

(English)



Age of Turmoil

Presented by

Markazi Majlis-e-Shura

Translated into English by

Majlis-e-Tarajim (Dawat-e-Islami)



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

Du'a for Reading the Book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah *عَزَّوَجَلَّ*! Open the door of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Honourable and Glorious! (*Al-Mustatraf, vol. 1, pp. 40*)

Note:

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

ایک زمانہ ایسا آئے گا

Aik Zamanah Aysa Aaye Ga

A TIME WILL COME

THIS speech was delivered by the preacher of Dawat-e-Islami and the Nigran of Markazi Majlis-e-Shura, Maulana Haji Abu Haamid Muhammad Imran Attari عَدَّ طَلُّهُ الْعَالِي in Urdu. **Majlis-e-Tarajim** (the translation department) has translated it into English. If you find any mistake in the translation or composing, please inform the translation department on the following postal or email address with the intention of earning reward [Sawab].

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A Time will Come

An English translation of 'Aik Zamanah Aysa Aaye Ga'



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Table of Contents

A TIME WILL COME..... 1

Excellence of Salat-‘Alan-Nabi ﷺ	1
Fear of a child	1
Love for five and heedlessness from five	3
1. Destructiveness at the hands of one’s own family.....	5
2. Carelessness about Halal and Haraam.....	6
Nuisance of Haraam wealth.....	7
Claim in the Divine court.....	8
3. Following Sunnah will become like holding flame	9
Followers of religion face ordeal	10
Do justice	11
4. Friend apparently but foe innerly.....	13
Every deed for Allah عَزَّوَجَلَّ	14
Reward for those who love each other for the pleasure of Allah عَزَّوَجَلَّ	16
5. Salam to certain people only	18
Promote Salam and earn reward.....	19
6. Wife will help husband in trade.....	20
Who advised observing veil and staying at home?	20
Shari’ah-declared conditions for the employment of women.....	22
7. No profit in trade.....	23

8. Cause of murder will not be known.....	24
(1) Sign of a perfect Muslim.....	26
(2) Bad person.....	26
(3) The first decision on the Day of Judgement.....	27
(4) Importance of human life.....	27
(5) The weapon-drawing person is not amongst us.....	28
(6) Do not become deviant.....	28
9. Customary and fake piety and asceticism.....	29
What is ostentation?.....	30
Ostentation in speech.....	31
Ostentation in deeds.....	33
Reform your inner self.....	35
Matchless example.....	35
Deed of sincere person is made known.....	36
10. Worldly conversation in Masajid.....	37
Manners of Masjid.....	38
Five ways to gain salvation.....	42
(1-3) Weigh your words.....	42
(4) Search for good gathering.....	43
There is nothing like Madani Tarbiyyati course!.....	45
(5) Prayer of a drowning person.....	47
Refuge from four things.....	47
Bibliography.....	50

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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A TIME WILL COME *

Excellence of Salat-‘Alan-Nabi ﷺ

The Greatest and Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said,
‘Adorn your gatherings by reciting Salat upon me because reciting
Salat upon me will be Noor for you on the Day of Judgement.’

(Al-Jami’-us-Sagheer, pp. 280, Hadees 4580)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ عَلَى مُحَمَّدٍ

Fear of a child

At midnight, a little child sat up suddenly. He was anxious and
sleepless. The father of the child was lying beside him. Noticing
the anxiety of his child, he asked affectionately, ‘Son! What’s

* This speech was delivered by the preacher of Dawat-e-Islami and the Nigran of
Markazi Majlis-e-Shura, Maulana Haji Abu Haamid Muhammad Imran Attari
عَدْلُهُ الْعَالِي at Faizan-e-Madinah, Bab-ul-Madinah (Karachi), the global Madani Markaz
of Dawat-e-Islami on 22 Shawwal-ul-Mukarram, 1433 AH (September 9, 2012).
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AH (September 11, 2013) and its English translation is now being published.

the problem? Do you have any pain?’ The child replied, ‘Father! There is no such problem. The problem is, it’s Thursday tomorrow and the teacher will test all the lessons he taught throughout the week. I fear that the teacher will punish me if I make any mistakes.’

Listening to the child, the father gave a loud and spontaneous cry in fear of the Hereafter. Talking to himself, he said crying, ‘Alas! I have spent my entire life disobeying my Lord. As compared to the child I should feel much more fear of the Day when I will be presented in the court of Allah عَزَّوَجَلَّ to be held accountable for my entire life.’

(Durra-tun-Nasiheen, pp. 255, slightly modified)

Dear Islamic brothers! The above parable contains countless Madani pearls for us to learn a lesson. If each of us compares our condition with that of the child in view of this parable, we will perhaps reach the following conclusions:

- ❖ The child is concerned about even a short test but we are heedless of the test of our entire life.
- ❖ He is fearful of punishment from the teacher but we are fearless of punishment from the Almighty.
- ❖ He is worried about even a few mistakes but we have no worry about a lot of mistakes we have made.

- ❖ He remained sleepless throughout the night for the fear of worldly test but we continue to sleep deeply and heedlessly despite believing in the test of the afterlife.

Dear Islamic brothers! All of us should ponder in case we have forgot the Hereafter and have indulged in deep love for the world; in case we have fallen into the trap of earning more and more wealth and have forgot its accountability; in case we have love only for the creatures but have been heedless of Divine remembrance; in case we are intoxicated by sins but have forgot repentance; in case we are busy having grand houses constructed but have been heedless of the grave – the first stage of our afterlife.

Love for five and heedlessness from five

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has stated on page 59 of his book '*Nayki ki Da'wat*' [i.e. Call to Righteousness]: Here are five Madani pearls conveying the call to righteousness and awakening us from heedlessness. The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

سَيَأْتِي زَمَانٌ عَلَى أُمَّتِي يُحِبُّونَ خَمْسًا وَيَنْسُونَ خَمْسًا

An era will soon come upon my Ummah when they will love five [things] and will forget five [other things]:

1. ﴿وَيُحِبُّونَ الدُّنْيَا وَ يَنْسَوْنَ الْآخِرَةَ﴾: They will love the world and will forget the Hereafter.
2. ﴿وَيُحِبُّونَ الْمَالَ وَ يَنْسَوْنَ الْحِسَابَ﴾: They will love wealth and will forget accountability (in afterlife).
3. ﴿وَيُحِبُّونَ الْخَلْقَ وَ يَنْسَوْنَ الْخَالِقَ﴾: They will love creatures and will forget the Creator.
4. ﴿وَيُحِبُّونَ الذُّنُوبَ وَ يَنْسَوْنَ التَّوْبَةَ﴾: They will love sins and will forget repentance.
5. ﴿وَيُحِبُّونَ الْقُصُورَ وَ يَنْسَوْنَ الْمَقْبَرَةَ﴾: They will love palaces and will forget the graveyard. (*Mukashafa-tul-Quloob, pp. 34*)

Dear Islamic brothers! The present age witnesses a huge number of the signs of the Judgement Day and the instances of turmoil occurring before it. Every new day dawns with a new turmoil, causing the signs of the Judgement Day to take place rapidly. During his visible lifetime, the Greatest Well-Wisher of his Ummah, the Rasool of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain concerned about his Ummah in case it deviates from the right path during the era of turmoils, ordeals and hardships. But regretfully! People from his Ummah are thrown into those turmoils, displaying non-observance of Islam, honesty, truthfulness, trustfulness and mutual affection. How unfair and regrettable it is!

