



سیدنا ابو درداء
رضی اللہ عنہ

A Nobility of Sayyiduna رضی اللہ تعالیٰ عنہ bu Darda

کتبہ اسلامیہ
Dawat-e-Islami

Presented by:
Markazi Majlis-e-Shura

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

Du'a for Reading the Book

Read the following Du'a (supplication) before studying a religious book or Islamic lesson, *إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ*, you will remember whatever you study:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

Yā Allah *عَزَّوَجَلَّ*! Open the portal of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Magnificent!

(Al-Mustaṭraf, vol. 1, pp. 40)

Note: Recite Salat-‘Alan-Nabi once before and after the Du’a.

سِيرَتِ سَيِّدُنَا أَبُو دَرْدَاءِ

Sirat Sayyiduna Abu Darda

Nobility of

رَضِيَ اللهُ عَنْهُ

Sayyiduna Abu Darda

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Table of Contents

12 Intentions for reading this book	v
Two Madani pearls.....	v
Twelve intentions for reading this book	v
Nobility of Sayyiduna Abu Darda	1
Excellence of reciting Salat-‘Alan-Nabi ﷺ	1
Charismatic life of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ.....	2
No god except Allah عَزَّوَجَلَّ	3
Allah’s promise	5
Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ and the Madani environment of his household	6
Wedding of his noble daughter	6
What is the criterion for spouse?	7
Ascetic character of Sayyidatuna Umm-e-Darda	9
A marvel of Madani environment	10
Fervour for worship	12
Sacrificing trade out of fervour for worship	13
Abstinence of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ from worldliness ...	14
Worldly assets will be burdensome for the owner.....	19
Where lies the goodness?	19
Resentment of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ towards worldly goods	20
A zealous reformer of Ummah.....	20
Dawat-e-Islami and Madani zeal for bringing reforms	21
Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ & zeal to call towards righteousness .	24
Worldliness is fatal	29

Worthlessness of the legacy of the people of ‘Ad.....	31
Taking lesson from the deserted houses	31
Final abode	32
Different fates of passers by on the bridge of Sirat.....	33
Fearfulness of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ as regard to Afterlife ..34	
Excellence of even slightest contemplation	35
Most frightening interrogation of the Day of Judgment	35
Kash! Kay mayn dunya mayn payda na huwa hota.....	36
We are in death row	38
Three desires of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ	38
Sayyiduna Abu Darda’s criterion for scholarly man	40
Sayyiduna Abu Darda’s fondness for knowledge	43
Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ and call for righteousness.....	43
Ten Madani quotes of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ.....	46
Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ and his fervour for calling towards righteousness.....	49
<i>Vigour of the Iman</i>	49
<i>Hate the sin but not the sinner</i>	49
Captivated by love of the Most Exalted Prophet ﷺ	51
Two epistles of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ comprising of call towards righteousness	53
Majlis for Maktubat & Ta’wizat-e-‘Attariyyah.....	56
Marvels of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ.....	59
Supplication referred to Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ.....	60
Matchless bounties of Paradise	61
Bibliography.....	64

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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12 Intentions for reading this book

Holy saying of the Most Noble Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: *‘بَيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ’* A Muslim’s intention values more than his deed. (Mu’jam Kabīr, pp. 185, vol. 6, Hadis 5942)

Two Madani pearls

- ❖ Without a good intention, no reward is granted for a righteous deed.
- ❖ The more righteous intentions, the greater the reward.

Twelve intentions for reading this book

- 1-4. Every time (when I read this book) I will start with Hamd¹, Ṣalawāt², Ta’awwuz³ and Tasmiyah⁴ (by reading the two lines of Arabic given above you will be acting on all these four intentions).
5. For the pleasure of Allah عَزَّوَجَلَّ, I will read this book from the beginning to the end.

- 6-7. To the best of my ability, I will try to read it whilst in the state of Wuḍū⁶ and facing the Qiblah⁷.
8. I will behold the Quranic verses,
9. And the blessed Ahadis.
10. Wherever I will come across the exalted name of Allah عَزَّوَجَلَّ, I will recite عَزَّوَجَلَّ, and wherever I will find the blessed name of the Beloved and Blessed Prophet I will recite صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.
11. With the intention of acting upon the Hadis: تَهَادَوْا تَحَابُّوْا, ‘Give gifts to each other, it will enrich affection amongst you,’ (Muwatta Imam Malik, pp. 407, vol. 2, Hadis1731) I shall buy this book (at least one or whatever number I can afford) and pass out as a gift to others.
12. If I spot any Shar’i mistake, I will inform the publisher in writing (as verbal intimation is usually ineffective).

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Nobility of رَضِيَ اللَّهُ عَنْهُ Sayyiduna Abu Darda*

No matter how hard Satan tries to prevent you from reading this booklet, do read it all. If you have not been careful in use of the tongue, you will burst into tears **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, provided your heart has been vibrant by virtue of fear of Allah **عَزَّوَجَلَّ**.

Excellence of reciting Salat-‘Alan-Nabi ﷺ

It has been reported by Sayyiduna Abu Darda **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that the Noble Rasūl **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, ‘Invoke Salat upon me abundantly on Friday. It is the Day of Mashhud (presence): the angels present (themselves) on this day. Whoever invokes Salat upon me, his Salat is presented to me until he relinquishes the invocation of Salat.’

* This speech was delivered by Nigran-e-Shura Haji Muhammad ‘Imran Attari **سَلَّمَ اللَّهُ الْبَاهِرَى** during the Sunnah-inspiring International Ijtima’ (congregation) of Dawat-e-Islami, the global, non-political movement for propagation of Quran and Sunnah, on 29 Jumādil Awwal, 1428 A.H. It is being published after required amendments.

Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ stated that he asked: وَبَعْدَ الْمَوْتِ i.e. ‘Would it be so even after your disappearance (Passing Away) from this world?’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: وَبَعْدَ الْمَوْتِ i.e. Yes, even after I leave this world because: [Allah عَزَّوَجَلَّ has prohibited the earth to consume the bodies of Prophets عَلَيْهِمُ السَّلَام], [Instead Prophets عَلَيْهِمُ السَّلَام of Allah عَزَّوَجَلَّ are alive and are served with sustenance.] (Sunan Ibn Mājah, Kitāb-ul-Janāiz, pp. 290, vol. 2, Hadis 1636)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Charismatic life of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ

It relates to those times when the holy land of Madinah was being blessed with the fragrant presence of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the clarion call towards righteousness had become revolutionary. That call also inspired Sayyiduna ‘Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ, eventually leading him to embrace Islam and submitting whole heartedly to the truth. After embracing Islam, Sayyiduna ‘Abdullah bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ learnt that Islam teaches its believers to benefit others and a true Muslim is one who wishes for his brother what he likes for himself. He became worried by the fact that he himself had been saved from the fire of Hell but his real brother ‘Uwāimār was still sunk in the abyss of unbelief.

Hence, in order to bring his brother on the right path, he started consistent individual effort on his brother in a decent and intelligent manner. Eventually, by virtue of his untiring persuasion towards righteousness, wisdom and individual effort, his brother ‘Uwāimār entered the fold of Islam.

No god except Allah عَزَّوَجَلَّ

Despite the fact that Sayyiduna ‘Uwāimār رَضِيَ اللهُ تَعَالَى عَنْهُ was much impressed by the consistent effort of his brother and the message of Islam, he was reluctant to abandon his traditional beliefs. He had an idol at home which he would keep covered with a piece of cloth. Sayyiduna ‘Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ was also aware of that. So, one day he came to the house of Sayyiduna ‘Uwāimār رَضِيَ اللهُ تَعَالَى عَنْهُ at such a time when he was not at home. Learning about his absence from his wife he headed straight towards the room where that idol was positioned. Within no time he began to strike and break the idol with his hatchet. He was so spirited that he had been reciting couplets expressing condemnation of Satan declaring that there is none worthy of worship except Allah عَزَّوَجَلَّ. When the wife of Sayyiduna ‘Uwāimār رَضِيَ اللهُ تَعَالَى عَنْهُ heard the noise, she came running and upon seeing Sayyiduna ‘Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ breaking the idol, she exclaimed, ‘O Ibn Rawahah, how catastrophic it would be! You have ruined me.’ However, those words could not affect Sayyiduna ‘Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ and he left her shedding tears.

On his return, Sayyiduna ‘Uwaimar رَضِيَ اللهُ تَعَالَى عَنْهُ found his wife in tears. On enquiring she told that Sayyiduna ‘Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ had come after his departure and had done so and so. He got infuriated upon witnessing what Sayyiduna ‘Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ had done. However, after a while he thought that if the idol had possessed any goodness, it would definitely have protected itself from destruction. As soon as that notion evoked, the state of his heart changed altogether. He came into the blessed court of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ right away and embraced Islam. *(Al-Mustadrak, Zikr Manaqib Abi Darda, pp. 404, vol. 4, Hadis 5500)*

Dear Islamic brothers! Did you notice how tactful and discerning was Sayyiduna ‘Abdullah Bin Rawahah رَضِيَ اللهُ تَعَالَى عَنْهُ in calling towards righteousness! One can also pick the Madani pearl from this event that whenever an Islamic brother joins the Madani environment he must strive to convince his friends and companions to embrace this fragrant Madani environment so that they too become part of the noble cause of enjoining others towards righteousness and preventing them from sins. And that they too adopt the noble ambition, ‘I must strive to reform myself and the people of the entire world إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.’ In order to become living examples of the above mentioned auspicious ambition, we will have to practise the Madani In’amāt and travel in the Madani Qafilah. By virtue of these two things, we will be able to reform not only ourselves but also our households.

Dear Islamic brothers! You have come to know how Sayyiduna ‘Uwāimār رَضِيَ اللهُ تَعَالَى عَنْهُ embraced Islam, but did you really recognize who that great personality was? In Islamic history, he is famously known as Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ.

