




6th episode of the content taken from the book of Ameer-e-Ahl-e-Sunnat 
"130 Parables of Devotees of the Prophet"

DESIRE FOR FAME



Shaykh-e-Tarbiyat, Ameer-e-Ahl-e-Sunnat
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Translated into English by
Translation Department (Dawat-e-Islami)

شہرت کی خواہش

Shuhrat ki Khuwahish

DESIRE FOR FAME

THIS booklet was written by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** in Urdu. **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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Desire for fame

The English translation of 'Shuhrat ki Khuwahish'



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الْحَمْدُ 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 you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ**:

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 upon the Holy Prophet ﷺ once before and after the Du'a.

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This content has been taken from the book
'130 Parables of the Devotees of the Prophet'

DESIRE FOR FAME

Du'a of 'Attar

O Gracious Lord! Whoever reads or listens to the 31 pages of the booklet '**Desire for fame**', remove the desire for fame from his heart, make him an embodiment of sincerity and humility, and be pleased with him forever.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Salat upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who sends Salat upon me once, Allah Almighty sends ten mercies upon him. (*Muslim, pp. 612, Hadees 408*)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Punishing the Nafs in a strange way

Sayyiduna Abu Muhammad Murta'ish رَحْمَةُ اللَّهِ عَلَيْهِ has said, 'I have performed many Hajj, mostly without provisions. Later on, I became aware that it was all the deception of my Nafs. I realized this when my mother ordered me to fill a pitcher with water and bring it to her, and my Nafs considered it a burden. Hence, I understood that my Nafs made me bear the hardships of the Hajj pilgrimage just to gain pleasure for itself, deceiving me. If my Nafs had become absolutely obedient, it would not have considered it a great burden to fulfil a Shari'ah-declared right (i.e. obeying the mother). (*Ar-Risala-tul-Qushayriyyah*, pp. 135)

Fame makes it easy to bear the hardship of worship

Dear Islamic brothers! Did you notice? Our pious predecessors had an excellent Madani mindset and were extremely humble. Some people meet and treat others with gentleness and politeness but deal with their own parents, siblings, wife and children with harshness and rudeness, misbehaving towards them and hurting their feelings. Why is this? Because showing good manners to common people (outside the home) brings public acceptance but there is no special hope of attaining respect and fame through displaying good manners within the home. This is why such people act extremely nice among common people.

Similarly, this parable contains a great lesson for those Islamic brothers who enthusiastically participate in Mustahab deeds but show carelessness in Fard and Wajib deeds such as obeying parents, providing children with Shari'ah-complying upbringing and gaining Fard knowledge. It is a fact that the virtuous deeds that earn the doer fame are performed easily despite being difficult to perform. This is because the pleasure that is attained from fame and respect converts even the most difficult task into an easy one. Remember! Desire for fame leads one to doom. For admonition, here are two sayings of the Beloved Prophet ﷺ:

- ❖ Avoid mixing obedience to Allah ﷻ (i.e. worship) with love for being praised by people lest your deeds get ruined. (*Firdaus-ul-Akhbar, vol. 1, pp. 223, Hadees 1567*)
- ❖ Two hungry wolves do not cause as much damage to a herd of goats as is caused by love for wealth and fame to the religion of a Muslim. (*Sunan-ut-Tirmizi, vol. 4, pp. 166, Hadees 2383*)

Important Madani pearls about love for fame

Here are some Madani pearls about love for fame; presented in view of page 616 and 617 from *Ihya-ul-'Uloom* volume 3: Love for fame and ostentation are from the deadliest inner deceptions, leading to doom and destruction. Scholars, worshippers and those treading the path of the Hereafter are

afflicted with them. At times, these people perform acts of worship with great efforts, suppress the desires of their Nafs, refrain from apparent sins and even avoid doubtful things, but they wish to satisfy their Nafs by informing people about their pious and religious activities and their efforts to promote the call to righteousness. These types of people say, for example, *I have done this and that; I have delivered speeches at so many places; I have already been booked for so many speeches or Na'ts; I attended the Madani Mashwarah till late night; I am very tired and that's why my voice is hoarse; I am a traveller of Madani Qafilah, I have travelled with so many Madani Qafilahs or I have travelled to so many cities or countries to perform Madani activities, etc.*