Under these circumstances, it is vital to convey those sayings of our Beloved Rasool ﷺ to the Islamic brothers and sisters of every walk of life in which he ﷺ gave the news of the current and forthcoming turmoils 14 hundred years ago by means of the Divinely-bestowed knowledge of Ghayb. He ﷺ also advised us to protect ourselves from the blazing fire of those turmoils. The Ahadees regarding this topic usually contain such words as ‘*an era will come*’ or ‘*it is one of the signs of the Judgement Day*’ or ‘*the Judgement Day will not take place unless*’ etc.

Let’s now read some of the Ahadees along with their commentary and sayings of Islamic scholars رَحْمَةُ اللهِ السَّلَام with the intention of gaining blessings and learning a lesson.

1. Destructiveness at the hands of one’s own family

The Beloved and Blessed Rasool ﷺ said: A time will come upon people when the religion of a religious person will not remain safe except for the person who runs from one mountain to the other and from one hole (i.e. cave) to the other (in order to protect his religion). At that time, one will not be able to earn a living without displeasing Allah عَزَّوَجَلَّ. When faced with this situation, man will suffer destructiveness at the hands of his own wife and children. If there is no wife and children, he will suffer destructiveness at the hands of his parents. If there are no parents, he will suffer destructiveness

at the hands of his relatives and neighbours. The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly asked, ‘How will it happen?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘They will make him ashamed of low earnings. At that time, he will go to the places of destructiveness.’ (Az-Zuhd-ul-Kabeer lil-Bayhaqi, Al-Juz-us-Saani, pp. 183, Hadees 439)

Those Islamic sisters should particularly ponder over the above-mentioned Hadees who taunt their husbands about their income with such remarks as: ‘So-and-so has made a grand house; so-and-so is so prosperous; you should also do something; your wage is very low; we are unable to meet even our household expenses, etc.’

Similarly, as soon as the tired husband returns from his job or business, the wife continues to demand different things and to complain him about children, making him fed-up with his financial position and causing him agony. Eventually, the poor husband unwillingly adopts the unlawful means of earnings without pondering whether it is lawful or unlawful and hence falling into the trap of wealth just to avoid their taunts and to fulfil their unfair demands. This is one of the Ahadees narrated about the turmoils occurring in the forthcoming era.

2. Carelessness about Halal and Haraam

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘A time

will come upon people when man will not care at all about how he earned (wealth) whether it is by Halal means or by Haraam.’

(Sahih Bukhari, Kitab-ul-Buyoo', vol. 2, pp. 7, Hadees 2059)

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رحمتهُ اللهُ تعالى عليه has stated, ‘That is, people will get negligent in religion in the last era. They will badly get stuck in the trap of wealth. They will only care about accumulating and multiplying wealth without distinguishing between Halal and Haraam fearlessly; as is common these days. *(Mirat-ul-Manajih, vol. 4, pp. 229)*

Nuisance of Haraam wealth

Dear Islamic brothers! In order to earn Halal sustenance and to refrain from Haraam, it is extremely essential to learn religious knowledge and to be aware of the differences between Halal and Haraam.

Remember! If we continue to accumulate wealth without caring about Halal and Haraam in order to fulfil the unreasonable desires of parents, siblings, wife, children and relatives and to avoid their taunts, we may face an extremely dangerous situation in the Hereafter. Likewise, if we neither learn necessary religious knowledge nor teach it to our family, we should reconsider this lifestyle of ours in case our own family members make a complaint against us in the Divine court on the Day of Judgement.

Claim in the Divine court

Sayyiduna Faqeeh Abul Lays Samarqandi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated: On the Day of Judgement, the wife and children of a man will make a complaint in the court of Allah عَزَّوَجَلَّ. They will say, ‘O our Lord عَزَّوَجَلَّ! Make this person compensate for our unfulfilled right. He never taught us about religion, and he provided us with Haraam sustenance and we were unaware.’ The person would be beaten so severely for earning Haraam sustenance that his flesh would come off his bones.

Then he would be brought to the Balance [i.e. Meezan] where angels would bring his good deeds equivalent to mountains. Then, one of his family members would come and say, ‘I am short of good deeds’ and take some of them. Then another person from his family will say, ‘You made me eat [sustenance] from usury [i.e. interest]’, and he will also take some of his good deeds. In this way, his family members will take all of his good deeds. Then he would say turning his face towards his wife and children in despair, ‘Alas! Now I have the burden of those sins and acts of cruelty which I committed for you.’ The angels will announce, ‘He is (the unfortunate) person whose family has taken all of his good deeds and he entered Hell because of them.’ (*Qurra-tul-‘Uyoon*, pp. 401)

Just think! How unfortunate the person is whose own family members will take all of his good deeds and will gain salvation, leaving him empty-handed. Therefore, we should wake up from

the sleep of heedlessness. We still have grace [i.e. time]. Seizing the opportunity, we should get busy obeying Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in case it becomes harder for us to perform good deeds.

The Greatest and Noblest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has already identified the time when it will be very difficult to act upon Sunnah, to remain steadfast in religion and to bear hardships in this path. Mentioned here are two sayings of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard. Listen to them and strive to follow Quran and Sunnah firmly.

3. Following Sunnah will become like holding flame

1. The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿الْمُتَمَسِّكُ بِسُنَّتِي عِنْدَ إِخْتِلَافِ أُمَّتِي كَالْقَابِضِ عَلَى الْجُمْرِ﴾ i.e. *the one who keeps to my Sunnah during the turmoil of my Ummah will be like the person who holds flame.*

(Nawadir-ul-Usool, Al-Juz-ul-Awwal, pp. 68, Hadees 87)

2. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجُمْرِ﴾ *An era will come upon people when the person who stays patient with religion amongst them, will be like the one who holds flame. (Sunan-ut-Tirmizi, vol. 4, pp. 115, Hadees 2267)*

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘This era will be near the Judgement Day and we are witnessing it today. These days, it is extremely difficult to live a religious life. Today, it is hard to grow a beard and to offer Salah regularly. Refraining from usury [i.e. interest] is almost impossible.’

He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further stated, ‘As it is possible only for a greatly patient person to hold flame, it will be very difficult to become a sincere and perfect Muslim at that time.’

(Mirat-ul-Manajih, vol. 7, pp. 172)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Followers of religion face ordeal

Dear Islamic brothers! The commentary given by the respected Mufti contains a great lesson for all of us to learn. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ made this commentary in his time, i.e. almost 55 years back. Today, fearlessness in religious matters and non-observance of religious teachings have multiplied many-folds. It is an undeniable fact that those Islamic sisters who observe Shar’i veil and live a life following Shari’ah and Sunnah face severe ordeals. Likewise, the Islamic brothers who wear Sunnah-following clothing along with a turban on the head, observe Shari’ah and Sunnah, earn Halal sustenance by fulfilling their

responsibilities and duties honestly also face a very tough test. People discourage and dishearten them in various ways.

Furthermore, they are also facing severe opposition from Nafs and Satan who are trying to prevent them from good deeds. Reflecting the same situation, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyae *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَهُ* has written a couplet:

*Tayri Sunnat pay chalta hoon to ta'nay log daytay hayn
Shahanshah-e-Madinah! Nafs bhi mujh ko satata hay*

Translation: O the King of Madinah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! People taunt me when I follow your Sunnah. My Nafs also opposes and obstructs me. (Wasail-e-Bakhshish, pp. 139)

Do justice

Dear Islamic brothers! Usually, every human being makes mistakes. But regretfully! When a follower of religion makes any mistake, it is very much propagated, defaming the followers of Islam, Shari'ah and Sunnah and creating hatred against them in the hearts of people. As a result, people dislike them, look down upon them and thus ruin their own worldly life and afterlife. Under these tragic circumstances, the Islamic brothers and sisters who follow Shari'ah and Sunnah should become even more careful and cautious.

