



19 speeches on reformatory topics for four months,
from Muharram-ul-Haraam to Rabi'-ul-Aakhir (1442 AH)



Islamic speeches

(vol. 1)

For Islamic sisters

Presented by
Majlis Al-Madina-tul-'Ilmiyyah
Translated into English by
Translation Department (Dawat-e-Islam)



Islami Bayanaat – Part 1

FOR ISLAMIC SISTERS

ISLAMIC
SPEECHES

PART – 1

Presented By:

Al-Madina-tul-'Ilmiyyah (Dawat-e-Islami)

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Translated into English by

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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, *بِسْمِ اللَّهِ*:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah عَزَّوَجَلَّ! Open the doors 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.

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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14 Intentions for Reading this Book

The Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ i.e. a Muslim's intention values more than his deed.'

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

Two Madani pearls

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

14 Intentions for reading this book

1. Before I start reading this book, I will glorify Allah عَزَّوَجَلَّ,
2. recite Salat,
3. Ta'awwuz, and
4. Tasmiyah. *(By reading two lines of Arabic given atop this page, these four intentions shall be acted upon.)*
5. I will look at the Quranic Ayahs, and
6. Ahadees.

7. I will read this book from beginning to end to please Allah عَزَّوَجَلَّ.
8. To the best of my ability, I will try to read it whilst in the state of Wudu, and facing the Qiblah.
9. Wherever I read Allah's name, I will invoke 'عَزَّوَجَلَّ'.
10. And wherever I read the Holy Rasool's name, I will invoke 'صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'.
11. (On my own book) I will underline important points as needed.
12. I will try to persuade others to read this book.
13. With the intention of acting upon this Hadees: تَهَادَوْا تَحَابُّوا i.e. give gifts to each other, it will enrich affection amongst you. (Muwatta Imam Malik, vol. 2, pp. 407, Hadees 1731) I shall buy this book (at least one or whatever number my financial situation allows) and pass on as a gift to others.
14. If I spot any Shar'i mistake in this book, I will inform the publisher in writing. (To verbally inform the publisher or author about the mistakes is not so useful.)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Al-Madina-tul-'Ilmiyyah

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi Ziyaae دامت بركاتهم العالیہ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dawat-e-Islami, the global and non-political movement for the propagation of Quran and Sunnah is committed to revive the Sunnah, to propagate the call towards righteousness, and to publish the religious knowledge of Shari'ah in the entire world; and in order to execute all of these functions in an organised manner, various departments have been established and one among these diverse departments is 'Al-Madina-tul-'Ilmiyyah', which is based on religious scholars and honourable Muftis and is endeavouring to provide educational, research based authentic publications. This department has the following six sub-units:

1. Department for A'la Hadrat's books
2. Department for curriculum books
3. Department for reform books
4. Department for translation
5. Department for scrutiny of books
6. Department for referencing of books

The first priority of Al-Madina-tul-'Ilmiyyah is to deliver the phenomenal and exceptional books of the erudite scholar Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ as per the need of the current era in simple language and style.

All Islamic brothers and sisters are requested to provide their full possible support in this educational, research based and publication-related Madani work and they are further requested to read the books published by this department and to motivate others to do the same.

May Allah عَزَّوَجَلَّ grant Dawat-e-Islami and all its departments, including Al-Madina-tul-'Ilmiyyah success, growth, peace, prosperity and popularity and may Allah عَزَّوَجَلَّ bless our virtuous efforts with the jewels of sincerity and make it a means of betterment in both worlds. May Allah عَزَّوَجَلَّ grant us martyrdom under the blissful shade of Gumbad-e-Khazra (the Green Dome), grant us burial in Jannat-ul-Baqi' and bless us with a place in Jannat-ul-Firdaus.

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Preface

‘Dawat-e-Islami’, the Madani movement of the devotees of Rasool, is committed to serve Deen in an organized and coordinated manner. Under the supervision of Dawat-e-Islami, twelve Madani activities for Islamic brothers and eight Madani activities for Islamic sisters are vital sources of spreading the message of Islam and its teachings. By the blessings of these Madani activities, thousands of Islamic brothers and Islamic sisters have abandoned the sinful activities and followed the straight path. One of the most important Madani activities of Islamic brothers and Islamic sisters is to attend the weekly Sunnah-inspiring Ijtima’. **!الْحَمْدُ لِلَّهِ** Under the supervision of Dawat-e-Islami, weekly Sunnah-inspiring Ijtima’at have been taking place for many years at thousands of places in Pakistan and overseas countries. Millions of Islamic brothers and Islamic sisters regularly attend these weekly Sunnah-inspiring Ijtima’at. In addition to numerous blessings and benefits of Ijtima’at, Bayan [speech] of Ijtima’ itself holds a significant place. All these valuable speeches are prepared under the supervision of the **‘Department for Bayaanat’**, a sub-branch of Madinat-ul-Ilmiyah, Dawat-e-Islami. Up until the present time, over 475 Bayanaat delivered in weekly and other Ijtima’at have been prepared by this department brilliantly.

As per the instruction of Markazi Majlis-e-Shura, Bayanaat of Islamic sisters are published in advance in book form. In relation to this, all the Bayannat delivered in 1441 AH have been published in Urdu, consisting of three volumes, namely 'Islami Bayanaat' (volume: 1, 2, and 3). Now the compiled version of the speeches delivered during the first four months of 1442 AH, containing 17 speeches of the weekly Sunnah-inspiring Ijtima'at is in your hands whereas, at the request of Islamic sisters, three additional speeches have also been made the part of the book 'Islami Bayanaat'.

All the published speeches are presented after they are gone through a variety of processes (searching content, studying, arrangement, formation, content finalization, 'Organisational Taftteesh process' by Rukn-e-Shura 'Haji Abu Rajab Muhammad Shahid Attari' and 'Haji Abu Majid Muhammad Shahid Attari Madani', Shar'i Taftish by the respected Mufti Sahib of Dar-ul-Ifta Ahl-e-Sunnat, Takhreej work [Adding references and annotations], comparison stage, editing of English words and 'content checking' by 'Translation Department', page setup and paragraphing, pasting of Quranic verses, final proofreading, checking process by the global Majlis Mashawarat of Islamic sisters, content setting and arrangement on Corel etc). Seven Islamic brothers of the '**Department of Bayaanat**', a sub-branch of Madina-tul-'Ilmiyyah, Dawat-e-Islami, including Muhammad Hamid Siraj Attari Madani, Muhammad Jan Raza Attari Madani, Abdul Jabbar Attari Madani, Muhammad Mun'am Attari Madani and Hafeez-ur-Rahman Attari Madani have worked committedly and produced quality work in efficient manner.

Amongst Islamic sisters too, there are also different departments committed to serve the noble cause of spreading Islam. Three major

department ('Department for short course', 'Department for Dar-us-Sunnah Lil-banaat', and 'Department for Madrasa-tul-Madinah Balighaat') keep conducting various courses throughout the year. At the end of this book, you can also find the details and the schedule of different courses, conducting for Islamic sisters from September to December 2020.

Department for Bayanaat (Dawat-e-Islami)

(Majlis Al-Madina-tul-'Ilmiyyah)

Speech: 01

Muballighah must read the Bayan at least 3 times before delivering speech

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Wellbeing of grieved Ummah

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلَيْكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

Virtue of Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When those who love one another for the sake of Allah Almighty meet each other, shake hands and recite Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their former and latter sins are forgiven before they separate.

(Musnad Abu Ya'la, vol. 3, pp. 95 Hadees 2951)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَبُّوْا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَيَّ الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! *إِنَّهَا* اللَّهُ Today we will hear some incidents of the pious predecessors *رَحِمَهُمُ اللَّهُ* in relation to aiding the grief-stricken

Ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we will also hear some incidents of Ameer-ul-Mu'mineen, Sayyiduna Umar Farooq A'zam رَضِيَ اللهُ عَنْهُ and his care for the Ummah, and other blessed moments from his life. We will also hear the definition of well-wishing for others and some Ahadees in which it is encouraged. Besides this, we will listen to some incidents of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ and other pious predecessors رَحِمَهُمُ اللهُ and their eagerness to help others, and what we can learn from this. The religious and worldly benefits of helping others will also be mentioned. May Allah Almighty allow us to listen attentively from beginning till end.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sayyiduna Umar Farooq's eagerness to help a family

One night, Ameer-ul-Mu'mineen, Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ was out on his rounds in Madinah Munawwarah when he came across a tent. When he approached the tent, he رَضِيَ اللهُ عَنْهُ heard the voice of a distressed person. There was a man seated outside this tent. After giving him Salaam, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ asked him regarding his state. He replied that he had come to visit the caliph; but he was not aware that the caliph was stood before him. He then explained his situation and said that his wife was expecting a child and the time of birth was near. Ameer-ul-Mu'mineen Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ returned home and said to his wife, Sayyidatuna Umm Kulsoom Bint Ali رَضِيَ اللهُ عَنْهُمَا: Do you wish to gain some reward? Allah Almighty has Himself made it reach you. She replied: What is the matter? Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: There is a woman who will give birth soon and she does not have anyone to assist. She said: If you permit me, I will go. Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: OK, gather the necessary supplies. When they

arrived there, Sayyiduna Umar رضي الله عنه sent his wife inside the tent and sat down outside with the man. He then said to the man: Light a fire. The man lit a fire and then Sayyiduna Umar رضي الله عنه placed a pot of food on top of it. At the same time that the food was ready, the child was born; Sayyiduna Umar's رضي الله عنه wife called from inside the tent, saying: O Ameer-ul-Mu'mineen! Give the glad tidings of a son being born to your companion. As soon as that man heard the words 'Ameer-ul-Mu'mineen', he became frightened and humbly moved back and sat down. Sayyiduna Umar رضي الله عنه said: Sit as you were sitting before. Then Sayyiduna Umar رضي الله عنه proceeded to lift the pot of food and hand it to his wife, saying: Feed the woman to her fill. Sayyiduna Umar رضي الله عنه then gave some food to that man and said: Come to me tomorrow morning; I will fulfil your needs. When that man arrived in the morning, Sayyiduna Umar رضي الله عنه arranged maintenance fees for that child and also gave some money etc. to that man.

(At-Tabsirah Li-Ibn-e-Jauzi, vol. 1, pp. 420)

Dear Islamic sisters! Did you hear as to how Sayyiduna Farooq-e-A'zam رضي الله عنه fulfilled the needs of one of the grief-stricken members of the Ummah of the Beloved Prophet صلى الله عليه وآله وسلم?! He had the man light a fire, placed the pot of food and arranged the food with his own hands. He then took out some food and had it sent to the woman by means of his blessed wife.

Remember! This is that Farooq-e-A'zam رضي الله عنه from whose shadow Satan runs. *(Bukhari. vol. 2, pp. 526, Hadees 3683)* This is that Farooq-e-A'zam رضي الله عنه to whom the Beloved Prophet صلى الله عليه وآله وسلم gave the glad tidings of being a dweller of Paradise. *(Bukhari, vol. 2, pp. 525, Hadees 3679)* This is that Farooq-e-A'zam رضي الله عنه for whom the Beloved Prophet صلى الله عليه وآله وسلم supplicated and said: O Allah (عَزَّوَجَلَّ)! Grant Islam honour through Umar Bin Khattab. *(Ibn-e-Majah, vol. 1 pp.*

77, *Hadees 105*) This is that Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ who would wake at night and do rounds in the streets in order to care for the orphans and the needy. This is that Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ in accordance to whose opinion the verses of the Quran would descend. (*Tareekh-ul-Khulafa*, pp. 96; *Al-Sawa'iq Al-Muharriqah*, pp. 99) This is that Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ who said:

كُوْمَاتٌ شَاءَ عَلَى شَطِّ الْفُرَاتِ صَائِعَةٌ لَطَنَنْتُ أَنَّ اللَّهَ تَعَالَى سَائِلِي عَنْهَا يَوْمَ الْقِيَامَةِ

i.e. Even if a lamb was to die out of thirst on the bank of the River Euphrates, then I fear that Allah Almighty might take me to account for that. (*Hilyat-ul-Awliya*, vol. 1, pp. 89)

اللَّهُ! Despite possessing this great honour and distinction, Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ would care for and fulfil the needs of the Ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, if any Islamic sister of ours is in difficulty or is need of us for anything and we have the ability to remove their distress, then we should take a lesson from the life of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ and aid our Muslim sisters. We will listen to some more incidents of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ and his care for the Ummah, but let us first hear a short biography of his.

Short biography of Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ

- ❖ His Kunyah is 'Abu Hafs', his title is 'Farooq-e-A'zam' and his name is 'Umar'.
- ❖ The Muslims were overjoyed at his acceptance of Islam and they received great support by him; to such an extent that the

Beloved Prophet ﷺ prayed openly with the Muslims in the sacred Haram.

- ❖ He took part in the battles of Islam with great courage and he remained a loyal advisor and vizier to the Beloved Prophet ﷺ in all decision-making processes.
- ❖ Whilst he was caliph, he fulfilled all of his responsibilities as a successor of the Beloved Prophet in the most beautiful manner.
- ❖ He was the answer to the Beloved Prophet's ﷺ supplications.
- ❖ His heart was full of the Divine Lights.
- ❖ He was a beacon of intelligence and wisdom.
- ❖ The examples of his boldness, courage, humility, simplicity, determination, manhood, optimism, steadfastness, uprightness, trustworthiness, intelligence, insight and patience are written on the pages of history.
- ❖ His every habit was in accordance to the Sunnah. In short, he was a true warrior in his conduct and character.
- ❖ In the end, a depraved individual attacked him with a dagger at the time of the Fajr prayer, after three days, he succumbed to his wounds and received the honour of martyrdom.
- ❖ At the time of death, he was 63 years old.
- ❖ Sayyiduna Suhayb رضى الله عنه lead his funeral prayer and he was buried in blessed Raudah at the next to Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddiq رضى الله عنه. (*Ar-Riyad-un-Nadarah Fi Manaqib-ul-'Asharah*, vol. 1, pp. 285,408,418, summarised)

Dear Islamic sisters! It was the habit of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضي الله عنه to always look out for his people; even the scorching heat of the deserts of Arabia and the darkness of the nights could not stop him from caring for the bondsmen of Allah Almighty. There are many incidents from his life that show how he cared for the people and resolved their issues. Let us listen to a few of these incidents.

Caring for a woman with hungry children

Sayyiduna Umar رضي الله عنه was once out on his rounds in Madinah Munawwarah at night with his servant, Sayyiduna Aslam رضي الله عنه. There was a woman present in her house with her children. At night, she had taken a pot, filled it up with water and then placed it on the stove in order to calm her children. Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضي الله عنه came to her aid. He carried the food supplies on his own back, then cooked them with his own hands, and fed her children. He remained there until the children fell asleep, and then returned.

(Al-Kamil fi Al-Tareekh, vol. 2, pp.453)

Aiding an disabled blind old woman

Sayyiduna Imam Awza'i رحمته الله عليه narrates that one night, Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضي الله عنه was seen exiting his home by Sayyiduna Talhah Bin Ubaydullah رضي الله عنه who then followed him secretly as he was curious as to where Ameer-ul-Mu'mineen was going at that time. Sayyiduna Umar Farooq-e-A'zam رضي الله عنه entered a home. After some time, he left the home and entered another one. Sayyiduna Talhah Bin Ubaydullah رضي الله عنه made a note of that house in his mind and then returned in the morning. He saw that there was an old disabled blind woman living

there. He asked the woman: 'مَا بَالُ هَذَا الرَّجُلِ يَأْتِيكَ؟' i.e. Why does this man come to your home? She said: This man has been visiting me for some time now; (because I am disabled) he does my household chores and removes my burdens. (*Hilyat-ul-Awliya, vol. 1, pp. 84.*)

Dear Islamic sisters! Did you see the passion of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ for aiding the Ummah? Despite being the caliph and leader of the Muslims, he would still help people out by doing things for them. We too should develop the mindset of helping our family (e.g. parents, brothers, sisters) or other Mahram relatives, or any other Islamic sister, whether we know them or not. If we come across anyone in distress, and were to aid them as much as we can for the sake of Allah Almighty, then from the blessings of this, alongside receiving rewards, we will be successful in establishing a peaceful society.

Shaykh-ul-Hadees, 'Allamah Abdul Mustafa A'zami رَحِمَهُ اللهُ عَلَيْهِ writes the following explanation under the Hadees: التُّصِحُّ لِكُلِّ مُسْلِمٍ i.e. wishing well for every Muslim. (*Bukhari, Kitab-ul-Iman, Hadees 58*) 'There is great depth to the meaning of 'to want good for others' and 'wishing well' for Muslims. The reality is that 'well-wishing towards Muslims' is such an action that if the Muslims were to heed this prophetic advice and act upon it, then there would be a complete transformation to the distorted Muslim community; the Muslim community would become such a place of peace, rest, tranquillity and calmness that it would seem like we were witnessing a portion of the heavenly peace and tranquillity in this world. A Muslim would not deceive another Muslim, there would be no tale-telling, backbiting or slander, no one would even think of spreading injustice. A Muslim would not become an obstacle in another's work; rather, he would desire for everyone to succeed and would treat everyone fairly. The natural result of this will be that everyone

else will also want good for him and want him to succeed, and he will remain protected from loss and he will continue to receive goodness.’ (*Muntakhab Hadeesayn, vol. 231*)

Definition of well-wishing

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ defines well-wishing in the following way: Technically, it is to sincerely wish good for others without any other ill intention, or to sincerely want good for others. (*Mirat-ul-Manajih, vol. 2, pp. 557,*)

Dear Islamic sisters! The meaning of the word ‘well-wishing’ is self-evident, for example, to treat one’s Mahram relatives, neighbours and other Islamic sisters with compassion and kindness, to help them financially, remove their difficulties, to gift them clothes, to feed them, to be a source of peace and comfort for them, to fulfil their needs, to give them Shar’i guidance, and to bring close those sisters who have gone astray. In short, to help them in any way is a means to attain reward. Unfortunately, in this age, our state is such that we are only concerned with our own affairs. There are so many Islamic sisters around us who are in difficulty but we have no concern about them. There are so many sisters that we meet every day but we have no concern whatsoever about how many of them meet us with happy hearts and how many meet us in a state of distress. There are many Islamic sisters or even our family members that we know of who are in debt or who live in poverty, yet we are completely heedless. Our neighbours do not even have enough food for two meals, but we are totally oblivious. We have no concern for whether they even have sufficient clothing to wear or not; for that. There are so many ill Islamic sisters who are experiencing sleepless nights and troublesome days because of not having enough money; but we are not bothered in the slightest. In order to increase our

passion for aiding the grief-stricken Ummah of the Beloved Prophet ﷺ, let us listen to two blessed Hadees:

Virtues of well-wishing towards others

The Beloved Prophet ﷺ said: Desire for others that which you desire for yourself and dislike for others that which you dislike for yourself. When you speak, speak good words or remain silent. (*Masnad Imam Ahmad Masnad, Hadees Mu'aaz Bin Jabal, vol. 8, pp. 266, Hadees 22193*)

The Beloved Prophet ﷺ said: The religion is purely Naseehah (sincere conduct). The companions الرضوان عَلَيْهِ السَّلَامُ asked: For whom, O Messenger of Allah? The Beloved Prophet ﷺ said: For Allah Almighty, for His book, for His Messenger, for the leaders of the Muslims and their common folk.

(*Muslim, Kitab-ul-Iman, Bab Bayan Deen-ul-Nasiha pp. 51, Hadees 196*)

Dear Islamic sisters! Under the last Hadees mentioned above, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: The Naseehah (sincere conduct) of a person towards Allah Almighty is that one hold the correct Islamic beliefs in regards to the essence and attributes of Allah Almighty, to worship him sincerely, to love those who are dear to Him, and to have hatred for his enemies and to keep one's beliefs in regard to Him pure. The Naseehah (sincere conduct) of a person towards the book of Allah, i.e. the Holy Quran, is that one believes that it is the book of Allah, to recite it, to ponder over it according to one's capacity and to act upon it correctly. The Naseehah (sincere conduct) of a person towards the Messenger, i.e. the Beloved Prophet ﷺ, is to affirm him as the leader of all the Prophets, to affirm all of his attributes, to love him more than one's own life, wealth and children, to follow him, obey him, and raise his remembrance.

(*Mirat-ul-Manajeer, vol. 6, pp. 557, summarised*)

Dear Islamic sisters! There are many virtues of wishing the best for other Muslims, it is for this reason that our pious predecessors' hearts were full of concern and care for the Ummah. They would bring peace to their hearts by caring for others.

Sayyiduna Umar's advice to a drunkard

Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضي الله عنه was once searching for a brave man of Shaam, but could not find him. He was then informed that the man had become an alcoholic. Sayyiduna Umar رضي الله عنه told his scribe to write a letter: From Umar Bin Khattab to so-and-so! Peace be upon you, I remind you of the blessings of Allah, besides whom there is none worthy of worship, the One who forgives sins, the One who accepts repentance, the One who gives severe punishment, the One who confers great favours, the One besides whom there is none worthy of worship, and towards whom is the return. Sayyiduna Umar رضي الله عنه then made Du'a for that man: May Allah Almighty grant him cure from his illness, turn his heart and grant him the ability to repent. When the messenger took that letter and gave it to that man, he read the letter and began to say: My Lord is the One who forgives sins, no doubt, Allah Almighty has promised to forgive me and he is the One who accepts repentance, His seizing is very severe, Allah Almighty has threatened me with His punishment, He is the One who confers great favours and his favour is a great bounty, there is none worthy of worship besides Him and I will return to Him. He continued to say this and started to weep uncontrollably. He then made sincere repentance from drinking alcohol and gave it up completely. When Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضي الله عنه heard about this, he said: You people should also do the same; you should make efforts to bring people back to the straight path and give them special attention. You should make

Du'a that Allah Almighty grants them the ability to repent and do not help Satan by opposing them. (*Hilyat-ul-Awliya*, vol. 4, pp. 102.)

*Sakht go'ie ki mitt ja'ey khaslat
Narm go'ie ki parr ja'ey'aadat
Wasitah khulq-e-Mahboob ka hay
Ya Khuda tujh say mayri Du'a hay*

(*Wasail-e-Bakhshish*, murammam, pp. 139)

Dear Islamic sisters! Did you see how Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضى الله عنه would make efforts to rectify people? No doubt, this method of rectifying others is an example for everyone. Despite being the caliph of the time and his many duties, he would immediately become aware of anyone's absence from his court; he would not overlook this, rather he would enquire about them and gain reward by resolving any issues or problems they might be facing. If they had fallen ill for instance, he would arrange some treatment in order to cure him. If they were facing any difficulty, he would remove it. But, alas, our state today is such that we have no concern for even our blood brother. If one of our Islamic sisters is absent, we are not aware of where she is and why she isn't attending, and neither do we attempt to find out about her; if she is experiencing any difficulty or has fallen ill etc. If only we were to become those who follow in the footsteps of Sayyiduna Umar رضى الله عنه.

