the rights of people is that one attains the pleasure of Allah ﷺ and His beloved Rasool ﷺ.

اس سے لے فضل سے رب غفار
یا خدا تجھ سے میری دُعا ہے

گو یہ بندہ نکمّا ہے بیکار
کام وہ جس میں تیری رضا ہے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The disadvantages of violating the rights of people

Dear Islamic brothers! As we have heard the advantages of fulfilling the rights of people that are granted in this world and in the Hereafter, let's also listen to the disadvantages of not fulfilling the rights of people.

- Due to not fulfilling the rights of people, one can fall into the major sin of hurting the feelings of others.
- And this very epidemic of hurting others feelings can lead to other evils such as jealousy, malice and hatred etc.
- Due to falling into the abovementioned sins, the door of other major sins might open such as lying, backbiting, tale-telling, evil suspicions etc.
- In return of violating the rights of people, one will have to compensate for this with his good deeds on the Day of Judgement.
- If a person does not have any good deeds, he will have to bear the burden of those whose rights are violated and thus will be deprived of Jannah, he will have to face severe consequences.
- People show hate towards those who violate the rights of others.

Method of fulfilling the rights of people

Dear Islamic brothers! The better something is, the more efforts are made to obtain it. If Muslims fulfil the rights of people, it can improve their life in this world and in the Hereafter, and if they show negligence towards this then it may ruin their lives in this world and in the Hereafter. Therefore, every sane person is aware of its importance. How do we develop the habit of fulfilling the rights of people? Let's listen to some methods in this regard:

Seek knowledge of the rights!

1. Firstly, one will have to seek knowledge of the rights of people. Without correct information, it is quite impossible to act upon this properly. Alas! As the majority of people are unaware of the rights of people, therefore, fulfilling their rights is also a distant dream. For detailed information about the rights of people, read Ihya-ul-'Uloom, vol. 2, pp. 262 to 789, a publication of Maktaba-tul-Madinah 'Walidayn, Zawjayn aur Asatizah kay Huqooq', the booklet of Ameer-e-Ahl-e-Sunnat *داعية تبركاتها العالوية* 'Zulm ka Anjam', a booklet of Maktaba-tul-Madinah 'Tazkirah Ameer-e-Ahl-e-Sunnat (Episode 6)' 'Huqooq-ul-'Ibaad ki Ihtiyatayn'. A study of these books will be very productive and beneficial for you.

Always think positive

2. Instead of occupying the mind with negative and evil thinking, fill it with positive thoughts and good qualities.

It is quoted that a man went to Sayyiduna 'Umar Farooq رضي الله تعالى عنه to complain about his wife. Upon reaching the door, he heard a conversation of the blessed wife of the Sayyiduna 'Umar Farooq رضي الله تعالى عنه, he then returned saying that, our Ameer-ul-Mu'mineen himself is facing this problem. Later, Sayyiduna 'Umar Farooq رضي الله تعالى عنه sent for him and asked the reason of his arrival and leaving. He narrated the entire incident. Upon listening to him, Sayyiduna 'Umar Farooq رضي الله تعالى عنه said: Due to few rights of the wife I forgive her.

1. She is a source of saving me from Hell, due to her, I keep myself away from the desire of what is forbidden.
2. She guards my possessions in my absence.
3. She washes my clothes.
4. She nourishes my children.
5. She cooks food for me. The man said, my wife also has these qualities, so I would also overlook it. (*Tanbih-ul-Ghafilien, pp. 280*)

Cultivate the sense of responsibility!

3. Cultivate the sense of responsibility in yourselves and fulfil the rights of people. Fulfilling the rights of people is also a responsibility of each and every Muslim. Our pious predecessors رَحْمَةُ اللَّهِ تَعَالَى also consider this as their responsibility and would emphasize on it. Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَضِيَ اللَّهُ تَعَالَى عَنْهُ, after his appointment as Caliph (ruler), his wife found him weeping after prayers on his praying mat, until his tears wet his beard. She asked him what had happened. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ replied: ‘I have been made the ruler over the Muslims and I was thinking of the poor who are starving, and the sick who are destitute, and those who are bare and are in distress, and I felt that Allah عَزَّوَجَلَّ would ask me about them on the Day of Resurrection, and I feared that no defence would avail me (at that time), and I wept.’ (*Tareekh-ul-Khulafa, pp. 189*)

Be one who collects virtues

4. For fulfilling the rights of people, one method is that people should try to store virtues rather than wealth and possessions. We do not know which of our virtues may become a source of attaining the grand pleasure of Allah عَزَّوَجَلَّ, therefore, even the smallest good deeds must not be missed, keep in mind the excellence of treating others with goodness, and with the intention of reward, enthusiastically fulfil the rights of people. The Noblest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Behaving gracefully towards the people is a Sadaqah’.

(*Majma'-uz-Zawaid, vol. 8, Raqm 12630, pp. 38*)

Inculcate the fear of Allah عَزَّوَجَلَّ

5. Along with fulfilling the rights of people, the ‘fear of Allah عَزَّوَجَلَّ’ is also a great source of getting rid of evil habits and developing good manners. Sayyiduna Abul Hasan Zareer رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: The sign of dutifulness is that he remains under the fear of misfortune because this fear is a bridle between Allah عَزَّوَجَلَّ and His bondsman. When this bridle of any bondsman breaks he loses his life along with others who destroy their lives. (*Ihya-ul-'Uloom, vol. 4, pp. 199*)

Therefore, one should try to seek this great blessing, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**, by virtue of this, along with fulfilling the rights of people, other virtuous acts will also become part of our lives.