Here is a Madani pearl given by the Markazi Majlis-e-Shura of Dawat-e-Islami: ‘Even a bit of carelessness sometimes causes a very big loss. If you really want to do Madani work, you should never do any such thing that causes any Sunni to oppose you; unless Shari’ah commands you to do that. People perhaps watch each and every activity of yours. Therefore, never do any such thing that causes people to point a finger at Dawat-e-Islami.’

Anyway, despite maintaining a responsible attitude, if you face difficulties and taunts and are prevented even by your own family members from living a Sunnah-following life, you should not still lose hope. The tougher a task is, the greater its reward is. Here are two Ahadees in this context: Listen to them and rejoice:

1. It is stated in the book ﴿كَشْفُ الْخِيفَاءِ﴾ [Kashf-ul-Khifa]: ﴿أَفْضَلُ الْعِبَادَةِ أَحْمَرُهَا﴾ *The most preferable act of worship is the one that involves great hardship.*

(Kashf-ul-Khifa, vol. 1, pp. 141)

2. The Rasool of Rahmah, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever firmly keeps to my Sunnah during the turmoil of my Ummah, will gain the reward of hundred martyrs. *(Az-Zuhd-ul-Kabeer lil-Bayhaqi, Al-Juz-ul-Awwal, pp. 118, Hadees 207)*

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رحمته الله تعالى عليه has stated, ‘This is because the martyr gains success after he receives injuries from a sword only once but this bondman of Allah [who keeps to Sunnah] receives injuries from the tongues of people throughout his life, enduring their taunts. He bears every type of trouble for the sake of Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Jihad he performs is ﴿جِهَادِ أَكْبَرٍ﴾ [Jihad-e-Akbar] which also includes, in the present age, growing a beard and refraining from interest etc.

(Mirat-ul-Manajih, vol. 1, pp. 173)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

4. Friend apparently but foe innerly

Regarding the turmoils that will emerge in the forthcoming era, it is stated in a Hadees that the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: In the last era, there will be some people who will be friends apparently but foe innerly. It was humbly asked, ‘O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Why will it happen?’ He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘They will be attracted to each other (for the betterment of their worldly life) and will feel fear from each other.’

(Musnad Imam Ahmad, vol. 8, pp. 244, Hadees 22116)

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Near the Judgement Day, there will be people who will prefer their good deeds to be made public so that they can receive praise from others. When alone, they will not perform good deeds at all or will perform them in a very ordinary way.’

The respected Mufti further stated, ‘These people will have neither hope nor fear from Allah عَزَّوَجَلَّ in their hearts or will have less of it. They will expect a lot from people and will have great fear from them. This saying applies to everyone including even scholars, worshippers, those who refrain from worldly pleasures, show generosity and fight in the Divine path, etc. Sincerity is the key to the acceptance of every deed. It is stated in the book ﴿أَشِيْعَةُ الْمَمَاعَاتِ﴾ [Ashi'a-tul-Lam'aat]: This also applies to those people who show others affection apparently for their personal advantage. After they have gained the advantage, their friendship will come to an end.’ (*Mirat-ul-Manajih, vol. 7, pp. 140*)

Every deed for Allah عَزَّوَجَلَّ

Dear Islamic brothers! A Muslim should perform every deed for the pleasure of Allah عَزَّوَجَلَّ. If he develops friendship with anyone, he should do so only for the pleasure of Allah عَزَّوَجَلَّ; and if he has enmity towards anyone, he should also have it only for the pleasure of Allah عَزَّوَجَلَّ.

It is narrated that Allah عَزَّوَجَلَّ revealed to any Nabi, asking him to inform so-and-so pious person that his piety and avoidance from the world is [a means of gaining] pleasure for his own Nafs. For him to stay away from people and to stay attentive towards Me is [a means of gaining] respect. What deed did he do in return for the right I have over him? The person humbly asked, ‘O Lord! What is that deed?’ It was replied, ‘Did you have enmity towards anyone for Me and develop friendship with any Wali for Me?’ (*Hilya-tul-Awliya, vol. 10, pp. 337, Hadees 15384*)

Therefore, we should always prefer the pleasure of Allah عَزَّوَجَلَّ before we develop friendship, enmity, affection, hatred and any type of mutual relationship with others. Congratulation to those fortunate people who maintain friendship with each other for the pleasure of Allah عَزَّوَجَلَّ! A Hadees states that these people have perfect faith and will be gathered together by Allah عَزَّوَجَلَّ on the Day of Judgement.

Moreover, these fortunate people will be sitting on ruby-made chairs around the ‘Arsh and will be staying in emerald-made houses with ruby-made pillars in them. Read four sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard and rejoice.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Reward for those who love each other for the pleasure of Allah ﷺ

1. One who has affection towards anyone for Allah ﷺ, enmity towards anyone for Allah ﷺ, and gives anything for Allah ﷺ and prevents anything for Allah ﷺ, has perfected his faith.

(Abu Dawood, Kitab-us-Sunnah, vol. 4, pp. 290, Hadees 4681)

2. If two people have affection towards each other for Allah ﷺ, both of them will be gathered together by Allah ﷺ on the Day of Judgement even if one of them is in the east and the other is in the west. Allah ﷺ will say, 'He is the very same person you had affection towards, for Me.'

(Shu'ab-ul-Iman, vol. 6, pp. 492, Hadees 9022)

3. Those who have affection towards each other for Allah ﷺ will be sitting on the ruby-made chairs around the 'Arsh.

(Al-Mu'jam-ul-Kabeer, vol. 4, pp. 150, Hadees 3973)

4. In Heaven are ruby-made pillars with emerald-made upper rooms. They are bright like shining stars. People asked, 'O Rasoolallah ﷺ! Who will live in them?' He ﷺ replied, 'Those who have affection to each other for Allah ﷺ, sit together and meet each other.'

(Shu'ab-ul-Iman, vol. 6, pp. 487, Hadees 9002)

Dear Islamic brothers! Did you realize how great rewards will be granted by Allah ﷻ on the Judgement Day to those who have affection to each other for the pleasure of Allah ﷻ? But regretfully! These days, selfishness has been so widespread in our society that people try to gain personal interests even in religious matters let alone worldly ones. Take the example of Salam. Salam is a Sunnah of our Holy Rasool ﷺ as well as that of Sayyiduna Aadam عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ the father of mankind.¹

Unfortunately, most of people seem to be heedless of this Sunnah. It is commonly observed that people do not say Salam to the person they do not know. If some people are sitting together, the newcomer says Salam to certain people or to only those he knows. Sometimes, he even does so just as a formality or for gaining any personal benefit. This has already been identified by the Ghayb-knowing Nabi ﷺ, as is mentioned in the following narration:

A person passed Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ hastily and said, ‘O Abu ‘Abdur Rahman! ﴿السَّلَامُ عَلَيْكُمْ﴾.’ He رَضِيَ اللهُ تَعَالَى عَنْهُ responded, ‘﴿صَدَقَ اللهُ وَبَلَغَ رَسُولُهُ ﷺ﴾’ i.e. Allah ﷻ said the truth which His Rasool ﷺ conveyed to us.’ Sayyiduna Taariq Bin Shahaab رَضِيَ اللهُ تَعَالَى عَنْهُ asked, ‘A person said Salam to you and you said ﴿صَدَقَ اللهُ وَبَلَغَ رَسُولُهُ ﷺ﴾ instead

¹ Mirat-ul-Manajih, vol. 6, pp. 313

of replying to his Salam.’ Sayyiduna ‘Abdullah Bin Mas’ood رَضِيَ اللهُ تَعَالَى عَنْهُ replied, ‘I heard the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say that Salam will be said to certain people before [i.e. near] the Judgement Day; trade will be expanded; even a wife will help her husband in trade (for gaining wealth); and man will visit different parts of the earth with his goods. When he returns, he will say that he gained no profit.’