The renowned commentator of the Noble Quran, Mufti Aḥmad Yar Khan Na’imi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated in *Mirat-ul-Manajih* that the real name of Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ is ‘Uwaimar Bin ‘Āmir رَضِيَ اللهُ تَعَالَى عَنْهُ and Darda was actually his daughter’s name. He was an Ansari companion belonging to the Khazraj tribe. He was a prudent scholar of Islamic Jurisprudence. He passed away in Damascus in 32 A.H. (*Mirat-ul-Manajih, Kitab-ul-Manaqib, pp. 548, vol. 8*)

Allah’s promise

Dear Islamic brothers! Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ was amongst those devotees for whom Allah عَزَّوَجَلَّ Almighty Himself had promised the Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that He عَزَّوَجَلَّ will make Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ enter the fold of Islam. Hence, once the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ revealed that in such words that Allah عَزَّوَجَلَّ had committed to him (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) to guide Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ in the fold of Islam and eventually he embraced Islam. (*Tarikh Dimishq, pp. 105, vol. 47, Ḥadis 5464*)

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ and the Madani environment of his household

Dear Islamic brothers, how great Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ was! When he got affiliated with the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only did he fully embrace the Madani environment but his family also took it to heart. Such a remarkable environment established in his household that each and every member of his family became a symbol of piety and righteousness. They all engaged in the preaching and propagation of Sunnah. Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ delivered such inspiring lessons of asceticism that their hearts became devoid of worldliness. Here is a glimpse of asceticism of his household:

Wedding of his noble daughter

On page 351 of ‘*Uyun-ul-Hikayat*’, a book comprising of 413 pages published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, it is mentioned that when Yazid Bin Mu’awiyah asked Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ for his daughter’s hand in marriage, he رَضِيَ اللهُ تَعَالَى عَنْهُ refused straight away. Later, when a poor person (Safwan Bin ‘Abdullah Bin Safwan Bin Umayyah Al-Jumahi) sent his proposal for his daughter, he accepted gladly and married her to him. This surprising news spread among people - that he had accepted the proposal of a poor man instead of that of the king. When

asked for the reason he رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I did what was best for my daughter Darda. If she would have been married to a materialistic king, would she be able to secure her faith whilst enjoying luxuries of the royal home?’ (*Az-Zuhd lil-Imam Ahmad Bin Hanbal, Bab-uz-Zuhd Abi Darda, pp. 165, Hadis 761*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ What a Madani mindset Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ had! He forwent a king’s hand in marriage for his daughter. On the other hand, it is we who do not even check whether our would-be son in law offers Salah regularly or not or whether he is a true devotee of the Holy Prophet or not. Our main interest lies in his income but not in the righteousness of his source of income.

What is the criterion for spouse?

Sayyiduna Abu Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If a person whose credo and morals are liked by you communicates you proposal of Nikah, proceed for Nikah (of your daughter) with him (at earliest). If you don’t, then a big Fitnah (turmoil) and chaos will provoke on earth.’ (*Sunan Tirmizi, Kitab-un-Nikah, pp. 344, vol. 2, Hadis 1086*)

Elaborating this Hadis in his renowned book *Mirat-ul-Manajih*, the great commentator of the Glorious Quran, Mufti Ahmad Yar Khan Na’imi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated, ‘When you find proposal for your daughter from a righteous religious man bearing high morals, do not delay the marriage of your

adolescent daughter out of greed for wealth waiting merely for a rich and prosperous match. The phrase ‘High Morals’ encompasses the man’s health, decent manners and capability of providing sustenance. It should be noted that if people are to wait for the wealthy, both young men and women will remain unmarried leading to spread of fornication which in turn will result in disgrace of the family of the woman. Ultimately the families of both sides will fight, people will kill each other and chaos will surface which is becoming obvious nowadays.’

(Mirat-ul-Manajih, Kitab-un-Nikah, pp. 548, vol. 8)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ تُوبُوا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! One must not hold daughters at home in order to seek proposals of the rich: instead, as soon as one finds a righteous man he should marry the daughter to him thus complying with the commands of the Holy Prophet ﷺ. Shaykh Shah Kirmani رَحْمَةُ اللّٰهِ تَعَالَى عَلَيْهِ rejected the proposal of the king of a neighbouring country for his daughter. He visited several Masjids in search of pious match and eventually married her to a pious young man.

Ascetic character of Sayyidatuna Umm-e-Darda

The wife of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ was a pretty and a graceful woman. She was so inspired by Sayyiduna Abu Darda's call towards righteousness that she had no charm in worldliness. After the demise of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ, 'Amīr-ul-Mūminīn Sayyiduna Amīr Mu'awiyah رَضِيَ اللهُ تَعَالَى عَنْهُ proposed for her but she did not accept it saying, 'By Allah عَزَّوَجَلَّ! I shall never marry anybody in this world now: I shall remain his (Sayyiduna Abu Darda's) spouse in Paradise if Allah عَزَّوَجَلَّ wills.' (*Sift-us-Safwah*, pp. 325, vol. 1, Hadis 76)

Dear Islamic brothers! How noble and graceful his family was! Both great women (the mother and the daughter) preferred the Afterlife over the worldly life. May the Madani environment like that in the household of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ prevail in our homes as well!

*Du'ā hay yeh tujh say, dil aysā lagā day
Nā chūtay kabhī bhī Khudā Madanī Māḥaul
Ĥamayn 'ālimaun aur buzurgaun kay ādāb
Sikhātā hay ḥar dam sadā Madanī Māḥaul
Ĥayn Islami bhāī sabhī bhāī bhāī
Ĥay bayḥad maḥabbat bhārā Madanī Māḥaul
Yaqīnan muqaddar ka woḥ ḥay sikandar
Jisay khayr say mil gayā Madanī Māḥaul
Yahān Sunnatayn sikhāy ko milayn gī
Dilāye gā khauf-e-Khudā Madanī Māḥaul*

A marvel of Madani environment

Being inspired by the individual effort of her brother, an Islamic sister Umm-e-Khalil ‘Attariyyah of Nishat Colony, Markaz-ul-Auliya (Lahore, Pakistan), attended the regional Ijtima’ of Islamic sisters. She was so impressed by the Ijtima’ that she embraced Dawat-e-Islami with open arms. She bonded herself with the spiritual order of Qadiriyyah ‘Attariyyah and became Murid of Ghaus-e-A’zam رَضِيَ اللهُ تَعَالَى عَنْهُ. She became regular in attending the Ijtima’. She would perform the regional visit for calling other Islamic sisters towards righteousness. She adopted the full Madani veil and being inspired by her enticement many other sisters in her area adopted the full Madani Veil. She progressed in Madani activities and became Nigran of ‘Halqah Mushawarat’.

Soon the Ijtima’ for Islamic sisters was also shifted into her home. She and her elder sister propagated the call towards righteousness with extraordinary vigour. By virtue of her courteous preaching, exemplary character and touching speeches, many Islamic sisters of her area embraced the Madani environment of Dawat-e-Islami. Later she took admission in a Sunnī Dār-ul-‘Ulūm to learn ‘Alimah course but she could not complete it due to illness of her mother. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ She was married to a member of Markazi Majlis-e-Shura (Amir-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ himself conducted the Nikah rituals). She also took part in the 12-Day Madani learning course after her marriage. Although she fell ill during the course, yet she

completed it. She also set out with Madani Qafilah of Islamic sisters.

She herself has reported in writing that she had been feeling some pain during breathing before travelling with Madani Qafilah but it gradually diminished by virtue of Madani Qafilah. She also donated her jewellery valuing 38,000 PKR to Dawat-e-Islami. She used to serve Madani Qafilahs in her home with utmost hospitality. After two years to her marriage, on the 26th of Ramadan, 1430 A.H., at the time of ‘Aṣr Salah, her medical condition deteriorated. She began to proclaim ‘يَا غَاوْثُ! اَلْمَدَدُ’ i.e. ‘Ya-Ghaus! Help me’ loudly and recited Kalimah Tayyibah **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**. She was immediately taken to the hospital. But she could not survive and passed away. Her last words were: **لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ**.

It has been reported by Sayyiduna Mu’az Bin Jabal **رَضِيَ اللَّهُ تَعَالَى عَنْهُ** that the Holy Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, ‘One whose last words are **لَا إِلَهَ إِلَّا اللَّهُ** is dweller of Paradise.’ (*Sunan Abi Dawud, Kitab-ul-Janaiz, Bab fil-Talqin, pp. 255, vol. 3, Hadis 3116*)

Even at the time of her death, she was robed in Madani veil. Her younger brother, whilst describing the last moments of her life, said that when she was wrapped up in cloth in the hospital her hands were straightened and placed at the sides of her body. However, when Islamic sisters un-wrapped her for Ghusl (Ritual Bath), her hands were found folded like that in the

posture of invoking Salat and Salam. Her maternal cousin sister as well as one of her aunts noticed smile on her lips. Her face was so bright and resplendent that every viewer was wishing such a wonderful demise.

While Islamic sisters were reciting Na'ats sitting near the deceased, they observed the lips of Umm-e-Khalil 'Attariyyah breathing as if she were also reciting the Na'at. She was buried in the graveyard of Nishat Colony on the 27th of Ramadan, 1430 A.H. Countless reward was donated to her by Islamic brothers and sisters. After few days of burial, her niece dreamt her aunt dressed up in white surrounded by a bunch of flowers. When asked about that lofty status, she told smiling that it was her abode and that she was living happily there.

Gunaḡāraun ko ḡātif say navīd khush ma-ālī ḡay

Mubārak ḡo shafā'at kay liye Aḡmad sā Wālī ḡay

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدًا

Fervour for worship

Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ experienced an internal revolution by virtue of the refulgent company of the Glorious Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He made resilient self-commitment to acquire the countless treasures of knowledge and austerity, devotion and devoutness, travelling in the path of Allah عَزَّوَجَلَّ, recitation of the Noble Quran and abundant Sajdaḡs. Accordingly, he strove day and night to accomplish these objectives.

Sacrificing trade out of fervour for worship

Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ was fully occupied in his business. When the fervor for worship and spiritual meditations invoked in his heart, it became difficult for him to take up both things simultaneously. Without any hesitation, he bid farewell to his well-established business in order to acquire the knowledge of the religion. The zeal for Islamic learning inspired him to such an extent that he gave up all his trade without any qualms whatsoever, and engaged in worship, spiritual meditation and acquisition of knowledge.

In this regard, Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘I was a trader when the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ proclaimed his Prophethood. I tried to maintain both - the trade and the worship: but both could not be managed simultaneously: eventually I gave up my profession of trade and engaged in worship. By Allah عَزَّوَجَلَّ, in Whose control is Abu Darda’s life! I would not like to conduct trading even if my shop is situated adjacent to the portal of the Masjid: even if I am able to earn 40 Dinars daily which I can then donate in the path of Allah عَزَّوَجَلَّ even without affecting my concentration in Salah.’ Someone asked, ‘Why do you dislike trading so much?’ He replied, ‘Out of the fear of stringent accountability.’ (*Tarikh Madinah Dimishq*, pp. 108, vol. 47, Hadis 5464) This depicts the extreme level of piety of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ. It was his Madani mindset that rendered him to give up his business for paying full concentration towards worship.

Dear Islamic brothers! On one hand, we see the quest for knowledge and fondness for worship that resulted in surrendering of flourished business by the august companion of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

On the other hand, it is we who even miss Fard Salah being busy in hoarding coins. The greed of earning more and more is so intense that we cannot take out even 3 days from 30 days of a month to travel in the Madani Qafilah. Even we fail to attend the weekly Ijtimā' of Dawat-e-Islami that is an excellent option for acquiring religious knowledge. May Allah عَزَّوَجَلَّ bless us with averseness towards worldliness for the sake of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Abstinence of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ from worldliness

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If compared with Hereafter, the worth of this worldly life is as if someone checks his finger after dipping it into a river to see how much water has come with it.' (*Ṣaḥīḥ Bukhārī, Kitāb-ul-Jannah, pp. 1529, Ḥadīṣ 2858*)

Abu Hurairah رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Man keeps on claiming 'My Wealth, My Wealth' whereas he has only three parts in his wealth: One which he has consumed in eating, second which he finished in

wearing and the third that he donated (in the path of Allah عَزَّوَجَلَّ) and thus deposited. All the rest is going to decay and he is going to leave that for other people.’ (*Sahih Muslim, Kitab-uz-Zuhd, pp. 1582, Hadis 2959*)

Dear Islamic brothers! The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ always taught his companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ to refrain from worldliness. It was by virtue of those teachings that reluctance from worldliness had developed in nature of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ. He had distanced himself from ornamentation and embellishment altogether. Luxuries had nothing to do with him. He would eat bare minimum, only as much that was inevitable to maintain the survival. He used to put on very simple clothes – those made up of rough fabric.