Method of developing the fear of Allah عَزَّوَجَلَّ

Dear Islamic brothers! Associating yourselves with the Madani environment of Dawat-e-Islami is the best way of developing the light of the fear of Allah عَزَّوَجَلَّ. Because the company of those who love Allah عَزَّوَجَلَّ proves very helpful in this regard. For getting such spiritual company, attend the weekly Sunnah inspiring congregation of Dawat-e-Islami and travel with a 3-day Madani Qafilah with the lovers of the Beloved Rasool every month, attend the weekly Madani Muzakarah and act upon the Madani In’amaat. **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ** by virtue of this, you will ponder on improving your Hereafter and you will be blessed with the mind-set of abiding by the Sunnah, showing hatred towards sins and having a deep desire to guard your faith.

Dear Islamic brothers! For attaining the pleasure of Allah عَزَّوَجَلَّ and obtaining rewards and with other good intentions, from time to time, people should keep seeking forgiveness from the parents, siblings, relatives, friends, teachers, students, employers, employees, subordinates etc. Sometimes, the Nafs (self) does not rise easily to seek forgiveness, rather one thinks that he must not be the first to do so, only if so and so first forgives then I will forgive him etc. On the other hand, how amazing is Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** who is an illustrious, prominent and highly spiritual personality but many a times people witness Live on Madani Channel that he seeks

forgiveness from the devotees of the Beloved Rasool with these words: 'if, due to me, any right of any old or young person is violated, then please forgive me.'

Dear Islamic brothers! Ponder over this! What a beautiful way it is to seek forgiveness from one another and what a beautiful Madani thinking this is! May Allah ﷺ privilege us to follow this pleasant way of seeking forgiveness.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Summary of the Bayan

In today's Bayan, we have heard:

- Fulfilling the rights of the people is a source of attaining the pleasure of Allah ﷺ and His Beloved Rasool ﷺ and violating their rights is a cause of the displeasure of Allah ﷺ and His Beloved Rasool ﷺ.
- Violating the rights of people can not only lead one to Hell but also wrath of Allah ﷺ can seize him.
- If the rights of the people are not fulfilled in the world then one will have to fulfil them on the Day of Judgment; today, rights can be fulfilled by monetary funds, but one will have to fulfil these rights in the Hereafter by his deeds as compensation.
- We should take special care about the rights of those people who are our subordinates such as our employees, younger siblings etc., because the rights of such people are generally violated.
- For fulfilling the rights of the people properly, it is necessary to seek knowledge in this regard.

Dear Islamic brothers! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunnahs 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*)

جَنَّتْ مِیں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Madani pearls of clipping the nails

1. It is Mustahab [preferable] to clip the nails on a Friday. However, one should not wait for Friday if the nails have grown long.

(*Durr-e-Mukhtar, vol. 9, pp. 668*)

The great scholar of Fiqh, Shaykh Mufti Amjad 'Ali A'zami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, 'It is narrated that whosoever clips his/her nails on a Friday, Allah عَزَّوَجَلَّ will protect him from calamities till the next Friday and for three days thereafter, that is, for 10 days in total. In one narration, it is said that whosoever clips their nails on a Friday, [for that person] mercy will arrive and his sins will go [i.e., be forgiven].'

(*Durr-e-Mukhtar, Rad-dul-Muhtar, pp.9, vol. 668, Bahar-e-Shari'at, vol. 16, pp. 225-226*)

2. The following is a summary of the prescribed method of cutting the fingernails as narrated in authentic books: begin with the index finger of the right hand and work your way right towards the pinkie (smallest finger). Now, beginning with the pinkie (small finger) of the left hand, work your way towards the left thumb. At the end, clip the nail of the right thumb. (*Durr-e-Mukhtar, vol. 9, pp. 670; Ihya-ul-'Uloom, pp. 193, vol. 1*)
3. There is no prescribed order of clipping the toe nails. It would be better to start from the smallest toe on the right foot working your way left to the big toe, then cut the big toenail of the left foot working your way left to your little toe. (*Durr-e-Mukhtar, pp. 193, vol. 1*)

4. It is Makruh [disliked] to clip the nails whilst in the state of Janabat, that is, when Ghusl has become obligatory on one.
(*Fatawa 'Aalamgiri, pp. 308, vol. 5*)
5. It is Makruh [disliked] to bite the nails with one's teeth; there is a fear of being inflicted with leprosy in doing so. (*Fatawa 'Aalamgiri, pp. 308, vol. 5*)
6. Bury the nails after clipping them; they can also be thrown away.
(*Fatawa 'Aalamgiri, pp. 308, vol. 5*)

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.

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مجھ کو جَذْبہ دے سفر کرتا رہوں پَروردگار

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The 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 الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-'Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afzal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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 اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْوَّاهِي 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 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 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 وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللهُ 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 اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللهُ 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 اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَ رَبِّ 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.