(Al-Mustadrak, Kitab-ul-Fatan wal-Malahim, vol. 5, pp. 635, Hadees 8427)

Dear Islamic brothers! The above Hadees particularly mentions three types of situations. Salam will be said only to certain people; a wife will help her husband in trade and there will be no profit in trade.

5. Salam to certain people only

Remember! Islam has attached great importance to Salam. It is one of the best deeds in Islam. It was one of the blessed habits of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ to be the first to say Salam when he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ met anyone.

(Shu’ab-ul-Iman, vol. 2, pp. 155, Hadees 1430)

Therefore, we should also say Salam to every Muslim whether we know him or not, acting upon this excellent Sunnah of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Congratulations to those fortunate people who promote Salam! For them are grand palaces in Heaven. Promoting Salam is a means of entering Heaven safely

as well as expiation of sins. Let's listen to four sayings of Beloved Mustafa ﷺ about excellence and importance of Salam, developing a habit of saying Salam to Muslims.

Promote Salam and earn reward

1. Sayyiduna 'Abdullah Bin 'Amr Bin Al-'Aas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that a person humbly asked the Greatest Rasool ﷺ, 'Which is the best deed in Islam?' He ﷺ replied, 'You feed food to the poor and say Salam to every person whether you know him or not.'

(Sahih Bukhari, Kitab-ul-Iman, vol. 1, pp. 16, Hadees 12)

2. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that he once requested the Rasool of Rahmah ﷺ, 'O Rasoolallah ﷺ! Please tell me any deed that makes me enter Heaven.' He ﷺ replied, 'Promote Salam, feed food to others, treat relatives with kindness and offer Salah at night when people have gone to sleep. You will safely enter Heaven.'

(Al-Ihsan Bittarteeb Sahih Ibn Habbaan, vol. 1, pp. 363, Hadees 508)

3. Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest Rasool ﷺ said, 'Feeding food to others and promoting Salam and offering Salah at night when people have gone to sleep are expiation for sins.'

(Al-Mustadrak, Kitab-ul-At'imah, vol. 5, pp. 178, Hadees 7255)

4. Sayyiduna Abu Maalik Ash'ari رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'There are some transparent upper rooms in Heaven. Allah عَزَّوَجَلَّ has made them for those who feed food to the poor, promote Salam and offer Salah at night when people have gone to sleep.'

(Al-Ihsan Bittarteeb Sahih Ibn Habbaan, vol. 1, pp. 363, Hadees 509)

6. Wife will help husband in trade

There is no doubt that earning Halal sustenance is considered an act of worship but it is basically the responsibility of a man rather than a woman to earn Halal sustenance by doing some job, business, trade etc. As far as the responsibilities of a woman are concerned, she is responsible for serving her husband, protecting his dignity, bringing up the children and performing household chores. Islam has commanded the woman to observe Shar'i veil and to stay in her home. Indeed the acts Islam has commanded us to do bring our own benefits and the acts Islam has prohibited us from, cause our own loss.

Who advised observing veil and staying at home?

Some liberal-minded people argue that scholars want women to stay in homes. Remember! Scholars رَضِيَ اللهُ تَعَالَى عَنْهُمْ have no vested interests in it. In fact, it is the commandment of the Lord of the worlds (عَزَّوَجَلَّ), not of any religious scholar. It is stated in Ayah 33 of Surah Al-Ahzaab in part 22:

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

And remain in your houses and do not stay unveiled like the unveiling of the former days of ignorance.

[Kanz-ul-Iman (Translation of Quran)] (Part 22, Surah Al-Ahzaab, Ayah 33)

Commenting on the above Ayah, the caliph of A'la Hadrat, Sadr-ul-Afadil, 'Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'The former days of ignorance refer to the pre-Islamic era, in which women would strut [i.e. walk proudly showing self-importance], display their beauty and attractive features (i.e. jewellery, attractive clothes, etc.) for strange men to see. They wore garments that only partially covered their bodies.'

Regretfully! The unveiling that existed in the former days of ignorance also exists in the present age. As it was essential in that era to observe veil, it is also essential in the present age to observe it indeed. Therefore, women should observe veil and stay in homes acting upon the Divine commandment. Furthermore, neither they should wander unnecessarily in streets, marketplaces and picnic points nor should they take the responsibility of business or job unnecessarily. However, in case of necessity, a woman can earn a Halal living remaining within the bounds of Shari'ah.

A great knowledgeable and spiritual personality of the fifteenth century, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمْ الْعَالِيَهُ has explained this issue in his book '*Parday kay baaray mayn Suwal Jawab*' [i.e. Questions and Answers About Islamic Veil]:

Shari'ah-declared conditions for the employment of women

Question: Can a woman do a job?

Answer: Yes, but only if five conditions are fulfilled. My master A'la Hadrat, Imam-e-Ahl-e-Sunnat, scholar of Shari'ah, guide of Tareeqah, Ash-Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: There are five conditions here:

1. She must not wear thin clothes which reveal the colour of her hair, arms or any other part of her 'Satr'.
2. Her clothes must not be so tight that the shapes of her body get revealed (e.g. raised chest, roundness of her shins etc.).
3. Any part of her hair, throat¹, stomach, arm or shin must not be visible.
4. She must never stay alone in a closed room with a non-Mahram man even for a little while.

¹ i.e. the front part of the neck.

5. There must not be any risk of indecency whilst she is there or whilst she is commuting between her home to the workplace.

If all five conditions are met, then there is no harm, but if (even) a single condition is not fulfilled, then it is Haraam (for her to go out of home etc.).

(Fatawa Razawiyyah, vol. 22, pp. 248)

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** has stated: These are the times of ignorance and audaciousness. It is extremely difficult these days to fulfil the aforementioned five conditions. Nowadays, Allah **عَزَّوَجَلَّ** forbid, men and women work together in offices etc. and it is almost impossible for them to refrain from unveiling, looking at each other and interacting informally with one another. Hence women should work staying within their homes instead of working at offices and other people's homes etc.

(Parday kay baaray mayn Suwal Jawab, pp. 160)

7. No profit in trade

Dear Islamic brothers! These days, dishonesty, fraud, cheating, unlawful measuring and weighing, interest and bribery have been common in trade and business. Several impermissible means are used to gain wealth. Apparently, it seems that one is gaining a lot of wealth but remember that there is no blessing in the wealth obtained by means of fraud and dishonesty.

Sayyid Muhammad Bin ‘Abdur Rasool Berzanji Shaafi’i رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘This (absence of profit) in trade indicates that there will be no blessings in trade due to the excessive use of fraud and lies being committed by traders.’

(Al-Isha’ah Ishrat-is-Saa’ah, pp. 112)

8. Cause of murder will not be known

These days, mutual affection is fading away and hatred is getting widespread. At first, two people quarrel with each other just for the sake of a few coins. They then get into a fight and eventually it results in the murder of anyone. The situation has been so alarming that sometimes even the murderer does not know why he is going to murder a certain person.