When one is disinterested in ornamentation and comforts, and is bestowed with contentment in plain food and simple clothes, he can live with little earnings. Our life style is altogether different from that of Sayyiduna Abu Darda’s because we are lacking such noble virtues – even traces of simplicity cannot be found in our garments, foods and other things of life. We always hanker for more and more money.

If only we may acquire such simplicity with the blessing of Allah عَزَّوَجَلَّ! May we become embodiment of the Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! If only we invoke following couplets towards which Amir-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has brought our attention several times:

*Kabh̄ jaw kī moī roī to kabh̄ kh̄ajūr pānī
Tayrā aysā sādah̄ kh̄ānā Madanī Madīnay wālay
Ĥay chatāī kā bich̄aunā kabh̄ khāk h̄ī pay sonā
Kabh̄ h̄āth̄ kā sirh̄ānā Madanī Madīnay wālay
Tayrī sādgī pay lākhaun tayrī ‘ājizī pay lākhaun
Ĥo Salām-e-‘ājizānah̄ Madanī Madīnay wālay*

*At times bread made up of coarse barley,
at times just water and dates
Such food simple and plain, O Prophet of Madīnah̄!
Jute-mat is thy bedding, and at times on
bare earth you are resting
Just hands as pillows, O Prophet of Madīnah̄!
Millions times on your simplicity and millions
times on your humility
Be my humble salutations, O Prophet of Madīnah̄!*

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Dear Islamic brothers! We do recite such couplets but neither the virtues of simplicity are taking root in our heart - nor we are succeeding in acting upon these Sunnahs. We ought to contemplate in this regard.

May Allah ﷺ bestow us with a lifestyle of simplicity, austerity and piety! And may He ﷺ instill such a Madani revolution in us that our hearts may avert from worldliness! May our habit of looking for comforts come to end!

*Mayrā dil pāk ḥo Sarkār dunyā kī maḥabbat say
Mujḥay ḥo jāye nafrat kāsh Āqā māl-o-dawlat say
Nā dawlat day nā šarwat day mujḥay bas yeḥ sa'ādat day
Tayray qadmaun mayn mar jāon mayn row row kar Madīnay mayn*

*May my heart become free from worldliness Ya Rasulallah
May I resent wealth and the worldly boons!
Don't give me wealth and estate Yā Rasūl
Just bless me with death in Madīnaḥ out of devotion*

Dear Islamic brothers! Absolute contentment is a great asset: the one bestowed with it does not need any form of wealth. On pages 491-493, volume-1 of the book entitled *Faizan-e-Sunnat* comprising of 1548 pages, published by Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami, Amir-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has stated, 'A messenger of Sulayman Bin 'Ali, the ruler of Ahwaz, approached the great scholar Shaykh Sayyiduna Khalil Basri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي of those times and requested, 'The Sultan has directed you to join the royal court for teaching his princes.' Responding to this, Shaykh Khalil Basri عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي showed the herald a desiccated piece of bread and said, 'As long as I have this desiccated piece of bread, I do not need to serve the royal court.'
(Ruhani Hikayat, pp. 106, part 1)

May Allah عَزَّوَجَلَّ have mercy on him and may He forgive us without holding accountable for his sake!

*Justujū mayn kyūn p̄hirayn māl kī mārāy mārāy
Ĥum to Sarkār kay iuk̄ron pay palā kartay ḥayn*

*Why should we wander chaotically in search of wealth!
We depend upon bounties of the Merciful Prophet*

Dear Islamic brothers! Did you notice how the pious servants of Allah عَزَّوَجَلَّ would refrain from the company of authorities! Just suppose if people like us are chanced to get an invitation from a President or Prime Minister – no matter how busy we are, we will not let that golden chance slip even if we have to travel a long distance for it. Having worn elegant attire, we will tend to reach at the entrance of assembly hall at our earliest. Woe to self-seeking. Unless unavoidable, wandering around the dignitaries and high officials hankering after worldly gains and fame, participating in their functions and parties, receiving accolades from them and having photographs taken with them, then portraying them: all are fatal attributes bearing no goodness. However it is a different thing if one has to approach them for the sake of some service to religion or for prevention from their evil which would be likely otherwise.

It has been quoted: *بِئْسَ الْفَقِيرُ عَلَى بَابِ الْأَمِيرِ* ‘From amongst the poor, the one who knocks the door of the affluent is very bad’ *نِعْمَ الْأَمِيرُ عَلَى بَابِ الْفَقِيرِ* ‘Whereas from amongst the affluent, the one who comes at the doorsteps of the poor is very good.’ (*Shaytan ki Hikayat, pp. 71-72*)

Nevertheless, Satan's tricks are very dangerous. Sometimes he simulates self-seeking as a religious cause and thus diverts one towards dignitaries. For this reason Allah's pious and meticulous saints رَحْمَةُ اللَّهِ تَعَالَى consider it necessary to refrain from company of high-ups. Instead of setting eyes on assets of others, remaining self-contented brings success in the worldly life as well as in the Afterlife. *(Faizan-e-Sunnat, pp. 491-493, vol. 1)*

Worldly assets will be burdensome for the owner

Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ would often say that the rich eat and so do we (the poor), they drink and so do we, they wear and so do we, they ride (on their conveyance) and so do we. They possess a lot of wealth and use to look upon it and we sometimes stare at them and their wealth. However only they will be held accountable for their wealth and we shall be free from this burden. *(Az-Zuhd li Ibn-e-Mubarak, Bab-fi-Talab-ul-Halal, pp. 210, vol. 1, Hadis 592)*

Where lies the goodness?

Dear Islamic brothers! Nowadays people consider affluence as blessing and a boon from Allah عَزَّوَجَلَّ. But this is not correct. Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ explains this fact as, 'Goodness does not lie in getting abundance in wealth and children, in fact, goodness is there when your tolerance increases, knowledge grows, you worship Allah عَزَّوَجَلَّ more than others, and when you get to do some good deed you become grateful to your Rab عَزَّوَجَلَّ

and beg forgiveness in case you commit a sin.’ (Ibn-e-Abi Shaybah, *Kitab-uz-Zuhd, Bab-ul-Kalam Abi Darda, pp. 167, vol. 8, Hadis 6*)

Resentment of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ towards worldly goods

Regarding the fervour for worship and avoidance from worldliness, once Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Worship your Rab presuming that you are beholding him and consider yourself amongst the dead. Remember that the little money that meets your earthly needs is better than piles of wealth that result in heedlessness. Remember! A virtuous deed never becomes obsolete and a sin is never forgotten.’ (Ibn-e-Abi Shaybah, *Kitab-uz-Zuhd, Bab-ul-Kalam Abi Darda, pp. 167, vol. 8, Hadis 1*)

A zealous reformer of Ummah

Dear Islamic brothers! Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ had been engaged in striving for earning more and more reward out of every moment of his life. He would spend his nights worshipping the Rab عَزَّوَجَلَّ and his days observing the fasts. He would remain zealous to see all the Muslims worshipping Allah عَزَّوَجَلَّ abandoning the worldliness.

Sayyidah Umm-e-Darda رَضِيَ اللهُ تَعَالَى عَنْهَا, the wife of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ quoted an incident that one day Sayyiduna Abu Darda was looking angry when he رَضِيَ اللهُ تَعَالَى عَنْهُ came to her. When asked about the cause of his anger, he exclaimed with

frustration, ‘By Allah **عَزَّوَجَلَّ**! The only good thing that I find left in the followers of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is that they offer Salah in congregation.’ (*Sahih Bukhari, Kitab-ul-Azan, pp. 233, vol. 1, Hadis 650*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ We should consider the painful feelings that Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ** would suffer on looking non-compliance of people to Shari’ah. It was because he himself was a devout worshipper. He used to keep fasts and stand vigil for prayer. He wished from the core of his heart that other Muslims should adopt similar lifestyle of godliness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dawat-e-Islami and Madani zeal for bringing reforms

Dear Islamic brothers! May Allah **عَزَّوَجَلَّ** grant us the fervour to become devout and to instill the call towards righteousness! Attachment with fragrant environment of Dawat-e-Islami, the worldwide, non-political movement of propagating the Quran & Sunnah inculcates this spirit. A resident of Mandi Bahauddin (Punjab, Pakistan) mentioned the account of his reformation and embracing the Madani environment of Dawat-e-Islami in writing which has been described here briefly:

‘I was passing days of life sinfully until an Islamic brother, zealous of reforming others, inspired me. He made his persistent Individual Efforts and made me attend the weekly Sunnah-

inspiring Ijtimā's of Dawat-e-Islami. By the grace of Allah عَزَّوَجَلَّ I also got the opportunity to attend the provincial level Ijtimā' held near Minar-e-Pakistan, Markaz-ul-Auliya Lahore.

Unfortunately, his family had to move to some other place from where he was not able to maintain direct contact with me. Consequently I got lethargic and became irregular in attending the weekly Ijtimā' but that brother had a marvellous mindset. By virtue of his firm commitment in his Madani objective: '*I must strive to reform myself and the people of the entire world*', he had been persistently enquiring about me from other brothers. It was a shock for him to learn that I had been missing the Ijtimā' and had been turning towards my former lifestyle. He assigned the responsibility of taking me to the Masjid for Salah of Maghrib and 'Isha, and weekly Ijtimā' to some other Islamic brothers of my locality. They started calling me towards righteousness but I did not respond to them positively for weeks. I was that much manipulated by Satan that whenever they would come to my house, I would send out my younger brother with the message that I was not present at home. That affair of tricks continued until four weeks but they did not cease their efforts and continued to come to call me towards righteousness. I was amazed that the fragrant, Sunnah-inspiring, Madanī environment of Dawat-e-Islami instils the fondness of virtues and resentment towards sins in the heart of every Islamic brother to an exceptional level and like that of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ, his mind looks for bringing

reforms around. For this reason, they did not despair despite my passive attitude.

Eventually, one day the star of my fortune glimmered again when my mother asked, ‘Why do these green turbaned boys come to you so often?’ I replied truly to her, ‘To call me for Salah.’ My mother said, ‘That’s a good thing! You must go and offer Salah.’ I tried to make an excuse of fatigue caused by heavy workload, but she convinced me saying, ‘You should offer Salah: **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** your fatigue will be relieved.’