Let us hear about Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qaadiri دامت برکاتہم العالیہ and his concern for the Muslims.

Ameer-e-Ahl-e-Sunnat's concern for the Ummah

Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ has great concern for the Ummah. Whenever he hears of anyone experiencing any difficulty,

he consoles them; if anyone has fallen ill, he makes Du'a that they are cured, and if anyone is experiencing any difficulty, he makes Du'a that their difficulty is removed. If he hears of the death of an Islamic brother, whenever possible, he pays his condolences to their family members via phone, audio or video message, he makes Du'a of forgiveness for the deceased and invites the bereaved to perform righteous deeds and informs them of the virtues of patience.

Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* does not only show concern for other Muslims himself, rather those nurtured by him are also filled with the passion of helping the Muslim ummah.

Regarding the Beloved of Attar, Haji Zam Zam Raza Attari *رَحْمَةُ اللهِ عَلَيْهِ*, the mother of his children states: The deceased had a great passion for financially aiding and fulfilling the needs of the grief-stricken, despite being poor himself, via some wealthy Islamic brothers, he would fulfil the financial requirements of the needy but would not show others and would try to hide it even from me, but at times, I would come to know via external means.

(Mahboob-e-Attar ki 122 Hikayaat, pp. 123)

Likewise, the former Nigran-e-Shura, Bulbul-e-Rauzah-e-Rasool, Haji Mushtaq Attari *رَحْمَةُ اللهِ عَلَيْهِ* would show great concern for the Ummah. It is stated on page 40 of the book '*Attar ka Piyara*', which is full of some of the incidents from his life: A summary of an Islamic brother's words is that Haji Mushtaq Attari *رَحْمَةُ اللهِ عَلَيْهِ* is my teacher, *أَلْعَنَهُ اللهُ* I learnt the correct method of reciting the Quran through him via Madrasa-tul-Madinah for adults. He would consider the difficulties and concerns of others to be his own, when we had some worry in our hearts, we would inform him of it, and he would give such beautiful advice that the grief-stricken individual would receive some relief, but he would never tell others

about his own concerns and would always express patience and gratitude. (*Attar ka Piyara, pp. 40*)

*Zaban par shikwah ranj-o-alam laya nahin kartay
Nabi kay naam laywa gham say ghabraya nahin kartay*

(*Attar ka Piyara, pp. 40*)

One Rukn-e-Shura states: Some time after being included in the Markazi Majlis-e-Shura, the mother of my children began to experience some pain in her throat, due to which the doctors had decided to operate on her. I was greatly concerned due to this. During this period, the former Nigran-e-Shura, the Late Haji Muhammad Mushtaq Attari رَحْمَةُ اللهِ عَلَيْهِ would phone me a lot. He would say to me: Brother, how is everyone at home? How is the health of your children's mother? Please arrange a schedule for Madani works according to your situation; look after your household first, did you go ahead with the operation or not? How is your health? Please look after your family. He would end the conversation with the following words: If you have any need of me, please tell me, if you are in need of anything, please remember me. After this, he would make Du'a himself. This sincere and heartfelt conduct of Haji Mushtaq Attari رَحْمَةُ اللهِ عَلَيْهِ is still remembered, and his compassion is still fresh in my heart and mind today.

(*Attar ka Piyara, pp. 142*)

Come, let us make Du'a to Allah Almighty:

*Jo hay beemar sehat kay taalib
Un peh farma karam Rabb-e-Ghalib*

*Tujh say Rahm-o- karam ki Du'a hay
Ya Khuda! Tujh say mayri Du'a hay*

*Aah! Ranj-o-alam nay hay mara
Ya Ilahi! mujhay day sahara*

*Aik Ghamgeen dil ki sada hay
Ya Khuda! Tujh say mayri Du'a hay
Mayri jaan aafaton say chhurana
Muzi amraaz say bhi bachana*

*Tujh ko Siddiq ka wasitah hay
Ya Khuda! Tujh say mayri Du'a hay*

(Wasail-e-Bakhshish, murammam, pp. 136-137)

Aiding the debt-ridden

Dear Islamic sisters! We were listening to the incidents of the pious predecessors رحمہم اللہ and their concern for the Ummah. Our pious predecessors رحمہم اللہ were always ready to aid the Ummah, and would not waste any opportunity that rose to aid others. It is for this reason that their blessed lives and lofty characters are still being mentioned today. Sayyiduna Bahauddin Zakariyya Multani Suharwardi رحمۃ اللہ علیہ was also amongst those who showed great concern for the Ummah. He was someone who showed exemplary generosity, love, compassion and care. He was always prepared to aid the needy. Once, he was busy worshipping in his room whilst some dervishes were seated by him. Suddenly, he got up from his prayer mat and went outside with a pouch of money. Surprised by this, the dervishes also accompanied him. When they went outside, they saw a poor man being harassed by some people to whom he owed money, but he did not have a single penny to spare. Sayyiduna Bahauddin Zakariyya رحمۃ اللہ علیہ called the creditors and said: Take this pouch and take however much you are owed. One creditor attempted to take out more money than he was owed and

all of a sudden, his hand became still. He began to scream and said: Please forgive me, I repent for taking more than my due, whereupon, his hand became sound again. The poor man began supplicating for Sayyiduna Bahauddin Zakariyya. Sayyiduna Bahauddin Zakariyya رَحْمَةُ اللهِ عَلَيْهِ then returned with the dervishes and said: Allah Almighty sent me to aid that man. اَلْحَمْدُ لِلّٰهِ, his need was fulfilled. (*Faizan-e-Bahauddin Zakariyya Multani, vol. 41*)

Dear Islamic sisters! Did you see how our pious predecessors رَحْمَةُ اللهِ عَلَيْهِم would care for other Muslims and resolve their issues; they would fulfil other's debts from their own pocket and be a means of happiness for them. However, it is with great regret that in today's day and age, our state is such that in order to fulfil our own needs, we trouble our own brother and sometimes our neighbour. Sometimes we threaten others in order to fulfil our needs and at other times we deceive them by pulling the wool over their eyes. Sometimes we attempt to control others by frightening them and sometimes we lie in order to remove obstacles from our path. Our only desire is that we succeed, even if it means that another Islamic sister is affected.

Remember! The religion of Islam is the greatest well-wisher of humanity and instructs us to help others and to treat them well. Just as remaining busy in helping others is a means of gaining great worldly and religious honour, it is also a means of attaining the Divine Mercy.

Visiting the sick

Dear Islamic sisters! Visiting the sick is also a way of showing care. In order to bring joy to the hearts of your Islamic sisters and Mahram relatives, take some time out of your schedule and visit

them when they fall ill. This will lead to many blessings in this world and the hereafter.

It is narrated that the great founder of the Rifaa'i Sufi order, Sayyiduna Imam Ahmad Kabeer Rifaa'i رَحْمَةُ اللهِ عَلَيْهِ would hear about a sick person in the village, he would visit them, regardless of how long the journey was and at times it would take one or two days to get there and back. At times, he would stand on the path and wait for a blind person to pass, if he would come across anyone, he would take them by the hand and guide them to their home.

(Faizan-e-Sayyid Kabeer Ahmad Rifaa'i, pp. 13)

Dear Islamic sisters! Did you hear how beautifully our pious predecessors would lead their lives; they would treat others with great care, care for the sick, aid those who were concerned and help the blind. In short, these personalities were living examples of the blessed saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: **حَيْرُ النَّاسِ أَنْفَعُهُمْ** i.e. The best person is the one who benefits others.

(Jami' Sagheer, pp. 246, Hadees 4044)

Dear Islamic sisters! If we were to become those who relieve the grief-stricken of their burdens and difficulties, the entire world would change. If we were to become well-wishers for others, society would become free of murder, deception, ill-intentions, thievery, lying, wrongdoing, backbiting, unlawful glances and many other similar menaces. Alas, there is quarrelling amongst brothers and sisters, and the honour, life and wealth of Muslims is being destroyed at the hands of other Muslims. May Allah Almighty give us the ability to end hatred and to spread love.

Dear Islamic sisters! Bringing the speech to its conclusion, I will have the honour of mentioning the virtues of Sunnah, and some

Sunnahs and etiquettes. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who loved my Sunnah, loved me, and the one who loved me will be with me in Paradise.

(Mishkat, Kitab-ul-Iman, vol. 1, pp. 55, Hadees 175)

*Seenah tayri sunnat ka Madinah banay Aaqa
Jannat mayn parausi mujhay tum apna banana*

Sunnahs and etiquette of hosting guests

Dear Islamic sisters! We will have the honour of listening to some Sunnahs and etiquette of hosting guests:

- ❖ The guest should be mindful of the host's responsibilities and engagements.
- ❖ Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: There are four matters that are important for the guest: (1) One should remain where they were seated. (2) One should be pleased with whatever is presented to them (it shouldn't be the case that she says, 'I eat better than this in my own home' or other similar statements). (3) One should not leave without receiving permission from the host first. (4) When leaving, make Du'a for the host.
(Fatawa Hindiyya, vol. 5, pp. 344)
- ❖ One should not criticise the food or home, neither should one give dishonest compliments. The host should also avoid asking the guest questions that might result in lying, for example, asking, 'how was the food?', 'did you like it or not?' If the guest was to please the host by falsely complimenting the food, despite not liking it, she will be sinful. One should also avoid asking questions like, 'did you eat your fill or not?' as there is a risk of receiving an untruthful reply because the guest, due to some restriction or necessity, might have eaten little, but will

still affirm that they ate their fill to avoid being pestered by the host.

- ❖ From time to time, the host should tell the guest to eat more, but should not be forceful about it. (*Fatawa Hindi, vol. 5, pp. 344*) so that the guest does not overeat due to being forced and then suffers.
- ❖ The host should not remain completely silent and neither should they just put the food down and leave, rather they should stay there. (*Fatawa Hindi, vol. 5, pp. 345*)

To learn many more Sunnahs like this, refer to the two books of Maktaba-tul-Madinah, ‘*Bahar-e-Shari’at*’, part 16 (312 pages)’ and the 120-page book, ‘*Sunnatayn aur Adaab*’. Also, purchase and read the two booklets of Ameer-e-Ahl-e-Sunnat دامت برکاتہا العالیہ، ‘*101 Madani Pearls*’ and ‘*163 Madani Pearls*’.

Speech: 02

Muballighah must read the Bayan at least 3 times before delivering speech

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

Imam Hussain's acts of worship

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

Virtue of Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The closest person to me on the Day of Judgement will be the one who recites Salat upon me the most. (*Tirmizi, vol. 2, pp. 27, Hadees 484*)

Commenting on the above Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ writes: The one who will be at most ease on Judgment Day will be the one who will be with the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the way of attaining closeness to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is to recite Salat upon him in abundance. From this, we come to realise that Salat upon the Prophet is an excellent deed, because all good deeds allow a person to reach Paradise, whereas Salat upon the Prophet grants a person the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mirat-ul-Manajih, vol. 2, pp. 100*)

It is for this reason that my master, A'la Hadrat, Imam-e-Ahl-e-Sunnat رَحْمَةُ اللَّهِ عَلَيْهِ states:

*Hashr mayn kya kya mazy waraftagi kay loon Raza
Laut ja'oon pa kay woh Daaman-e-'Aali haath mayn*

(Hadaiq-e-Bakhshish pp. 104)

A brief explanation of the couplet: O Raza! On the plains of resurrection, when Allah Almighty and his Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be showering their grace and blessings upon their devotees, then what will the state of my elation be in such a situation? I will hold onto the lower garment of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.

4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *صَلُّوا عَلَى الْحَبِيبِ*, *أَذْكُرُوا اللَّهَ*, *تُؤْتَبُونَ إِلَى اللَّهِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are currently in the month of Muharram-ul-Haraam, this blessed month has a special connection to the martyrs of Karbala, and especially Sayyiduna Imam Husain رَضِيَ اللَّهُ عَنْهُ. Due to this relevance, in today's bayan, we will hear about the piety, righteousness, charitable giving, virtues, merits and greatness of Imam Husain رَضِيَ اللَّهُ عَنْهُ, and the Beloved Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ love for him. We will also specifically listen to some incidents in relation to his passion for worship and in the end, we will listen to some Madani pearls regarding the virtue of fasting on 'Aashurah (10th Muharram). May we gain the blessings of listening to the entire bayan with good intentions. Let us first listen to an account:

Reward for loving Imam Husain

Sayyiduna Allamah Abdur Rahman Ibn Jawzi رَحِمَهُ اللهُ عَلَيْهِ states: 'Once, the entire army of Amr Bin Lays was gathered before him, when he saw how vast his army was, he began to cry and said to himself: If only I was present at the martyrdom of Imam Husain رَضِيَ اللهُ عَنْهُ with an army the size of this; I would sacrifice my life, honour and my entire army for him. A saint of that time was blessed with the vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Inform 'Amr Bin Lays that we are aware of the thought that entered his heart and we have accepted his intention, may Allah Almighty reward him immensely for this intention and thought. When the saint who witnessed this dream informed 'Amr Bin Lays of these glad tidings, he was overcome with joy and began to weep profusely.

(Bustan-ul-Wa'izeen, pp. 240, summarised)

Dear Islamic sisters! Did you hear that the fortunate individual who does not have any concern for his fame or position, but in his heart, he only expresses his love and devotion for Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ for the pleasure of Allah Almighty and the Beloved Prophet رَضِيَ اللهُ عَنْهُ, and due to his relationship with the Beloved Prophet رَضِيَ اللهُ عَنْهُ, he expresses a wish to serve Imam Husain رَضِيَ اللهُ عَنْهُ, then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will most definitely favour him, just as we heard in the aforementioned account that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into the dream of one of his slaves and gave the glad tidings for 'Amr Bin Lays and accepted the thought that crossed his heart. Let us listen to the rank and status that 'Amr Bin Lays received by virtue of his love for Imam Husain رَضِيَ اللهُ عَنْهُ.

He was forgiven due to his love for Imam Husain

The governor of Khurasan, 'Amr Bin Lays was seen in a dream after

his death, he was asked, 'How did Allah Almighty deal with you?' He said, 'Allah Almighty forgave me.' He was asked, 'Why were you forgiven?' He said, 'I was once looking at the vastness of my army from a mountain and became happy, when a desire entered my heart: if only I was present in the plains of Karbala when the army of Yazeed was being unjust and cruel towards Imam Husain رضي الله عنه and the Ahl ul Bayt, I would have aided them. Thus, the Most Generous Lord forgave me, due to this intention of mine.

(Madarij-ul-Nubuwwat vol. 1, pp. 305, summarised)

Dear Islamic sisters! It is a reality that the Islamic sister who fills her heart with love for the Ahl ul Bayt and Sayyiduna Imam Husain رضي الله عنه, she will attain a portion of the blessings of this world and the hereafter, as loving the Ahl ul Bayt is like loving the Beloved Prophet صلى الله عليه وآله وسلم himself. Loving the Ahl ul Bayt is a source of many blessings in both this world and the hereafter. To such an extent, that loving the Ahl ul Bayt is a means of attaining the intercession of the Beloved Prophet صلى الله عليه وآله وسلم:

The Beloved Prophet صلى الله عليه وآله وسلم said: The one who wishes to attain mediation and desires to serve me, due to which, I will intercede for him on the Day of Judgement, then he should serve my Ahl ul Bayt and keep them happy. *(Barakaat-e-Aal-e-Rasool, pp. 110)*

Dear Islamic sisters! We should act upon the illuminating teachings of the Ahl ul Bayt, and in particular, of Sayyiduna Imam Husain رضي الله عنه, we should have utmost respect and reverence for those blessed personalities, consider their happiness to be our own happiness, consider their pain to be our own pain, and love them with all our heart, because the Beloved Prophet صلى الله عليه وآله وسلم would show immense love towards Imam Hasan and Imam Husain.

Love for Imams Hassan and Husain

Sayyiduna Abu Ayyub Ansari رَضِيَ اللهُ عَنْهُ states: I once entered the court of the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst Imam Hassan and Iman Husain رَضِيَ اللهُ عَنْهُمَا were playing in his lap. I asked: O Messenger of Allah! Do you love them? The Beloved Prophet said: Why should I not love them; they are my two flowers whose fragrance I smell. (*Mu'jam Kabeer, vol. 4, pp. 155, Hadees 3990*)

*Kis zaban say hoon bayan 'izz-o-shan-e-Ahl-e-Bayt
Maddah go`ey Mustafa hayMaddah khuwan-e-Ahl-e-Bayt*

Mustafa izzat barhanay kay liye ta'zeem dayn

Hay buland Iqbal tayra Dudmaan-e-Ahl-e-Bayt

(*Zauq-e-Na'at, pp. 100*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Allah Almighty granted Imam Husain رَضِيَ اللهُ عَنْهُ many specialities and virtues; before listening to accounts related to his worship and piety, we will listen to a short introduction of his.

A short introduction

- ❖ Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ was born on 5th Sha'ban 4 AH in Madina Munawwarah.
- ❖ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him 'Husain' and 'Shabeer'.
- ❖ His Kunyah is Abu Abdullah and his titles are سَيِّدُ رُسُلِ اللهِ and رِيْحَانَةُ الرَّسُولِ.

- ❖ He is the leader of the youth in Paradise. (*Siyar A'lam-un-Nubala*, vol. 4, pp. 402 – 404)
- ❖ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave azan in his ears. (*Kanz-ul-Ummal*, part. 16, vol. 8, pp. 252, *Hadees* 45993)
- ❖ Imam Husain رَضِيَ اللهُ عَنْهُ was a very generous and virtuous individual.
- ❖ Imam Husain رَضِيَ اللهُ عَنْهُ performed Hajj many times on foot; Sayyiduna Mus'ab رَضِيَ اللهُ عَنْهُ states that Imam Husain travelled twenty-five times from Madinah Munawwarah for Hajj on foot. (*Uss-ul-Ghaabah*, Raqm 1173; *Husain Bin Ali*, vol. 2, pp. 28)
- ❖ He took a great amount of knowledge from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and from his noble father, Ameer-ul-Mu'mineen Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ.
- ❖ His speech was so fascinating that the people would desire that he does not sit in silence, rather, that he continues to share his pearls of wisdom and knowledge.
- ❖ He heard and narrated Hadees from his Beloved grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his noble father, his honourable mother and Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُم.
- ❖ He would regularly hold a circle of knowledge in Masjid Nabawi in which he would inform the people of Shar'i rulings.
- ❖ Imam Husain رَضِيَ اللهُ عَنْهُ was martyred on 10th Muharram 61 AH in the plains of Karbala.

Kya baat Raza us chamanistan-e-karam ki

Zahra hay kali jis mayn Husain aur Hasan phool

(Hadaiq-e-Bakhshish, vol. 79)

The worship performed by Imam Husain

Dear Islamic sisters! It becomes apparent from the life of Imam Husain رضي الله عنه that he was in a league of his own in terms of his beautiful qualities, and he had received these qualities due to the upbringing he received at home; the first school of a child is his home and his first teachers are his parents, and Imam Husain's رضي الله عنه home was the centre of revelation and inspiration, and a spring of knowledge and wisdom. His household was the pride of the universe and the centre of divine manifestations, it was a centre of worship, devotion and generosity, it was a spring of asceticism, piety and righteousness; it was a helper for the destitute and a support for the grief-stricken. Sayyiduna Imam Husain رضي الله عنه was granted an extremely blessed and spiritual environment from childhood as he was brought up in the lap of the Beloved Prophet صلى الله عليه وآله وسلم. He received the special blessings of the Beloved Prophet صلى الله عليه وآله وسلم; it is for this reason that Imam Husain رضي الله عنه was unmatched in his knowledge and erudition, an embodiment of altruism and reliance in God, unparalleled in bravery and courage, possessor of righteousness and piety, a unique exemplar in charitable giving, adherent of patience and gratitude in all states; Imam Husain رضي الله عنه would be very active in participating in good works; Imam Husain رضي الله عنه was devoted to worship; Imam Husain was passionate about performing voluntary worship and reciting the Quran in abundance; to such an extent that his level of worship, his performing of voluntary prayers and taking part in righteous works is mentioned in many narrations. Let us listen to two narrations that mention his worship:

Punctual in prayer and fasting

1. Allamah Ibn Aseer Jazri رحمته الله عليه states:

كَانَ الْحُسَيْنُ رَضِيَ اللَّهُ عَنْهُ قَاضِلاً كَثِيراً الصَّوْمِ وَالصَّلَاةِ وَالْحَجِّ وَالصَّدَقَةِ وَأَفْعَالِ الْخَيْرِ جَمِيعِهَا

i.e. Imam Husain رَضِيَ اللَّهُ عَنْهُ would pray a lot, fast in abundance, perform many Hajj, give a lot of charity and participate in all good works. (*Usd-ul-Ghaabah, Raqm 1173, Husain Bin Ali, vol. 2, pp. 28*)

2. The son of Sayyiduna Imam Husain رَضِيَ اللَّهُ عَنْهُ, Sayyiduna Imam Zayn-ul-‘Aabideen stated: My father, Sayyiduna Imam Husain رَضِيَ اللَّهُ عَنْهُ, would offer one thousand units of voluntary prayer in the day and night. (*Iqd-ul-Fareed, vol. 3, pp. 114*)

Dear Islamic sisters! Did you hear of the passion that Imam Husain رَضِيَ اللَّهُ عَنْهُ had for worship; Imam Husain رَضِيَ اللَّهُ عَنْهُ would fast in abundance; Imam Husain رَضِيَ اللَّهُ عَنْهُ would perform voluntary prayers in abundance; Imam Husain رَضِيَ اللَّهُ عَنْهُ would give a lot of charity; Imam Husain رَضِيَ اللَّهُ عَنْهُ would perform righteous works; Imam Husain رَضِيَ اللَّهُ عَنْهُ was passionate about performing Hajj. In short, he رَضِيَ اللَّهُ عَنْهُ would spend his days and nights in the worship and obedience of Allah Almighty. He رَضِيَ اللَّهُ عَنْهُ would not spend a moment of his life in useless works, rather, his heart and tongue were always engaged in the remembrance of Allah Almighty; whether standing sitting, walking, eating, drinking, sleeping or awake; in every state and every moment, he رَضِيَ اللَّهُ عَنْهُ would remember Allah Almighty and in particular, he رَضِيَ اللَّهُ عَنْهُ would give great importance to prayer and offer the prayer with great passion and enthusiasm. This was because he رَضِيَ اللَّهُ عَنْهُ had attained the knowledge regarding prayer from the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, and it was a blessing of this upbringing that alongside the Fard prayers, he رَضِيَ اللَّهُ عَنْهُ would perform voluntary prayers in abundance.