Just think! Isn’t it the era which the Ghayb-knowing Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned about fourteen hundred years back? He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

لَا يَدْرِي الْقَاتِلُ فِي أَيِّ شَيْءٍ قَتَلَ وَلَا يَدْرِي الْمَقْتُولُ عَلَى أَيِّ شَيْءٍ قُتِلَ

i.e. ‘I swear to the One under Whose power my life is! An era will certainly come upon people in which neither the murderer will know why he murdered a certain person nor will the murdered person will know why he was murdered.’

(Sahih Muslim, Kitab-ul-Fitn, pp. 1555, Hadees 2908)

Remember! Murdering a human being is a severe crime in the court of Allah عَزَّوَجَلَّ. At several places of the Holy Quran, Allah عَزَّوَجَلَّ condemns and prohibits murder. Let's listen to four sayings of Allah عَزَّوَجَلَّ.

1.

مَا كَانَ لِمُؤْمِنٍ أَنْ يَقْتُلَ مُؤْمِنًا

It is not lawful for a Muslim to kill any Muslim.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, An-Nisa, Ayah 92)

2.

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَّمَ اللَّهُ إِلَّا بِالْحَقِّ ط

And do not kill anyone unjustifiably that Allah has declared Haraam (prohibited).

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Al-An'aam, Ayah 151)

3.

وَمَنْ يَقْتُلْ مُؤْمِنًا مُتَعَمِدًا فَجَزَاءُوهُ جَهَنَّمُ خَالِدًا فِيهَا وَغَضِبَ

اللَّهُ عَلَيْهِ وَلَعَنَهُ وَأَعَدَّ لَهُ عَذَابًا عَظِيمًا ﴿٩٣﴾

And whoever kills a Muslim deliberately, so his requital [i.e. return for killing] is Hell; he will live in it for an extremely long period of time; and Allah showed wrath upon him and cursed him; and prepared severe torment for him.

[Kanz-ul-Iman (Translation of Quran)] (Part 5, An-Nisa, Ayah 93)

4.

مَنْ قَتَلَ نَفْسًا بِغَيْرِ نَفْسٍ أَوْ فَسَادٍ
فِي الْأَرْضِ فَكَأَنَّمَا قَتَلَ النَّاسَ جَمِيعًا^ط

One who killed a person without compensation for a murder or for disorder in the land – it would be as if he killed all mankind.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Al-Ma`idah, Ayah 32)



In the same way, Ahadees prohibit killing a Muslim, hurting him and damaging his life, wealth and respect. Here are six sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this context.

(1) Sign of a perfect Muslim

الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ

A perfect Muslim is the one from whose tongue and hand other Muslims are safe. (Sahih Bukhari, Kitab-ul-Iman, vol. 1, pp. 15, Hadees 10)

(2) Bad person

O bondmen of Allah! Treat each other like brothers. A Muslim is a brother of the other Muslim. Neither should a Muslim

oppress the other Muslim nor should he humiliate and disgrace him. Nor should he look down upon him. Then, pointing towards his blessed chest, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said three times, ‘Piety exists here.’

(He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ further said), ‘To look down upon a Muslim brother is enough to prove that he [i.e. one who considers the other inferior] is a bad person. The blood, wealth and respect of a Muslim are all Haraam for the other Muslim.

(Sahih Muslim, Kitab-ul-Bir was-Silah, pp. 1386, Hadees 2564)

(3) The first decision on the Day of Judgement

أَوَّلُ مَا يُقْضَى بَيْنَ النَّاسِ يَوْمَ الْقِيَامَةِ فِي الدِّمَاءِ

i.e. on the Day of Judgement, the first decision that will be made among people will be about blood.

(Sahih Muslim, Kitab-ul-Qasamah, pp. 920, Hadees 1678)

(4) Importance of human life

لَزَوَالِ الدُّنْيَا أَهْوَنُ عَلَى اللَّهِ مِنْ قَتْلِ رَجُلٍ مُسْلِمٍ

i.e. in the court of Allah عَزَّوَجَلَّ, the apocalypse [i.e. the end] of the world is easier than the murder of a Muslim.

(Sunan-ut-Tirmizi, Kitab-ud-Diyyaat, vol. 3, pp. 98, Hadees 1400)

(5) The weapon-drawing person is not amongst us

مَنْ حَمَلَ عَلَيْنَا السِّلَاحَ فَلَيْسَ مِنَّا

i.e. one who draws a weapon against us is not from amongst us.

(Sahih Bukhari, Kitab-ud-Diyyaat, vol. 4, pp. 359, Hadees 6874)

(6) Do not become deviant

أَلَا فَلَا تَرْجِعُوا بَعْدِي ضُلَّالًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ

Beware! After me [i.e. after my apparent demise], do not become deviant in case some of you behead some others.

(Sahih Bukhari, Kitab-ul-Maghaazi, vol. 4, pp. 141, Hadees 4406)

One of the narrations contains the words ﴿كُفَّارًا﴾ instead of ﴿ضُلَّالًا﴾, i.e. in case you commit the deeds of the disbelievers by killing Muslims. In other words, you must remain steadfast in faith and piety even after my demise. You should neither oppress anyone nor fight a war against Muslims. Do not take their wealth unlawfully. These are the deeds that cause a person to deviate from the truth.

(Sharh-ut-Teebi, Kitab-ul-Manasik, vol. 5, pp. 361, Hadees 2659)

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘That is, after me, you must not become oppressors like deviants or disbelievers in such a way that some of you kill some others. This saying is addressed not only to the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ but also to the entire Ummah till the Judgement Day.’ (*Mirat-ul-Manajih, vol. 4, pp. 173*)

Therefore, despite being Muslims, those bloodthirsty people who are the enemies of other Muslims, damaging their life, wealth and respect should learn a lesson from the above Ayahs and Ahadees. They should also sincerely and wholeheartedly repent in the court of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ has said:

إِلَّا مَنْ تَابَ وَآمَنَ وَعَمِلَ عَمَلًا صَالِحًا فَأُولَئِكَ يُبَدِّلُ اللَّهُ سَيِّئَاتِهِمْ حَسَنَاتٍ ۗ وَكَانَ اللَّهُ غَفُورًا رَحِيمًا ﴿٥٠﴾

Except those who repent and believe in [Islamic faith] and do good deed, so Allah will replace the sins of these people with good deeds; and Allah is the Forgiver and Merciful.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Al-Furqan, Ayah 70)

9. Customary and fake piety and asceticism

Regarding the instances of turmoil occurring in the forthcoming era, there is a Hadees which states that piety and asceticism

[i.e. avoidance from the world] will be fake and customary. The Nabi of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

لَا تَقُومُ السَّاعَةُ حَتَّى يَكُونَ الزُّهْدُ رَوَايَةً وَالْوَرَعُ تَصْنَعًا

The Judgement Day will not take place unless asceticism will become a custom and piety sophistication.

(Hilya-tul-Awliya, vol. 3, pp. 141)

Commenting on the above Hadees, ‘Allamah ‘Abdur Ra’oof Manaawi رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, ‘Like story-tellers and speakers, people will tell each other stories about the asceticism and piety of the pious and will cry like them. They will only indulge in lip-service without sincerely having these feelings in their hearts.’ *(Fayd-ul-Qadeer, vol. 6, pp. 543, Taht-al-Hadees 9856)*

What is ostentation?

Dear Islamic brothers! These days, one really faces the risk of indulging in ostentation by performing acts of worship, adopting asceticism and showing Divine fear in order to impress people. Remember! To perform worship with any intention other than the pleasure of Allah عَزَّوَجَلَّ is ostentation.