In short, by the grace of Allah **عَزَّوَجَلَّ**, I resumed offering Salah in the Masjid and gradually I rejoined the Madani environment and adorned my face with beard, the head with the crown of the green turban and Sunnah hairstyle. In addition, I became a Murīd of Amir-e-Ahl-e-Sunnat **دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ**. Now I am regular in offering congregational Salah and committed to call others towards righteousness. Dedication of those Islamic brothers for well wishing of Ummah has totally transformed me now. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** I have two boys and I have made intention to book them for the cause of Madani activities of Dawat-e-Islami.’

Mukhtaṣar sī zindagī ḥay bhāīyo!

Naykiyān kījiye, nā ghaflat kījiye

Gar rizā-e-Mustafa darkār ḥay

Sunnataun kī khūb khidmat kījiye

Sunnatayn apnā kay hāṣil bhāīyo!
Raḥmat-e-Maulā say Jannat kījiye

(Wasāil-e-Bakhshish, p. 120)

صَلِّ اللّٰهُ تَعَالٰى عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ & zeal to call towards righteousness

Dear Islamic brothers! Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالٰى عَنْهُ was extremely zealous in spreading call towards righteousness. For this purpose, he once planned to set out for Syria and asked Amir-ul-Muminin Sayyiduna ‘Umar Faruq رَضِيَ اللهُ تَعَالٰى عَنْهُ for the same. Initially the Amir-ul-Muminin refused. But later he granted permission on the condition that Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالٰى عَنْهُ will have to take the charge of the Governor. However, Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالٰى عَنْهُ did not accept the offer and said, ‘I want to travel to Syria so that I can teach the Sunnah of Allah’s Beloved Prophet صَلَّى اللهُ تَعَالٰى عَلَيْهِ وَآلِهِ وَسَلَّمَ to the people over there and lead them in Salah according to Sunnah.’

Seeing his intense zeal for spread of righteousness, Amir-ul-Muminin Sayyiduna ‘Umar Faruq رَضِيَ اللهُ تَعَالٰى عَنْهُ could not refuse him and eventually allowed him to leave. The Syrians would remain busy in Jihad in the summer season and would stay at their barracks in winter. In one of those barracks, Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالٰى عَنْهُ used to teach righteousness to the Syrians.

During the winter season when all people were on stay in the barracks, one day, Sayyiduna ‘Umar Faruq رَضِيَ اللهُ تَعَالَى عَنْهُ visited Syria without prior notice and waited outside until nightfall. He said to his servant, ‘O Yarfā! Take me to Yazid Bin Abu Sufyan so that I can see myself if he has some storytellers around him, or if he has lighted oil lamp even up to late night utilizing the public money or if he has velvet mattress to lie on. Say Salam when you are there and when they reply (to Salam), seek permission to enter inside. If they do not allow you to come in, reveal your identity and then tell them about me as well.’

Both walked towards his residence and found the same situation as predicted by Amir-ul-Muminin رَضِيَ اللهُ تَعَالَى عَنْهُ. When Sayyiduna ‘Umar Faruq رَضِيَ اللهُ تَعَالَى عَنْهُ found the story tellers surrounding Sayyiduna Yazid Bin Abu Sufyan and the use of lamps from public funds and beddings and pillows made of velvet, he asked Yarfā to stand beside the entrance. He piled all their belongings in the centre and packed them. He ordered everybody not to leave until his return.

Thereafter he visited Sayyiduna ‘Amr Bin Al-‘As رَضِيَ اللهُ تَعَالَى عَنْهُ and Sayyiduna Abu Musa Ash’ari رَضِيَ اللهُ تَعَالَى عَنْهُ with his servant. Observing the similar situation there, he did the same as done with Sayyiduna Yazid Bin Abu Sufyan رَضِيَ اللهُ تَعَالَى عَنْهُ. Then, he said to his servant, ‘Yarfā! Take me to my brother Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ (to see whether he has also fallen prey to similar things). I am certain that neither storytellers would be surrounding

him nor there would be such lighted lamps. His entrance will not be closed, his bedding would be on pebbles with pillow of ordinary material - he would be shivering with cold under a thin sheet.’

Lo and behold, when Amir-ul-Muminin Sayyiduna ‘Umar Faruq رَضِيَ اللهُ تَعَالَى عَنْهُ reached Sayyiduna Abu Darda’s رَضِيَ اللهُ تَعَالَى عَنْهُ dwelling, he found him exactly as he had envisioned. Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ was sitting in the dark in his abode. Sayyiduna ‘Umar Faruq رَضِيَ اللهُ تَعَالَى عَنْهُ groped towards him and then said, ‘O my brother! May Allah عَزَّوَجَلَّ have mercy upon you! Did we not provide for, so that you could make better arrangements?’ Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘O Amir-ul-Muminin رَضِيَ اللهُ تَعَالَى عَنْهُ! Don’t you remember the narration from the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ?’ Amir-ul-Muminin رَضِيَ اللهُ تَعَالَى عَنْهُ asked, ‘Which one?’ Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘The narration in which it is stated that you should only possess as much worldly goods as a traveller carries for journey.’ Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘Yes I do remember.’ Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ exclaimed, ‘O Amir-ul-Muminin رَضِيَ اللهُ تَعَالَى عَنْهُ! What went wrong with us after the demise of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from this mortal world?’ Hearing that, Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ burst into tears. Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ also became tearful. Those two great companions kept on weeping all the night until the dawn broke. (*Tarikh Madinah Dimishq, pp. 135-136, vol. 47, Hadis 5463*) سُبْحَانَ اللَّهِ عَزَّوَجَلَّ What a marvellous character Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ had! He was so enthusiastic to propagate the Sunnah of the Holy Prophet

that he left the aromatic atmosphere of Madinah for Syria. Moreover, he discarded luxuries and comforts, simply under the imperative of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the contrary, we have taken these luxuries to heart and, captivated by the pleasures of the world, we have abandoned calling others towards righteousness. Even we tend to run away from company of those who call us towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ We are Muslims and every act of a Muslim should be for the sake of pleasure of Allah عَزَّوَجَلَّ and His Most Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Unfortunately, majority of ours is heading away from the right path. Perhaps this is why we are confronting different problems. Some are ill and some are clipped in debts, some are facing family discords and some are suffering from indigence and unemployment, some are wishing for offspring while some are in pain due to misconduct of their disobedient children.

In short, everybody is trapped in one or the other misery. Certainly, the only solution for every misery is to engage oneself in the commandments ordered by Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The first obligation for the Muslims is Salah but how sorry, our Masajid are deserted. Life is very short and surely wise is one who strives for worldly life and Afterlife according to the requirement of each. It is quite

common that the individuals enjoying the joys of life are shifted in the dark graves after being struck with sudden death. Likewise, we will have to die some day and will be buried in dark graves to face accountability.

The grave proclaims daily, 'O man! Have you forgotten me? Be warned! I am the confinement of solitude, I am the abode beyond all norms, I am the home full of apprehension, I am the dwelling of creepy-crawlies and I am the abode bearing narrowness except for those to whom Allah عَزَّوَجَلَّ makes me expand.

It is narrated in a Hadis, 'Grave is either one of the gardens of Paradise or one of the abysses of Hell.' (*Mu'jam Awsat, pp. 232, vol. 6, Hadis 8613*)

When we will be resurrected from graves, we will confront the Judgment Day having duration of 50,000 years, sun lying at 1¼ miles shall be blowing scorching heat and people shall be made to stand bare feet on copper made hot earth. Remember! Nobody will be able to step away on the Day of Judgment until he faces four questions.

1. In what affairs did he spend his life?
2. How did he spend his adolescence?
3. How did he make his earnings and expenses?
4. To what extent did he abide by his knowledge?

Worldliness is fatal

Sayyiduna ‘Amr Bin ‘Auf رَضِيَ اللهُ تَعَالَى عَنْهُ has reported that the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ sent Sayyiduna Abu ‘Ubaidah Bin Al-Jarrah رَضِيَ اللهُ تَعَالَى عَنْهُ to Bahrain to receive Jizyah (war toll). The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had appointed Sayyiduna ‘Alā Bin Hadrami رَضِيَ اللهُ تَعَالَى عَنْهُ as a ruler after approving a peace treaty with the people of Bahrain. When Sayyiduna Abu ‘Ubaīdah رَضِيَ اللهُ تَعَالَى عَنْهُ returned with riches from Bahrain, Ansar also heard the news of his return and they offered Fajr Salah with the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. When the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was about to return having offered Salah, they all came into the blessed court of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Looking at them, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled and said, ‘I think you have heard the news that Abū ‘Ubaidah has returned with riches.’ Ansar replied with due respect, ‘Yes, Ya Rasulallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!’ The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Be happy and be hopeful for that which would make you glad. By Allah عَزَّوَجَلَّ! I don’t fear that poverty will strike you, but I fear that the worldly riches would be made plenteous for you as it had been made for those before you - then you might envy each other for it as they had envied and it would destroy you as it had destroyed them.’

(Sahih Bukhari, Kitab-ul-Jizyah, pp. 363, vol. 2, Hadis 3158)

The renowned commentator of the Holy Quran, Mufti Ahmad Yār Khan Na’imi عَلَيْهِ رَحْمَةُ اللهِ الْكَثِيرَان interpreted this Hadis: ‘This saying of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is to make Sahabah

fearful and cautious. Allah ﷺ kept the companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ secured from undue interest in the worldly riches and fatality i.e. unbelief and unorthodoxy. Despite of becoming rulers and having abundance of wealth those luminaries never inclined towards the glamour of the world.

In the times of his caliphate Sayyiduna ‘Umar رَضِيَ اللهُ تَعَالَى عَنْهُ had a single kameez that he used to wash and wear. At the demise of Sayyiduna Abu Bakr Siddiq رَضِيَ اللهُ تَعَالَى عَنْهُ, no single piece of cloth was available for shroud in his house so the clothes he was dressed in were washed and used as shroud for him. In the times of his caliphate, once Sayyiduna ‘Ali رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I want to sell my sword to run on my household today.’ Those great luminaries lived ascetic life despite control over riches. *(Mirat-ul-Manajih, Kitab-ur-Raqaq, Al-Fasal-ul-Awwal, pp. 9, vol. 7)*

Dear Islamic brothers! Did you notice how Amir-ul-Muminin Siddiq-e-Akbar, Faruq-e-A’zam and Sayyiduna ‘Ali رَضِيَ اللهُ تَعَالَى عَنْهُمْ lived their life with strong aversion to worldliness even in their times of caliphate!

*Mayra dil pak ho Sarkar dunya ki mahabbat say
Mujhay ho jaye nafrat kash Aqa mal-o-dawlat say*

(Wasāil-e-Bakhshish, p. 120)

May Allah ﷺ have mercy on him and may He forgive us without holding accountable for his sake!