These people inform others about their knowledge and deeds so that they gain respect, honour, fame, and pleasure. When they become famous, their Nafs insists that they inform more and more people about their knowledge and deeds so that they gain even more respect among people. Hence, they try to find further ways to inform people about their knowledge and skills. They are not satisfied with the fact that the reward-granting Creator is aware of their deeds. Instead, they become pleased when praised by others. They are not satisfied with the praise given by the Creator. The Nafs of such a person knows very well that people will sing his praises and treat him with respect and honour when they become aware that so-and-so suppresses the desires of his Nafs, refrains from doubtful

things, spends a lot of money in the path of Allah Almighty, bears severe hardships in performing acts of worship, sheds tears in fear of Allah **عَزَّوَجَلَّ** and in devotion to the Beloved Prophet **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, promotes Madani activities, expresses a deep and desperate yearning for the reform of people, travels and inspires others to travel with Madani Qafilahs frequently, observes Qul-e-Madinah of the tongue, eyes and stomach, delivers many Dars from *Faizan-e-Sunnat* every day, regularly attends Madrasa-tul-Madinah (for adults) and punctually participates in Sada-e-Madinah, and Madani Daurah. People will begin to praise him in abundance, start viewing him with honour and respect, and impressed with such a person, they will consider it a privilege to see and meet him for the betterment of their afterlife. They will humbly request him to come to their shop or home to make Du'a there for blessings, to drink tea or to have a meal with them. They will consider it a means of blessings in the worldly life and in the afterlife to follow his advice. Wherever they see him, they will serve him and say Salam to him. They will be eager to eat or drink his leftovers. They will compete with each other in order to obtain the gift offered by him or the thing touched by him. They will kiss the thing given by him. They will kiss his hands and feet. They will talk to him in a humble tone, using titles such as 'your eminence, my master' etc. showing humility and honour to him. With their hands joined together and head bowed, they will beseech him to pray for them. If he comes to attend any gathering, they will stand out of respect for him. They will

request him to sit at a respectable place. They will stand in front of him with their hands folded, i.e. with great respect. They will not start eating unless he does. They will present gifts and money to him with humility. Humbling themselves in his presence, they will behave as though they are his servants or slaves. They will show favour to him when selling something to him or purchasing something from him or when discussing any matter with him. They will sell good quality items to him, that too at a low price or they will give them to him for free. They will humbly carry out his work, showing respect for him.

When people show reverence for a person in this way, his Nafs receives great pleasure from it; and this is the pleasure that dominates all other desires. In order to acquire this pleasure from the reverence shown by people, he considers it very easy to give up sins. Even the Nafs of the person who has the disease of 'love for fame' tells him not to commit sins, otherwise, his admirers will no longer admire him. Hence, in order to maintain prestige among his admirers, he considers it very easy to bear the hardships of remaining steadfast in his worship. His Nafs also encourages him to do so. This is because he gains immense inner pleasures, i.e. the pleasure of being revered by people.

He presumes that he is leading his life to please Allah **عَزَّوَجَلَّ**. In fact, he is leading his life to fulfil the concealed pleasure (of love for respect and fame). Even extremely wise people are unable to detect this concealed pleasure. He is under the impression that he is sincere in worshipping Allah **عَزَّوَجَلَّ** and in

refraining from Haraam deeds. But this is not the case. In effect, he is gaining great pleasure by the means of beautifying his actions and showing off in front of people. He is delighted with the respect and fame he is gaining. This results in the reward of worship and pious deeds being ruined and his name being recorded among the hypocrites. And this unwise person assumes that he has gained closeness to Allah **عَزَّوَجَلَّ!**

Mayra her 'amal bas Tayray wasitay ho

Ker ikhlas aysa 'ata Ya Ilahi

(Wasail-e-Bakhshish, pp. 78)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Madani pearls for those Hajj-pilgrims who blow their own trumpet

Some wealthy people perform Hajj and 'Umrah again and again and keep in mind the number of Hajj and 'Umrah pilgrimages they have performed. Without being asked and without any need, they inform others that they have performed Hajj and 'Umrah and have visited Madinah so many times. They do not realize that they may fall prey to ostentation. Entering the blessed Hateem is just like entering the Holy Ka'bah and anyone can be blessed with it, but nobody mentions that he entered Hateem. On the other hand, if anyone is blessed with entering the Ka'bah through its door or

with going inside the Golden Grilles along with the leader of any country, then he blows his own trumpet. Some people praise themselves by saying, ‘We were granted whatever we asked for; every wish was fulfilled; we wished to meet so-and-so person and we found him after a short while, etc.’ These people may be under the impression that they will increase their own prestige by blowing their own trumpet in these ways, but this may not be the case. Some may have the impression that he is describing his own ‘(saintly) miracle’ besides talking about the greatness of the sacred places.

However, there is no harm in mentioning Divinely-bestowed bounties with the intention of expressing gratitude or motivating others. Nevertheless, it is necessary for everyone to ponder over his intention before he talks about anything. If talking brings about betterment in his afterlife, he should talk, otherwise, he should remain silent. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever believes in Allah عَزَّوَجَلَّ and the Judgement Day should talk good or remain silent.’