(Az-Zawajir, Al-Bab-ul-Awwal, vol. 1, pp. 86)

In other words, ostentation is to perform worship with the intention of informing people about worship so that the

ostentatious person can get money from them or be praised or considered pious or treated with respect by them.

Sayyiduna Abu Sa'd Ansari رَضِيَ اللهُ تَعَالَى عَنْهُ has said that he heard the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ say, 'When Allah عَزَّوَجَلَّ gathers all people on the Judgement Day there is no doubt about; an announcer will announce that whoever associated any partner with Allah عَزَّوَجَلَّ in any of his deeds, should receive his reward from anyone other than Allah because Allah عَزَّوَجَلَّ is free from being associated with any partner.'

(Sunan-ut-Tirmizi, Kitab-ut-Tafseer, vol. 5, pp. 105, Hadees 3165)

Dear Islamic brothers! In order to protect oneself from being disgraced on the Day of Judgement and to get rid of ostentation, it is extremely essential to know the signs of ostentation. Regretfully! Most of us seem to be heedless of it. Let's see some of the examples of self-satisfaction and ostentation taken from the 170-page book 'Riya Kari' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Ostentation in speech

1. To talk about religion using careful words with the intention of impressing people by one's vast religious knowledge and eloquence. This sort of person gives the impression as if he is such a brilliant speaker that no one can express himself better than him. These types of people

wish to gain pre-eminent position among people by means of their talking style.

2. In the introduction of the book, sometimes, the author writes such a sentence as '*I have written a voluminous book containing 1000 pages within only 10 days*'. If he intends to impress the readers with his constant religious efforts by writing such remarks, this is an example of ostentation.
3. At times, a preacher says such sentences at the beginning of the speech that the listeners consider him a great religious personality who makes sacrifices in the Divine path and that they feel grateful to him. If the preacher intends to gain this response from the listeners by saying such sentences, it is an indication of ostentation.
4. To talk about one's own religious services again and again during conversation so that people will consider him a great religious personality who makes sacrifices for Islam.
5. To tell one's own virtuous deeds to someone and then ask him not to tell them to anyone so that he will get impressed and will consider him a sincere person not wanting his deeds to be revealed to others.
6. To convey the call to righteousness to someone or to prevent him from evils so that people will get impressed with him and consider him a great well-wisher of the Muslims, giving such remarks as: *He is a religiously bold person and cannot remain silent seeing evils.*

7. To inform people unnecessarily that one has performed Hajj with the intention of being treated with respect by them.
8. To use such words that show humility for oneself or earn oneself sympathy without having these feelings in the heart. For example, '*I am a worthless person or I am your servant.*' (If anyone dares to call him with these words, he loses his temper and turns furious.)
9. To inform people unnecessarily about his good deeds with the intention of enhancing his respect and prestige.
10. To talk in a debating and dominating manner with the intention of impressing people with his knowledge and intellect.

Ostentation in deeds

1. To have a weeping look while talking or delivering or listening to a speech or reciting or listening to Na'at with the intention of being considered by people as an Almighty-fearing person and a devotee of Mustafa.
2. To continue to move lips when among people or in a gathering so that people get the impression that he remembers Allah **عَزَّوَجَلَّ** or recites Salat-'Alan-Nabi in abundance.
3. To deliver a speech orally with the sole aim of being considered a great scholar by people or to avoid delivering

a speech by reading a book etc. so that people will not consider him an ignorant person.

4. To display a tolerant, forgiving and a humble attitude among people but to roar like a fierce lion in one's own home.
5. To appear to be a well-mannered person among people but to behave towards one's own family members like an ill-mannered one.
6. To offer Salah with the humility of the body conforming to all manners in the presence of people but to offer it in private showing carelessness about the fulfilment of even Fard and Wajib acts.
7. To act upon the Sunnah of eating, drinking, sitting, etc. greatly in public but to show laziness in private.

(Riya Kari, pp. 30-34)

Beware! Do not consider any Muslim (especially those mentioned above) an ostentatious person because it is possible that the person we are considering ostentatious may have a good intention. A'la Hadrat, Imam Ahmad Raza Khan رحمته الله تعالى عليه has stated, 'Millions of rulings and verdicts change because of a change in intention.' *(Fatawa Razawiyyah, vol. 8, pp. 98)*

Therefore, considering or calling a person to be ostentatious merely on the basis of his words or actions without becoming aware of his intention may lead to the sins of backbiting,

forming a negative opinion and laying a false blame which are Haraam acts leading to Hell. Therefore, instead of detecting ostentation in the deeds and words of others, all of us should ponder over our own inner and apparent conditions. If we notice any of the signs of ostentation in our heart, we should not delay in repentance and treatment. If we strive to purify our inner self, our outer self will also be purified, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.

Reform your inner self

The Greatest and Noblest Rasool **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, 'One who reforms his inner self, Allah **عَزَّوَجَلَّ** will reform his outer self as well.' (*Al-Jami'-us-Sagheer, pp. 508, Hadees 8339*)

Dear Islamic brothers! How the sincere bondmen of Allah hide their good deeds for fear of ostentation can be realized by reading the following parable.

Matchless example

Sayyiduna Dawood Taa`ee **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** observed Siyam for forty years. He **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** was so sincere that he did not let even his own family members know about it. While going to work, he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would take his lunch with him and would donate it to someone on the way. Having returned home after Maghrib, he **رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ** would eat his dinner.

(*Ma'dan-e-Akhlaq, part 1, pp. 182*)

Deed of sincere person is made known

The Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'If anyone among you performs a deed in a strong rock that has neither any door nor skylight [i.e. a small window in a roof], his deed will still become known.'

(Musnad Imam Ahmad, vol. 4, pp. 57, Hadees 11230)

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated, 'Why do you ruin your deeds by ostentation! Perform deeds with sincerity and in privacy; Allah عَزَّوَجَلَّ will make people aware of your deeds, causing them to consider you pious from the bottom of their heart. This is very tried and trusted. Some people offer Salat-ut-Tahajjud in privacy but others begin to call them the performers of Salat-ut-Tahajjud. The thing is, the Noor [spiritual light] of every virtuous deed including Salat-ut-Tahajjud appears on the face of the worshipper. This can be observed anytime. People call Ghaus-e-A'zam and Khuwajah Ajmayri (رَحْمَتُهُمَا اللهُ تَعَالَى) the Awliya [i.e. friends] of Allah عَزَّوَجَلَّ. Why? Simply because Allah عَزَّوَجَلَّ has made people call them Awliya.'

(Mirat-ul-Manajih, vol. 7, pp. 145)

May Allah عَزَّوَجَلَّ enable us to refrain from ostentation and to perform good deeds with sincerity!

One of the evils of the present age is that people indulge in worldly conversation in Masjid. A blessed Hadees contains severe warning about it.

10. Worldly conversation in Masajid

The Beloved and Blessed Rasool ﷺ has said: A time will come when worldly conversation will be done in Masajid. ﴿فَلَا تَجَالِسُوهُمْ فَلَيْسَ لِلَّهِ فِيهِمْ حَاجَةٌ﴾, i.e. do not sit with them because Allah ﷻ does not need them.

(Shu'ab-ul-Iman, vol. 3, pp. 86, Hadees 2962)

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رحمه الله تعالى عليه has stated, 'That is, Allah ﷻ will not bestow grace upon them. In fact, He ﷻ does not need anyone. He ﷻ is free from needs.' *(Mirat-ul-Manajih, vol. 1, pp. 457)*

Dear Islamic brothers! Worldly conversation in Masajid has been very common these days. Regretfully! Unaware of religious knowledge, some people indulge in worldly conversation in a reckless and discourteous manner whilst sitting in the Masjid, which is contrary to [i.e. against] the manners of the Masjid. Just think! How unfortunate these people are! The Beloved Rasool ﷺ has prohibited keeping the company of such people.