May we be sacrificed upon the worship and devotion performed by the grandson of the Beloved Rasool, Imam Husain رَضِيَ اللَّهُ عَنْهُ, the

leader of the youth in Paradise; Imam Husain is a high-ranking companion; Imam Husain رضي الله عنه is a part of the Ahl ul Bayt of the Beloved Prophet; Imam Husain is the son of Ameer-ul-Mu'mineen, Sayyiduna Ali رضي الله عنه; Imam Husain رضي الله عنه is the beloved son of Sayyidatuna Fatima رضي الله عنها; Imam Husain is the grandson of the king of both worlds, the Beloved Prophet صلى الله عليه وآله وسلم yet despite all of this, alongside performing the Fard prayers, he would perform voluntary prayers in abundance.

Dear Islamic sisters! Our pious predecessors رحمهم الله would worship Allah Almighty abundantly and would perform voluntary prayers in abundance, on the other hand, our state is such that we are increasingly becoming lazy in our Fard prayers; the sound of the Azaan reaches our ears, but we miss our prayers by making excuses of being busy with our work or due to our laziness, and we do not feel any shame in this. However, when it comes to committing sins, our laziness quickly changes into enthusiasm. Some people are even so audacious that when some practicing Islamic sister advises them and encourages them to pray etc., they reply by saying, إن شاء الله 'I will start praying again from next Friday' or 'I will be punctual again, when Ramadan arrives'; without any shame or hesitation and with great audacity, it is like they are admitting that they will continue committing the major sin of missing the prayers until the next Friday or next Ramadan arrives. Perhaps it is due to this reason that there is no harmony within our homes; it has become a norm for there to be daily quarrelling, everyone is worried due to not having any blessings in their sustenance, some parents are worried about their disobedient children and in other cases, brothers and sisters are disputing with each other.

Raise your children well

Dear Islamic sisters! Perhaps the reason for this is that we have left

the teachings of Allah Almighty and the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and instead busied ourselves with disobeying them, day and night; not only are we far from praying Salah ourselves, our children and family members are also becoming distant from praying their Salah. We do not raise our children properly; we do not give them the mindset of praying, whereas we should be raising them properly and encouraging them to pray from a young age.

Remember! If we prevent our children from carrying out impermissible and Haram works from childhood and bring them up properly, they will prove to be successful in this world and the next, just as Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ received a good upbringing in his childhood and through the blessings of this, he became a possessor of many virtuous qualities. Therefore, it is necessary upon parents to raise their children properly, otherwise they will be asked about it on the Day of Judgement:

Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا once said to a person: Raise your children well because you will be questioned regarding your children, regarding how you raised them and what you taught them. (*Shu'ab-ul-Iman, vol. 6, pp. 400, Hadees 8662*)

Remember! If we do not make efforts to reform our children and make them habitual in offering their Salah and observing fast, then alongside being disgraced on the Day of Judgement, the worldly harms of this will be that when they grow older, they will not listen to us, they will look at us sternly and they will continually become a means of increasing our worries, however, at that time, we will be incapable of doing anything other than feeling regretful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Scholar of the Quran

Dear Islamic sisters! Just as Sayyiduna Imam Husain رضي الله عنه had a passion for abundant worship and for offering voluntary prayers in abundance, he رضي الله عنه was also a scholar of the Holy Quran in abundance.

A practicing scholar of the Quran

Sayyiduna Imam Husain رضي الله عنه was a practicing scholar of the Quran, a personification of piety and righteousness, someone who had fear of Allah Almighty and a person of great generosity. *(Shahadat Nawasah Sayyid-ul-Abrar, pp. 473, summarised)*

Love for the Quran and Salah

Dear Islamic sisters! We come to know of Sayyiduna Imam Husain's love for the Quran and Salah from the following incident: On the 9th Muharram-ul-Haraam, when all hopes of reconciliation with the army of Yazeed had ended, Imam Husain رضي الله عنه told his brother that this battle should be delayed until tomorrow by any means and it will be better if we spend this night in the worship of Allah Almighty. He then said to his brother: If we have an opportunity, then we will spend this night in Salah, Du'a and seeking forgiveness; as I have love for Salah and recitation of the Quran for the sake of Allah Almighty, and it is my habit to make Du'a and to seek forgiveness in abundance. *(Al-Kamil fi-Tareekh, vol. 3, pp. 415)*

Ponder for a moment! When there are enemies surrounding you, when there is difficulty upon difficulty and test upon test, when there is no water to drink; in such a situation, each one of us would just wish that we are freed from our difficulties and that our calamities come to an end by any means. But look at the desire of Sayyiduna Imam Husain رضي الله عنه, he only wished to spend that

night in worship, in reciting the Quran, making Du'a and beseeching Allah Almighty. No doubt, it was due to his zeal for worship, that even in the plains of Karbala whilst facing tremendous difficulties, this passion did not waver, and a single prayer was not missed in the ten days that were spent on the plains of Karbala. The level of his love for worship was such, that in his final moments, he bowed his blessed head before Allah Almighty and embraced martyrdom whilst prostrating.

Charity and alms

Dear Islamic sisters! We were listening to the accounts relating to the worship of Sayyiduna Imam Husain رضي الله عنه just as he رضي الله عنه would strictly observe the Faraaid and Wajibat and offer voluntary prayers in abundance, similarly, he رضي الله عنه would give a lot of voluntary charity. He رضي الله عنه would aid the poor and destitute, as this was his familial inheritance. He رضي الله عنه was a son of the generous household that is the Ahl ul Bayt, it is for this reason that he رضي الله عنه was always at the forefront when it came to expressing generosity and spending in the way of Allah Almighty. He رضي الله عنه was so passionate about giving charity, at times he رضي الله عنه would sacrifice his own requirements for his Muslim brothers. Let's listen to an account of Sayyiduna Imam Husain رضي الله عنه and his charitable giving.

Matchless generosity

A man once presented himself in the court of Sayyiduna Imam Husain رضي الله عنه and began to complain of his destitution and poverty. Sayyiduna Imam Husain رضي الله عنه said to him: Sit down for a little while, we will receive our allowance soon, as soon as the allowance arrives, we will send you on your way. A short time passed, when Sayyiduna Ameer Mu'awiyah رضي الله عنه sent five bags

containing one thousand dinars (i.e. gold coins) each. The envoy said: Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ sends his apologies for sending such a small amount of money, please accept it and distribute it amongst the needy. Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ gave all of that money away to that poor man and apologised to the man for the delay. (*Kashf-ul-Mahjoob*, pp. 77)

*Bhookay rahtay thay khud, auron ko khila daytay thay
Kaysay saabir thay Muhammad kay gharanay walay*

Dear Islamic sisters! Two Madani pearls can be taken from the aforementioned account:

One Madani pearl we receive is that Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ was habitual in giving charity and in aiding the destitute, the needy, and the underprivileged. Just as we heard that he رَضِيَ اللهُ عَنْهُ immediately gave all of the money to that poor and needy man. But alas, today we are stingy and negligent in the matter of charity; if a needy Islamic sister does come to us, we avoid helping her by making up a lie, and even if we do help someone, we end up falling into love of fame and showing off. Remember! Giving charity does result in an apparent decrease in a person's wealth, however, the reality is that it is blessings upon blessings:

Giving charity does not decrease one's wealth

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: مَا تَقَصَّ مَالٌ مِنْ صَدَقَةٍ i.e. 'wealth does not decrease due to giving charity.' (*Mu'jam Awsat*, vol. 1, pp. 619, *Hadees* 2270)

Second Madani pearl

Dear Islamic sisters! The second Madani pearl that we take from these accounts of Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ is that Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ was extremely humble and

modest, which is why he رضى الله عنه apologised to that man because of the short time that he had to wait; it was not necessary for him to apologise, yet he still apologised. If we were to ponder over our own states, then never mind showing humility or modesty, even after committing mistakes, we feel no shame and say: We will not spare the one who quarrels with us, whoever says one thing to us, we will reply with ten, whoever causes us any grief, we will make life impossible for them. Whereas, our pious predecessors رضى الله عنهم would even show good conduct to those who disrespected them, our pious predecessors رضى الله عنهم would apologise even if they were not in the wrong, our pious predecessors رضى الله عنهم would make Du'a for those that would curse them, our pious predecessors would forgive and pardon those who would hurt their feelings. On the other hand, we hurt the feelings of other Islamic sisters, we intentionally cause grief to others, we backbite others, we unrightfully take possession of others' possessions, we laugh at and mock Islamic sisters, we look for opportunities to take revenge against people. Therefore, in order to rid ourselves of these bad habits, we should follow in the footsteps of our pious predecessors by adopting forgiveness, forbearance, tolerance, humbleness, humility, and modesty. The one who has humility and modesty will receive many benefits, whereas, those who are arrogant and are ready to quarrel at every moment will be despised.

Adopt humbleness

Sayyiduna Umar Farooq-e-A'zam رضى الله عنه stated: The one who humbles himself for the sake of Allah Almighty, Allah Almighty will raise him; he will consider himself to be weak, but he will be considered great in the eyes of the people. And the one who is arrogant, Allah Almighty will disgrace him, thus he will be considered small in the eyes of people, but he will consider himself

to be great, to such an extent that he will be worse than a pig in the eyes of people. (*Musannaf Ibn-e-Abi Shaybah, vol. 19, pp. 144, Hadees 35602*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the speech to its conclusion, we will mention the excellence of the Sunnah, and some Sunnahs and etiquettes. The Leader of all Prophets صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who loved my Sunnah, loved me, and the one who loved me, will be with me in Paradise. (*Mishkat-ul-Masabih, vol. 1, pp. 55, Hadees 175*)

*Seenah tayri Sunnat ka Madinah banay Aaq
Jannat mayn parausi mujhay tum apna banana*

Sunnahs and etiquette of applying kohl

Let us listen to some Sunnahs and etiquette of applying kohl from the booklet of Ameer-e-Ahl-e-Sunnat دامت بركاتها العالمة، '101 Madani Pearls:

- ❖ The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The best kohl is Ismid, for it improves the eyesight and cause the eyelashes to grow. (*Ibn-e-Majah, vol. 4, pp. 115, Hadees 3497*)
- ❖ There is no harm is using kohl that is made from stones.
- ❖ It is Sunnah to apply kohl at the time of sleeping. (*Mirat-ul-Manajih, vol. 6, pp. 180*)
- ❖ The following is a summary of the three narrated ways of applying kohl:
 1. Sometimes, apply it to each eye, three times.

2. Sometimes, apply it three times to the right eye and two times to the left eye.
 3. Sometimes, apply it twice to each eye, and then take the stick, place it in the container of kohl and then apply it to each eye, once. (*Shu'ab-ul-Iman*, vol. 5, pp. 218, *Hadees 6428*) By doing this, all three methods will be covered لَنْ يَسَاءَ اللَّهُ.
- ❖ The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would start every virtuous action from the right side, therefore, one should apply the kohl to the right eye first and then to the left eye.

To learn thousands of various Sunnahs, purchase and study the two books of Maktaba-tul-Madinah, 'Bahar-e-Shari'at, part 16' (312 pages) and the 120-page book, 'Sunnatayn aur Adaab'.

Speech: 03

Muballighah must read the Bayan at least 3 times before delivering speech

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

Compassionate ways of the great personalities of Karbala

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ

وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Virtue of Salat upon the Holy Prophet ﷺ

Sayyiduna Ubay Bin Ka'b رَضِيَ اللَّهُ عَنْهُ asked: O Messenger of Allah! I recite Salat in abundance, how much time should I allocate for sending Salat upon you? The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: As much as you want. He then asked: One quarter? The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: As much as you want, but if you recite more then it will be better. He then asked: A half? The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: As much as you want, but if you recite more then it will be better. He then asked: Two thirds? The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Recite as much as you want, but if you recite more then it will be better. He then said: I will spend all of my time sending Salat upon you. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: This action will suffice (to remove) your concerns and will be a means of forgiveness for you. (Mustadrak, vol. 3, pp. 198, Hadees 3631)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَتَةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.

8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are currently in the month of Muharram-ul-Haraam; every year, this month reminds us of the martyrs of Karbala and in particular, of the blessed grandson of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyid-ush-Shuhada, Sayyiduna Imam Hussain رَضِيَ اللَّهُ عَنْهُ because many centuries ago, in the year 61 AH, a great battle took place which differentiated between truth and falsehood; this incident is known as the Battle of Karbala. The steadfastness of the martyrs of Karbala رَضِيَ اللَّهُ عَنْهُمْ in this battle serves as a great lesson for the people of truth in standing up against falsehood, and if the need arises, even sacrificing their lives for the sake of Islam. If the Sultan of Karbala, Sayyiduna Imam Hussain رَضِيَ اللَّهُ عَنْهُ wished, he could have destroyed the army of Yazeed, but despite possessing the power to do so, he had mercy upon the bloodthirsty army and did not initiate the battle, rather, even until the last moment, he continued to explain to them and reminded them of Allah Almighty's punishment. In order to establish a proof in the plains of Karbala, Sayyiduna Imam Hussain رَضِيَ اللَّهُ عَنْهُ mounted his horse and faced the army of Yazeed and every word he spoke was full of graciousness. Thus, he said: O people! Listen to me and do not seek to hurry the matter until I advise you regarding that thing which has become necessary upon me and until I inform you of my reason for coming here. If you heed my advice, acknowledge what I say and be just towards to me, then you will be

successful in this matter and you will not be questioned in relation to me. If you do not accept my advice, then listen! Sayyiduna Imam Hussain رضي الله عنه then recited these two blessed verses from the Noble Quran:

فَأَجْبِعُوا أَمْرَكُمْ وَشُرَكَاءَكُمْ ثُمَّ لَا يَكُنْ أَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوا إِلَيَّ وَلَا

تُنظَرُونَ ﴿٦٧﴾

So work together and strengthen your work along with your false deities, then let not there remain any uncertainty in your work, then to me do what you can, and do not give me respite.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Yunus, Verse 71)

إِنَّ وَلِيَّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ ۗ وَهُوَ يَتَوَلَّى الصَّالِحِينَ ﴿١٩٦﴾

‘Indeed my Protector is Allah Who has revealed the Book, and He befriends the righteous.’

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A’raf, Verse 196)

Then, after praising and glorifying Allah Almighty, he addressed the army of Yazeed, saying: Ponder over my lineage; who am I? Is it permissible and correct for you to kill me? Am I not the grandson of your Prophet? Isn’t Sayyid-ush-Shuhada, Sayyiduna Hamzah رضي الله عنه the uncle of my father? Isn’t Sayyiduna Ja’far Tayyar رضي الله عنه my uncle? Haven’t these words of the Messenger of Allah, regarding my brother and me, reached you, ‘both of you are the leaders of the youth in paradise’? If you accept my words, then know that this is the truth because I have not spoken a lie since I came to know that lying is detested by Allah Almighty. If you reject (what I have said), then you can ask Sayyiduna Jabir Bin Abdullah,

Abu Sa'eed, Sahl Bin Sa'd, Zayd Bin Arqam or Anas رضى الله عنهم about it, because they have all heard of these virtues of mine from the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Is there not anything from this advice of mine that will prevent you from spilling my blood? He then said: If you have any doubts regarding my words or in me being the grandson of the Prophet, then by Allah! In the East and the West, amongst you or any other nation, there is no grandson of a prophet other than me. Tell me, do you wish to avenge the death of someone, or have I squandered your wealth and you require wealth in return, or do you demand blood-money in retribution for your wounded (what is it that you want to take revenge for)? Those wretched individuals remained silent. Sayyiduna Imam Hussain رضى الله عنه said: O Shaba's Bin Rib'i, O Hajjaar Bin Abjar, O Qays Bin Ash'as, O Zayd bin Haaris! Did you not send me letters, inviting me here? They flatly denied this and said: We did not do so. Sayyiduna Imam Hussain رضى الله عنه said: By Allah! You people did this. He then said: O people! If you do not wish to pledge your allegiance to me, then let me leave so I can go to a safe place. The wicked Qays bin Ash'as spoke and said: Surrender yourself to the command of Ibn-e-Ziyad (then you will receive freedom). Sayyiduna Iman Hussain رضى الله عنه said: by Allah! I will never pledge allegiance to him. O slaves of Allah! I seek refuge in my Lord and your Lord that you murder me! I seek refuge in your Lord and mine from every arrogant person who does not have certainty in the Day of Reckoning. (*Al-Kamil-fi-Tareekh, vol. 3, pp. 418-419, summarised*)

Dear Islamic sisters! The reply of the wretched Yazidis to the sincere advice of Sayyiduna Imam Hussain رضى الله عنه caused him great upset, but this did not deter Sayyiduna Imam Hussain رضى الله عنه from speaking the truth and did not affect his determination and resolve in the slightest. The upholder of truth was not frightened by the prospect of difficulties; he remained firm in the face of

problems and the devotee of Islam did not let the troubles of the world deter him. If Sayyiduna Imam Hussain رضي الله عنه had pledged allegiance to Yazeed, the entire army would have fallen at his feet, he would have been honoured, treasure chests would have been opened and the wealth of the world would have been placed at his feet, however, the one whose heart is free of love for the world and who knows that the world is transient has no interest in it, then what concern does he have for the world and its luxuries.

Sayyiduna Imam Hussain رضي الله عنه turned his back on the comforts of the world and readily welcomed the difficulties that he faced on the path of truth. Despite all these difficulties and calamities, he did not even allow the thought of pledging allegiance to an open sinner like Yazeed enter his heart; he was ready to sacrifice his household and allow his own blood to be spilt, but could not accept the destruction and downfall of the Muslims. He did not allow any stain to come upon the honour of Islam. By Allah! The sacrifice of the martyrs of Karbala in the plains of Karbala is a great favour upon the Muslims in the world today. Aside from this, there are many other examples of these blessed personalities which are worthy of being followed. In today's bayan we will listen to some pearls regarding forgiving, pardoning, hospitality and wishing well for other Muslims, in light of the noble conduct of those in Karbala.

Exemplary generosity

There was once a man with twenty or thirty camels but he did not have any means of feeding them etc. Someone advised him to visit the court of Sayyiduna Imam Hussain رضي الله عنه, therefore, that hopeful man set off. When he arrived in the court of Sayyiduna Imam Hussain رضي الله عنه, he was busy eating with his servants. The man thought to himself that perhaps they will not invite me to join them, as soon as this thought entered his mind, Sayyiduna Imam

Hussain رضي الله عنه said: Come and join us in our meal, so he joined them. After they had finished eating, Sayyiduna Imam Husain رضي الله عنه washed his hands and then turned to the man, asking him of his need. After hearing his request, Sayyiduna Imam Husain رضي الله عنه said: Bring your camels and make them eat from this area. After witnessing this exceptional generosity, he began to exclaim: May my mother and father be sacrificed upon you! By Allah, this level of generosity is unheard of. (*Mawsu'ah Ibn-e-Abi Al dunya*, vol. 3, pp. 512)

Dear Islamic sisters! What can be said of Sayyiduna Imam Husain's رضي الله عنه generosity; sometimes he would remove the difficulty of a person, at other times he would fulfil the wants of a needy person, sometimes he would shower his grace upon a traveller and at other times, he would hear of the need and helplessness of a person and strive to aid them. This was because he had inherited the quality of exceptional generosity from his beloved grandfather, the Beloved Prophet صلى الله عليه وآله وسلم. The Beloved Prophet صلى الله عليه وآله وسلم himself said regarding his beloved grandson: Hussain is my inheritor in bravery and generosity. (*Mu'jam kabeer*, vol. 22, pp. 432, *Hadees 1041*) Hence, he was unparalleled in his generosity and munificence. Let us listen to two more incidents that show the great generosity of Sayyiduna Imam Hussain رضي الله عنه.

Five bags of one thousand Dinars

A man once presented himself in the court of Sayyiduna Imam Hussain رضي الله عنه and began to complain of his destitution and poverty. Sayyiduna Imam Hussain رضي الله عنه said: Sit down for a little while, we will receive our allowance soon, as soon as the allowance arrives, we will send you on your way. A short time passed, when Sayyiduna Ameer Mu'awiyah رضي الله عنه sent five bags containing one thousand dinars (i.e. gold coins) each. The messenger said: Sayyiduna Ameer Mu'awiyah رضي الله عنه sends his apologies for sending

such a small amount of money, please accept it and distribute it amongst the needy.

Sayyiduna Imam Husain رضي الله عنه gave all of that money away to that poor man and despite his great show of generosity, he still apologised for the delay. (*Kashf-ul-Mahjoob*, pp. 77)

*Ya shaheed-e-Karbala faryad hay
Noor-e-Chashm-e-Fatima faryad hay*

*Hay mayri haajat mayn Taybah mayn maroon
Aye mayray haajat Rawa faryad hay
Mufлис-o-Na Chaar-o-Khastah haal hoon
Makhzan-e-Jod-o-'Ata faryad hay*

*Bakht ki hayn jis qadar bhi gutthiyan
Saari suljha do Shaha! Faryad hay*

(*Wasail-e-Bakhshish*, pp. 587, 588)

Generosity towards a shepherd

Once, the grandson of the Beloved Prophet صلى الله عليه وآله وسلم, Sayyiduna Imam Husain رضي الله عنه passed by a shepherd who was herding some goats. The man approached Sayyiduna Imam Hussain رضي الله عنه and gifted a goat to him. Sayyiduna Imam Hussain رضي الله عنه asked him if he was a free-man or a slave. He replied: I am a slave. So Sayyiduna Imam Hussain رضي الله عنه returned the goat back to him. He said: This is my own goat, so Sayyiduna Imam Hussain رضي الله عنه accepted it. Sayyiduna Imam Hussain رضي الله عنه then purchased that slave and the goats from his master, thereafter freeing him. He then gifted the goats to that man.