(Sahih Bukhari, vol. 4, pp. 105, Hadees 6018)

Mentioning the number of Hajj and ‘Umrah pilgrimages performed

Mentioning the number of times that one has performed Hajj and ‘Umrah is not a sin in every case. It is stated in a Hadees ‘إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ’ Deeds are based on intentions. *(Sahih Bukhari, vol. 1, pp. 2, Hadees 1)* If a person informs others that he has

performed Hajj and ‘Umrah a certain number of times with the intention of expressing gratitude for this Divinely-bestowed favour, then there is no harm in it. However, in the present era, it is very difficult to rectify one’s intention and to avoid the danger of ostentation due to the lack of religious knowledge and the company of righteous people. Suppose! Without being asked, you inform someone that you have performed two Hajj pilgrimages. He asks you, ‘Why did you tell me this?’ If you nervously tell him that you have informed him to express gratitude for a Divine bounty, he may become silent, but you should ponder whether you had really intended to express gratitude for a Divine bounty at that time. If you had this intention, it was fine; otherwise, you would end up committing the sin of lying.

Furthermore, it may also lead to hypocrisy because of saying something that is contrary to one’s feelings and thoughts. **مَعَادَ اللَّهِ** If he had the intention of ostentation in his heart while mentioning it, he would be charged with ‘double ostentation’ because of declaring an ostentatious act to be a means of expressing gratitude for a Divine bounty. It is a Madani request that everyone should guard their tongue because an apparently minor slip of the tongue may lead to Hell.

Two Hajj pilgrimages unnecessarily disclosed

The renowned Muhaddis, Sayyiduna Sufyan Sauri **رَحْمَةُ اللَّهِ عَلَيْهِ** was invited by a person. He accepted the invitation and

reached his home. The host said to his servant, ‘Serve the food in the utensils which I brought on the occasion of my second Hajj.’ Listening to him, Sayyiduna Sufyan Sauri رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘O poor man! You have wasted two Hajj pilgrimages in one sentence.’ (*Ahsan-ul-Wi’a Li-Adaab-id-Du’a*, pp. 157)

‘Ata ker day ikhlas ki mujh ko na’mat

Na nazdeek aaey riya Ya Ilahi

(Wasail-e-Bakhshish, pp. 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Hide your good deeds

There is a matter of concern for those who unnecessarily inform others about the number of Hajj and ‘Umrah they have performed, about the amount of Holy Quran they have recited, about Salat upon the Prophet and other Awraad they have recited. (The seekers of sincerity should listen to the audio cassette ‘Naykiyan Chhupao’ released by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.) Those who unnecessarily call themselves Haji, Qaari, Haafiz should also ponder about what they want to gain by announcing that they have performed Hajj or they have gained expertise in Qira`at or that they are Haafiz. However, if people themselves call such people Haji, Qaari or Haafiz, there is no harm in it.

It is also noteworthy that one should think positive about the number of Hajj performed by the pious predecessors; either their respected servants narrated these things or they may have themselves mentioned it in order to express gratitude for a Divine bounty. The intention of these saints, who are the embodiment of sincerity, is definitely not to earn fame or to increase their prestige. It should also be kept in mind that if a Haji mentions the number of the Hajj etc. he has performed, we are still not allowed to call him an ostentatious person because Allah عَزَّوَجَلَّ knows the intention of his heart. We must have a positive opinion about such people.

77. Dialogue between a saint and Satan

On the day of Hajj, a saint saw Satan in the form of a human being in the plains of 'Arafat. Weak and pale-faced, Satan was weeping with his back broken. When asked by the saint about the reason of his weeping, Satan replied: 'Since these Hajj pilgrims have gathered here for the pleasure of Allah عَزَّوَجَلَّ, they will not be disgraced by Him. I am afraid that all of them may be forgiven!' He said that the reason of his weakness was the neighing of the horses of the people who travelled in the path of Allah عَزَّوَجَلَّ. He also said regretfully, 'If these travellers (in the path of Allah) were following my path (that is full of negligence and sins), I would like it very much.' Mentioning the reason of his pale face, he said that the help people give to

each other in performing the acts of worship has turned his face pale.

When the blessed saint asked him how he had broken his back, Satan replied, ‘When a person makes Du’a to Allah **عَزَّوَجَلَّ**, ‘Ya Allah **عَزَّوَجَلَّ**! Bless me with a good end at the time of my death’, I am greatly troubled and I wish that he would consider his pious deeds to be important; bragging and boasting about them so that he is destroyed. I also fear that he might realize that one should not be proud of his good deeds and should be humbly seeking the mercy of Allah **عَزَّوَجَلَّ**.