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Worthlessness of the legacy of the people of 'Ad

When Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ found the people of Damascus busy in hoarding the wealth and building up robust houses neglecting Afterlife, he advised them saying, 'O people of Damascus! Do you not feel shame? You are hoarding so much wealth and goods which you cannot consume and constructing homes in which you will not prolong, and bearing hopes for things you cannot attain. People before you have amassed wealth, invoked distant hopes and built strong houses. But all they had amassed destroyed, their hopes dashed and their houses turned into graves. Such were the people of 'Ad, who filled the earth up with their wealth from Eden to Oman, and got numerous progeny. Who among you would like to purchase the entire legacy of 'Ad from me for two dirhams?' (*Shu'ab-ul-Iman lil-Bayhaqi, Bab-uz-Zuhd, pp. 398, vol. 7, Hadis 10740*)

Taking lesson from the deserted houses

Sayyiduna Makhul رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ would often visit the wrecked buildings and would ask, 'O ruined houses! Where have your former residents gone after being ruined?' (*Az-Zuhd lawki, Bab-ul-Kharb, pp. 823, vol. 2, Hadis 509*)

Dear Islamic brothers! This was the blessed way of life of our holy saints رَحِمَهُمُ اللهُ تَعَالَى. May Allah عَزَّوَجَلَّ favour us with the blessing of aversion to the worldliness. Would that our heart purify from the love of this temporal world and keep engaged

in worship and pious deeds! May Allah **عَزَّوَجَلَّ** never make us dependent upon anyone and bless us with the wealth of devotion.

Final abode

Sayyiduna Muhammad Bin Ka'b **رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ** has reported that once few guests came to Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ** for night stay. Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ** treated them with hot meal but did not provide blankets to sleep in. One of the guests said, 'Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ** has sent food but not the blankets so I go ask him.' Some other guest tried to prevent him but he did not. When he came in the blessed presence of Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ** he was much surprised to see that Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ** did not have proper bedding stuff. He turned back saying that probably he had the similar bedding to spend the night as they had. Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ** said, 'We have a final abode for which we are arranging goods and we all have to return there. Therefore, we have sent our beddings and blankets to that home. If I had any such thing leftover, I would have sent it to you. There is a ravine present ahead that we will have to cross. Those carrying light burden will cross it with ease than those carrying heavy burden.' (*Sift-us-Safwah*, pp. 324, vol. 1, Hadis 76)

In another narration, Sayyidatuna Umm-e-Darda **رَضِيَ اللهُ تَعَالَى عَنْهَا** has referred that once she said to Sayyiduna Abu Darda, 'Why do you not serve your guests like the way others do?' Sayyiduna

Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘I have heard the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘There is a challenging ravine ahead of you that cannot be traversed by those carrying heavy burden.’ So I like to be light burdened to traverse that ravine.’ (*Al-Mustadrak, Kitab-ul-Ahwal, pp. 792, vol. 5, Hadis 8753*)

Dear Islamic brothers! It is obvious that abundance of wealth brings many troubles with it. Similarly, we observe that a bus or train journey is much problematic for those who carry more baggage with them. Those who have experienced travelling abroad are aware that the passengers with heavy baggage have to face lot of difficulties in getting clearance from custom. Similarly, he who possesses minimal worldly assets will remain comfortable in Afterlife.

Different fates of passers by on the bridge of Sirat

On page no. 441 of *Bayanat-e-‘Attariyyah*, a book comprising of 480 pages published by Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami, Shaykh Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ has stated: Sayyidatuna ‘Aishah رَضِيَ اللهُ تَعَالَى عَنْهَا reported that the Beloved Rasul صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘There is a bridge upon Hell that is narrower than hairline and sharper than the edge of sword, it has iron hooks and clips that shall be gripping those whom Allah عَزَّوَجَلَّ would will. People will pass over it, some within wink of an eye, some like flash, some like wind and some shall pass similar to the best (type of) horses and camels and the Angels will be pronouncing رَبِّ سَلِّمْ, رَبِّ سَلِّمْ ‘O

Rab! Pass them safely, O Rab! Pass them safely. Some Muslims will win deliverance, some will get injured, some shall upend and some shall fall into the Hell on their faces.’ (*Musnad Imam Ahmad, pp. 415, vol. 9, Hadis 24847*)

In the book *Mirat-ul-Manajih*, the renowned commentator of the Holy Quran, Mufti Ahmad Yar Khan Na’imi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has commented about the passers-by of the bridge of Sirat that the difference in their pace will be in accordance with their level of pious deeds and devotion i.e. their pace will be an index of their deeds and devotion.

In this context, it is stated in ‘*Ashi’a-tul-Lam’at*’ that pious deeds are the cause of pace and the merciful benevolence of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the kernel of this pace. The more one is closer to the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ the more he picks the pace. (*Mirat-ul-Manajih, Hawd-o-Shafa’at ka Bayan, pp. 474, vol. 7*)

Fearfulness of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ as regard to Afterlife

Once Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ attended a funeral where he found the family members of the deceased weeping. He exclaimed, ‘How simple these people are! They themselves are going to die tomorrow and they are crying over his death today.’ (*Az-Zuhd Abi Dawud, Bab Khabr Abi Darda, pp. 215, Hadis 248*)

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Excellence of even slightest contemplation

Sayyiduna Umm-e-Darda رَضِيَ اللهُ تَعَالَى عَنْهَا reported that Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ used to say that a moment's contemplation (in matters of Afterlife) values more than the (supererogatory) worship for the whole night. *(Az-Zuhd Abi Dawud, Bab Khabr Abi Darda, pp. 192, Hadis 209)*

Most frightening interrogation of the Day of Judgment

Dear Islamic brothers! Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ was so afraid of the Judgment Day that he would say, ‘The most frightening thing for me is that I shall be called by name on the Day of Judgment and questioned: ‘O ‘Uwaimar! Did you acquire knowledge or lived in ignorance?’ In case, I claim to have acquired knowledge I shall be interrogated about each imperative and prohibitive Quranic verse as to whether I acted according to it or not. I seek refuge of Rab from unbeneficial knowledge, non-satiating self and unavailing supplication.’ *(Az-Zuhd Abi Dawud, Bab Khabr Abi Darda, pp. 201, Hadis 224)*

Another quotation mentions that he said: It would be the most frightening thing for me if I will be asked whilst standing for facing accountability on the Judgment Day, ‘You did acquire knowledge but why did you not act according to it?’ *(Ibn-e-Abi Shaybah, Kitab-uz-Zuhd, Bab-ul-Kalam Abi Darda, pp. 169, vol. 8, Hadis 19)*

Dear Islamic brothers! It is very alarming. If Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ was so much afraid as regard to aftermath

that he was frightened to be interrogated for the knowledge acquired but not acting according to it then where shall we go on that day? Not only this, Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ even used to say, 'Would that I was a lamb owned by my households instead of a human being so that they would slaughter me in order to serve their guests and themselves.'

(Az-Zuhd li Ibn-e-Mubarak, Bab Ta'zim Zikrullah, pp. 80, Hadis 238)

Dear Islamic brothers! The intensity of fear of aftermath was so high in Sahabah عَلَيْهِمُ الرِّضْوَانُ and other saints of Islam that they would wish for remaining unborn in the world. May we be blessed with the virtue of remaining afraid as regard to aftermath!

Our Shaykh Amir-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has also wished similar yearning in his marvellous piece of poetry. Let us invoke these couplets with tearful eyes and fearful heart contemplating into pains of death, horrors of grave, hardships of the Judgment Day and the horrible valleys of the Hell.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Kash! Kay mayn dunya mayn paydā na huwa hota

Kāsh! Kay mayn dunyā mayn paydā na hūwā hōtā

Qabr-o-ḥashr kā ḥar gham khatm ḥo gayā hōtā

Āh! Salb-e-Īmān kā khauf khāye jātā ḥay

Kāsh mayrī mā nay hī mujh ko na janā hotā
Ākay nā phānsā hotā may baṭaur-e-insān kāsh!
Kāsh mayn Madīnay kā aūnī ban gayā hotā
Aūnī ban gayā hotā aur Eid-e-Qurbān mayn
Kāsh! Dast-e-Āqā say naḥr ho gayā hotā
Kāsh! Mayn Madīnay kā koī dunbaḥ hotā yā
Sīng wālā chitkabārā mayndhā ban gayā hotā
Tār ban gayā hotā Murshidī kay kurtay kā
Murshidī kay sīnay kā bāl ban gayā hotā
Do jāhān kī fikron say yūn najāt mil jātī
Mayn Madīnay kā sach much kuttā ban gayā hotā
Kāsh! Aysā ho jātā khāk ban kay Ṭaybaḥ kī
Mustafa kay qadmaun say mayn lipai gayā hotā
Phūl ban gayā hotā gulshan-e-Madīnaḥ kā
Kāsh! Un kay ṣaḥrā kā khār ban gayā hotā
Mayn bajāye insān kay koī paudā hotā yā
Nakhl ban kay Ṭaybaḥ kay bāgh may khāṛā hotā
Gulshan-e-Madīnaḥ kā kāsh hotā mayn sabzāḥ
Yā baṭaur-e-tinkā hī mayn wahān paṛā hotā
Murgh zār-e-Ṭaybaḥ kā kāsh hotā parwānaḥ
Gird sham'a phīr phīr kar kāsh Jal gayā hotā
Kāsh! Khar yā khachchar yā ghāuṛā ban kar ātā aur
Āp nay bhī khūntay say bāndh kar rakhā hotā
Jān-kunī kī taklīfayn zabḥ say ḥayn baḥ kar kāsh!

*Murgh ban kay Taybah may zabh ho gayā hotā
Āh! Kašrat-e-‘iṣyān hāye khauf dozakh kā
Kāsh! Is jahān kā mayn na bashar banā hotā
Shor uḥā yeḥ maḥshar mayn khuld mayn gayā ‘Aṭṭār
Gar na woḥ bachātay to Nār mayn gayā hotā*

(Wasāil-e-Bakhshish, p. 142)

We are in death row

Whenever Sayyiduna Abu Darda رضي الله تعالى عنه would see some funeral, he used to say, ‘You passed away in the morning and we are to follow you in the evening,’ or he would say, ‘You moved away in the evening and we are to follow in the morning. Death is a great warning but heedlessness also overcomes soon. Death is more than enough to seek lesson. Predecessors (the pious elders) have departed from this world and the successors do not possess the virtues of tolerance and compassion.’