(*Musannaf Ibn-e-Abi-Shaybah*, vol. 11, pp. 665, *Hadees* 23642)

Dear Islamic sisters! We have just heard of the immense generosity of Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ. We should also attempt to adopt generosity in our lives, and according to our ability, we should try to help other Islamic sisters who are experiencing difficulties. It is stated in a Hadees: On the Day of Judgment, when there will be no shade besides the throne of Allah Almighty, there will be three (categories of) people who will be in the shade of Allah Almighty's throne. It was asked: O Messenger of Allah! Who are they? The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

1. *The one who removed the difficulty of my Ummati,*
2. *The one who revived my Sunnah and*
3. *The one who recited Durood upon me in abundance.*

(Al Budoor-ul-Saafirah, pp. 131, Hadees 366)

Therefore, we should aid our friends, family and the needy people with the wealth that Allah Almighty has given us. In order to create a passion in our hearts for being generous, let us listen to three sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding generosity and giving charity:

Three sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding generosity and charity

- ❖ The generous person is close to Allah Almighty, the people and Paradise, and he is far from Hell. *(Tirmizi, vol. 3, pp. 387, Hadees 1968)*
- ❖ There are three matters which I can take an oath upon, I will inform you of one of them: Remember, a person's wealth does not decrease by giving charity. *(Musnad Ahmad, vol. 6, pp. 298, Hadees 18053 summarised)*

- ❖ Salah is a proof (of faith), fasting is a shield (against sins) and charity wipes out sins just as water extinguishes fire. (*Tirmizi, vol. 2, pp. 117, Hadees 614*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The participants of Karbala faced tremendous difficulties on the plains of Karbala, yet those blessed personalities did not let those trying moments affect their generous conduct. In fact, even in those testing circumstances and despite their apparent lack of means, they continued to show immense generosity.

Let us listen to an incident of Sayyidatuna Zaynab Bint-e-Ali رَضِيَ اللَّهُ عَنْهَا and her generosity:

Unmatched Generosity

After the incident of Karbala, the individual who was tasked with bringing the Ahl-e-Bayt to Madinah Munawwarah was a very kind-hearted individual. During the journey, he took great care of the Ahl-e-Bayt and treated them with gentleness and kindness. When their caravan reached Madinah Munawwarah, Fatima Bint-e-Ali رَضِيَ اللَّهُ عَنْهَا, the younger sister of Sayyidatuna Zaynab Bint-e-Ali رَضِيَ اللَّهُ عَنْهَا said to her: This individual has taken great care of us during the entire journey, we should recompense him in some way. Sayyidatuna Zaynab رَضِيَ اللَّهُ عَنْهَا said: We can only give him our jewellery. Thus, both sisters removed their bangles etc., and gave them to him whilst apologising (that we do not have anything to give to you besides this). That individual returned all of their jewellery back to them, saying: If I had carried out that service because of some worldly benefit, undoubtedly, I would have been happy upon receiving this gift, however, I only did it for the

pleasure of Allah Almighty and because of your relationship with the Messenger of Allah. (*Al-Kamil Fi-Tareekh, Raqm. 61, vol. 3, pp. 440*)

Dear Islamic sisters! Did you hear of the exceptional generosity of the noble Ahl-e-Bayt; not only did Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا give her jewellery away to the individual who showed great love and kindness towards the Ahl-e-Bayt, she even apologised for not having anything more to give. We receive a great lesson from the beautiful characters of these blessed personalities in that if someone treats us well, then we should reciprocate their kindness. It is stated in a Hadees: (مَنْ لَمْ يَشْكُرِ النَّاسَ لَمْ يَشْكُرِ اللَّهَ) i.e. The one who is not grateful to the people is not grateful to Allah Almighty. (*Tirmizi, vol. 3, pp. 384, Hadees 1962*)

We also receive the following Madani pearl from the aforementioned incident: In order to attain the pleasure of Allah Almighty and to truly express our love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should have the love and devotion towards the Ahl-e-Bayt in our hearts at all times; not only is this a means of gaining blessings in this world and the hereafter, it will become a means of attaining the intercession of the Beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who wishes to attain Waseelah and desires to serve me, due to which, I will intercede for him on the Day of Judgement, then he should serve my Ahl-e-Bayt and keep them happy. (*Barakat-e-Aal-e-Rasool, pp. 110*)

How fortunate is the Muslim who becomes a means of bringing joy to the blessed offspring of the Beloved Messenger of Allah. Let us listen to some sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of the Ahl-e-Bayt:

1. Whoever treats any member of my Ahl-e-Bayt well, I will give him its reward on the Day of Judgement. (*Jami' Sagheer, vol. 533, Hadees 8821*)
2. Whoever does good to any of the children of Abdul-Muttalib in the world, it is necessary upon me to recompense him for it when he meets me on the Day of Judgement. (*Tareekh Baghdad, vol. 10, pp. 102*)
3. The stars are a means of safety for those who dwell in the skies, and my Ahl-e-Bayt are a means of safety for my nation. (*Kanz-ul-'Ummal, part 12, vol. 6, pp. 45, Hadees 3415*)

Kya baat Raza usChamanistan-e-karam ki

Zahra hay kali jis mayn Husain aur Hasan Phool

(Hadaiq-e-Bakhshish Murammam, pp. 79)

A brief explanation: In this couplet, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ is addressing himself and saying: O Raza! What can be said of that garden of generosity and mercy, in which, the bud of the Prophetic garden is Sayyidatun Nisa' Fatima-tuz-Zahra رَحْمَةُ اللَّهِ عَلَيْهَا and the leaders of the youth of Paradise, Imam Hassan and Imam Hussain رَحْمَةُ اللَّهِ عَلَيْهِمَا are its fragrant flowers.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just as loving the Ahl-e-Bayt is a means of gaining salvation and intercession in this world and the next, having hatred and animosity towards this blessed household is a means of destruction.

The king of both worlds, our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyiduna Ali, Sayyidatuna Fatima, Sayyiduna Imam Hasan and

Sayyiduna Imam Husain رضي الله عنهم: I will go to war with the one who goes to war against you, and I will reconcile with the one who reconciles with you. (*Tirmizi, vol. 5, pp. 465, Hadees 3896*)

In another Hadees, it is stated: Take heed! The one who died with hatred and animosity towards the Ahl-e-Bayt, he will come on the Day of Judgement in such a state that it will be written between his eyes that this person is deprived of the mercy of Allah Almighty, and be wary! The one who died with hatred and animosity towards the Ahl-e-Bayt, he died as a disbeliever, and listen carefully! The one who died with hatred and animosity towards the Ahl-e-Bayt, he will not even smell the fragrance of Paradise. (*Al Sharaf-ul-Mu'bad, pp. 79*)

Bagh Jannat kay hayn bahr-e-madh Khuwan-e-Ahl-e-Bayt

Tum ko muydah naar ka ay Dushmanan-e-Ahl-e-Bayt

(*Zauq-e-Na't, pp. 100*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear the severe warnings about having hatred towards the Ahl-e-Bayt, therefore, we must always maintain utmost respect and reverence for them. We should distance ourselves from those who bear animosity towards the Ahl-e-Bayt, because company affects a person; if a person attains good company, it will create goodness within a person, protect them from sins, increase a person's love for doing good deeds and fill a person's heart with love for the pious predecessors and the Ahl-e-Bayt رضيهم الله. Conversely, if a person attains bad company, they will fall into wrongdoing, even if they don't wish to, therefore, we should adopt the company of those who have love for the Awliya' and Ahl-e-Bayt; from the blessings of their company, we will also come to honour and respect those esteemed personalities.

Unfortunately, bad company has become so widespread that it is very difficult to come across good company. No doubt, the environment of Da'wat-e-Islami is a great blessing of Allah Almighty in this trying age. Under the motto of reforming themselves and the entire world, this organisation is carrying out great work in saving people from sins, encouraging them to do good deeds and filling their hearts with love for the Awliya' and Ahl-e-Bayt, therefore, we should always remain attached to the environment of Da'wat-e-Islami, and in order to develop a hatred for sins, a passion for doing good deeds and true love for the Ahl-e-Bayt, we should continue to attend the weekly Ijtimā'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

An introduction to the booklet, 'Imam Husain ki Karamaat'

In order to create love and affection for the people of Karbala in our hearts, reading the booklet of Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, 'Imam Husain ki Karamaat' will prove very beneficial. This booklet discusses the birth of Imam Hussain رَضِيَ اللَّهُ عَنْهُ, his virtues, excellences and miracles, the terrifying end of Yazeed and his people, and the virtues of 'Aashura'. Therefore, please purchase this booklet from Maktaba-tul-Madinah today and read it, and also encourage other Islamic sisters to do the same. اَلْحَمْدُ لِلَّهِ With the efforts of the translation department, this booklet has been translated into a total of seven languages, including English, Hindi, Sindhi and Gujrati. This booklet can be read, downloaded and printed out from the website of Da'wat-e-Islami, www.dawateislami.net.

Dear Islamic sisters! Let us listen to more about the generosity of the people of Karbala; forgiving those who violated their rights and pardoning them is also a portion of the immense generosity of the

Ahl-e-Bayt. Not only is forgiving others a beautiful Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is also a great trait to possess, from both a religious and worldly aspect. We have also been commanded to forgive and pardon others in the Noble Quran, just as Allah Almighty has stated in part 9, Surah Al-A'raf, Verse 199:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

And O Beloved, adopt forgiveness, and command good, and turn away from the ignorant.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Verse 199)

Dear Islamic sisters! Forgiving others creates an atmosphere of mutual reconciliation, resolves issues between people, ends mutual annoyances, increases mutual affection and prevents hatred and malice from developing in the heart. Therefore, we should emulate the generous conduct of the people of Karbala by forgiving and pardoning others; forgiving the shortcomings of another Muslim does not decrease a person's honour, rather, it increases it. Thus, it is stated in a blessed Hadees: Allah Almighty only increases the honour of the slave who forgives another. (*Muslim, Kitab Al-Birr, pp. 1071, Hadees 6592*)

Let us listen to three incidents of the people of Karbala which show their forgiving and pardoning nature.

1. He supplicated for the one who swore at him

Once, an individual called 'Isaam Bin Mustaliq, who was a resident of Shaam and had hatred for Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, started to disparage Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ and his noble father, Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ in front him. Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ did not respond by becoming agitated, scolding

him or with harsh words, instead, after reciting **بِسْمِ اللّٰهِ** and **اَعُوْذُ بِاللّٰهِ**, he recited the following verses:

خُذِ الْعَفْوَ وَأْمُرْ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٦٦﴾ وَإِنَّا يَنْزَغَنَّكَ مِنَ الشَّيْطَانِ نَزْغٌ فَاسْتَعِذْ بِاللَّهِ ۗ إِنَّهُ سَمِيعٌ عَلِيمٌ ﴿١٦٧﴾ إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿١٦٨﴾

And O Beloved, adopt forgiveness, and command good, and turn away from the ignorant. And O listener! If a whispering from Shaytan provokes you, so (immediately) seek refuge in Allah; indeed He is All-Hearing, All-Knowing. Indeed those who fear (Allah); whenever a temptation from the devil touches them, they become alert, and at that very moment, their eyes open-up.

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-A'raf, Verses 199 – 201)

He then said: Place a light burden on yourself and I will seek forgiveness from Allah Almighty for myself and yourself. Besides this, he showed the man so much forgiveness, gentleness and kindness that his hatred and animosity changed into love at once, and he was forced to admit: **وَمَا عَلَىٰ وَجْهِ الْأَرْضِ أَحَدٌ إِلَّا مِنْهُ وَمِنْ آيَاتِهِ** i.e. there is no one on the face of the Earth who is more beloved to me than Sayyiduna Imam Hussain and his father, Sayyiduna Ali **رضي الله عنهما**. (Tafseer Qurtubi, Part 9, Al-A'raf, Taht-al-Ayah 199 to 201, vol. 4, pp. 250)

*Gaaliyan sun ker Du'a daytay ho tum
Ay shaheed-e-Karbala tum par salaam*

*Hay falah-o- kamrani narmi-o-aasani mayn
Har bana kaam bigar jata hay nadani mayn*

2. Good conduct towards the one who swore

A person once swore at Sayyiduna Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ, the son of Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ, (instead of becoming angry and taking revenge) he gave the order that the man be given his shirt and one thousand dirhams. Someone said: You have gathered five qualities:

(1) Forbearance, (2) Stopping harm, (3) Freeing that man from such a matter that would have distanced him from Allah Almighty, (4) Inclining him towards repentance and remorse and (5) Turning him from criticism to praise; you have acquired all of these great things by expending a small amount of this lowly world.

3. I have restrained my anger

The slave-girl of Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ was once helping him perform Wudu, all of a sudden, the jug fell from her hand and onto his face, wounding it. Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ lifted his head and looked towards her, whereupon, she said: *‘وَالْكٰظِمِيْنَ الْغَيْظِ’* i.e. *‘and those who restrain anger’*, Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ said: I have restrained my anger. Then she said: *‘وَالْعَافِيْنَ عَنِ النَّاسِ’* i.e. *‘and those who pardon the people’*, Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ said: May Allah Almighty forgive you. She then said: *‘وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ’* i.e. *‘and Allah loves those who do good’*, Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ said: Go! You are freed for the pleasure of Allah Almighty. (*Ibn-e-‘Asakir, Hadees 4875, Ali Bin Husain Bin Ali Bin Abu Taalib, vol. 41, pp. 387*)

Dear Islamic sisters! Did you hear of the gentle conduct of these blessed personalities and their forbearance, instead of scolding, quarrelling and fighting with people because of their mistakes, they would forgive their shortcomings. We claim to love the martyrs of

Karbala, however, we should ponder over own states, as to whether we forgive the mistakes of others or do we have an instant desire to take revenge, and do we respond to the offender with an even greater evil. Also, there is a great lesson in the last incident we heard in which the slave-girl was forgiven and freed for the pleasure of Allah Almighty, especially for those people have bad conduct towards the maids they hire in their homes; taking them to task for the smallest mistakes, constantly humiliating them and hurting their feelings. This should not be the case, each one of us should strive to display good character towards our Muslim sisters, advise them with love and kindness when they make mistakes and forgive and pardon them for the pleasure of Allah Almighty; you will attain many blessings and mercies by virtue of this.

There are many virtues of forgiving and pardoning (others) that are mentioned in the blessed Ahadees. Let us listen to some Ahadees regarding the virtues of forgiveness:

1. Sayyiduna Anas رَضِيَ اللهُ عَنْهُ narrates that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When the people will be waiting for the accounting, a caller will proclaim, 'The one whose reward lies with Allah Almighty should stand and enter Paradise.' He will call out a second time, 'The one whose reward lies with Allah Almighty should stand and enter Paradise.' It will be asked as to whose reward lies with Allah Almighty, the caller will say, 'The one who forgives the mistakes of the people.' Then the caller will call out for a third time, 'The one whose reward lies with Allah Almighty should stand and enter Paradise.' Thus, thousands of people will stand up and enter Paradise without accountability. (*Mu'jam-e-Awsat, vol. 1, pp. 542, Hadees 1998*)
2. Sayyiduna Ubay Bin Ka'b رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who desires that a palace

be built for him (in Paradise) and that his ranks are increased, then he should forgive the one who is unjust towards him, give to the one who deprives him and maintain ties with the one who breaks ties with him. (*Mustadrak, vol. 3, pp. 12, Hadees 3215*)

Dear Islamic sisters! If anyone curses us or treats us badly, we should keep the generous conduct of the blessed Ahl-e-Bayt in our minds and adopt the way of forgiveness. May Allah Almighty give us the ability to forgive and pardon others.

اُمِّيْنَ بِجَاهِ النَّبِيِّ الْاُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Dear Islamic sisters! Bringing the speech to its conclusion, we will mention the excellence of the Sunnah, and some Sunnahs and etiquettes. The Leader of the Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who loved my Sunnah, loved me, and the one who loved me will be with me in Paradise. (*Mishkat, vol. 1, pp. 97, Hadees 175*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunnahs and etiquette of reciting the Quran

Dear Islamic sisters! We will have the honour of listening to some Sunnahs and etiquette of reciting the Quran. First, let's listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Recite the Quran, for it will come as an intercessor for its people on the Day of Judgement. (*Muslim, pp. 314, Hadees 1874*)
2. The superior worship of my nation is reciting the Quran. (*Shu'ab-ul-Iman Lil Bayhaqi, vol. 2, pp. 354, Hadees 2022*)

- ❖ It is Sunnah to recite the Quran slowly with a melodious voice. (*Ihya-ul-'Uloom, vol. 1, pp. 843*)
- ❖ It is Mustahab to recite the Quran whilst in a state of Wudu, facing the Qiblah and wearing nice clothes. (*Bahar-e-Shari'at, vol. 1, part. 3, pp. 550*)
- ❖ It is Mustahab to recite **أَعُوذُ بِاللَّهِ** when beginning the recitation, and it is Sunnah to recite **بِسْمِ اللّٰهِ** at the start of a surah, otherwise it is Mustahab. (*Siraat-ul-Jinaan, vol. 1, pp. 21*)
- ❖ It is more superior to recite the Quran whilst looking at it than reciting it from memory. (*Siraat-ul-Jinaan, vol. 1, pp. 21*)
- ❖ Two thousand good deeds will be written down for reciting the Quran whilst looking at it, and one thousand good deeds will be written down for reciting it from memory. (*Kanz-ul-'Ummal, vol. 1, pp. 260, Raqm 2301, summarised*)
- ❖ It is Mustahab to cry whilst reciting the Quran. (*Sirat-ul-Jinaan, vol. 5, pp. 526*)
- ❖ If the Quran is recited in a loud voice, it is Fard for all those present to remain silent if they have gathered to listen to its recitation, otherwise, it is sufficient if only one person listens to it whilst the rest of them are busy in their own work. (*Siraat-ul-Jinaan, vol. 1, pp. 22*)
- ❖ It is Haraam for the entire assembly to recite the Quran out aloud, if there are a few people who will recite, then the ruling is that they should recite quietly. (*Siraat-ul-Jinaan, vol. 1, pp. 22*)
- ❖ One should not complete an entire recitation of the Quran in less than three days. One should finish the entire Quran in

three, seven or forty days so that they recite it whilst understanding its meanings. (*'Ajaib-ul-Quran, pp. 238*)

- ❖ The Quran should be recited calmly in a measured and slow pace. (*'Ajaib-ul-Quran, pp. 238*)
- ❖ The best time in which to recite the Quran is the last ten days of the month of Ramadan and the first ten days of Zul-Hijjah. (*'Ajaib-ul-Quran, pp. 239*)
- ❖ The best time to recite the Quran in the night is between Maghrib and Isha, then after the middle part of the night. The best time in the day is the morning time. (*'Ajaib-ul-Quran, pp. 239*)
- ❖ It is impermissible to recite the Quran in the bathroom or places of filth. (*Jannati Zaywar, pp. 300*)
- ❖ Recite the Quran abundantly at night as the heart and mind are in peace and tranquillity during this time. (*'Ajaib-ul-Quran, pp. 239*)

To learn thousands of various Sunnahs, purchase and study the two books of Maktaba-tul-Madinah, '*Bahar-e-Shari'at*, part 16' (312 pages) and the 120-page book '*Sunnatayn aur Aadaab*' and the booklets of Ameer-e-Ahl-e-Sunnat *داعية بركاتها العالية*, '*163 Madani Pearls*' and '*101 Madani Pearls*'.

Speech: 04

Muballighah must read the Bayan at least 3 times before delivering speech

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

Evil character of Yazeed

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

The excellence of Salat upon the Holy Prophet ﷺ

The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states, 'O people! Indeed, on the Day of Judgement, the one who will swiftly attain salvation from its terrors and accountability will be the one amongst you who would have recited Salat in abundance upon me in the world.' (*Musnad-ul-Firdaus*, vol. 2, pp. 471, *Hadees* 8210)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear الْحَيِّبُ عَلَى اللَّهِ، صَلُّوا عَلَى اللَّهِ، أُذْكَرُوا إِلَى اللَّهِ، تُؤَبُّوْا إِلَى اللَّهِ، etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The method of attaining the love of the Prophet ﷺ!

It is narrated from Sayyiduna Abu Hurayrah رضى الله عنه that once the Noble Prophet صلى الله عليه وآله وسلم blessed us with his noble presence. Hasanayn Karimayn رضى الله عنهما were also present with him; one of them was mounted on his right shoulder and the other on his left shoulder. The Holy Prophet صلى الله عليه وآله وسلم was kissing them both in turns. One person humbly asked, 'O Messenger of Allah صلى الله عليه وآله وسلم, do you love them?' He رضى الله عنه replied, 'Yes! Whoever has loved them, he has loved me; and whoever has enmity of them, he has enmity of me.' (Mustadrak, Kitab Ma'rifah-tul-Sahabah, Rukoob-ul-Hasan-i-Wal Husayn..., vol. 4, p. 156, Hadees 4830)

This measure of the love of the Prophet صلى الله عليه وآله وسلم was granted to Sayyiduna Abu Hurayrah رضى الله عنه from the noble court of the Messenger of Allah صلى الله عليه وآله وسلم. He رضى الله عنه adopted this his entire life. When Marwaan Bin Hakam presented himself in the court of Sayyiduna Abu Hurayrah رضى الله عنه at the time of his passing away and humbly said, 'Ever since I have been in your blessed company, I have seen your devotion for Hasanayn Karimayn رضى الله عنهما very much.' Having heard this, Sayyiduna Abu Hurayrah رضى الله عنه became restless, sat up and said, 'Once we set off to go somewhere with the Noble Prophet صلى الله عليه وآله وسلم. We had only travelled some of the journey that he صلى الله عليه وآله وسلم heard the sound of Hasanayn Karimayn رضى الله عنهما crying and they were with their blessed mother at the time. He صلى الله عليه وآله وسلم walked quickly and went to them. I heard him saying to Sayyidah Fatima-tuz-Zahra رضى الله عنها, 'What happened to my sons?' She replied, 'Thirst (i.e. they were both crying due to thirst).' The Noble Prophet صلى الله عليه وآله وسلم went towards the water skin for water, but there was no water in it because there was such an extreme shortage of water during those days that even people would remain looking for water. The Noble

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ called out to people and said, ‘Does anyone amongst you have water?’

Everyone checked their water skins on their saddlebags (seats made on the back of a camel for sitting whilst travelling on journeys) but they did not even find a single drop. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidah Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا, ‘Give me one of the children.’ The Lady of Paradise, Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا gave one of them from beneath the veil. Having taken the child, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ embraced him, but the child was continuously crying due to extreme thirst. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then put his blessed tongue into his mouth and he began sucking the blessed tongue until his thirst was quenched.

(Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has further said that) I did not hear the sound of his crying anymore; however, the other (son) was still continuously crying in the same manner.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Give me the second child as well.’ The Lady of Paradise, Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا handed the second child over to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as well. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did the same with him as well (i.e. the Noblest of Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his blessed tongue into his mouth too, and he also became quiet after quenching his thirst). Thereafter, both the sons became quiet such that I did not hear the sound of their crying again. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ further stated, ‘Why should I not love them when I have seen the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ do so with them.’ (*Mu'jam-e-Kabeer, vol. 3, p. 50, Hadees 2656*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Always bear the following principle in mind that to love the Blessed Companions رَضِيَ اللهُ عَنْهُمْ and the pure Ahl-ul-Bayt is the way to salvation in this world and the Hereafter, likewise, to have malice and hatred towards them will only bring about destruction.

The terrible end of an enemy of the Companions (Sahaba)

Someone was babbling blasphemous words of disrespect with regards to the status of the blessed Companions رَضِيَ اللهُ عَنْهُمْ in front of Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ عَنْهُ. He رَضِيَ اللهُ عَنْهُ said, 'Refrain from this ill practice of yours, otherwise, I will supplicate against you.' The audacious blasphemer said, 'I do not care about the supplication you make against me; this supplication of yours cannot harm me at all.' Having heard this, his wrath came about and he then supplicated with these words, 'O Allah, if this person has disrespected the blessed companions رَضِيَ اللهُ عَنْهُمْ of Your beloved prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then show him the sign of Your Divine wrath today so that others may learn a lesson from this.'

After this supplication, as soon as that person left the Masjid, all of a sudden, a mentally unstable camel came charging through and threw him down on the ground with his teeth, and sat on him pressing him with such strength that the bones of his ribs became totally shattered and he died straightaway. Witnessing this, people came running and began to congratulate Sayyiduna Sa'd رَضِيَ اللهُ عَنْهُ that, 'Your supplication has been answered and an enemy of the blessed companions رَضِيَ اللهُ عَنْهُمْ has been destroyed.'

(Dalaail un-Nubuwwah-lil-baihaqi, vol. 6, pp. 190)

Ameen hayn yeh Quran-o-Deen-e-Khuda kay

Madar-e-Huda A'tibar-e-Sahabah

Risalat ki manzil mayn her her qadam per

Nabi ko raha Intizar-e-Sahabah

Inhien mayn hayn Saddiq-o-Farooq-o-Uzman

Inien mayn Ali Shahsuwar-e-Sahabah

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you see as to how dangerous and admonitory the end was of the one who was slightly blasphemous with regards to the honour of the blessed companions رَضِيَ اللَّهُ عَنْهُمْ. In reality, it is the truth that blaspheming with regards to the people of Allah or harming them in any way is something which brings about the punishment of Allah Almighty. The one who blasphemes and is disrespectful with regards to the honour of these pious personages is of course disgraced in this life, but is also destined to be disgraced and humiliated in the Hereafter as well.

Yazeed, the wretched, is also that unfortunate individual who not only was the perpetrator of insulting the blessed companions رَضِيَ اللَّهُ عَنْهُمْ, but his character is also stained with martyring the noble Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ, and the Muslim world has always condemned him in every era and his name will be mentioned with disgrace until the Day of Judgement. This ill-natured and stone-hearted person was born in Damascus in 25 AH. He was morbidly obese, ugly, ill-mannered, ill-tempered, a sinful wrongdoer, a transgressor, a drunkard, a fornicator, an oppressive, a disrespectful and a blasphemous person. His mischiefs and immoralities were such that even evildoers would feel ashamed of. (*Savaanih-e- Karbala*, pp. 111)

The evil acts of the wretched Yazeed

Sadr-ul-Afaazil, 'Allamah Maulana Mufti Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ has stated that the prince of both worlds, Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ, would strongly take Yazeed to task for his freedoms (i.e. irresponsible actions). He knew that he would not be able to act freely in the blessed era of Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ, and any wrongdoing or misguidance of his was not going to be tolerated by Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ. He could see that the whip of a religious person like Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ was constantly overshadowing him; this is the very reason as to why he was further an enemy of the life of Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ and this is the very reason why the martyrdom of Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ was a cause of pleasure for him.

As soon as Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ was martyred, Yazeed became absolutely free and became active in starting to commit all kinds of sins. Unlawful acts, the Nikah (marriage) between a brother and sister, usury (interest), alcohol, became openly common; regularly offering Salah was abandoned; and insurgency and rebelliousness were at their peak. He had surpassed all levels of evil to the extent that Muslim Bin 'Uqbah was sent to attack Madinah-tul-Munawwarah with an army of 12,000 or 20,000 soldiers. As for the havoc that this accursed army caused in Madinah-tul-Munawwarah رَاوَدَنَا اللَّهُ شَرِّهَا تَغْفِيلاً, we seek Allah's refuge from it! He murdered, destroyed, and brought about all sorts of tyrannical oppressions on the neighbours of the Noble Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He looted the homes of those who lived there; he martyred 700 blessed companions رَضِيَ اللَّهُ عَنْهُمْ; and including the other locals, he martyred over 10,000 people. He imprisoned young boys and committed such atrocities that are inappropriate to even mention. Horses were tied to the pillars of Masjid Nabawi عَلِ صَاحِبِهَا الصَّلَاةَ وَالسَّلَامَ and people could not be honoured with

offering Salah in the sacred Masjid for 3 days; only Sayyiduna Sa'eed Bin Musayyab رَضِيَ اللهُ عَنْهُ remained present there being spiritually devoted. Sayyiduna 'Abdullah Bin Hanzalah رَضِيَ اللهُ عَنْهُ states that the evil acts of the Yazeedians reached the extent that we began to fear that a rain of stones may begin to fall from the sky due to their immoralities. (*Al-Sawa'iq-ul-Muhriqah*, pp. 221, summarised)

Thereafter, this evil army left for Makkah-tul-Mukarramah. The chief of this army died on the way and another person was given his position. Having reached Makkah-tul-Mukarramah رَادِمًا اللهُ شُرَفًا وَتَعَطُّبًا, these irreligious people [Yazeed's evil army] showered stones with a catapult. Due to this rain of stones, the blessed compound of the sacred Haram became filled with stones and the pillars of Masjid-ul-Haraam broke and those irreligious people burnt the blessed cover of the sacred Ka'bah and its roof. The horns of the ram which was sacrificed in the Fidyah [i.e. exchange] for Sayyiduna Ismail عَلَيْهِ السَّلَام had also been secured on this very roof, they (i.e. the horns) were also burnt. The sacred Ka'bah remained uncovered for many days and the people of Makkah-tul-Mukarramah remained suffering in severe tribulation (inflicted upon them by Yazeed's army). (*Khulasa Savaanih-e- Karbala*, pp. 77-79, summarised)

Boycotting the evil practises of Yazeed, the wretched

Dear Islamic sisters! Did you hear that Yazeed, the wretched, propagated many evil practices during his reign proving his ill-character, such as this irreligious person openly made common the Nikah (marriage) between Mahrams (those relatives whom it is Haraam to marry), and usury (interest) etc. He dishonoured Madinah-tul-Munawwarah and Makkah-tul-Mukarramah; he martyred the blessed companions and the pure Ahl-ul-Bayt after committing and perpetrating tyrannical oppression upon them; he used to listen to songs and music, drink plenty of alcohol, and not

offer Salah. In short, this accursed person used to do all those actions which the pure Shari'ah has prohibited. Without doubt, a person becomes rebellious and audacious after attaining respect, fame, wealth, possessions, and rulership; and then one gradually drifts away from religion and becomes closer to the world.

Just in order to preserve his throne and crown, such a person does not refrain from disobeying Allah Almighty and blaspheming against His dear ones. The wretched Yazeed was also entrapped in the love of power and rulership and became so rebellious that *معاد الله* he committed blasphemies against the honour of the blessed companions *رضي الله عنهم* and caused them great harm. He upset them greatly, even though the blessed companions *رضي الله عنهم* are those sacred personalities that the Noble Prophet *صلى الله عليه وآله وسلم* himself has stated with regards to their glory and greatness, *أَكْرَمُوا أَصْحَابِي فَإِنَّهُمْ أَكْرَمُوا* 'i.e. Respect my companions *رضي الله عنهم* as they are the utmost righteous ones amongst you.' (*Mishkat-ul-Masabih*, vol. 2, pp. 413, *Hadees 6012*) He *صلى الله عليه وآله وسلم* further stated, *خَيْرُ أُمَّتِي الْقَرْنُ الَّذِينَ يَلُونِي ثُمَّ الَّذِينَ يَلُونَهُمْ* 'i.e. The best amongst my nation are those of my era (i.e. the blessed companions *رضي الله عنهم*), then the people after them (i.e. the Tabi'een), then the people after them (i.e. Taba' Tabi'een *رضي الله عنهم*). (*Muslim, Kitab Fazaail-e-Sahabah*, pp. 1052, *Hadees 6469*)

Numayan hay islam kay gulsatan mayn

Her ik gul peh Rang-e-Bahar-e-Sahabah

Yeh muhrayn hayn farman-e-Khatm-ur-Rusul ki

Hay Deen-e-Khuda shahkaar-e-Sahabah

Inheen mayn hayn badr-o-Uhud kay Mujahid

Laqab jin ka hay jaan nisar-e-sahabah

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Yazeed's bad character and the reason for it

Dear Islamic sisters! The wretched Yazeed could not even attain the closeness of the blessed companions رَضِيَ اللَّهُ عَنْهُمْ even though he was living in their blessed era, nor could he prepare for himself the salvation of the Hereafter by respecting them, but rather, he brutally tyrannically oppressed the blessed family of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and inflicted severe calamities upon them. Yazeed, the wretched, did all of this only for the love of his rulership and governance, and worldly possessions and wealth, as this cruel accursed person felt insecure of his governance with the blessed presence of Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ. Sayyiduna Imam Husayn رَضِيَ اللَّهُ عَنْهُ had no interest in this temporary world! He رَضِيَ اللَّهُ عَنْهُ was yesterday, is today and will remain the king of the hearts of the Muslim nation until the world exists, but the accursed Yazeed was intoxicated with wealth and destroyed his worldly life as well as his Hereafter. Love for this world is in fact the cause of every mischief and chaos; love for this world has indeed brought about all this destruction; love for this world makes a person cruel; love for this world makes a person heartless and audacious; love for this world makes a person stone-hearted; love for this world ruins one's (good) deeds; love for this world is a cause of harming the religion; love for this world is a cause of misguidance; love for this world drifts a person away from virtuous deeds; and love for this world does in fact make a person audacious (daring) in committing sins. Let us listen to three blessed sayings of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the condemnation of this world:

- ❖ Love of the world is the root of all sins. (*Mawsu'ah-tul-Imam Ibn-e-Abi Dunya, vol. 5, pp. 22, Hadees 9*)
- ❖ Six things ruin a deed:
- ❖ Constantly persevering in searching for the faults of people
- ❖ Hard-heartedness

- ❖ Love for the world
- ❖ Lack of modesty
- ❖ Long hopes
- ❖ Oppression over the limit.

(Kanz-ul-'Ummal, juz. 16, vol. 8, pp. 36, Hadees 44016)

If two hungry wolves were set free in a flock of goats, they would not cause as much harm as the greed of wealth and the love of the world causes to a person's religion.' (Jami'-ut- Tirmizi, Kitab-ul-Zuhd, vol. 4, pp. 166, Hadees 2383)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You have heard as to how inferior of a thing this world is; hence, to think of it as important is very foolish as in the court of Allah Almighty, the worth of this world in reality is not even equal to the wing of a mosquito - rather, this world is actually like a crop field of the Hereafter. If we sow seeds in it in the form of good deeds, then we shall reap the crops in the form of rewards in the Hereafter. Therefore, instead of having the greed for wealth and possessions, a person should save himself from the filth of greed by sufficing on the blessings which have been bestowed by Allah Almighty and remain content upon His Divine Will.

Dear Islamic sisters! Instead of making efforts and desiring to attain wealth and riches, one should perform as many good deeds as possible to attain the blessings of the Hereafter and not desire the world. The blessed companions رَضِيَ اللَّهُ عَنْهُمْ humbly asked the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Who is the best amongst us?' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, أَرْبَدُكُمْ فِي الدُّنْيَا وَأَرْعَبُكُمْ فِي الْآخِرَةِ وَسَلَّمَ i.e. The best amongst you is the

one who has more aversion to this world and is more inclined towards the Hereafter.’ (*Shu’ab-ul-Iman*, vol. 7, pp. 343, *Hadees 10521*)

What is known as aversion to the world?

Commenting on this blessed Hadees, ‘Allamah ‘Abdur-Ra’oof Manaawi رَحْمَةُ اللَّهِ عَلَيْهِ states, ‘One should have aversion to the world due to it being mortal and flawed, and one should remain inclined towards the Hereafter due to its nobility and everlasting. A wise person is the one who protects himself from this world and its filth and makes this world his servant; one may indulge himself in the world according to one’s need, and other than this, one should abstain from the world because when a person turns away from the world, then the world comes to him despicably. The more a person runs after the world in order to earn money, the further it slips away from him; just as shadow follows the one who walks facing the sun, and it goes ahead of the one who turns his back to the sun, and even if he attempts to catch his shadow ahead of him, he will still fail as a result.’ (*Fayz-ul-Qadeer*, vol. 3, pp. 666, *Hadees 4114*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The qualities of Mufti-e-Dawat-e-Islami

Dear Islamic sisters! It is a fact that the one who chases after the world, the world slips away from him, and he becomes rebellious and disobedient out of love for the world which makes him gradually drift away from the religion. And the fortunate one who shows disinterest towards the world, the world becomes a servant at his feet.

If we wish to get rid of temptation for the world and develop concern for the Hereafter, we should associate ourselves with the Madani environment of Dawat-e-Islami. إِنَّ شَاءَ اللَّهُ, by the virtue of this, one will

attain the honour of leading a life according to the Shari'ah and Sunnah. **آلْحَمْدُ لِلَّهِ**, there are countless pious, well-mannered and reputable people who are associated with the Madani environment of Dawat-e-Islami. Mufti-e-Dawat-e-Islami, al-Haafiz, al-Qaari, al-Haaj, the late Muhammad Farooq al-Attari al-Madani **رَحْمَةُ اللَّهِ عَلَيْهِ** is also one of them, who was an embodiment of many great qualities. He **رَحْمَةُ اللَّهِ عَلَيْهِ** was someone who had the fear of Allah and devotion for the Noble Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**; someone who was not interested in the world, sufficed with the minimum and had patience in light of hardships; someone who studied a great deal; someone who had a keen interest in the recitation of the Qur'an; and he was an embodiment of humility and modesty. Alongside acting upon the Fard and Wajib actions, he **رَحْمَةُ اللَّهِ عَلَيْهِ** acted upon the Sunnah and Mustahabbat actions as well. He **رَحْمَةُ اللَّهِ عَلَيْهِ** was courteous, someone who appreciated the value of time, and he was a great religious teacher. He **رَحْمَةُ اللَّهِ عَلَيْهِ** was someone who invited towards righteousness, prohibited from evil, a devout follower of his spiritual guide, devoted to his spiritual guide and his spiritual guide showed deep affection towards him too.

May Allah grant us steadfastness in the Madani environment of Dawat-e-Islami and decree for us the honour of carrying out many good deeds in abundance.

أُمِّينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The obscenities of Yazeed and boycotting them

Dear Islamic sisters! The obscenities and evil acts which Yazeed, the wretched, frequently perpetrated are unfortunately the very things which are also widespread in our society nowadays. However, the Islamic Shari'ah has condemned and mentioned the harms of these evils, such as drinking alcohol, listening to music and songs,

consuming usury (interest), missing Salah, etc. Let's listen to some of these evil practices and their harms:

One evil practise of Yazeed; Drinking alcohol

One evil habit of Yazeed was drinking alcohol, whereas, drinking alcohol is definitively Haraam, and to drink it whilst considering it to be Halal (lawful) is disbelief. Unfortunately, this evil act is also becoming widespread in our society. Bear in mind! Alcohol is the root of all evils as having drunk alcohol, a person can easily fall into every kind of sin because a drunkard loses control over himself and forgets the difference between good and bad. What chaos does alcohol bring about? Let us listen to a blessed Hadees regarding this:

What chaos did alcohol bring about?

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Refrain from the essence of evils (i.e. alcohol) because before you, there was a person who used to worship Allah Almighty and live in seclusion away from people. A woman fell in love with him and she sent her servant requesting him that I am calling you to be a witness. Hence, he arrived there. Whenever he would enter through any door, it would shut behind him, to the extent that he came in front of a very beautiful and elegant woman, next to whom was a boy standing and there was a big glass container in which there was alcohol. The woman said to the worshipper, 'I have not called you here for giving any sort of evidence, rather, I called you to murder this boy and indulge in fornication with me or just drink a glass of wine; if you refuse, I will scream and disgrace and dishonour you.' When he saw that there was no way to escape, he therefore said, 'Give me a glass of alcohol to drink.' The woman gave him a glass of alcohol to drink, he therefore asked for more; so, he continued to drink more and more alcohol, to the extent that he even committed fornication

with that woman and also murdered the boy too. Hence, keep refraining from alcohol. Without doubt, by Allah, faith and drinking alcohol can never coexist in one heart. However! Soon one will remove the other.’ (*Ibn-e-Hibbaan, Kitab-ul-Ashribah, vol. 7, pp. 367, Hadees 5324*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The second evil of Yazeed; Songs and music

Dear Islamic sisters! Another evil of the wretched Yazeed was that he was habitual of listening to songs and music, whereas listening to songs and music is impermissible, severely unlawful and an act that leads to Hell. But alas! What a shame! This very evil is seen to be becoming very common in our society nowadays; whether old or young, the majority appears to be entangled in this evil. It seems as though music has crept into the veins of Muslims. Music can indeed be heard pretty much everywhere. Muslims are seen to have fallen prey to this evil at every single place. Similarly, the majority of children’s toys have music in them. A toy is hung on the cots of children which plays music and is used to put them to sleep. When a child will be used to listening to music from his childhood, how would he therefore be able to save himself from music after growing up? At this current moment in time, listening to songs and music via a mobile phone has مَعَاذَ اللَّهِ become extremely easy. Due to this invention of the modern-day era, where the sin of listening to music day and night is taking place, one also commits impermissible and Haraam acts by making others listen to the caller tune and ringtones set by her in her phone.

Dear Islamic sisters! Listening to songs is impermissible and Haraam, and an act that leads to Hell. This evil act has been prohibited in the blessed Hadees. Let's listen to three narrations regarding this:

1. On the Day of Judgement, Allah Almighty will cause molten lead to be poured into the ears of the one who listens to music. *(Kanz-ul-'Ummal, juz. 15, vol. 8, pp. 96, Hadees 40662)*
2. Save yourself from music and songs because it incites the feelings of lust, destroys shame, and is like wine; it has the effect of intoxication. *((Tafseer Durr-e-Mansoor, part 21, Luqman, Taht-al-Aaya 6, vol. 6, pp. 506) (Shu'ab-ul-Iman, vol. 4, pp. 280, Hadees 5108))*
3. Songs and amusement grow hypocrisy in the heart just as water grows greenery. I swear an oath by the Divine One in Whose Power is my life; indeed, the Qur'an and the remembrance of Allah definitely make faith grow in the heart just as water causes green grass to grow. *(Musnad Firdaus, vol. 2, pp. 101, Hadees 4204)*

Dear Islamic sisters! In light of the aforementioned narrations, one comes to know that listening to songs and music is Haraam. But alas, nowadays those who love and desire music, which is an accursed thing that makes one neglectful in remembering Allah, consider it to be the food for the soul. In reality, the food for the soul of a believer is in fact the remembrance of Allah Almighty due to which one receives tranquillity, as Allah Almighty states in Part 13, Surah Ar-Ra'd, Verse number 28,

الَّذِينَ آمَنُوا وَتَطْمَئِنُّ قُلُوبُهُمْ بِذِكْرِ اللَّهِ

‘Those who accepted faith and whose hearts find satisfaction in the remembrance of Allah.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Al Ra'd, Verse 28)

Bear in mind! Music can never be food for the soul; rather, it is the cause of destruction to the soul entirely, destroying the pleasure of Salah and acts of worship, killing shamefulness and modesty, and encouraging Muslims to unveil. Allah forbid, some song lyrics are even such in which reckless statements of disbelief are blabbered, which we walk around singing to ourselves and our attention does not even go towards it. May Allah Almighty grant us the Taufeeq to refrain from the evil of songs and music and decree for us the honour of always listening to Na't and the recitation of the Holy Quran, Sunnah-inspired speeches, Madani Muzakaraha and the faith-refreshing programmes of Madani Channel.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayn ganay bajon aur filmon diramon kay gunah choron

Perhoon na'tayn karoon akser tilawat ya Rasoolallah

(Wasail-e-Bakhshish murammam, pp. 331)

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

The third evil of Yazeed; interest

Dear Islamic sisters! One evil amongst the evil acts of the wretched Yazeed was also to promote a sin of the likes of usury (interest); even though interest is definitively Haraam and an act that leads to Hell. The one who denies it being Haraam is a disbeliever and the one who becomes entangled in this disease knowing that it is Haraam is a wrongdoer and his testimony is not accepted. Unfortunately, this evil is also spreading rapidly in our society. If someone in need requires a loan, there are interest corporations everywhere from where one can easily get a loan on interest, and it is not even considered to be an evil act. On such an occasion, if a

religious Islamic sister tries to make them understand, then one comes across such kind of statements to hear, 'What can we do, it is a compulsion; we are helpless; there is in fact no choice except this; what can we actually do alone; etc.' Whereas, this is not right, because we are not powerless and compelled, nor is it such that we have no choice except these unlawful actions.