(Ihya-ul-‘Uloom, vol. 1, pp. 322; summarized)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

78. Disgrace for the person desiring a high rank

A saint **رَحِمَهُ اللَّهُ عَلَيْهِ** said: I saw a mule-rider in Makkah Mukarramah between Safa and Marwah. Some of his slaves were shouting out, ‘Make way! Make way!’ while moving people out of his path. After some period of time, I saw the same person in Baghdad, long-haired, barefooted and sad. I asked him in surprise, ‘How has Allah **عَزَّوَجَلَّ** dealt with you?’ He replied, ‘I desired greatness in the place (i.e. Makkah Mukarramah) where people desire humbleness, so I was disgraced by Allah **عَزَّوَجَلَّ** in that place where people achieve greatness.’ *(Az-Zawajir ‘Aniqtiraf-il-Kabaair, vol. 1, pp. 164)*

*Wohi sar bar Sar-e-Mahshar Bulandi paye ga jo sar
Yahan dunya mayn in kay aastanay per jhuka hoga*

(Wasail-e-Bakhshish, pp. 187)

79. I wish for Hajj, but have no provisions

Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللَّهِ عَلَيْهِ once said to his slave, Muzahim, ‘I wish to perform Hajj, do you have any money?’ He replied that he had a little more than 10 dinars. Sayyiduna ‘Umar Bin Abdul ‘Azeez رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘How can Hajj-expenses be met with such a small amount?’ After a few days, Muzahim said, ‘O Ameer-ul-Mu`mineen! Get ready; we have received 17 thousand dinars (gold coins) from the wealth of Banu Marwaan.’ He رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘Deposit them in the Bayt-ul-Maal [i.e. the treasury]. If they are Halal, we have already taken as much as we needed. If they are Haraam, we do not need them.

Feeling that this response disappointed Muzahim, Ameer-ul-Mu`mineen رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘Muzahim! Look! If I do anything for the pleasure of Allah عَزَّوَجَلَّ, you should not be disappointed by it. My Nafs prefers elevation and to have the best thing. Even after achieving some standing, it instantly makes efforts to achieve an even higher rank. Among the official positions, the highest position is Khilafah, which my Nafs has already obtained. Now it is only desirous of Paradise.’

(Seerat ‘Umar Bin ‘Abdul ‘Azeez li Ibn ‘Abdil Hakam, pp. 53)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Aakhiri 'umar hay kya raunaq-e-dunya daykhood

Ab faqat ayk hi dhun hay kay Madinah daykhood

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The above parable contains a lesson for those who accumulate wealth through impermissible means such as bribery, interest, gambling, fraud and lying when doing business, etc. They perform Hajj with the same wealth, assuming that they have achieved something great. Beware! This is not an achievement but rather, it is a matter of great concern which may result in catastrophic consequences. It is stated in a Hadees: When the person who has come to perform Hajj with Haraam earnings utters 'كَيْبِكَ', Allah ﷺ says to that person, 'Neither is your 'كَيْبِكَ' accepted nor is your effort acknowledged, and your Hajj is thrown on your face unless you return the Haraam earnings that are in your possession to the deserving people.' (*At-Tazkirah fil-Wa'z li Ibn Jawzi, pp. 124*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

80. Caliph loved by all

Renown and popularity are also great honours. Sayyiduna ‘Umar Bin Abdul ‘Azeez رَحْمَةُ اللَّهِ عَلَيْهِ obtained them by the virtue of his good manners and justice. Once, on the occasion of Hajj, when Sayyiduna ‘Umar Bin ‘Abdul ‘Azeez رَحْمَةُ اللَّهِ عَلَيْهِ arrived at the plains of ‘Arafat, he became the centre of attention. Sayyiduna Suhayl Bin Abi Saalih رَحْمَةُ اللَّهِ عَلَيْهِ was also present in the crowd. He said to his father in a humble manner, ‘By Allah عَزَّوَجَلَّ! I think Allah عَزَّوَجَلَّ loves ‘Umar Bin ‘Abdul Azeez عَلَيْهِ رَحْمَةُ اللَّهِ.’ His father asked the proof for this. He replied that people respected him from the bottom of their heart. He then mentioned a Hadees: The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When Allah عَزَّوَجَلَّ loves a person, He عَزَّوَجَلَّ says to Jibraeel عَلَيْهِ السَّلَام that I love so-and-so, therefore, you should also love him. Hence Jibraeel عَلَيْهِ السَّلَام begins to love him. He [i.e. Jibraeel عَلَيْهِ السَّلَام] then announces among the dwellers of the sky that Allah عَزَّوَجَلَّ loves so-and-so, you should also love him. Hence the dwellers of the sky start loving him and then Allah عَزَّوَجَلَّ grants him widespread acceptance in the world.’

(Tareekh-e-Dimashq, vol. 45, pp. 145)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Woh kay is dar ka huwa khalq-e-Khuda us ki huyi