Remember! Running inside the Masjid, loudly sneezing or coughing or belching in the Masjid, loudly yawning unnecessarily or eating anything without making the intention of I'tikaf are the acts of disrespect for the Masjid. Let's listen to 12 rulings and manners about Masjid so that we develop enthusiasm for respecting the Masjid.



Manners of Masjid

1. When you enter the Masjid, place the right foot first into it and when you exit it, place your left foot first out of it.
2. It is not allowed to eat anything in the Masjid without making the intention of I'tikaf.
3. It is customary to send Iftar meal to Masajid in Ramadan for the Salah-offering Muslims. People eat it freely without making the intention of I'tikaf, even staining the floor of the Masjid. This is not permissible.
4. After making Wudu, do not let even a single drop of water drip from your washed body parts on to the Masjid floor.
5. Running or stamping feet in the Masjid producing sound is not allowed.
6. If you sneeze or cough in the Masjid, try to keep your voice as quiet as possible. It is stated in a Hadees:

أَنَّ رَسُولَ اللَّهِ ﷺ كَانَ يَكْرَهُ الْعَطْسَةَ الشَّدِيدَةَ فِي الْمَسْجِدِ

The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked the loud sound of sneeze in the Masjid.

(Shu'ab-ul-Iman, vol. 7, pp. 32, Hadees 9356)

7. Similarly, one should also prevent belching. If it is not possible to stop belch, one should keep its sound as quiet as possible whether or not he is in the Masjid. Care should also be taken in this regard whilst one is present in an Ijtima' or near a saint, as belching loudly is like being disrespectful to them.

It is stated in a Hadees, 'A man belched in the presence of the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Keep your belch away from us as those who filled the stomach in the world for a long time would remain hungry on the Day of Judgement for a long time.'

(Sunan-ut-Tirmizi, vol. 4, pp. 217, Hadees 2486)

8. One should not make sound while yawning whether he is in the Masjid or anywhere else because yawning is the laughter of the devil. Try your best to keep your mouth closed because the devil spits into the mouth of the person who yawns opening his mouth. If yawn does not stop, press your lower lip with your upper teeth. If it doesn't stop either, avoid opening your mouth too much and put

the back of your left hand on the mouth whether or not in the state of Salah.

However, during Qiyam, put the back of the right hand on the mouth because putting the left hand on the mouth in the state of Qiyam will result in both of the hands being removed from Sunnah-following position. And in case of putting the right hand on the mouth, only the right hand will necessarily be removed from its position; the left hand will remain in the same Sunnah-following position. Here is a tried and trusted method of stopping yawn. If you begin to yawn, imagine that Ambiya **عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ** never yawned, this thought will instantly stop the yawn.

9. Do not talk about any worldly matter at all in the Masjid. However, if you need to talk to anyone about anything religious, go near him and talk quietly. It is quite inappropriate that a person standing inside a Masjid talks loudly in a shouting manner with another person standing on the road or that a person calls loudly from outside the Masjid and the other replies loudly from inside the Masjid.
10. Mocking or ridiculing is already forbidden and is severely impermissible in the Masjid. Laughing in the Masjid is also forbidden and causes darkness in the grave.

(Al-Firdaus-ul-Akhbar, vol. 2, pp. 41, Hadees 3706)

However, there is no harm in smiling when appropriate. Do not throw anything on the Masjid floor but rather place it on the floor gently. In summer, people often use hand-operated fans and then throw them onto the floor of the Masjid, producing sound. Some people carelessly drop sticks, umbrellas etc. onto the Masjid floor producing sounds. This is not allowed. Respecting the Masjid is Fard for every Muslim.

11. Breaking wind in the Masjid is not allowed. One should go out of Masjid for this thing, if necessary. Therefore, a Mu'takif should eat less food during I'tikaf and keep his stomach rather empty so that he will not have to break wind except when using the toilet. He will not be allowed to leave the Masjid for this thing.
12. Stretching legs towards the Qiblah is not allowed everywhere and one should avoid doing so towards any direction in the Masjid as it is quite inappropriate at such a sacred place. Sayyiduna Sari Saqati رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was once sitting in the Masjid alone. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stretched his legs out. Suddenly he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ heard a voice from a corner of the Masjid, 'Should you sit in this manner in the court of the Kings?' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately pulled his legs back and did not stretch them out again till his death.

(Malfuzaat A'la Hadrat, 316-323)

Five ways to gain salvation

Dear Islamic brothers! Just think! How Merciful our Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is towards us! Not only did he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ give the news of the turmoils of the present-age almost fourteen hundred years ago but also described various methods from time to time to protect his Ummah from them. Let's listen to five methods for gaining salvation to protect ourselves from all evils, especially from the ones identified in Ahadees.

(1-3) Weigh your words

It is stated on page 277 of the 616-page book 'Nayki ki Da'wat' [i.e. Call to Righteousness] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna 'Uqbah Bin 'Aamir رَضِيَ اللهُ تَعَالَى عَنْهُ once humbly asked, 'O Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! What is salvation?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied:

1. Prevent your tongue (i.e. use your tongue when beneficial, not harmful.)
2. Your home should suffice you (i.e. do not go out of home unnecessarily) and
3. Cry over your sins. (*Sunan-ut-Tirmizi, vol. 4, pp. 182, Hadees 2414*)

Dear Islamic brothers! The above Hadees shows that avoiding useless talking, not going out of home unnecessarily and crying while remembering one's sins – in other words – applying

Madani lock to every organ of the body, are some of the means of gaining salvation.

Allah hamayn ker day 'ata Qufi-e-Madinah

Her aik Musalma" lay laga Qufi-e-Madinah

*Boloon na fuzool aur rahayn neechi nigahayn
Ankhaun ka zaban ka day Khuda Qufi-e-Madinah*

Translation: O Allah عَزَّوَجَلَّ! Bestow upon us the Qufi-e-Madinah. May each Muslim apply the Qufi-e-Madinah! May I avoid useless talking and keep my eyes lowered! O Allah عَزَّوَجَلَّ! Bestow upon me Qufi-e-Madinah of the eyes and the tongue!

(4) Search for good gathering

An effective method of staying safe from turmoils is that one should search for a good gathering and company so that he can stay away from evils and turmoils.

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Revered and Renowned Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Soon there will be turmoils. Those sitting away during them will be better than the standing ones; and those standing during them will be better than the walking ones; and those walking during them will be better than the running ones. And whoever peeps at them will be seized by them. So whoever finds any refuge or abode should take that refuge.'

(Sahih Bukhari, Kitab-ul-Fitn, vol. 4, pp. 435, Hadees 7081)

Commenting on the above Hadees, a renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: The sitting, standing, walking and running mentioned in the above blessed saying were used in the metaphorical sense. ‘Sitting’ here means staying away from and totally unconnected with those turmoils. If anyone does not even look at them, he will remain unaffected by them. This is the way of protection from them. ‘Standing’ here means watching them from distance, becoming aware or informed about them. ‘Walking’ here implies indulging in them slightly and ‘running’ here means indulging in them greatly.’