As far as 'what can we do alone' is concerned, at least we should try to develop the passion to reform ourselves. We should try to become practical with courage, dedication and sincere intentions. Will the ruined system of society be rectified only by mere slogans? Will a change be brought in the society by only yearning for it? Of course not; rather, we must first change ourselves. We would have to scrutinise ourselves. You can go through the pages of history and see the wonderful achievements of the great commanders of Islam; changes have occurred only when revolutionary steps were taken. The month of Muharram-ul-Haraam is showering its blessings. The great incident that occurred on the 10th of this blessed month contains countless Madani pearls to learn from for us. Millions of Salaams be upon the great warriors of the honourable Ahl-e-Bayt who were suffering great cruelties and torture, hardships and calamities befell them from every corner, but none of them missed their Salah! Millions of Salaams be upon the chaste women of the honourable Ahl-e-Bayt who were witnessing bloodshed in front of them but did not stop acting upon the Shari'ah! May Allah Almighty grant us sound intellect for the sake of the Ahl-e-Bayt, decree for us passion for faith, and decree for us the courage and Taufeeq of strength for trying to reform ourselves and the people of the entire world!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Dear Islamic sisters! We want to be cured from disease without even taking any medicine. One accepts that it is necessary to eradicate interest and other evils from our society for economic prosperity, but bear in mind, a society is made up of individuals. Until we do not make efforts to reform ourselves, how can the entire society be reformed? Let's listen to some narrations regarding condemnations of interest:

1. It was stated, '(The sin of) usury has seventy parts, the lowest level amongst them is that a person commits fornication with his mother.' (*Sunan Ibn-e-Majah, Abwaab-ut-Tijarat, Bab-ut-Taghliz fir Riba, vol. 3, pp. 72, Hadees 2274*)
2. It was stated, 'Though interest is abundant (in its apparent form), in the end, the consequent of it is upon shortage.' (*Musnad Imam Ahmad, Musnad Abdullah Bin Mas'ood, vol. 2, pp. 109, Hadees 4026*)
3. It was stated, 'On the Day of Judgement, the one who consumes interest will be raised in such a state that he will be insane and distraught.' (*Mu'jam-e-Kabeer, vol. 18, pp. 60, Hadees 110*)
4. It was stated, 'Insanity spreads in a nation in which usury spreads.' (*Kitab-ul-Kaba'ir lil Zahbi, pp. 70*)
5. It was stated, 'During the night of M'raj, I came across such a nation whose stomachs were (huge) like rooms which had snakes visible in them from the outside of the stomachs. I asked Jibraeel عَلَيْهِ السَّلَام, 'Who are these people?' He humbly replied, 'They are those who consumed interest.' (*Sunan Ibn-e-Majah, Abwaab-ut-Tijarat, vol. 3, pp. 72, Hadees 2274*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Fourth sin of Yazeed - not offering Salah

Dear Islamic sisters! Amongst the evil deeds which the wretched Yazeed was entangled in, one of them was also that he did not offer Salah at the first place; and even if he did so, he would offer Salah as Qada, whereas, to offer Salah as Qada is also a sin; and not offering it is an even bigger sin. In this current day and age, this sin is also widespread.

Firstly, the majority of us are heedless in performing Salah and are seen to be inclined towards violating the rights of Allah; and those who do offer their Salah, perhaps only one percent (1%) of them know how to correctly offer Salah.

Bear in mind, amongst the rights of Allah, Salah has an utmost importance which can be understood from the fact that the first question amongst the rights of Allah Almighty to be asked on the Day of Judgement will be regarding Salah. It is stated in a blessed Hadees,

أَوَّلُ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ صَلَاتُهُ

‘i.e. On the Day of Judgement, the first thing a person will be questioned about will be regarding his Salah.’

Sayyiduna ‘Allamah ‘Abdur-Ra’oof Manaawi رَحْمَةُ اللَّهِ عَلَيْهِ has stated with regards to this blessed Hadees that undoubtedly, Salah is a symbol of Iman (faith) and it is the essence of worship. (*Al-Tayseer Sharh Jami’ -us- Sagheer, vol. 1, pp. 39*)

Dear Islamic sisters! No other act of worship has the same importance in Islam as Salah does; Salah is a greatly important pillar amongst the pillars of Islam; Salah is a great act of worship; Salah is an action that leads to Paradise; Salah is Noor (luminosity); Jannah (Paradise) becomes Wajib (necessary) for the one who offers 2 Rak’aat of Salah with humility and humbleness; (*Sahih Muslim,*

Kitab-ut-Taharah, pp. 118, Hadees 2344) Two Rak'at of Salah is better than the entire world and everything within it; Salah is an action that is beloved to Allah Almighty; in return for each Sajdah (prostration) of Salah, one virtue is recorded, one sin is wiped away and one rank is raised; the one offering Salah will be made to enter Paradise with peace on the Day of Judgement; Salah wipes away sins; it washes away the sins committed between one Salah and the previous Salah; the one offering Salah passes his night in goodness; Salah erases evil actions.

May Allah Almighty grant us the Taufeeq to punctually offer the five daily Salah and also decree the honour of offering Nafil Salah as well.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! We have just heard specifically about the condemning and harmful effects of those sins that were made common by the wretched Yazeed. Bear in mind! A sin is always harmful, whether it is minor or major. Understand the extent of its destruction and loss from the following narration; hence,

Ameer-ul-Mu`mineen Sayyiduna 'Umar Bin Khattab رضي الله عنه stated that you should never be deceived by this statement of Allah Almighty (Part 8, Surah An'aam, verse number 160):

مَنْ جَاءَ بِأَحْسَنَةٍ فَلَهُ عَشْرُ أَمْثَالِهَا وَمَنْ جَاءَ بِالسَّيِّئَةِ فَلَا يُجْزَى إِلَّا مِثْلَهَا

Whoever brings one good deed; for him, there are ten like it, and the one who brings an evil deed; he will not be recompensed but to its equal,

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al An'aam, Verse 160)

As even if the sin is just one, it brings forth ten (10) evil effects with it:

- ❖ When a person commits a sin, he therefore incites the wrath of Allah (Almighty), and He is Able in fully acting upon it (i.e. punishing).
- ❖ He (i.e. the one committing a sin) makes Satan, the accursed, happy.
- ❖ He distances himself from Paradise.
- ❖ He becomes close to Hell.
- ❖ He harms his most beloved thing, i.e. his own life.
- ❖ He makes his inner-self impure, whereas it is pure.
- ❖ He harms the angels writing deeds, i.e. the Kiraman Katibeen.
- ❖ He saddens the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his blessed shrine.
- ❖ He makes the earth, the heavens and all of the creation a witness to his disobedience.
- ❖ He breaches the trust of all human beings and disobeys the Lord of all the worlds. (*Bahr-ul-Dumu' pp. 30*)

*Ah! Her lamhah gunah ki kasrat aur bhar maar hay
Ghalbah-e-Shaytan hay aur Nafs-e-Bad-atwaar hay*

*Haye! Nafarmaniyan badkariyan bay baakiyan
 Ah! Namay mayn gunahaun ki bari bher maar hay
 Chup kay logon say gunahaun ka raha hay silsilah
 Tayray aagay ya khuda her jurm ka izhar hay*

(Wasail-e-Bakhshish murammam, pp. 478)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Concluding the speech, I would like to attain the honour of mentioning the ‘excellence of Sunnah’ as well as some Sunnahs and etiquettes. The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whosoever loved my Sunnah loved me; and whosoever loved me will be with me in Paradise.’

*Seenah tayri Sunnat ka Madinah banay Aqa
 Jannat mayn parausi mujhay tum apna banana*

The Sunnahs and etiquette of good mannerism

Dear Islamic sisters! Let’s attain the honour of listening to a few Sunnahs and etiquette of good mannerism. First, let’s listen to two sayings of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. It was stated, ‘Every good mannerism is charity; be it with a well-off person or a poor person. (Majma’-uz-Zawa’id, Kitab-uz-Zakat, vol. 3, pp. 331, Hadees 4754)
 2. It was stated, ‘Whosoever believes in Allah and the Day of Judgement, he should unite the bond of kinship. (Bukhari, vol. 4, pp. 136, Hadees 6138)
- ❖ The Quran and Hadees give the command of treating family and close relatives well. (Radd-ul-Muhtaar, vol. 9, pp. 678)

- ❖ There are different forms of good mannerism; giving gifts and presents and helping them if they require any help in any matter, giving them Salaam, going to meet them, spending time with them, conversing with them, being generous and kind to them. (*Al-Durar-ul-Hukkaam, vol. 1, pp. 323, summarised*)
- ❖ Sayyiduna Imam A'zam رحمته الله عليه stated, 'When you treat others with kindness, then they will become like your parents, even if there is no relation between you and them.' (*Imam-e-A'zam ki Wasaiyatayn, pp. 26*)
- ❖ The Awliya (Saints) of Allah are courteous and kind to even those who talk ill of them, in fact, even to those who are after their lives. (*Gheebat ki Tabah Kariyan, pp. 342*)
- ❖ One attains the pleasure of Allah Almighty due to good mannerism.
- ❖ Good mannerism is a cause of making people happy.
- ❖ Angels rejoice due to good mannerism.
- ❖ A person observing good mannerism is praised by the Muslims.
- ❖ Distress reaches Satan due to good mannerism.
- ❖ A person's lifespan increases due to good mannerism.
- ❖ There are blessings in one's sustenance due to good mannerism. (*Tanbih-ul-Ghafileen, pp. 73, summarised*)

To learn thousands of various Sunnahs, please obtain and read the following two books of Maktaba-tul-Madinah: *Bahar-e-Shari'at* part 16 (312 pages), the 120-page book *Sunnatayn aur Aadaab*; and the following two booklets of Ameer-e-Ahl-e-Sunnah دامت بركاتهم: *101 Madani Pearls* and *163 Madani Pearls*.

Speech: 05

Muballighah must read the Bayan at least 3 times before delivering speech

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

The Importance of Time

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَىٰ إِلَيْكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

The Benefits of Salat upon the Holy Prophet ﷺ

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whenever you sit in a gathering, recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ’, Allah Almighty will designate an Angel upon you who will prevent you from backbiting to the extent that you will not be able to backbite. Whenever you leave a gathering, recite ‘بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ وَصَلَّى اللَّهُ عَلَى مُحَمَّدٍ’, others will not backbite you and an Angel will prevent them from backbiting you.

(Al-Qawl-ul-Badi' pp. 278)

Gar che hayn bay had qusoora tum ho 'afuw-o-ghafoor

Bakhsh do jurm-o-khata tum pay karoron Durood

(Hadaaiq-e-Bakhshish, pp. 266)

Brief explanation of the poetic verse

O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even though my sins are too great in number, you are very merciful and forgiving, so forgive my

sins and my mistakes, may Allah Almighty bestow upon you countless [amounts of] Salat and Salaam.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللَّهَ, تُؤْبَهُوا إِلَى اللَّهِ, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.

6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! The topic of our speech today is 'the importance of time' in which we learn why valuing our time is necessary. We will listen to the incidents of pious predecessors valuing their time, encouragement towards valuing of time in the Quran and Hadees, those matters that waste our time and as well as that some aspects of the biography of Imam Zayn-ul-'Aabideen, who was someone who appreciated time greatly, and finally regarding Ameer Ahl-e-Sunnat and Mufti e Dawat-e-Islami and their value of time. I hope we are fortunate enough to be able to listen to the whole speech with good intentions and full attention.

Let us first listen to an enlightening story from page number 474 of the book 'Qoot-ul-Quloob' published by Dawat-e-Islami's Maktabatul-Madinah, and try to engrave the points gained from it in our hearts.

The sleep of negligence and destruction of one's life

Someone (a foolish person) asked a wise person to inform him of the virtues of such a thing which he could use that would make him sleep during the day. The wise person replied: 'O so and so! How foolish you are! Half of your life is already spent sleeping (in negligence at night), even though sleep is another name for death, and now you want to additionally sacrifice three-quarters (3/4) of your life to sleep, leaving only one quarter (1/4) to your life? So this servant asked: 'How is that?' The wise person replied: 'For example, if you are 40 years old, half of your age will be 20 years and you want to even change that to 10 years (meaning when you will spend your day in further sleep, you will additionally reduce another 10 years of your life and will only be left with 10 years for you to gather the provisions of the Hereafter, thus remove from your heart the desire to sleep more). (*Qoot-ul-Quloob, vol. 1, pp. 474*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! You have heard how a wise man reformed, in such a good manner, the man who longed for more sleep and tried to give him a Madani mindset regarding the Hereafter. This incident should serve as admonition especially for those Islamic sisters who spend most of their time just sleeping or lying in bed like the sick, such are not mindful of their Salah nor do they have any care regarding the rights of their family or husband. Remember! Sleeping excessively for no reason is such a bad habit that is very detrimental to one's time as well as a cause of humiliation and disgrace in this world and in the hereafter.

Hence, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Sayyiduna Sulayman عَلَيْهِ السَّلَام was told by his mother رَحِمَهُ اللَّهُ عَنهَا: 'Oh my son! Don't sleep too much at night, for sleeping too much at night will

make a man destitute on the Day of Resurrection.’ (Ibn-e-Majah, vol. 2, pp. 125, Hadees 1332)

Shaykh-ul-Hadees, Allamah Abdul Mustafa رَحْمَةُ اللهِ عَلَيْهِ says: All the saints have said that it is necessary to hold on to three (3) habits; talking less, sleeping less and eating less, as excessive speaking, excessive sleeping and excessive eating are habits which are very detrimental. Due to them, a person suffers in his religion and in the world. (Jannati Zaywar, pp. 125)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Remember! Time is that blessing of Allah Almighty which every person receives equally. It is not the case that for the poor there are twenty-four (24) hours in the day and night, and for the rich there are twenty seven (27) hours, rather Allah Almighty has given each of them twenty four hours in the form of the day and night. Now it shall be seen as to who values these moments and who wastes them, as the journey of this mortal life is about to reach its end.

The Abode of the son of Adam

Sayyiduna Imam Hassan رَحْمَةُ اللهِ عَلَيْهِ used to say: ‘O Son of Adam! You are a combination of different stages. Whenever a day and night passes, one of your stages is completed. When all of your stages are complete, you will reach your destination, meaning Paradise or Hell. (Qoot-ul-Quloob, vol. 1, pp. 187)

Dear Islamic Sisters! What is meant by valuing time? Let us try to comprehend this through the following ayahs of the Holy Quran, it is stated in Part 30, Surah Al-‘Asr, ayahs 1-3:

وَالْعَصْرِ ۝ إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ
وَتَوَاصَوْا بِالْحَقِّ ۖ وَتَوَاصَوْا بِالصَّبْرِ ۖ

By this era of the beloved (Prophet Muhammad). Indeed mankind is surely in loss. Except those who believed, and did good deeds and advised one another towards the truth, and advised one another to have patience.

The famous Mufasssir of the Quran, Hakeem-ul-Ummat, Mufti Ahmed Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ said: '(man) is wasting his original capital, meaning his age, in disbelief, sin, negligence, worldly pursuits and amusement. He does not make it a means to make his Hereafter (better). Man is a merchant, his life is a shop and his deeds are his products. If (his deeds) are good then their Purchaser is Allah Almighty and Paradise is their price, if they are bad then Satan is their purchaser and Hell is their price. The purchaser is as per the product. (*Tafseer-e-Noor-ul-'Irfan, Part 30, Surah Al-'Asr, Taht-al-Ayah 2*)

The Similitude of Age and Ice

Imam Fakhr-ud-Deen Razi رَحْمَةُ اللهِ عَلَيْهِ narrates this saying of a pious predecessor رَحْمَةُ اللهِ عَلَيْهِ: 'I understood the meaning of Surah 'Asr from an ice-seller who was shouting out in the marketplace: 'Have mercy on he whose capital is melting. Have mercy on he whose capital is melting. When I heard that, I said this is the meaning of: 'إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۖ' [Translation from *Kanz-ul-Iman: Indeed mankind is surely in loss*]. (He further says) So he whose age is passing in vain, then he will be amongst the losers.' (*Tafseer-e-Kabeer, vol. 11, pp. 278*)

Dear Islamic Sisters! You have heard how precious our life is, but rather how every moment of our life is so precious and how fast this short journey of life is being cut short. Thus the wise one is she who does not become entrapped in the deception of this world. Do not disregard these precious moments that are worth more than gold and jewels, adopt piety and abstinence. Your nights and days should not be spent in vain. Never show laziness in performing the deeds which are obligated by the Shari'ah, even if the Nafs makes you lazy, reprimand it sternly and do not hesitate for even a moment by using 'if' and 'but', in refraining from those actions which the Shar'iah has forbidden. This is because if we become immersed in the enjoyments of this mortal world and spend our precious days in negligence only for this worldly future life, and then the angel of death arrives, by Allah Almighty, there will not be any respite even to say 'سُبْحَانَ اللَّهِ' once. Let us hear another admonishing parable.

Did not even have a chance to distribute wealth

It is stated on page 389 of the book published by Dawat-e-Islami's Maktaba-tul-Madinah, 'Ihya-ul-'Uloom Ka Khulasa', that Sayyiduna Abu Bakr bin Abdullah Muzani رَضِيَ اللهُ عَنْهُ narrates: A man from the Bani Israel amassed some wealth, when the time of his death arrived, he began to say to his sons: 'Show me my various possessions'. Many horses, camels and slaves were brought to him. When he looked at them, he began to weep with regret. Malak-ul-Maut (the angel of death) عَلَيْهِ السَّلَام saw him crying and asked him: 'Why are you crying? I swear by the One who has bestowed you with all of this! I will not leave here until I separate your soul and body from each other.' He said: 'Give me some respite so that I may distribute this wealth.' Malak-ul-Maut عَلَيْهِ السَّلَام replied: 'There is no respite for you now, why didn't you do this before your death

came?' Then Malak-ul-Maut عَلَيْهِ السَّلَام seized his soul. (*Lubab-ul-Ihya*, pp. 389)

Dear Islamic Sisters! In this parable, there is a special lesson for those heedless Islamic sisters who do not have any shortage of wealth but in spite of this they contemplate day and night on how to increase it. Even after acquiring thousands of pounds and many properties, the heart is not content, the greed to accumulate wealth increases instead of decreasing. Remember! The accumulation of wealth is not completely bad, wealth is only bad if its rights and obligations (such as zakat, Fitrah, etc.) are not fulfilled. Wealth is the only evil that distracts us from obedience to the rules of Shari'ah, from death, the matters of the grave and Day of Judgement, good deeds and good company. Therefore, try to understand the importance of time and accumulate wealth only as per your need, because life does not come again and again. Let us listen to three sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'There are two such blessings about which many people are deceived;
 1. health and
 2. free time.'^(Bukhari, vol. 4, pp. 222, Hadees 6412)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Take advantage of five (5) matters before five (5) others:
 1. Youth before old age,
 2. Health before sickness,
 3. Wealth before poverty,
 4. Free time before preoccupation and

5. Life before death.’ (Mustadrak, vol. 5, pp. 435, Hadees 7916)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Every morning when the sun rises, at that time the ‘day’ declares: ‘If there is any good deed to be done today, do it, as I will never come back after today.’ (Shu’ab-ul-Iman, vol. 3, pp. 386, Hadees 3840)

Dear Islamic Sisters! After listening to these blessed Ahadees, those Islamic sisters should especially take heed who waste the blessing of time in reading newspapers and novels for hours on end, repeatedly looking at themselves in the mirror, watching movies, dramas or musical programs, watching cricket or listening to its commentary, playing games on their mobile or computer, talking on the phone with non-Mahram men a night and using social media in a wasteful or sinful way, whilst gathering provisions of shame and embarrassment in this world and in the hereafter. However if this time was spent in praying Salah, fasting, dhikr and Durood, recitation of the Holy Quran, Hamd and Na’t, serving parents, inviting towards righteousness, preparation of the affairs of the grave and the Hereafter, training children and acquiring knowledge of the Deen, then one would surely be blessed in this world and in the hereafter, but alas, we are negligent!

Remember! Time is a great blessing from Allah Almighty. On the Day of Judgement, just as there will be questioning relating to various blessings, in the same way there will be questioning relating to [the use of] our time. Therefore, the statement of Allah Almighty in Ayah Number 8 of Surah Takasur, in Para 30 is:

ثُمَّ لَتَسْأَلُنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Then indeed, on that Day, you will surely be questioned regarding the bounties (of Allah).

Maulana Sayyid Muhammad Na'eem-ud-Din Muradabadi رَحْمَةُ اللهِ عَلَيْهِ says under this verse: 'It will be asked regarding those bounties which Allah Almighty bestowed, (for example) good health, free time, peace, luxury, wealth, etc. from which one used to enjoy the world: 'What did you spend these things in, how were you grateful for them?' and punishment will be dispensed upon showing ungratefulness. (Tafseer-e-Khazain-ul-'Irfan, vol. 8, pp. 1118)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the day of Judgement, a person shall not be able to move his feet, until he is asked about five things:

1. His life and what he did with it
2. His youth and what he spent it in
3. His wealth and how he earned it and
4. What he spent it upon, and
5. To what extent he acted upon his knowledge. (Tirmizi, vol. 4, pp. 188, Hadees 2424)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Prepare the answers to these questions in the world today. One way to prepare the answers to these questions is to spend your time in good deeds. Remember! The word 'time' has only four (4) letters, but in fact it is so precious that it can neither be bought nor stored, it is a traveller who is constantly on its journey and moving in the direction of its destination, whilst not stopping anywhere nor concerning itself with anyone along the way. Time has played a very important role in the rise and fall of nations, those nations that value time and make their mornings and evenings bound by it, then progress and success itself proceeds

forward and welcomes them. On the contrary, those nations which consider time as useless and squander it, then such nations live a life of slavery. Their wastage of time pushes them into the pit of humiliation and disgrace in such a way that no name or sign of theirs remain.

In the matter of time, if we compare our lives and the lives of the righteous servants of Allah Almighty, then we may drown in the sea of sorrow and embarrassment after noticing such a vast difference between us and their way of life. They were not accustomed to passing time, but the value of time was ingrained in their minds and hearts. Only the dying know what passes upon man when facing the pangs of death, but even in that critical hour the people of Allah Almighty do not neglect the importance of time, rather they want to spend their last moments in righteous actions also. Let us listen to a faith enlightening incident and try to understand the value of time.