Woh kay is dar say phira Allah us say phir gaya

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

81. Veiled Bedouin woman

It is stated on pages 339 - 341 of the 397-page book ‘*Parday kay baray mayn Suwal Jawab*’ [Questions and Answers about Islamic Veil] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللَّهِ عَلَيْهِ was a very pious, Allah-fearing and extremely handsome young man. During the Hajj-pilgrimage, he رَحْمَةُ اللَّهِ عَلَيْهِ was once alone in his tent at a place called Abwa. His travelling-companion had gone out to get some food. Suddenly, a completely veiled Bedouin woman entered his tent and removed her face-veil. Her beauty was a cause of great temptation and danger. She said, ‘Give me something.’ At first, he رَحْمَةُ اللَّهِ عَلَيْهِ thought that she was asking for some bread, but then she said, ‘I want what a wife wants from her husband.’ He رَحْمَةُ اللَّهِ عَلَيْهِ trembled with the fear of Allah عَزَّوَجَلَّ and said, ‘Satan has sent you to me.’ After saying this, he رَحْمَةُ اللَّهِ عَلَيْهِ began to cry loudly with his head on his knees. Seeing this, the veiled Bedouin woman rushed out of the tent in fear. When his companion returned and saw that his eyes were swollen and

throat was sore due to excessive crying, he asked him what had happened. At first, he رَحْمَةُ اللَّهِ عَلَيْهِ hesitated, but at his companion's constant insistence, he رَحْمَةُ اللَّهِ عَلَيْهِ told him the whole story. Upon hearing this, his friend also began to weep excessively. He رَحْمَةُ اللَّهِ عَلَيْهِ asked, 'Why are you crying?' His companion replied, 'I should cry even more, because if I were in your place, perhaps I would not be patient (and would have perhaps committed the sin).'

Both of them continued to cry. Eventually, they reached Makkah Mukarramah. After completing Tawaf and Sa'ee, Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللَّهِ عَلَيْهِ sat near Hajr-e-Aswad with his shawl wrapped around his knees. He رَحْمَةُ اللَّهِ عَلَيْهِ drifted off into dreamland and saw an incredibly handsome person who was of a considerable height and dressed in beautiful clothing. Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللَّهِ عَلَيْهِ asked, 'Who are you?' He answered, 'I am (the prophet of Allah عَزَّوَجَلَّ) Yusuf.' He رَحْمَةُ اللَّهِ عَلَيْهِ said, 'O Prophet of Allah (عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ), your incident with Zulaykha is very amazing.' He عَلَيْهِ السَّلَامُ replied, 'Your incident at Abwa with that Bedouin woman is extremely amazing.' (*Ihya-ul-'Uloom, vol. 3, pp. 130*)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic brothers! Did you notice how cunningly Satan plots to pull Hajj-pilgrims towards the mire of sins during the blessed Hajj-pilgrimage. Indeed, very pure and pious is the nature of those devotees of the Prophet who are successful in foiling every trap of Satan, as is shown in the above parable. Sayyiduna Sulayman Bin Yasaar رَحْمَةُ اللَّهِ عَلَيْهِ dismissed the advances of the Bedouin woman who had come to tempt him. He رَحْمَةُ اللَّهِ عَلَيْهِ even burst into tears out of the Divine fear, as a result of which, Sayyiduna Yusuf عَلَى نَبِيِّنَا وَ عَلَيْهِ الصَّلَاةُ وَالسَّلَامُ blessed him in his dream and commended him. Anyhow, goodness of both worlds lies in avoiding Satan's tempting trap. Even if a man or woman lures a person, and tempts them to sin a thousand times, no matter what happens, one should protect oneself from satanic deception and reap abundant rewards.

Aakhiri 'umar hay kya raunaq-e-dunya daykhood

Ab faqat ayk hi dhun hay kay Madinah daykhood

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

82. Abundantly weeping Haji

Sayyiduna Mukhawwal رَحْمَةُ اللَّهِ عَلَيْهِ stated: Sayyiduna Buhaym 'Ijlee رَحْمَةُ اللَّهِ عَلَيْهِ told me that he made the intention to go on the Hajj pilgrimage and wanted someone to travel with him as a companion. Therefore, I persuaded a neighbour of mine to travel with him during the Hajj pilgrimage. The next day, my

neighbour came to me and said that he could not travel with Sayyiduna Buhaym رَحْمَةُ اللّٰهِ عَلَيْهِ. I said in surprise, 'By Allah عَزَّوَجَلَّ! I have never seen a man of such a good character in the entire city of Kufa; why do you want to deprive yourself of his company?' He replied that he had heard that he [i.e. Sayyiduna Buhaym رَحْمَةُ اللّٰهِ عَلَيْهِ] often wept and he [i.e. my neighbour] would not be able to have a pleasant pilgrimage with him. I advised him that Sayyiduna Buhaym رَحْمَةُ اللّٰهِ عَلَيْهِ was a very noble person and his company would be extremely beneficial for him. Anyway, my neighbour agreed. When luggage was being loaded onto the camels at the time of departure, Sayyiduna Buhaym 'Ijlee رَحْمَةُ اللّٰهِ عَلَيْهِ started weeping, sitting near a wall. His blessed beard and chest even became wet with tears that fell on the ground. My neighbour nervously said to me, 'You can see his condition! This is just the beginning of the pilgrimage. What will happen later on? Allah عَزَّوَجَلَّ knows best!'