(Az-Zuhd Abi Dawud, Bab Khabr Abi Darda, pp. 222, Ḥadis 261)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيبِ

Three desires of Sayyiduna Abu Darda رضي الله عنه

Sayyiduna Abu Darda رضي الله تعالى عنه said that he would have preferred death if three things had been non-existent in life. Somebody asked, ‘Which three?’ He replied:

1. Offering Sajdah in the blessed court of Allah عَزَّوَجَلَّ round the clock,
2. Bearing thirst in the hottest days of scorching summer (i.e. observing the fasts),
3. Attending the gathering of those who pluck from the lessons like pleasant fruits. Then he added, ‘The supreme level of Taqwa (piety) is to fear Allah عَزَّوَجَلَّ, so much so that one begins to fear Him as regard to even an atom and surrender the Halal thing in which he suspects the presence of even a particle of Haram: in this way he builds up strong shield between himself and the Haram. Allah عَزَّوَجَلَّ has unfolded the ultimate fate of His servants in the Holy Book as:

فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ﴿٢٤﴾ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ﴿٢٥﴾

Then whosoever does good an atom’s weight will see it then, and whosoever does evil an atom’s weight will see it then.

[Kanz-ul-Iman (Translation of Quran)] (Part 30, Surah Zilzal, Verse 7 & 8)

Therefore, never consider any vice excusable nor consider any virtuous act worthless. He also used to say, ‘I like three such things that people usually dislike:

1. Poverty,
2. Illness and
3. Death.’ (*Az-Zuhd-ul-Kabir lil-Bayhaqi, pp. 324, Hadis 870*)

On one occasion, he described reason for preferring death saying, 'I like death because of my yearning to meet my Rab عَزَّوَجَلَّ. I like poverty to remain beseeching in my Rab's court. I like illness as it would be expiation of my sins.' (*Al-Marja'-us-Sabiq*, pp. 172, *Hadis*, 811)

Maḥabbat mayn apnī gumā Yā Ilāhī
Maḥabbat mayn apnī gumā Yā Ilāhī
Na pāon mayn apnā patā Yā Ilāhī
Mayray ashk behtay rahāyn kāsh hār dam
Tayray khauf say Yā Khudā Yā Ilāhī
Mayray dil say duniyā kī chāhat miṭā kar
Kar ulfat mayn apnī fanā Yā Ilāhī
Mayrā hār 'amal bas Tayray wāstay hō
Kar ikhlāṣ aysā 'aṭā Yā Ilāhī
'Ibādat mayn guzray mayrī zindagānī
Karam hō karam Yā Khudā Yā Ilāhī
Musalmān hāy 'Aṭṭār Tayrī 'aṭā say
Hō Īmān par khātimaḥ Yā Ilāhī

Sayyiduna Abu Darda's criterion for scholarly man

Sayyiduna Abu Darda رضي الله تعالى عنه had great esteem for knowledge and its compliance, and for those who are knowledgeable. Several narrations quoted by him indicate signs of scholarly men. Once he said, 'Availing the company of knowledgeable

persons, moving with them and attending their sermons are signs of a scholarly man.’ (*Tarikh-ul-Kabir lil-Bukhari, Bab-ush-Shin, Bāb Sharik, pp. 200, vol. 4, Hadis 2653*)

Dear Islamic brothers! We learn from this narration that by virtue of attending the knowledge inspiring congregations, spending time in the blessed company of scholars and serving them, one gets the fortune of knowledge. This knowledge is such a wealth that can never be stolen or seized. Therefore, in order to acquire knowledge, join the Madani environment of Dawat-e-Islami, the global non-political movement for the propagation of the Holy Quran and Sunnah. By attending the weekly Ijtima’ and travelling for three days every month in Madani Qafilah your heart will fill with the pearls of knowledge.

Dear Islamic brothers! In this Madani environment, Our Shaykh Amir-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دامت بر كاهنهم العالیه not only develops our mindset for learning and transmitting the Islamic knowledge but also to live our lives according to these teachings of Islam. He himself is a symbol of Sayyiduna Abu Darda’s quotation, ‘None can become pious before becoming scholar and one cannot be embellished with knowledge unless he practises what he learnt.’ (*Sunan Darimi, Al-Muqaddamah, pp. 100, vol. 1, Hadis 293*)

Dear Islamic brothers! We can pick two Madani pearls from this quotation: Practice perfumes knowledge and knowledge instigates righteousness. It seems as if our Shaykh Amir-e-Ahl-e-

Sunnat Muhammad Ilyas Attar Qadiri has adopted this verdict of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ as his aim of life and that's why he has become unmatched symbol of piety in these times. Allah عَزَّوَجَلَّ has bestowed him with extraordinary faculty of inspiring others. Whenever he delivers Bayān, his simple words of wisdom permeate into the hearts of audience why because he practised first and preached later. Having adorned his face with beard when he persuaded us to adopt this great Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we also embellished our face with this Sunnah. Having adopted the Sunnah of turban when he persuaded us to adopt this grand Sunnah, we made it crown of our heads as well.

In short, every act of Sunnah that Amir-e-Ahl-e-Sunnat came to know, he not only practised himself but also persuaded others to act upon it and he never taught us anything that he had not practised himself first. Keeping himself away from worldly luxuries, he taught his disciples to avert from the allure of this world. Trembling with the fear of Allah عَزَّوَجَلَّ, he made us realize to remain scared of Allah's covert will.

*Mayrā dil pāk hō Sarkār duniyā kī maḥabbat say
Mujḥay hō jāye nafrat kāsh Āqā māl-o-dawlat say
Na dawlat day na šarwat day mujḥay bas yeḥ sa'ādat day
Tayray qadmaun mayn mar jāon mayn row row kar Madīnay mayn*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Sayyiduna Abu Darda's fondness for knowledge

When the hour of demise of Sayyiduna Mu'az Bin Jabal رَضِيَ اللهُ تَعَالَى عَنْهُ was close, he was requested to orate some words of advice. He said, 'Sit down!' and then he repeated three times that he, who remains in search of knowledge and Iman (Islamic Faith), finally achieves them. So, if you want to seek knowledge, you ought to visit only four people: Sayyiduna Abu Darda, Sayyiduna Salman Farsi, Sayyiduna 'Abdullah Bin Mas'ud and Sayyiduna 'Abdullah Bin Salam رَضُوا انَّ اللّٰهَ تَعَالَى عَلَيْهِمْ اَجْمَعِينَ.
(*Musnad Imam Ahmad Bin Hanbal, pp. 257, vol. 8, Hadis 22165*)

سُبْحَانَ اللّٰهِ عَزَّوَجَلَّ Dear Islamic brothers! Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ made relentless efforts to achieve that distinguished honor. He would remain engaged in worship and in acquisition of knowledge day and night. He never worried for worldly comforts and luxuries. Rather he remained fully engrossed in matters related to Afterlife all the time. If only we succeed in developing our mindset, similar to that of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ, for acquisition of Islamic knowledge, worship and travelling in the path of Allah عَزَّوَجَلَّ and to call others towards righteousness.

Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ and call for righteousness

When Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ reached Damascus, the city of Syria, he found people living lavish life and addicted to luxuries and comforts. He would remain grieved seeing those

people engrossed in worldliness. A number of events are related to him in which he congregated people of Damascus holding an Ijtimā' and, whilst standing in front of them, he called them towards righteousness (in a similar way, Dawat-e-Islami also congregates devotees of the Holy Prophet by making individual effort on them and holds weekly Sunnah-inspiring Ijtimā').

Once he spoke in one of such congregations: 'O people of Damascus! You are brothers to each other in Islam, neighbours to one another in avenue and aides to one another when combating the enemy. Then why not you people like me! All of my efforts and endeavours are benefiting others instead of you. I am seeing your learned ones departing from this world, while the ignorant among you are not inclined towards learning. You people are forgetful regarding Afterlife being engrossed in search of livelihood. Listen! People before you had built strong palaces, amassed wealth and had been over-optimistic but what happened then? Their palaces turned into graves, their hopes deceived them and their hoarded wealth went waste. Beware! Acquire knowledge because both the learner and the educator would receive equal reward. Except these two, virtue lies in nobody else. (*Hilyat-ul-Auliya, Abi Darda, pp. 273, vol. 1, Raqm 35, Hadis 695*)

*Ĥuye nāmwar bay-nishān kaysay kaysay
Zamīn khā gayī nawjawān kaysay kaysay
Jagā jī lagānay kī duniyā nahīn ḥay
Yeh 'ibrat kī jā ḥay tamāshā nahīn ḥay*

Listening to his inspirational speech invoking fear of Allah **عَزَّوَجَلَّ** and aversion to the worldliness, the audience would start crying aloud. His stirring words would invoke aversion towards worldliness.

Dear Islamic brothers! Let us take lesson from the teachings of Sayyiduna Abu Darda **رَضِيَ اللهُ تَعَالَى عَنْهُ**. We are also engrossed in hoarding the wealth. We are also looking for more and more worldly pleasures. Let us contemplate where those people have gone whose tales of royal and majestic life we find in books of history. Where are those who denied Allah **عَزَّوَجَلَّ** and His Prophets **عَلَيْهِمُ السَّلَام**?

Remember! All those obliterated from the face of the earth. Some of them were tormented by pelting stones from the sky while some were ruined by floods. Incidents of such people have been mentioned in the Holy Quran. We are being alarmed. If only, we become restless, considerate and heedful. If only, we may be blessed with such eyes, heart and mindset that would surrender before the virtuous advice.

*Mat gunāhaun pay ho bhāi bay-bāk tū
 Bhūl mat yeḥ ḥaqīqat kay ḥay khāk tū
 Thām lay dāman-e-Shāh-e-Laulāk tū
 Sachchī taubaḥ say ho jāye gā pāk tū
 Jo bhī duniyā say Āqā kā gham lay gayā
 Woh to bāzī Khudā kī qasam lay gayā*

Sāth mayn Mustafa kā karam lay gayā

Khuld kī woḥ sanad lā-jaram lay gayā

(Wasāil-e-Bakhshish, p. 356)

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Ten Madani quotes of Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ

1. Once a man came to Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ before going to war and said, ‘O Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ! Help me with some words of advice.’ Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ said, ‘If you will remember Allah عَزَّوَجَلَّ at times of happiness, He عَزَّوَجَلَّ will remember you at times of your hardships and sufferings. And whenever some worldly thing looks pleasant to you, you must first consider its ultimate fate before acquiring it.’ (*Siyar A’lam-in-Nubala, Abu Darda, pp. 22, vol. 4, Raqm 164*)
2. The one, who cannot recognize the bounties of Allah عَزَّوَجَلَّ except those related to food, becomes weak in abiding the rituals and usually suffers hardships in life. The one who hankers after earthly things fails in acquiring them. (*Hilyat-ul-Auliya, Abi Darda, pp. 270, vol. 1, Raqm 35, Hadis 678*)
3. You will avail goodness as long as you love the righteous people. Whenever some truth is revealed about you, you should admit it as one who recognizes truth is similar to one who abides by it. (*Shu’ab-ul-Iman lil-Bayhaqi, pp. 503, vol. 6, Hadis 9063*)

4. Highest level of faith is to observe patience at Allah's decree, to remain pleased with whatever has been destined, to trust in Allah ﷺ from the core of the heart and to remain submissive to Allah ﷺ all the time. *(Az-Zuhd li-Ibn-e Mubarak, Bab fir-Riza bil-Qada, pp. 31, Hadis 123)*