There is still time

Sayyiduna Ahmed bin Hanbal رحمته الله عليه has narrated that he heard Sayyiduna Abu Bakr Attar رحمته الله عليه saying: When Sayyiduna Abu Qasim Junaid رحمته الله عليه passed away, me and some friends were present. We saw that some time before his death, he was sitting down and praying Salah due to weakness, both of his feet were swollen. When he did Ruku' and Sujood he would bend one foot which would cause a lot of pain and discomfort. When the friends saw this situation, they said: 'O Abu Qasim! What is this? Why are your feet swollen?' He said: 'الله أكبر' this is a blessing.' Then when he completed his Salah, Sayyiduna Abu Muhammad Hareeri رحمته الله عليه said: 'O Abu Qasim, what is the harm if you lie down?' He replied: 'There is still time to do some good deeds, what

opportunity will I get after this?’ Then he said **اَللّٰهُ اَكْبَرُ** and remained in the same state until his soul departed from this mortal world towards the heavens. It is also narrated that when he was told: ‘Your Eminence! Have some mercy on yourself.’ He responded: ‘Now my record of deeds is being closed, who will be more in need of good deeds at this point than me?’ (*Uyoon-ul-Hikayaat*, pp. 250)

*Kar jawani may ‘ibadat kaahili achhi nahin
Jab burhapa aagaya kuch baat ban parti nahin*

*Hay burhapa bhi ghaneemat jab jawani ho chuki
Yeh burhapa bhi na hoga maut jis dam aagaey*

(*Mirat-ul-Manajeeh*, vol. 3, pp. 167)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Remember! A wise person neither wastes her own time nor wastes the time of others, but rather she values her own time, keeps busy with her work and spends her time in good deeds and encourages others to do the same also. She corrects those who have the mindset of wasting time, and she performs Fikr-e-Madinah and self-accountability upon speaking on any matter in vain. This is the Madani mindset which has been observed and highlighted in the biographies of the pious predecessors **رَحْمَةُ اللهِ**. Let us listen to two faith enlightening incidents and note their points of admonition:

Rectification of those wasting time

It is stated on page 829, volume 2 of the book published by Dawat-e-Islami’s Maktaba-tul-Madinah, ‘Thya-ul-‘Uloom’, that Sayyiduna Abu Ali Fudayl Bin ‘Iyaad **رَحْمَةُ اللهِ عَلَيْهِ** was sitting in Masjid-e-Haram

alone when a friend came to him, so he inquired about the reason for visiting him. The friend replied: 'I have come to obtain your company.' He said: 'By Allah, this is a disturbing matter! You just want to adorn your words for me, so that I can adorn my words for you, you lie for me and I lie for you? (Thus it is better that) you leave here from me or I leave here from you. (*Ihya-ul-'Uloom, vol. 2, pp. 829*)

Fasted for a year

It is stated on page 173 of the book published by Dawat-e-Islami's Maktaba-tul-Madinah, 'Minhaj-ul-'Aabideen': Sayyiduna Hassan Bin Sinaan Taabi'i رَحْمَةُ اللهِ عَلَيْهِ passed by a grand house and asked its owner: 'How long has it taken you to build this grand house?' After asking this question, he became very regretful and addressing his soul, he said: 'O proud soul! You waste valuable time in futile and pointless questions'. Then in atonement for this futile question he fasted for a whole year. (*Minhaj-ul-'Aabideen, pp. 65*)

*Nafs yeh kya zulm hay jab daykho tazah jurm hay
Na-tuwan kay sar pay itna bojh bhari wahwah!*

(*Hadaaiq-e-Bakhshish, pp. 134*)

Explanation of the poetic verses of A'la Hadrat

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states in this couplet: 'O wretched soul! Your oppression has now reached its limit! You add to my sins in every moment, and you make me, who is extremely weak, carry this heavy burden of sins on my head.

Matters which waste time

Dear Islamic Sisters! Did you hear to what cautious extent the time of our pious predecessors would pass, that if a friend of theirs came

just to ease their mood and pass some time, these pious people would give them Madani pearls on the importance of time and rectify them by explaining the disadvantages of ruining time. But unfortunately, after wasting our time we feel proud of it instead of regretting it. What are the useless things in which we are wasting our precious moments in and as a result are facing many failures? Remember! There are numerous matters which waste time, let us listen to some of them in which the majority of us will be wasting our time in:

Internet

The Internet is one of the most time consuming resources. Remember, while the proper use of the Internet is a means of gaining innumerable benefits, we are also facing innumerable disadvantages due to its misuse and unnecessary use, one of which is the ruining of time. Some Islamic sisters have become so accustomed to using the Internet, Facebook and WhatsApp that they do not leave their mobile phones and from time to time they share moments of them waking and sleeping, shopping, eating good food and other matters with their friends. Whilst breaking the boundaries of shamelessness and obscenity, unveiled women feel proud in widely publicising their pictures. Our young generation is so engrossed in the misuse of the Internet that they waste their hours in it. If they cannot use it for one day, they feel a strange restlessness and time does not pass. Just think! Did such a level of anxiety and sadness ever arise on one day over missing the recitation of the Holy Quran? Similarly, did such a level of anxiety arise over missing the nawafil of Ishraq, Chasht and Tahajjud? If only we could attain the passion and zeal of reciting the Holy Quran, and attain the Taufeeq of worshipping abundantly.

'Ibadat may guzray mayri zindagani

Karam ho karam ya Khuda Ya Ilahi

(Wasaail-e-Bakhshish, pp. 105)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Mobile Phone

Dear Islamic Sisters! Just as the proper use of the Internet can bring religious and worldly benefits, so too the essential use of a mobile phone can help us to keep in touch with our relatives, friends and acquaintances. But we may have perceived it as a tool for wasting our time, especially our young Islamic sisters who misuse it and play video games all day long or send out pointless text messages, which include ridiculous jokes, romantic and sinful poems, immoral messages and sometimes such non-Shari' statements upon which the ruling of disbelief would apply. Moreover, upon reading such messages, they ﷺ send it to others whilst expressing happiness. Remember! The use of the mobile phone all day is also a cause of poor eyesight, loss of education, loss of ability to contemplate and ponder, loss of money, and a waste of the precious moments of life. If we have a mobile phone, we should save our money and precious time by using it in the right way. Instead of listening to songs on mobile phones, listen attentively to Na't and recitation of the Holy Quran, Sunnah inspired speeches of Ameer-e-Ahl-e-Sunnat, Nigran-e-Shura, Fard 'Uloom course, knowledge filled precious Madani pearls of Madani Muzakararhs by purchasing the memory card from the stall of Maktaba-tul-Madinah. Yes! Various applications have also been introduced by Dawat-e-Islami's IT department for those who are interested in the knowledge of Deen, such as Maulana Muhammad Ilyas Qadiri, Al-Haaj Ubaid Raza Attari, Haji Muhammad 'Imran Attari, Prayer Times, Roohani

‘Ilaj, Madani In’amaat, Madani Channel, Madani Khakah, Dar-ul-Ifta Ahl-e-Sunnat, Hajj and ‘Umrah, Zehni Aazmaish (Quiz Application) etc. A lot of useful information can be obtained through these applications. إِنْ شَاءَ اللَّهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Of course, this life is only of a few days. We should do everything in its time. Instead of wasting it in pointless actions, spend it in good deeds whilst avoiding sins, then our worldly life and our Hereafter will be better. Our pious predecessors proved to be very cautious of their time and until today their remembrance remains on the tongues of people. For example, the Sahabah, Ahl-e-Bayt, Tabi’een, Taba’ Tabi’een عَلَيْهِمُ الرِّضْوَان, the Awliya, scholars, commentators, Fuqaha and Sufiya Kiraam etc., are great personalities whose noble mention we consider to be a source of happiness for us. As soon as their names are mentioned, our mouths automatically begin to say ‘رَضِيَ اللَّهُ عَنْهُ’ and ‘رَحِمَهُ اللَّهُ عَلَيْهِ’. From amongst these individuals who valued time was Imam Zayn-ul-‘Aabideen رَضِيَ اللَّهُ عَنْهُ, a prominent personality of the pure Ahl-ul-Bayt. He valued his time so much that he became famous with the names of ‘Zayn-ul-‘Aabideen’ (meaning the Adornment of the Worshipers) and Sajjad (meaning the one performing Sajdah abundantly). Let us listen to a few aspects of his biography in this regard:

Biography of Imam Zayn-ul-‘Aabideen

- His name is Ali Bin Husain.
- He was born in 9 AH in Madinah

- His Kunyah is Abu Muhammad, Abul Hassan, Abul Qasim and Abu Bakr, while due to the abundance of his worship, his titles are Sajjad, Zayn-ul-‘Aabideen, Sayyid-ul-‘Aabideen and Ameen.
- He was brought up in the arms of his grandfather Sayyiduna ‘Ali-ul-Murtada for 2 years.
- Then for 10 years he lived under the shadow of his uncle Sayyiduna Imam Hassan رَضِيَ اللهُ عَنْهُ and for about 11 years he was trained under the supervision of his father Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ where he reached the heights of knowledge.
- He was a moving, living image of the pure lives of his elders and an epitome of fearing Allah Almighty.
- Imam Malik said: ‘It has reached me that till the death of Ali Bin Husain رَضِيَ اللهُ عَنْهُمَا, it was customary for him to recite one thousand Rak’ats of Nafil daily and due to such abundant worship he is known as ‘Zayn-ul-‘Aabideen’. (*Siyar-e-A’laam-un-Nubala*, vol. 4, pp. 392)
- Imam Zuhri رَحِمَهُ اللهُ عَلَيْهِ would cry while mentioning Ali bin Husain and remember him by the name of Zayn-ul-‘Aabideen. (*Hilyat-ul-Awliya*, vol. 3, pp. 159, Raqm 3542)
- Imam Abu Na’eem said that Sayyiduna Imam Zayn-ul-‘Aabideen رَضِيَ اللهُ عَنْهُ was the adornment of the worshipers, the symbol of the devoutly obedient (*Qaniteen*), the one who fulfilled the right of worship and was extremely generous and compassionate. (*Hilyat-ul-Awliya*, vol. 3, pp. 157)
- When he performed Wudu, his face would turn yellow due to fear. When the family inquired: ‘What happens to you during

Wudu?’ He replied: ‘Do you know who I intend to stand in front of?’ (*Ihya-ul-‘Uloom, vol. 4, pp. 226*)

- He رضي الله عنه was included among the participants of the Husayni Qafilah heading towards the field of Karbala, but when the martyrdom of 10th of Muharram occurred, he was extremely ill. He was the only male in the Qafilah who survived this battle between truth and falsehood.
- At the age of 58, Waleed bin Abdul Malik poisoned him, due to which he attained the rank of martyrdom in Muharram al-Haram 94 AH, and was laid to rest in Jannat al-Baqi’ in Madinah.

*Sayyid-e-Sajjad kay sadqay may Sajid rakh mujhay
‘Ilm-e-Haq day Baqir-e-‘Ilm-e-Huda kay Wasitay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Ameer-e-Ahl-e-Sunnat and his importance to time

Dear Islamic Brothers! We come to know from various aspects of the life of Sayyiduna Imam Zayn-ul-‘Aabideen رضي الله عنه that he was very punctual. That is why acts of worship and obedience were a part of his life to such an extent. لَا حَمْدَ إِلَّا لَهُ! In this turbulent age of today, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالوية is that great personality who reminds us of the pious predecessors and whose every deed is worthy of imitation for us because he has divided and prioritised his time in the most excellent way. This includes performing Salah, reading Wazaif, delivering speeches, Madani Muzakaras, reading, continually fasting, abundant optional prayer, Madani mashwaras, Sahari and Iftari, meeting disciples,

Scholars, and the public, replying to letters, enquiring about the sick, giving condolences to the families of the deceased, providing Madani pearls to responsible Islamic brothers upon successful Madani work in order to praise and encourage them further, fulfilling the needs of the family, giving guidance to his children as well as his grandchildren and his great-grandchildren, authoring books, resting, and allocating the innumerable routines of daily life into different times and acting upon them with steadfastness. This is a clear testament to the value of his time. The best example of his religious and organisational achievements is the Madani message of Dawat-e-Islami with the establishment of more than 108 departments reaching almost all the countries in the world. Further to that he has authored 'Kufriyah Kalimat Kay Baray may Suwal Jawab', 'Backbiting: Cancer of Society', 'Call To Righteousness', 'Wasail-e-Bakhshish', '12 Discourses of Attar', 'Laws of Salah', 'Faizan-e-Sunnat', 'Questions and Answer about Islamic Veil' and thousands of pages of written material and hundreds of speeches and Madani muzakaras on Fiqhi issues, the grave and the hereafter, health related issues and numerous other topics. **اَلْحَمْدُ لِلّٰهِ** He has also written a booklet entitled 'Priceless Diamonds' adorned with Madani pearls full of Quranic Ayahs, blessed Ahadees, sayings of the pious predecessors and advice. **اَلْحَمْدُ لِلّٰهِ** this booklet has also been translated into various languages by the Translation Department, including Arabic, English, Hindi, Gujarati and Sindhi. Read it yourself today by purchasing it from Maktab al-Madinah and also presenting it as a gift to other Islamic sisters.

Dear Islamic Sisters! Remember! Ameer-e-Ahl-e-Sunnat is not only himself punctual but so are his Mureeds and the devotees of the Prophet who have benefited from his companionship. One Mureed of his who was prominent in valuing his time a lot was Mufti e Dawat-e-Islami, Mufti Muhammad Farooq Attari. He was also very

punctual and a practical example of doing everything on time and not leaving today's work for tomorrow. Let us listen to some attributes of his in regards to this:

Brief Introduction

- His name was Farooq.
- He رَحْمَةُ اللهِ عَلَيْهِ was born on 26 August 1976, in the month of Ramadan-ul-Mubarak in Bab-ul-Islam Sindh.
- With the blessing of attending the weekly Sunnah-inspired gatherings of Dawat-e-Islami, he became acquainted with the Madani environment.
- On 7 February 2002, he was blessed with the opportunity to perform Hajj and visit the blessed city of Madinah-tul-Munawwarah with his Murshid, Maulana Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. (*Mufti-e-Dawat-e-Islami*, pp. 13 to 16 summarised)
- It was his custom to submit his Madani In'amaat booklet every month. (*Mufti-e-Dawat-e-Islami*, pp. 25)
- He رَحْمَةُ اللهِ عَلَيْهِ abided by Faraaid, Wajibat, Sunnah and Mustahabbat, valued his time much and was a great Imam.
- On page 466 of his book 'Backbiting: Cancer of Society', Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes: 'It is my positive assumption (Husn-e-Zan) regarding the member of Dawat-e-Islami's Markazi Majlis-e-Shura, Maulana Mufti Farooq Attari Madani رَحْمَةُ اللهِ عَلَيْهِ that he was a sincere Muballigh of Dawat-e-Islami and a pious saint.'

- It is as though he was a manifestation of this Hadees: ‘كُنْ فِي الدُّنْيَا’ كَأَنَّكَ غَرِيبٌ meaning, ‘Live in the world as if you are traveller.’ (Bukhari, vol. 4, pp. 223, Hadees 4616)
- On 18 Muharram Al-Haram Friday 17 February 2006, after the Jumu’ah prayers he رَحِمَهُ اللهُ عَلَيْهِ departed from this world. (Mufti-e-Dawat-e-Islami, pp. 57 summarised)
- His funeral Salah was led by Ameer-e-Ahl-e-Sunnat دَاعِي بَرَكَاتُهُ الْعَالِيَةِ in the Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah in Bab-ul-Madinah Karachi. His noble resting place is in Sehra-e-Madinah (Near Toll Plaza, Bab-ul-Madinah), Karachi. (Mufti-e-Dawat-e-Islami, pp. 61 to 65 summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Method of managing one’s time

Dear Islamic Sisters! After listening to today's speech, we would have definitely gained a mindset of valuing our time too. Let us listen to some ways to further develop this enthusiasm of valuing our time, through which we can achieve steadfastness if we act upon them:

- Refrain from the unnecessary use of the mobile phone and the Internet, as per necessity use a simple and cheap mobile.
- Develop the habit of conversing by writing as much as possible, or make it a habit to converse using the least amount of words.
- To further enhance the desire to manage your time, engage yourself in as many good deeds as you can and make a schedule

for the whole day, which should not include any futile and time-wasting activities.

- Wake up early, and if you can, perform Tahajjud prayers.
- Awaken your family members for Fajr Salah by doing Sada-e-Madinah.
- After the Fajr Salah, take blessings from reciting or listening to 3 verses of the Holy Quran with translation and commentary, give Dars of Faizan-e-Sunnat, read Shajarah Qadiriyyah Razawiyyah Attariyyah and perform the Nawafil of Ishraq and Chasht. After breakfast, take part in the day's activities such as gaining knowledge in Jamia'-tul Madinah, etc., perform the Zuhr and Asr prayers, after the Maghrib prayers, participate in Dars and speeches, then also perform the Nawafil of Awwabeen. Have dinner and pray Isha. Make it a habit to go to bed early after finishing your necessary matters, staying awake for a long time without any reason will make you lazy in waking up for Fajr Salah in the morning. Aside from this schedule, apply Qufl e Madinah on your tongue to save yourself from useless speech for the entire day. In your free time, do a lot of Zikr and recite Salat upon the Prophet. Instead of watching movies, dramas and various sinful channels, watch the 100% Islamic channel, Madani Channel and encourage your family members to do the same, as Madani Channel is the only channel that you can watch sitting with your young children. Instead of wasting time on our days off, if only we could be fortunate enough to participate in the 'Madani Dora' with the intention of calling towards righteousness. If we make a schedule and stick to it in this way then **إِنْ شَاءَ اللَّهُ** our time will be spent in good deeds instead of wasting it in vain.

Dear Islamic Sisters! How did our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ divide his blessed time and how can we make correct use of our time? How can we greatly serve the Deen in a minimum amount of time? How can worship and piety be included in your schedule? What is the importance of and what are the benefits of a schedule? Should a schedule also include household chores? What was the blessed schedule of the pious predecessors like? How should the responsible Islamic sisters of Dawat-e-Islami make their own schedule? What intentions can be made in making a schedule? To gain all of this knowledge, read the book 'Aqa Ka Jadwal', it is available on Dawat-e-Islami's website www.dawateislami.net

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Let me have the privilege of describing the excellence of Sunnah with some Sunnahs and manners, bringing the speech to an end. The Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'He who loves my Sunnah loves me and he who loves me, will be with me in Jannah.' (*Mishkat, vol. 1, pp. 55, Hadees 175*)

Sunnahs and etiquette of Applying Kohl (Surmah)

Let us listen to some Sunnah and etiquette of applying kohl (Surmah) from the book of Ameer-e-Ahl-e-Sunnat, '101 Madani Pearls'.

In Sunan Ibn Majah, there is a narration that states: The best kohl (Surmah) amongst all is Ismid, as it improves the eyesight and causes the eyelashes to grow. (*Ibn-e-Majah, vol. 4, pp. 115, Hadees 3497*)

- There is no issue in using Kohl made from stones.
- It is Sunnah to use kohl at the time of sleeping. (*Mirat-ul-Manajeer, vol. 6, pp. 180*)

- Here is the summary of the three narrated methods of using kohl:
 1. Sometimes, apply it three times to each eye.
 2. Sometimes, apply it three times to the right eye and twice to the left.
 3. And sometimes, apply it twice to each eye and then at the end, take the stick, put it into the container so the kohl is absorbed into it, and then use that stick once on each eye. *(Shu'ab-ul-Iman, vol. 5, pp. 218, Hadees 6428)* By doing this, all three methods will be acted upon.
- The Beloved Prophet ﷺ would start every honourable action from the right hand side, so apply kohl to the right eye first and then to the left eye.

To learn thousands of Sunnahs on various topics, buy and read two books of Maktaba-tul-Madinah, Bahar-e-Shari'at volume 16, (312-pages) and Sunnatayn aur Adaab, a 120-page book, and two booklets of Ameer-e-Ahl-e-Sunnat, '101 Madani Pearls' and '163 Madani Pearls'.

Speech: 06

Muballighah must read the Bayan at least 3 times before delivering speech

أُحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Rank of the companions and the Ahl-e-Bayt

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ
وَالصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَالصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Virtue of Salat upon the Holy Prophet ﷺ

The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: whoever sends Salat upon me three times in the day and night out of devotion and love for me, it is a right upon Allah Almighty to forgive his sins of that day and night (*Mu'jam-e-Kabeer*, vol. 18, pp. 362, *Hadees* 928)

Ka'bah kay badr-ud-duja tum pay karooron Durood

Taybah kay shams-ud-duha tum pay karooron Durood

(*Hadaaiq-e-Bakhshish*, pp. 264)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يِنَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَبَّرُ إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! **إن شاء الله** Today, we will have the honour of hearing about the rank, status and virtues of the noble companions and Ahl-e-Bayt **عَلَيْهِمُ الرِّضْوَان**. Some verses of the glorious Quran and some blessed Hadees will firstly be mentioned in relation to the noble companions **عَلَيْهِمُ الرِّضْوَان**. After that, we listen to the importance of loving the Ahl-e-Bayt **عَلَيْهِمُ الرِّضْوَان** and some Hadees in relation to this. We will also mention some accounts of how the companions would show love for the Ahl-e-Bayt. In the end, a short biography of Imam Hussain **رَضِيَ اللَّهُ عَنْهُ** will be mentioned. May Allah Almighty allow us to listen to the whole speech. During the speech, some Islamic sisters continue to make zikr and recite Durood Shareef etc. on their Tasbih. Remember! This is not the place for that, we have gathered here with the intention of gaining religious knowledge, so our complete attention should be towards the speech. Listening to a speech that is based on learning religious knowledge is also a form of Zikrullah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sayyiduna Umar Farooq's encounter with Ashaab-e-Kahf (the people of the cave)

It is stated in volume 1, page 304 of the book 'Faizan-e-Farooq-e-A'zam': Once, the beloved Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** expressed a desire in the court of Allah Almighty to meet with

Ashaab-e-Kahf, at that very moment Sayyiduna Jibraeel-e-Ameen صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ appeared and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! You will not be able to physically meet with them in this world, however, send four individuals from your companions عَلَيْهِمُ الرِّضْوَانُ to them, so that they can pass on a message on your behalf and invite them to believe in you. You will send them in the following manner: lay out your blessed shawl; make Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ sit on one corner, Sayyiduna 'Umar Farooq رَضِيَ اللهُ عَنْهُ on the second corner, Sayyiduna 'Ali رَضِيَ اللهُ عَنْهُ on the third corner and Sayyiduna Abu Zar Ghifari رَضِيَ اللهُ عَنْهُ on the fourth corner. Then call upon the wind that was under the command of Sayyiduna Sulayman عَلَيْهِ السَّلَام and instruct it to take these four companions عَلَيْهِمُ الرِّضْوَانُ to that cave in which the Ashaab-e-Kahf are resting.' The Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ did so, and the wind took the shawl upon which the four companions عَلَيْهِمُ الرِّضْوَانُ were sitting comfortably and placed it near the cave of the Ashaab-e-Kahf. The noble companions عَلَيْهِمُ الرِّضْوَانُ approached the cave and removed the stone from its entrance, as soon as the light entered the cave, the dog of Ashaab-e-Kahf made a small noise and then came outside to attack, however, when it saw that it was the companions of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, it began to kiss their feet, wag its tail and then signalled for them to enter inside with its head. The four companions عَلَيْهِمُ الرِّضْوَانُ entered the cave and greeted the sleeping Ashaab-e-Kahf with salaam: 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللهِ وَبَرَكَاتُهُ'. Allah Almighty awoke the Ashaab-e-Kahf through his grace and they replied with salaam also. The four companions عَلَيْهِمُ الرِّضْوَانُ introduced themselves and then conveyed the greeting of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. They replied to the greeting, declared their faith in the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, embraced the religion of Islam and said: 'please convey our salaam to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ.' They then returned to their original places

and lied down again. The four noble companions عَلَيْهِمُ الرِّضْوَانُ once again sat on the shawl and the wind carried them back to the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

At the same time, Sayyiduna Jibraeel عَلَيْهِ السَّلَامُ arrived in the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and informed him of everything that had occurred with the four companions عَلَيْهِمُ الرِّضْوَانُ. When the four companions presented themselves in the court of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they also explained everything that had occurred and conveyed the salaam of Ashaab-e-Kahf; the most beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became very happy when hearing this and raised his blessed hands in Du'a and supplicated in the following manner: 'O Most Generous Lord! Do not ever cause separation between me, my relatives, my friends and those who love me, and forgive all those who love me, my Ahl-e-Bayt and my companions عَلَيْهِمُ الرِّضْوَانُ! (Tafseer-e-Sa'labi, vol. 6, pp. 156 – Ruh-ul-Bayan, vol. 5, pp. 231 – Faizan-e-Farooq-e-A'zam, vol. 1, pp. 304)

Dear Islamic sisters! There are many points mentioned in the aforementioned incident. Let us listen to a few of them:

1. Allah Almighty has made the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the owner and granted him authority; He Almighty granted the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such sovereignty and rule that with the command of Allah Almighty, the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has control over every single thing within the universe. Such that when the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded the wind, it obeyed his command and carried the four companions عَلَيْهِمُ الرِّضْوَانُ to the cave of Ashaab-e-Kahf. Without doubt, this is a great miracle of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he has authority over the wind as well.