Making individual effort, I said to him, 'Don't worry! Perhaps he is weeping because of being away from his family during the journey. He may feel relieved after the journey starts.' Sayyiduna Buhaym 'Ijlee رَحْمَةُ اللّٰهِ عَلَيْهِ heard what I had said. So he said, 'By Allah عَزَّوَجَلَّ! There is no such problem. In fact, this journey has made me think of the journey of the Hereafter.' Saying this, he began to cry loudly once again. Confused, my neighbour once again said, 'How will I be able to travel with him. He should travel with Sayyiduna Dawood Taa'ee and Sayyiduna Salaam Abul Ahwas رَحْمَتُهُمَا اللّٰهُ because these two

individuals also weep a lot. They will enjoy the company of each other and weep together.’

I encouraged my neighbour once again and finally they went on the pilgrimage. Sayyiduna Mukhawwal رَحْمَةُ اللهِ عَلَيْهِ related that after they returned from Hajj, I went to meet my neighbour who had now become a Haji. He remarked, ‘May Allah عَزَّوَجَلَّ bless you! I have never seen such a person before. I am wealthy and he is poor but still he spent a lot of money on fulfilling my needs. He is old and I am young, but still he would fast and cook food for me. He would look after me a lot.’ I [i.e. the narrator] said, ‘You were worried about his weeping. What do you say now?’ He replied, ‘In the beginning, I and other members of the Qafilah would get afraid of his weeping but we also gradually started weeping by the blessing of his company. We all would weep along with him.’ Sayyiduna Mukhawwal رَحْمَةُ اللهِ عَلَيْهِ said that he then went to meet Sayyiduna Buhaym ‘Ijlee رَحْمَةُ اللهِ عَلَيْهِ and asked him about his Haji neighbour. He said, ‘He was a very good companion. He would recite the Holy Quran, remember Allah عَزَّوَجَلَّ abundantly and shed tears abundantly. May Allah عَزَّوَجَلَّ bless you with reward!’

(Al-Bahr-ul-‘Ameeq, vol. 1, pp. 300; summarized)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Yad-e-Nabi-e-Pak mayn ro`ye jo `umar bhar
Maula mujhay talash Usi chashm-e-tar ki hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

83. Amazing well-wishing of Hajis

The renowned Tabi'i saint, Sayyiduna 'Abdullah Ibn Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ intended to perform Hajj. Many devotees of the Prophet also prepared themselves to get the privilege of performing Hajj with him. Collecting expenses from all of them, he رَحْمَةُ اللَّهِ عَلَيْهِ put them in a box, saving them. He then hired carriages for everyone from his own pocket and then the caravan travelled towards the Holy Haram. He رَحْمَةُ اللَّهِ عَلَيْهِ would serve delicious meals to the members of the caravan from his own pocket. When the caravan arrived in Baghdad, he رَحْمَةُ اللَّهِ عَلَيْهِ bought very nice clothing and plenty of food for everyone. The caravan eventually arrived in Madinah Munawwarah after travelling through various places.

He bought things from Madinah and gave them to each companion, fulfilling the wish of their family members. The Qafilah then reached Makkah, where they performed the rites of Hajj. After the Hajj, he bought holy relics etc. from his own pocket and gave them to all of his companions. Even when returning, he spent a huge amount of money serving the devotees of the Prophet during the entire journey. After the

Qafilah returned to its country, he had their homes plastered and painted wherever there was a need. After three days, he invited all the Hajj pilgrims of his Qafilah and gave them elegant clothing as a gift. After they had all eaten, he had the box brought. Opening the box, he gave each and every Haji the full amount that they had deposited. (*'Uyoon-ul-Hikayaat*, pp. 254)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dhaaray chaltay hayn 'ata kay woh hay qatrah tayra

Taaray khiltay hayn sakha kay woh hay zarrah tayra

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

84. Generosity of Imam Shaafi'i during pilgrimage to Haram

Dear Islamic brothers! You must have noticed! ﷺ, our saints were extraordinarily generous. The Greatest and Noblest Prophet ﷺ has stated: Allah ﷺ has bestowed good manners and generosity upon every Wali of His.

(Tareekh-e-Madinah Dimashq, vol. 54, pp. 472)

It is narrated: When Sayyiduna Imam Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ came to Makkah Mukarramah from Sana'a (a city in Yemen), he had 10,000 dirhams. He رَحْمَةُ اللهِ عَلَيْهِ set up his camp outside Makkah Mukarramah. Then, spreading his shawl, he put all the money on it. Whenever a person would pass by, he would take a handful of money and give it to him. Having performed Zuhr Salah, he shook out his shawl and there was no dirham left on it. (*Ihya-ul-'Uloom, vol. 3, pp. 310*)

*Haath utha ker aik tukra ay Kareem!
Hayn sakhi kay maal mayn haqdar ham*

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

85. Why shouldn't I weep?

Sayyiduna Imam Muhammad Baaqir رَحْمَةُ اللهِ عَلَيْهِ came to Makkah to perform Hajj. Entering Masjid-ul-Haraam, he رَحْمَةُ اللهِ عَلَيْهِ took a glance at the Holy Ka'bah and wept bitterly and loudly. Someone said to him, 'Your eminence! People are looking at you in surprise; please do not weep so loudly.' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'Why should I not weep! Perhaps, I will be blessed with Divine mercy and forgiveness on the Day of Judgement because of this weeping.'