5. O People, why is it so that you are becoming greedy towards worldliness and you are losing the religion for which you had been caretaker? I am aware of those malicious ones among you who display arrogance while riding on their horses, and are sluggish in offering Salah, neither listen to the Holy Quran attentively nor inclined to set slaves free. *(Ibn Abi Shaybah, Kitab-uz-Zuhd, Bab Kalam Abi Darda, pp. 170, vol. 8, Hadis 26)*

6. A man came to Sayyiduna Abu Darda رضى الله تعالى عنه and said, 'Teach me something that could benefit me.' Sayyiduna Abu Darda رضى الله تعالى عنه said, 'There are two, three, four and five things that, whoever practises, shall bring him rise in rank before Allah ﷺ: Always make your earning from Halal and lawful (permissible by Shari'ah) ways, eat it and also provide Halal food to your family. Ask Allah ﷺ to grant sustenance on daily basis. On every morning, consider yourself among dead as if you have joined them. Render your dignity and respect to Allah ﷺ. If someone calls you with abusive names or quarrels with you, leave the issue for Allah ﷺ and when you commit some sin, ask forgiveness

from Allah **عَزَّوَجَلَّ**. (*Hilyat-ul-Auliya, Abi Darda, pp. 275, vol. 1, Raqm 35, Hadis 704*)

7. A perfect person has three signs: (i) Not complaining at the time of suffering from calamity, (ii) Not telling his problems to others and (iii) Not indulging in self-praise. (*Az-Zuhd Imam Ahmad Bin Hanbal, Bab Zuhd Abi Darda, pp. 166, Hadis 773*)
8. This is better that your friend rebukes you than avoiding you. Who else can be your well-wisher more than your friend? So fulfill what he expects from you and be compassionate towards him. Never believe any information related to him from some jealous person. Otherwise, you will also become jealous to your friend. Then when you will die, he will disregard you. Why do you mourn over one's death who you did not like to meet in his life? (*Hilyat-ul-Auliya, Abi Darda, pp. 276, vol. 1, Hadis 35 & 705*)
9. Once he **رَضِيَ اللهُ تَعَالَى عَنْهُ** said, 'A person should remain worried lest resentment is invoked for him in the hearts of the Muslims and he even remains unaware.' Then he asked the people, 'Do you know why this happens so?' The people replied, 'We don't know?' He informed, 'A person uses to disobey Allah **عَزَّوَجَلَّ** in his privacy: due to this Allah **عَزَّوَجَلَّ** invokes resentment for him in the hearts of the Muslims and he remains unaware.' (*Az-Zuhd Abi Dawud, Bab Khabr Al-Darda, pp. 236, vol. 1, Hadis 220*)

10. Those whose tongues remain occupied in the Zikr of Allah ﷺ shall enter the Paradise smiling. (*Az-Zuhd Imam Ahmad Bin Hanbal, Bab Zuhd Abi Darda, pp. 161, Hadis 726*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ and his fervour for calling towards righteousness

Vigour of the Iman

Once Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ came in Madinah and addressed the people, ‘O people of Madinah! Why do I not see the vigour of Iman in you? I swear if even a wild beast tastes the flavour of Iman, the vigour of Iman will reflect from it.’ (*Az-Zuhd li-Ibn Mubarak, Bab Fadl Zikrullah, pp. 541, vol. 1, Hadis 1547*)

Hate the sin but not the sinner

Once Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ passed by a group of people engaged in insulting a person for his sins. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ said to them, ‘What would you do if you find him fallen inside some well: wouldn’t you try to get him out?’ They said, ‘Certainly, we would do that!’ Then Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘So don’t abuse your brother: instead submit gratitude in the court of Allah ﷺ who has saved you from committing that sin.’ ‘Don’t you consider him bad?’ They asked. Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ said, ‘I

detest his sinful acts only: if he abandons such acts, he is my brother.’ (*Shu’ab-ul-Iman lil-Bayhaqi, pp. 290, vol. 5, Hadis 6691*)

Dear Islamic brothers! Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ really loved to call others towards righteousness so he would utilize every suitable opportunity in that regard. This incident teaches us a moral lesson that we should not hate the sinful man: instead, we should detest the sin, for if we hate the sinner he will never attend our call for righteousness and he will tend to avoid good company. Dear Islamic brothers! Do efforts to make the sinners closer instead hating them for their sins so that they can also avail the blessings of Madani environment.

In the booklet ‘*Qatil, Imamah kay Musallay Par*’ comprising of 32 pages, published by Maktaba-tul-Madīnah the publishing organ of Dawat-e-Islami, it is stated on pages 4 to 6:

Dear Islamic brothers! Usually those who are ignorant of teachings of the Holy Quran and the blessed Sunnah fall prey to deceptions of Nafs and Satan and thus commit major crimes like murder, terrorism, theft, robbery, adultery, gambling etc. that fling them into jail.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Dawat-e-Islami has established ‘Majlis-e-Faizan-e-Quran’ for preaching the prisoners towards right path by conducting various Madani activities. The commencement of Madani activities of Dawat-e-Islami in prisons was brought to thought when some years ago a man after serving his

imprisonment came to Amir-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and described the appalling conditions of the prisons saying: ‘Our prisons do provide the environment that makes the prisoners enmeshed in committing more sins rather than guiding or reforming them so there requires strong efforts to guide the prisoners on the virtuous path. Hearing this, the great well-wisher of Ummah, Amir-e-Ahl-e-Sunnat decided to initiate the Madani activities of Dawat-e-Islami among prisoners as well. So ‘Majlis-e-Faizan-e-Quran’ commenced Madani activities in prisons under the supervision of ‘Markazi Majlis-e-Shura.’

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ Madani activities of Dawat-e-Islami in prisons have reflected marvellous outcome. Having inspired from Madani activities, a number of criminals begged forgiveness in the court of Allah عَزَّوَجَلَّ. After completion of imprisonment, they travel in Madani Qafilah with devotees of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and lead a Sunnah inspired life. Those who used to operate deadly weapons are now engaged in delivering Madani pearls of Sunnah.

Captivated by love of the Most Exalted Prophet ﷺ

In the book, *Faizan-e-Sunnat*, comprising of 1548 pages published by Maktaba-tul-Madinah, the publishing organ of Dawat-e-Islami, Amir-e-Ahl-e-Sunnat Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has stated on page 368: Various Majlis are formed to operate the widespread set up of Dawat-e-Islami in

different countries and cities of the world. Among these, Majlis Rabitah Bil ‘Ulama-wal-Mashaikh is very important one that is mostly consisted of ‘Ulama. Some Islamic brothers of this Majlis visited the famous religious institution Jami’ah Rashidiyah (Pir Jo Goth, Bāb-ul-Islam, Sindh).

Dealing with other affairs, discussion turned towards the Madani activities of Dawat-e-Islami in prisons. A Shaykh-ul-Hadis of that institution said, ‘I tell you a marvellous wonder of Madani activities in prisons. A robber was much active and powerful in the areas nearby ‘Pir Jo Goth’ and the people would remain afraid of him. I knew him personally. He was arrested on number of times but got released by way of his relations. Eventually, Karachi (Bab-ul-Madinah) police arrested him and he was sent to jail after prosecution.

After serving his imprisonment, he came to see me. Looking at him, at first I could not recognize him because he had been clean-shaven before arrest but now the holy sign of devotion to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. the beard was ornamenting his face. His head was crowned with green turban and his forehead had indications of the signs of Salah. Observing my astonishment, he explained: During imprisonment, I was blessed with Madani environment of Dawat-e-Islami and blessings of the individual efforts of devotees made me captivated in the love of the Most Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.’

*Raḥmataun wālay Nabi kay gīt jab gātā ḥūn mayn
Gumbad-e-Khazrā kay nāzāraun mayn kḥo jātā ḥūn mayn
Jāon to jāon kaḥān mayn kīs kā dhūndūn āsrā
Lāj wālay lāj rakḥnā tayrā kaḥlātā ḥūn mayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Two epistles of Sayyiduna Abu Darda رَضِيَ اللَّهُ عَنْهُ comprising of call towards righteousness

Once Sayyiduna Abu Darda رَضِيَ اللَّهُ تَعَالَى عَنْهُ wrote an epistle to Sayyiduna Salman Farsi رَضِيَ اللَّهُ تَعَالَى عَنْهُ: ‘O my brother! Take advantage of your (present-day) good health and the leisure time before you suffer from a great misfortune that nobody could put away, and seek help from the supplication of the oppressed. O my brother, make the Masjid your abode (for worship) because I have heard the Prophet of Rahmah, the Intercessor of Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ saying, ‘Masjid is the abode for every pious one.’

Those who adopt abode in Masjid, Allah عَزَّ وَجَلَّ has promised to grant them relief and comfort and to make them reach Paradise crossing the Bridge of Sirat safely. O my brother, have mercy upon the orphan, make him closer and provide him to eat from your own sustenance as once a man complained about the harshness of his heart to the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Do

you want to make your heart tender?’ He replied, ‘Yes.’ Then the Holy Prophet ﷺ said, ‘Get the orphan closer to you, pass your hand across his head and make him eat from your own sustenance as these things turn the heart tender and are cause for fulfilment of needs.’ O my brother, do not hoard as much wealth for which you cannot pay gratitude. Undoubtedly, I have heard the Holy Prophet ﷺ saying, ‘On the Day of Judgment, such a rich man will be brought who was obedient and submissive to Allah عَزَّوَجَلَّ in the affairs of wealth. He will come in such a state that he will be ahead and his wealth will be behind him. Whenever any hurdle would appear in his path on the Bridge of Sirat his wealth will say to him, ‘Move! Move! You have paid your right in wealth.’ Then, another rich man shall be brought who had been disobedient to Allah عَزَّوَجَلَّ in the affairs of wealth. He will come in such a state that his wealth shall be along his shoulders and it will tend to make him slip and it will said to him, ‘May you be destroyed! Why did you not obey Allah عَزَّوَجَلَّ regarding me?’ The wealth shall continue to utter in this way until it will pray for his ruining.

O my brother, I have come to know that you have bought a slave. I have heard the Holy Prophet ﷺ saying, ‘As long as a man does not seek help from a slave, he continues to get closer to Allah عَزَّوَجَلَّ and Allah عَزَّوَجَلَّ is also close to him, and when he avails service from a servant, accountability for it becomes due for him.’ My wife demanded for having a servant, although it was affordable for me in those days, I disliked it out

of fear of accountability. O my brother, if we would be held accountable to full extent, who will help you and me on the Day of Judgment?