(Mirat-ul-Manajih, vol. 7, pp. 195)

Dear Islamic brothers! If a person remains in a sinful environment where sins are openly and fearlessly committed all the times, he may also someday indulge in sins. On the other hand, the fortunate person who keeps the company of the pious often refrains from sins. It’s a fact that any companionship definitely produces its effect. By the grace of Allah عَزَّوَجَلَّ, the Madani environment of Dawat-e-Islami is an excellent and effective means of refraining from sins in the present age. Whoever sincerely joins it becomes a devotee of the Beloved Rasool. Mentioned here is a Madani parable, highlighting how a person develops hatred against sins, love for good deeds and concern about his afterlife by the blessing of joining the Madani environment of Dawat-e-Islami.

There is nothing like Madani Tarbiyyati course!

A summary of a parable received from an Islamic brother is as follows: A youth in our locality who was the only child of his parents became a drug-addict because of a bad company. Staying out of home was his daily routine. His father would often bring him home from the graveyard where he would take drugs along with other drug addicts. All of his family members were extremely worried about him.

One day, making an individual effort, an Islamic brother motivated him to do the Madani Tarbiyyati course. Fortunately, he agreed and came to Faizan-e-Madinah, the global Madani Markaz of the Quran-and-Sunnah-preaching movement – Dawat-e-Islami. There was an overwhelming feeling of happiness at his home. All prayed, ‘May he become pious!’ But they also feared in case he returns home, leaving the course incomplete and unfinished.

By the grace of Allah **عَزَّوَجَلَّ**, a few days after the course started, he phoned and informed his family, ‘I am greatly enjoying the Madani Tarbiyyati course and the peaceful environment of Faizan-e-Madinah. It seems as if blessings from Madinah are directly reaching Faizan-e-Madinah. I have repented of all of my sins. I am now offering all Salahs with congregation and acting upon Sunnah, feeling spirituality in my heart.’

By the grace of Allah **عَزَّوَجَلَّ**, he was really a changed man after attending the Madani Tarbiyyati course. All of his family members and even his neighbours were very much surprised to see the amazing changes in his character. His face was now adorned with a beautiful beard and head with a green turban. Having returned from the Madani Tarbiyyati course, he also started making individual efforts on his family members. As a result, his father also adorned his face with a beard and head with a turban and started attending the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami regularly. His respected mother and sister firmly intended to do 'Dars-e-Nizami' and 'Shari'at Course' respectively.

His father remarked: I pray for the Islamic brothers of Dawat-e-Islami, especially for those who took my son to Faizan-e-Madinah for the 63-day Madani Tarbiyyati course by making individual efforts. We were very disturbed by his habits. His mother was so annoyed with him that one day she brought insecticide¹ and said in a fit of temper, 'I will either kill myself by drinking this insecticide or kill my son by making him drink it.' But now she also prays tearfully for the Islamic brothers of Dawat-e-Islami whose efforts have made our wicked son pious.

صَلِّ اللّٰهُ تَعَالَى عَلَيَّ مُحَمَّدٌ صَلُّوا عَلَيَّ الْحَبِيبِ

¹ i.e. a chemical substance used for killing insects.

(5) Prayer of a drowning person

Besides taking practical steps to stay safe from turmoils, troubles and sins, another way of protection from them is to seek refuge of Allah ﷻ. Sayyiduna Hammam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated that Sayyiduna Huzayfah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has said, ‘A time will certainly come upon people when only the person who prays like a drowning one will gain salvation.’

(Musannaf Ibn Abi Shaybah, Kitab-ul-Fitn, vol. 8, pp. 598, Hadees 37)

Dear Islamic brothers! Driven into the depths of despair, a drowning person prays to his Lord anxiously, sincerely, wholeheartedly and attentively for his salvation. Similarly, a person witnessing the era of turmoils and evils should sincerely pray to gain salvation. Teaching his Ummah, the Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ not only sought refuge from turmoils himself but also advised his companions to do so. Listen to two Ahadees in this regard.

Refuge from four things

1. Sayyiduna Abu Nadarah رَضِيَ اللَّهُ تَعَالَى عَنْهُ has narrated that he heard Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا say in Basra that the Holy Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would seek refuge from four things after offering Salah:

أَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ وَ أَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ
وَ أَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ وَأَعُوذُ بِاللَّهِ
مِنْ فِتْنَةِ الْأَعْوَرِ الْكَذَّابِ

i.e. I seek refuge of Allah عَزَّوَجَلَّ from the torment of the grave, from the torment of fire, from all apparent and inner turmoils and from the turmoil of the one-eyed liar (i.e. Dajjaal). (Musnad Imam Ahmad, vol. 1, pp. 627, Hadees 2667)

2. Sayyiduna Zayd Bin Saabit رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Greatest Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said to his companions: ﴿عَوَّذُوا بِاللَّهِ مِنْ عَذَابِ النَّارِ﴾: i.e. seek refuge of Allah عَزَّوَجَلَّ from the torment of fire. So the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said: ﴿نَعُوذُ بِاللَّهِ مِنْ عَذَابِ النَّارِ﴾ i.e. we seek refuge of Allah عَزَّوَجَلَّ from the torment of fire. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: ﴿تَعَوَّذُوا بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ﴾ Seek refuge of Allah عَزَّوَجَلَّ from the torment of the grave. So the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said: ﴿نَعُوذُ بِاللَّهِ مِنْ عَذَابِ الْقَبْرِ﴾ i.e. we seek refuge of Allah عَزَّوَجَلَّ from the torment of the grave.

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: ﴿تَعَوَّذُوا بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ﴾: i.e. Seek refuge of Allah عَزَّوَجَلَّ from all apparent and inner turmoils. So the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said:

﴿نَعُوذُ بِاللَّهِ مِنَ الْفِتَنِ مَا ظَهَرَ مِنْهَا وَ مَا بَطَّنَ﴾ i.e. we seek refuge of Allah عَزَّوَجَلَّ from all apparent and inner turmoils.

He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then said: ﴿تَعُوذُوا بِاللَّهِ مِنْ فِتْنَةِ الدَّجَالِ﴾ i.e. Seek refuge of Allah عَزَّوَجَلَّ from the turmoil of Dajjaal. So the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ said: ﴿نَعُوذُ بِاللَّهِ مِنَ الْفِتْنَةِ الدَّجَالِ﴾ i.e. we seek refuge of Allah عَزَّوَجَلَّ from the turmoil of Dajjaal. (*Sahih Muslim, Kitab-ul-Jannah, pp. 1534, Hadees 2867*)



May Allah عَزَّوَجَلَّ grant us steadfastness in the Madani environment of Dawat-e-Islami, protect us from all apparent and inner turmoils and enable us to lead our life obeying Him and His Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Condemnation of turmoil-causing person

Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿الْفِتْنَةُ نَائِمَةٌ لَعَنَ اللهُ مَنْ أَيْقَظَهَا﴾ The turmoil is sleeping. Cursed is the person who wakes it up.

(*Al-Jami'-us-Sagheer, pp. 370, Hadees 5975*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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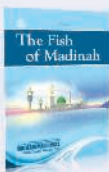
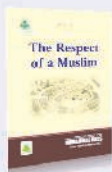
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Satellite	Beam Type	Position	Downlink	Hz.	Polarity	Sym. Rate	FEC
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Intelsat 20	Africa Region	68.5 E	KU-Band	12562	Horizontal	26657	2/3
Eutelsat 7	Middle East	7 West A	KU-Band	10815	Horizontal	27500	5/6
Astra 2F	Europe	28.5 E	Sky Platform	12640	Vertical	22000	5/6
Galaxy 19	USA	97 West	KU-Band	121835	Horizontal	22000	3/4

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