Performing Tawaf, he رَحْمَةُ اللَّهِ عَلَيْهِ then offered Salah at Maqaam-e-Ibraheem. When he رَحْمَةُ اللَّهِ عَلَيْهِ lifted his head from prostration, the place of prostration was wet with his tears. (Raud-ur-Riyaheen, pp. 113)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Aray Zaa`ir-e-Madinah! Tu khushi say hans raha hay
Dil-e-Ghamzadah jo paata to kuch aur baat hoti*

(Wasail-e-Bakhshish, pp. 308)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

86. Falling unconscious after reciting Labbayk [كَيْبِكَ]

When Sayyiduna Imam Zayn-ul-‘Aabideen رَضِيَ اللَّهُ عَنْهُ put on Ihram with the intention of performing Hajj, his face turned pale and he could not recite Labbayk [كَيْبِكَ]. People asked him, ‘Why don’t you recite Labbayk?’ He رَضِيَ اللَّهُ عَنْهُ replied, ‘I fear that I get the reply La-Labbayk [لَا كَيْبِكَ] (i.e. ‘your Labbayk is not accepted)!’

People said, ‘It is necessary to recite Labbayk after putting on Ihram.’ As he رَضِيَ اللَّهُ عَنْهُ recited Labbayk, he fell from his carriage and became unconscious. He remained in this state

throughout the pilgrimage of Hajj. Whenever he رَضِيَ اللهُ عَنْهُ recited Labbayk, he would become unconscious.

(Tahzeeb-ul-Tahzeeb, vol. 5, pp. 670)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ungliyan kaano mayn day day kay suna kertay hayn

Khalwat-e-dil mayn 'ajab shor hay barpa tayra

(Zauq-e-Na'at)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

87. Disabled Haji

Sayyiduna Shaqeeq Balkhi رَحِمَهُ اللهُ عَلَيْهِ has stated, 'On my way to Makkah Mukarramah, I saw a disabled person dragging himself on the ground. I asked him where he was from. He replied that he had come from Samarqand. I further asked him that how long had he been travelling in this way (for Hajj)? He replied, 'For more than ten years.' I looked at him in amazement. Seeing my amazement, he asked, 'O Shaqeeq! What are you looking at?' I replied, 'Your weakness and long journey has surprised me.' Listening to this, he said, 'O Shaqeeq! My yearning will shorten the distance of the journey and my Creator will remove my weakness. O Shaqeeq! You are amazed at the

condition of this weak slave; but the Creator of this slave is supporting him.’ Having said this, he recited two Arabic couplets, whose translation is as follows:

- ❖ O my Lord, I am coming to visit Your court. Although the journey of love is indeed very difficult, yearning helps the person whom wealth does not assist.
- ❖ He is indeed not a true devotee who fears the danger of the journey and neither is he a true lover who has been prevented from travelling because of the hardship of the journey. (*Raud-ur-Riyaheen*, pp. 120)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

أَمِيْنٌ بِجَاهِ النَّبِيِّ الْأَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Ham ko to apnay saa`ay mayn aaram hi say laye

Heelay bahanay walon ko yeh rah dar ki hay

(Hadaiq-e-Bakhshish)

صَلُّوا عَلَى الْحَبِيْبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

88. Sacrifice of life in the path of Allah

Sayyiduna Maalik Bin Dinar رَحِمَهُ اللهُ عَلَيْهِ has stated: While on my way to Makkah Mukarramah for Hajj along with a caravan, I

came across a young man who did not have any conveyance, and was travelling on foot without any provisions.

Approaching the young man, I said Salam and he replied. I then asked him, ‘O young man! Where have you come from?’ He replied, ‘I am coming from Him (i.e. Allah عَزَّوَجَلَّ).’ When I asked where he was going to, he replied the same, ‘I am going to Him (i.e. Allah عَزَّوَجَلَّ).’ I asked, ‘Where are your provisions?’ He replied, ‘The fulfilment of my needs depends upon the mercy of Allah عَزَّوَجَلَّ.’ I said, ‘You will not be able to cover such a long journey without water and other provisions; do you have anything to meet your needs during the journey?’ He replied, ‘I took five letters as my provisions for the journey while leaving my home.’