O my brother, do not depend upon that you are a companion of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Undoubtedly we have lived for a long time after the blessed demise of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and only Allah عَزَّوَجَلَّ knows what sort of circumstances we faced after him.’ (*Hilyat-ul-Auliya, Abi Darda, pp. 274, vol. 1, Hadis 35 & 702*)

Dear Islamic brothers, Masjids are made to worship and not for activities like sleeping and eating. The reason for calling the Masjid abode for pious people is that the pious people observe protocols of Masjid and remain engaged in worship all the time. They tend to spend most of their time in the Masjid, similar to Ashab-e-Suffah who would stay in Masjid-un-Nabawi all the time. They would remain engaged in Sunnah worships like Salah, Zikr, recitation of the Holy Quran, contemplation in the matters of Afterlife etc. all the time. When they would feel tired or heavy-eyed, they would put their heads on the knees in order to take some rest whilst still sitting. (*Excerpt from Al-Madakhhal li-Ibn Al-Hāj, pp. 212, vol. 1*)

On another occasion Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ wrote to his friend in which, after expressing glorification of Allah عَزَّوَجَلَّ, he wrote, ‘You have no share in this world because your predecessors also lived here and they passed away leaving everything behind. Other people will inhabit here after your

demise. The thing solely for you in this world is that you have sent ahead (for Afterlife). Whereas what you leave behind will become inheritance for your righteous descendents, for you have to appear in such an Honorable Court where no excuse will be acceptable and where no trick can work and those, for whom you were hoarding wealth will not be capable to help you at all. The wealth accumulated by you is for your children now: they may become fortunate by obeying Allah عَزَّوَجَلَّ in the affairs of that wealth, for earning which you suffered misfortune, or they may also suffer misfortune by spending wealth in the acts of transgression to Allah عَزَّوَجَلَّ.

By Allah عَزَّوَجَلَّ! None of these two cases is worthy for you to take up the pain (of hoarding wealth) and to prefer them upon yourself. Therefore, wish the mercy of Allah عَزَّوَجَلَّ for those who have passed away before you: and bear faith in Allah عَزَّوَجَلَّ that He will provide sustenance to those who are to follow.’ وَالسَّلَام!

(Tarikh Dimishq, li-Ibn 'Asakir, pp. 169, vol. 47)

Majlis for Maktubat & Ta'wizat-e-'Attariyyah

Dear Islamic brothers! Having gone through these two letters, we learnt that correspondence for calling towards righteousness had been the practice of blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Not only the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, it is proven from the Sunnah of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to send epistles for calling people towards righteousness. Therefore, Dawat-e-Islami, the

global non-political movement for propagation of Quran & Sunnah, has established a Majlis namely ‘Majlis for Maktubat & Ta’wizat-e-‘Attariyyah’ to practise this Sunnah of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. Utilizing the state of the art tools, this Majlis is rendering services for calling the people towards righteousness through correspondence. Suffering Islamic brothers and sisters who write letters and emails to Amir-e-Ahl-e-Sunnat, are responded by Majlis for Maktubat & Ta’wizat-e-‘Attariyyah. This Majlis goes through the incoming mails and tries to send reply as soon as possible. Up to January-2010, 400 stalls of Ta’wizāt-e-‘Attariyyah are operating within Pakistan in various cities and more than 150 stalls are operating abroad through which hundreds of Islamic brothers are promoting the Madani activities of Dawat-e-Islami by serving the afflicted Islamic brothers and sisters. Until this reporting, Majlis is sending 36157 epistles and serving 318177 litanies and Ta’wizat to 99142 patients monthly inside Pakistan and those served abroad are in addition to these figures.

May Allah عَزَّوَجَلَّ make us preach righteousness! Dear Islamic brothers! If we take up responsibility of this Madanī campaign out of profound devotion for Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we will be bestowed with great success in this worldly life and in the Afterlife إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

Ĥam ko Allah aur Nabi say piyār ĥay

إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ Apnā bayṛā pār ĥay

We love Allah and His Rasūl
إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ We will win great boon

Dear Islamic brothers! **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, One may attain noble virtues in the worldly life and in the Afterlife by travelling in Madani Qafilah of Dawat-e-Islami with the devotees of the Holy Prophet.

Here is a Madanī marvel for your inspiration in this regard. An Islamic brother from Punjab (a province of Pakistan) has stated: ‘I was participating in a learning course in Faizan-e-Madinah Bab-ul-Madinah Karachi, the ‘Global Madani Markaz of Dawat-e-Islami. On one Thursday at around 04:00 a.m., I suffered from severe abdominal pain on left side and seven injections had to be administered to relieve the pain. As usual, I visited Faizan-e-Madinah to attend the weekly Sunnah-inspiring Ijtima’. At about 10:00 p.m., I again suffered similar severe pain during the Ijtima’ but it soothed away during congregational supplications. After an hour, the pain recurred and that time three injections provided some relief. Next day ultrasonic diagnostics were performed but doctors could not pinpoint the cause of the pain. I was in the hospital when I came to know that my course mates are planning to travel for twelve days in the Madanī Qāfilāh. Doctors advised me to avoid travelling but I could not contain myself and decided to travel with the Qāfilāh to Dera Bugti, Baluchistan.

While on the way towards Dera Bugti, I felt little pain. From there, we visited another city Sui to attend the Sunnah-inspiring

weekly Ijtimā' and then returned to Dera Bugti. Since that day, by the blessing of Madani Qafilah, that pain never recurred and it seemed to me as if I had never suffered that pain. Above all, **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, I was bestowed with beholding the Beloved and Blessed Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ** in dream.'

Ĥay ṭalab dīd kī, dīd kī Eid kī

Kyā 'ajab woĥ dikĥayn Qāfilay mayn chalo

Lūtnay rahmatayn Qāfilay mayn chalo

Sīkĥnay Sunnatayn Qāfilay mayn chalo

صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ
أَسْتَغْفِرُ اللّٰهَ	تُؤْبَوُا إِلَى اللّٰهِ
صَلَّى اللّٰهُ تَعَالَى عَلَى مُحَمَّدٍ	صَلُّوْا عَلَى الْحَبِيبِ

Marvels of Sayyiduna Abu Darda رَضِيَ اللّٰهُ عَنْهُ

1. Whenever Sayyiduna Abu Darda and Sayyiduna Salman Farsi رَضِيَ اللّٰهُ تَعَالَى عَنْهُمَا would write to each other, they would make recall each other about the event of bowl. The narrator said that one day both great luminaries were eating in a bowl and that bowl and the food in it invoked glorification of Allah **عَزَّوَجَلَّ**. (*Fawaid Abi 'Ali Bin Ahmad Bin Al-Hasan Al-Sawaf, Awwal-ul-Kitab, p. 49*)
2. Once, Sayyiduna Abu Darda رَضِيَ اللّٰهُ تَعَالَى عَنْهُ lit up fire in order to cook something in a pot. Sayyiduna Salman Farsi رَضِيَ اللّٰهُ تَعَالَى عَنْهُ

was also present. Suddenly Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ heard a voice from the pot that gradually rose in intensity. It was invoking glorification of Allah عَزَّوَجَلَّ just as a child does. Afterwards, that pot displaced from its position for some moments and then returned to its original position by itself without spilling over any contents. Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ called Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ and said, ‘O Salman رَضِيَ اللهُ تَعَالَى عَنْهُ! Look at this wonder! You probably have never witnessed something like this and neither has your father.’ Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘If you had kept silent, you would have seen even more wonderful signs of Allah عَزَّوَجَلَّ.’ (*Ibn Abi Shaybah, Kitab-uz-Zuhd, Bab Kalam Abi Darda, pp. 169, vol. 8, Hadis 18*)

Supplication referred to Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ

Dear Islamic brothers! Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ would often make the following Du’a in the court of Allah عَزَّوَجَلَّ:

اللَّهُمَّ إِنِّي أَسْأَلُكَ حُبَّكَ وَحُبَّ مَنْ يُحِبُّكَ وَالْعَمَلَ الَّذِي يُبَلِّغُنِي حُبَّكَ،
اللَّهُمَّ اجْعَلْ حُبَّكَ أَحَبَّ إِلَيَّ مِنْ نَفْسِي وَأَهْلِي وَمِنَ الْمَاءِ الْبَارِدِ

Translation: ‘O my Rab عَزَّوَجَلَّ! I implore for adoring You, those who love You and every such deed which may lead me to Your adoration. O Rab عَزَّوَجَلَّ! Make Your adoration more adorable to me than my soul, my households and cold water.’

(*Jami'-ut-Tirmizi, Kitab-ud-Da'wat, pp. 296, vol. 5, Hadis 3501*)

Dear Islamic brothers! Allah ﷺ bestows the treasures of His Mercy, Bounties and Blessings upon those who live their lives like that of Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ: those who remain occupied in seeking the pleasure of Allah ﷺ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Matchless bounties of Paradise

Sayyiduna ‘Auf Bin Malik رَضِيَ اللهُ تَعَالَى عَنْهُ has stated, ‘I saw a whitish dome in my dream, around which goats were grazing in a green field. I asked, ‘Who does this belong to?’ Someone replied, ‘This belongs to Sayyiduna ‘Abdul Rahman Bin ‘Auf رَضِيَ اللهُ تَعَالَى عَنْهُ.’ The narrator continued, ‘After a while, Sayyiduna ‘Abdul Raḥmān Bin ‘Auf رَضِيَ اللهُ تَعَالَى عَنْهُ came out from that dome and said to me, ‘O ‘Auf! Allah ﷺ has rewarded us for our recitation of the Holy Quran, and if you climb on that mound, you shall find such wonders and bounties of Allah ﷺ that your eyes would have never witnessed, nor your ears ever have heard about, nor such a thought has ever invoked in your mind. All these have been provided by Allah ﷺ for Sayyiduna Abu Darda رَضِيَ اللهُ تَعَالَى عَنْهُ because he had surrendered the world for the sake of these comforts.’ (Az-Zuhd Imam Ahmad Bin Hanbal, Bab Zuhd Abi Darda, pp. 159, Hadis 714)

May Allah ﷺ have mercy on him and may He forgive us without holding accountable for his sake!

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

BLOSSOMING OF SUNNAH

By the grace of Allah ﷻ, Sunnahs are abundantly learnt and taught in the Madani environment of Dawat-e-Islami, a global and non-political movement for the preaching of Quran and Sunnah. It is a Madani request that you spend the whole night in the weekly Sunnah-Inspiring Ijtima', taking place after Salat-ul-Maghrib every Thursday in your city, for the pleasure of Allah ﷻ with good intentions. With the intention of gaining reward, make it a part of your routine to travel in Sunnah-Inspiring Madani Qafilahs with the devotees of Rasul, to fill out the Madani In'amat booklet every day practicing Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality within the first ten days of every Islamic month. Through the blessings of this, you will develop a mindset and a yearning to adopt Sunnahs, to have hatred for sins and to protect your faith, [رَبِّ الْعَالَمِينَ ﷻ](#).

Every Islamic brother should develop the Madani mindset that **'I must strive to reform myself and people of the entire world,** [رَبِّ الْعَالَمِينَ ﷻ](#)

In order to reform ourselves, we must act upon Madani In'amat and to strive to reform people of the entire world we must travel with Madani Qafilahs, [رَبِّ الْعَالَمِينَ ﷻ](#).



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