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ goes on to say, I asked him ‘Which letters?’ He replied, ‘The Quranic letters كَهْلِيَتَصْنُ [Kaaf, Haa, Ya, ‘Ayn and Saad].’ When I asked what was meant by these letters, he replied: ‘ك’ [Kaaf] means Kaafi (i.e. Fulfiller of needs), ‘ه’ [Ha] means Haadi (i.e. the Guide), ‘ي’ [Ya] means the One Who gives refuge, ‘ع’ [‘Ayn] means ‘Aalim (i.e. the One Who knows) and ‘ص’ [Saad] means Sadiq (i.e. the truthful). Therefore, the one whose companion is the fulfiller of needs, the guide, the provider of refuge, the knower and the truthful, how can he fear the dangers and hardships of the journey and what need does he have to carry the burden of food and water?

Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ stated: Impressed by what he said, I presented him my Qamees [i.e. a long, loose and full-sleeved shirt] which he refused to accept and said, ‘O Shaykh! Remaining unclothed is better than wearing the shirt of this (mortal) world because one will face accountability for availing its Halal things and torment for indulging in its Haraam things.’

When night fell, he looked at the sky and began to plead in these words, ‘O the One Who becomes pleased with the good deeds of His bondmen and Who can never be harmed by their sins! Bless me with what makes You pleased and forgive that which cannot cause any harm to You.’

Putting on Ihram, when people recited Labbayk, he remained silent. I asked him why did he not recite Labbayk? He replied: ‘I fear that I may say Labbayk and He may reply لَا لَبَّيْكَ وَلَا سَعْدَ يَكُ وَلَا أَسْمَعُ كَلَامَكَ وَلَا أَنْظُرُ إِلَيْكَ, i.e. neither is your Labbayk accepted nor is your Sa’dayk, neither will I listen to you nor will I look at you.’ He then left and I did not see him throughout the journey. When I reached Mina, I found him reciting some Arabic couplets whose translation is as follows:

- ❖ Without doubt, my Beloved likes sacrifice; therefore, my life is ready to be sacrificed for Him within and outside the Haram.

- ❖ By Allah **عَزَّوَجَلَّ**, if only my soul knows whom it loves, it will stand on its head instead of its feet.
- ❖ Criticizer! Do not criticize me because of my devotion to Him. If you were to see what I see, you would never criticize me again.
- ❖ On the day of Eid, people are sacrificing goats, sheep and camels, while my Beloved has slaughtered my life on this day.
- ❖ People have performed Hajj, whereas my Hajj is to meet my Beloved. People have offered Him their sacrifices, while I have offered Him my life and blood as a sacrificial gift.

He then began to supplicate in a beseeching manner: O Allah **عَزَّوَجَلَّ**, people have offered You their sacrifices, gaining Your closeness. I have nothing except for my life which I can offer as a sacrifice to attain Your closeness. Please accept my sacrifice. Then, uttering a loud cry, he fell on the ground and passed away.

Sayyiduna Maalik Bin Dinar **رَحْمَةُ اللَّهِ عَلَيْهِ** stated that a voice was heard from the unseen, 'He is a beloved bondsman of Allah **عَزَّوَجَلَّ**. He has been killed by the sword of Divine love.' Then, Sayyiduna Maalik Bin Dinar **رَحْمَةُ اللَّهِ عَلَيْهِ** performed his funeral rites. (*Raud-ur-Riyaheen, pp. 99*)

May Allah ﷺ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Kya nazr karoon piyaray! Shay kaun si mayri hay

Yeh ruh bhi tayri hay, yeh jan bhi tayri hay

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

89. Mysterious Haji

Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ has stated that he saw a person in ‘Arafat who was reciting some Arabic couplets while crying with extreme humility and sadness. The translation of the couplets is as follows:

- ❖ He is free of all shortcomings. If we make our eyes prostrate on thorns and hot needles, even then, we will never be able to fulfil even the slightest right of His favours.
- ❖ O the One Who is Pure! I committed a lot of mistakes; I remained heedless while committing these mistakes and misdeeds. Yet, O Lord, You have always remembered me from the unseen.

- ❖ I exposed my faults while committing countless sins in ignorance many times, but You always blessed me with Your kindness, hiding my faults through Your forbearance.

Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ stated that the person then disappeared. When he رَحْمَةُ اللَّهِ عَلَيْهِ asked the people who the pious person was, they replied that he was Sayyiduna Abu 'Ubayd Khawwaas رَحْمَةُ اللَّهِ عَلَيْهِ. One of his pious attributes was that he رَضِيَ اللَّهُ عَنْهُ had not looked at the sky for the past seventy years out of the fear of Allah عَزَّوَجَلَّ. (Ibid, pp. 98)

May Allah عَزَّوَجَلَّ have mercy on him and forgive us without any accountability for his sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Bay-nawa, mufлис-o-muhtaj-o-gada kaun? 'Kay mayn'

Sahib-e-jood-o-karam wasf hay kis ka? 'Tayra'

(Zauq-e-Na'at)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah عزوجل with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

My Madani Aim: 'I must strive to reform myself and people of the entire world, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.' In order to reform ourselves, we must act upon Madani In'amaat and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ**.



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