*Khaliq-e-Kul nay aap ko maalik-e-kul bana diya
Donon jahan hay aap kay qabza-o-ikhtiyar mayn*

2. The status of the companions عَلَيْهِمُ الرِّضْوَانُ of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is such that, not only humans, but even an animal who cannot speak recognised them and showed them great respect, such that when the dog of Ashaab-e-Kahf saw the companions of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it began to kiss their blessed feet, wag its tail and then signalled for them to enter the cave with its head.

A poet most beautifully said:

*Daaman-e-Mustafa say jo lipta yagana ho gaya
Jiskay Huzoor ho gaey us ka zamanah ho gaya*

3. The Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a of forgiveness for those who love the companions and Ahl-e-Bayt. We should also have love and devotion for the companions and Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ, we should continue to mention their virtues and excellences, we should never disrespect them, and we must continue to express our respect and reverence for them. If only we too are granted a portion of that Du'a; may Allah Almighty include us amongst those who are forgiven for the sake of loving them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The noble companions عَلَيْهِمُ الرِّضْوَانُ are matchless

Dear Islamic sisters! Just as the biggest deed of a Muslim can never be equal to the smallest deed of the noble companions عَلَيْهِمُ الرِّضْوَانُ, similarly, no matter how big a saint someone is, even if he becomes

a Ghaus or Qutb, and many miracles are witnessed at his hands, he will still not reach the rank of even the lowest companion.

On page 53 of the book 'Karamaat-e-Sahabah', it is written: The scholars of Islam and pious predecessors all agree that the companions عَلَيْهِمُ الرِّضْوَان are 'the greatest of the Awliya' i.e. all of the saints until the Day of Judgement, even if they reach the highest rank of sainthood, can never reach the grand level of sainthood of the noble companions عَلَيْهِمُ الرِّضْوَان. The noble companions عَلَيْهِمُ الرِّضْوَان of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were granted such a high rank of sainthood and tremendous miracles that cannot even be conceived of for the rest of the saints رَحْمَةُ اللهِ. There is no doubt that less miracles took place at the hands of the companions عَلَيْهِمُ الرِّضْوَان as compared to rest of the saints رَحْمَةُ اللهِ, however, it should be noted that a larger number of miracles is not a proof of greater sainthood; in reality, sainthood is to have nearness to Allah Almighty. The one who possesses greater nearness to Allah Almighty, the greater their level of sainthood. As the noble companions عَلَيْهِمُ الرِّضْوَان directly benefitted from the lights and blessings of prophethood, it is for this reason that they possess such closeness and nearness that the rest of the saints رَحْمَةُ اللهِ do not. (*Karamaat-e-Sahabah*, pp. 52)

The rank of the companions in the Quran and Hadees

Dear Islamic sisters! No doubt, the virtue of the noble companions عَلَيْهِمُ الرِّضْوَان is matchless, and no one can reach their status or rank. They are the blessed personalities that accepted Islam before anyone else, they are those fortunate individuals whom Allah Almighty chose to be the friends and supporters of his beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they are the fortunate group who had the honour of spreading Islam before others, they are the noble individuals who bore the oppression and persecution of the enemy in propagating this religion, they endured hunger and thirst in the

early days of Islam, they tied stones to their bellies and faced the enmity of their close relatives in order to raise the flag of Islam. Without doubt, it is due to their consistent efforts and sacrifices that we are mentioning the name of Allah Almighty and his beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ today. The rank and status of the noble companions عَلَيْهِمُ الرِّضْوَان is such that Allah Almighty has mentioned their virtues and praises in various verses of the Quran in a beautiful manner. Let us listen to a Quranic verse in which the greatness and virtue of those blessed personalities is mentioned so that their worth and greatness increases in our hearts; it is stated in part 11, Surah Al-Taubah, verse 100:

رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ
خَالِدِينَ فِيهَا أَبَدًا ۗ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ ﴿١٠٠﴾

Translation of Kanz-ul-Iman: Allah is pleased with them and they are pleased with Him, and He has kept ready for them Gardens beneath which rivers flow; to abide in it forever and ever; only this is the great success.

!سُبْحَانَ اللَّهِ! What can be said of the greatness of the noble companions; Allah Almighty accepted their deeds and gave them the glad tidings of His pleasure and of the blessings of Paradise. There are many other verses in which the rank, virtue and other merits of the noble companions رَضِيَ اللهُ عَنْهُمْ are mentioned. The beloved of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also mentioned the great rank and virtue of the companions in multiples places. For the sake of gaining blessings, let us listen to three sayings of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

1. Indeed, Allah Almighty selected me and chose my companions عَلَيْهِمُ الرِّضْوَانُ for me, and from them, he made my advisors, my helpers and relatives, فَمَنْ سَبَّهُمْ so the one who swears at them, فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ upon him is the curse of Allah, his angels and the whole of mankind, وَلَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا Allah will not accept his obligatory (Fard) and neither his voluntary (Nafl) acts on the Day of Judgment.

(Al-Sawa'iq-ul-Muhriqah, pp. 4)

2. Fear Allah Almighty regarding my companions عَلَيْهِمُ الرِّضْوَانُ, do not make them targets (of allegations and evil words) after me, anyone who loved them, did so for their love for me, and anyone who had hatred towards them, did so because of their hatred for me. Whoever harmed them, harmed Allah Almighty, and the one who harmed Allah Almighty, Allah Almighty will soon seize him. (Mishkat, vol. 2, pp. 414, Hadees 6014)
3. Whoever said any bad words regarding my companions عَلَيْهِمُ الرِّضْوَانُ then he has deviated from my way, his abode is the fire. (Al-Riyaz-un-Nazrah, vol. 1, pp. 22)

The importance of loving the Ahl-e-Bayt

Dear Islamic sisters! Did you hear, according to the Hadees, the one who shows animosity towards the noble companions عَلَيْهِمُ الرِّضْوَانُ is deserving of the curse of Allah Almighty, his angels and the whole of mankind. Thus, we must always strive to maintain a connection of love and respect for the companions عَلَيْهِمُ الرِّضْوَانُ; may Allah Almighty allow us to always have love for the companions عَلَيْهِمُ الرِّضْوَانُ, keep the lamp of their love burning within our hearts, allow us to enter the grave with this lamp and dispel the darkness of the grave through its blessings.

Dear Islamic sisters! Remember, along with the noble companions عَلَيْهِمُ الرِّضْوَانُ, it is also necessary to have love for the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ. It should not be the case that, Allah forbid, one has love for the companions عَلَيْهِمُ الرِّضْوَانُ but their heart is full of hatred for the Ahl-e-Bayt, or that the heart is full of love for the Ahl-e-Bayt, but, Allah forbid, one has animosity towards the noble companions عَلَيْهِمُ الرِّضْوَانُ. The companions are the loyal friends of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ are the descendants of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; they are the children of the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beloved daughter, Sayyidah Fatima Zahra رَضِيَ اللهُ عَنْهَا. In order to have true love for the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ we must have the love of the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ within our hearts.

The beloved Prophet, the paragon of mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: the one who desires a means, and wishes to serve me, due to which, I intercede for him on the Day of Judgement, he should serve my Ahl-e-Bayt (عَلَيْهِمُ الرِّضْوَانُ) and please them. (*Barakat-e-Aal-e-Rasool*, pp. 110)

سُبْحَانَ اللهِ How fortunate are those Islamic sisters who strive to do those actions that please the blessed family of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and due to their actions, they are hopeful of their beloved grandfather's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ intercession. How unfortunate is the one who bears enmity towards the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ and spends her life with this animosity!

Remember! Just as having love for the blessed Ahl-e-Bayt is having love the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, similarly, having hatred for the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ is like having hatred for the beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Those individuals who bear hatred for the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ and utter inappropriate words regarding them should think of the Day of Judgement; if the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

turns away from them, then where will they go? The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned those who have hatred for his Ahl-e-Bayt. Let us hear three such warnings so that we can take heed from them:

1. The one wages war against the Ahl-e-Bayt, I will wage war against him, and the one who reconciles with them, I will reconcile with him. *(Tirmizi, vol. 5, pp. 465, Hadees 3896)*
2. Pay heed! The one who dies with animosity towards the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ, he will come on the Day of Judgement in such a state that it will be written between his eyes: 'He is not hopeful of the mercy of Allah Almighty.'*(Al-Sharf-ul-Muabbad, pp. 81)*
3. The one who bears animosity or is jealous of the Ahl-e-Bayt, he will be driven away from the pool of Kawsar with horses of fire. *(Kanz-ul-'Ummal, vol. 6, pp. 48, Hadees 34198)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Ponder! How dangerous is hatred for the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ; waging war against them is like waging war against the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and waging war against them will result in a person being far from the mercy of Allah Almighty on the Day of Judgement, similarly, fighting with them will cause one to be deprived of the pool of Kawsar on the Day of Judgement. That pool of Kawsar, from which the righteous will quench their thirsts and will drink from the blessed hands of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. May Allah Almighty fill our hearts with love for the Ahl-e-Bayt, keep us steadfast upon this love until our death, grant us the intercession of their beloved grandfather

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Day of Judgement and allow us to drink the water of Kawsar from his blessed hands.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

What is the pool of Kawsar?

Dear Islamic sisters! What is the pool of Kawsar? Regarding this, Mufti Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ writes: This pool has been granted to the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is real. The distance of this pool is equivalent to one month's journey, at its edges are domes made from pearls, its four sides are equal, its soil is of very pleasant-smelling musk, its water is whiter than milk, sweeter than honey and purer than musk. The cups which are placed on it are greater in number than the stars. The one who drinks from its water will never face thirst again; two streams from Paradise always pass through it; one of gold and the other of silver. (*Bahar-e-Shari'at*, vol. 1, pp. 145)

صَلُّوا عَلَى الْحَبِيْبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The love of the companions عَلَيْهِمُ الرِّضْوَانُ for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Dear Islamic sisters! There is no doubt that the noble companions عَلَيْهِمُ الرِّضْوَانُ were the truest and greatest lovers of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Today, we also make this claim of loving the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ but we do not fulfil the requirements of this love, but the companions عَلَيْهِمُ الرِّضْوَانُ are those great individuals who proved through their conduct that true love for the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ is the first condition of this religion. They drowned themselves in the love of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. It is for this reason that despite the passing of many centuries, their names live on.

Generally, a doctor gives some patients specific medicines to consume, if the patient takes those medicines, he remains fine, but if he does not take them then his state continues to worsen. This was the state of the companions عَلَيْهِمُ الرِّضْوَانُ; they were the honourable patients of prophetic love. Seeing the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, being in his company, obeying him and following him was like a medicine for them, and it was such a medicine that was linked to their life and death; it was unbearable for them to live without it. They would note down every action of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and then act upon it. The love and affection of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ was something that was not hidden from the noble companions عَلَيْهِمُ الرِّضْوَانُ. The noble companions عَلَيْهِمُ الرِّضْوَانُ were well aware of the amount of love that the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had for his Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ, it is for this reason that the companions عَلَيْهِمُ الرِّضْوَانُ had great love for the Ahl-e-Bayt, and had a bond of respect and affection with them, to such an extent that they would prefer the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ over their own relatives.

The love of the companions for the Ahl-e-Bayt

It is narrated: when Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ was selected as the leader of the believers and caliph of the Muslims, due to his relation with the beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَضِيَ اللهُ عَنْهُ would take great care of the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ and would say, regarding them, ‘the family of the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are more beloved to me than my own family.’ (Bukhari, vol. 3, pp. 29, Hadees 4036)

Dear Islamic sisters! Pay attention! Amir-ul-Mu'mineen Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ had such love for the Ahl-e-Bayt that he would prefer them over his own family. Let us listen to some more

incidents of the companions' عَلَيْهِمُ الرِّضْوَانُ love for the Ahl-e-Bayt عَلَيْهِمُ الرِّضْوَانُ:

1. Sayyiduna Ali رَضِيَ اللهُ عَنْهُ was once mentioned in the court of Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ, he رَضِيَ اللهُ عَنْهُ said, 'by Allah! When Sayyiduna Ali رَضِيَ اللهُ عَنْهُ would speak, his voice would thunder like a lion, when he would emerge, he would shine like the moon, and when he would favour someone, like the rain, he would grant them without limit.' Some of those present asked, 'are you superior or Sayyiduna Ali رَضِيَ اللهُ عَنْهُ?' He replied, 'a few foot-prints of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ are greater than the children of Abu Sufyan.' He then said, 'whoever speaks some poetry in praise of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ, I will give him one thousand dinars in exchange for it.' Thus, those present shared some poetry, Sayyiduna Amir Mu'awiyah رَضِيَ اللهُ عَنْهُ would say, 'the rank and greatness of Ameer-ul-Mu'mineen Sayyiduna Ali رَضِيَ اللهُ عَنْهُ is even greater than what you have mentioned.' Then Sayyiduna 'Amr bin 'Aas رَضِيَ اللهُ عَنْهُ read some poetry in praise of Sayyiduna Ali رَضِيَ اللهُ عَنْهُ. (*Al-Naahiyah*, pp. 132 Mukhtasaran)
2. It is narrated: the grandson of the Prophet, Sayyiduna Imam Hussain and the well-known companion, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُمَا were present at a funeral. On the way back from there, Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ became tired and stopped at a place to rest for a while. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ began to clean the dust from the feet of Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ. Sayyiduna Imam Hussain رَضِيَ اللهُ عَنْهُ told him to stop, upon which, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said: فَوَاللَّهِ لَوْ يَعْلَمُ النَّاسُ مِنْكَ مَا أَعْلَمُ لَحَمَّؤُكَ عَلَى رِقَابِهِمْ i.e. by Allah! If the people came to know of your greatness which I know of regarding you,

they would carry you upon their shoulders. (*Tareekh-e-Ibn-e-'Asakir*, vol. 14, pp. 179, Raqm 1566 Mukhtasaran)

3. Sayyiduna Muhammad bin Abu Ya'qoob رَحْمَةُ اللهِ عَلَيْهِ states: once, Sayyiduna Ameer-e-Mu'awiyah رَحْمَى اللهُ عَنْهُ met Sayyiduna Imam Hussain رَحْمَى اللهُ عَنْهُ and said: *مَرْحَبًا وَ أَهْلًا يَا بِنِ رَسُولِ اللهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ* i.e. welcome o son of the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. And then gave the command that three hundred thousand (300,000) dirhams be given to Sayyiduna Imam Husain رَحْمَى اللهُ عَنْهُ. (*Al-Tabaqat-ul-Kabeer*, vol. 6, pp. 409)
4. Sayyiduna Imam Hasan رَحْمَى اللهُ عَنْهُ narrates: Sayyiduna Umar Farooq رَحْمَى اللهُ عَنْهُ once said to me, 'O my son! It is my wish that you come to visit us.' Thus, one day, I went to his house, but when I arrived, he رَحْمَى اللهُ عَنْهُ was busy in private conversation with Sayyiduna Ameer-e-Mu'awiyah رَحْمَى اللهُ عَنْهُ. Sayyiduna Abdullah bin Umar رَحْمَى اللهُ عَنْهُ, the son of Sayyiduna Umar رَحْمَى اللهُ عَنْهُ, was waiting at the door. After waiting for some time, he returned, so I too returned. After some time, I met Sayyiduna Umar Farooq رَحْمَى اللهُ عَنْهُ again, and he said, *لَمْ أَرَكَ* i.e. you did not come to visit us?' I said, 'O Ameer-ul-Mu'mineen! I came, but you were busy in conversation with Sayyiduna Ameer-e-Mu'awiyah رَحْمَى اللهُ عَنْهُ. Your son, Sayyiduna Abdullah bin Umar رَحْمَى اللهُ عَنْهُ was waiting outside (I thought that if the son does not have permission to enter then how will I have permission), thus, I returned back with him.' Sayyiduna Umar رَحْمَى اللهُ عَنْهُ said, *أَنْتَ أَحَقُّ بِالْإِذْنِ مِنْ عَبْدِ اللهِ ابْنِ عُمَرَ إِنَّمَا أَنْبَتَ فِي رُؤُوسِنَا اللهُ ثُمَّ أَنْتُمْ* 'you are more rightful to enter than my own children. The hair which is upon our heads, after Allah Almighty, it is you who have grown them.' (*Tareekh-e-Ibn-e-'Asakir*, vol. 14, pp. 179, Raqm 1566 – *Riyaz-un-Nazrah*, vol. 1, pp. 341)

*Kiya baat Raza us chamanistaan-e-karam ki
Zahra hay kali jis mayn Husain aur Hasan phool*

(Hadaaiq-e-Bakhshish, pp. 79)

A brief explanation: in this couplet, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is addressing himself and saying: O Raza! What can be said of that garden of generosity and mercy, in which, the bud of the Prophetic garden is Sayyida-tun-Nisa Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا and the leaders of the youth of Paradise, Imam Hassan and Imam Hussain رَضِيَ اللهُ عَنْهُمَا are its fragrant flowers.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Mention of Imam Husain

Dear Islamic sisters! It was on the 10th Muharram-ul-Haraam that the grandson of the Prophet, the leader of the martyrs, the rider of the Prophetic shoulders, the son of Sayyiduna Ali, Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ was martyred alongside his companions in the scorching plains of Karbala. With the intention of gaining reward, let us hear the blessed biography of Sayyiduna Imam Husain رَضِيَ اللهُ عَنْهُ in brief:

- He was born on 5th Sha'ban 4 AH in Madina Munawwarah.
- The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ named him 'Husain' and 'Shabbir'.
- His agnomen (kuniyyat) is Abu Abdullah and his titles are 'سَيِّدُ رُسُلِ الْوَسْطَى' and 'رَبِّ حَائِطِ الرَّسُولِ'. (*Usud-ul-Ghaabah, vol. 2, pp. 25, 26, Raqm 1173 – Siyar-e-A'lam-un-Nubala, vol. 4, pp. 402, 404*)
- The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ referred to him as his flower in this world. (*Bukhari, vol. 2, pp. 547, Hadees 3753*)

- Like his elder brother, Imam Hassan رَضِيَ اللهُ عَنْهُ, he is also the leader of the youth in Paradise. (Tirmizi, vol. 5, pp. 426, Hadees 3793)
- He took a great amount of knowledge from the city of knowledge, Sayyiduna Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and also from the door to the city of knowledge, Ameer-ul-Mu'mineen Sayyiduna Maula 'Ali رَضِيَ اللهُ عَنْهُ.
- His speech was so captivating that the people would desire that he does not sit in silence, rather, that he continues to share his pearls of wisdom and knowledge.
- He heard and narrated Hadees from his beloved grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his noble father, his honourable mother and Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ.
- His brother, Sayyiduna Imam Hassan, his son, Imam Zayn-ul-'Aabideen, his daughters, his grandson, Imam Baaqir عَلَيْهِمُ الرِّضْوَانُ and many other scholars and Muhaddiseen narrated from him. (Al-Isabah, vol. 2, pp. 68, Raqm 1729)
- He would regularly hold a circle of knowledge in Masjid-e-Nabawi in which he would inform the people of Shar'i rulings. (Tareekh-e-Ibn-e-'Asakir, vol. 14, pp. 181, Raqm 1566)

Dear Islamic sisters! We will now bring the speech to its conclusion and mention the excellence of the Sunnah, some Sunnahs and ettiquette. The Leader of the Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who loved my Sunnah, loved me, and the one who loved me will be with me in Paradise. (Mishkat, vol. 1, pp. 55, Hadees 175)

Etiquette of loving the Prophetic household

Dear Islamic sisters! Let us hear some etiquettes of loving the

Prophetic family. Let us first listen to two sayings of the Prophet ﷺ:

1. Whoever treats any member of my Ahl-e-Bayt well, I will give him its reward on the Day of Judgement. (*Mishkat, vol. 1, pp. 55, Hadees 175*)
2. Whoever does good to any of the children of Abdul Muttalib in the world, it is necessary upon me to recompense him for it when he meets me on the Day of Judgement. (*Tareekh-e-Baghdad, vol. 10, pp. 102, Raqm 5221*)
 - Loving the Ahl-e-Bayt is Fard, and disrespecting them is Haraam. (*Kufriyah Kalimaat kay baray may suwal jawab, pp. 277*)
 - The reason for respecting and honouring the Ahl-e-Bayt is because they are a part of the pure body of the beloved Prophet ﷺ. (*Sadaat-e-Kiraam ki 'azamat, pp. 7*)
 - It is from respecting and giving the honour and reverence to the beloved Prophet ﷺ to respect all those things which have a connection with the Prophet ﷺ also. (*Al-Shifa, pp. 52*)
 - Neither certainty nor proof (of lineage) is required in order to respect them; therefore, those who are known as Sayyids should be respected. (*Sadaat-e-Kiraam ki 'azamat, pp. 14*)
 - The one who is not actually a Sayyid but presents himself as a Sayyid is cursed; neither is his Fard accepted nor his Nafl. (*Sadaat-e-Kiraam ki 'azamat, pp. 16*)

- If a deviant claim to be a Sayyid and his deviancy has reached the level of Kufr (disbelief), he should not be respected in the slightest. (*Sadaat-e-Kiraam ki 'azamat*, pp. 17)
- Respecting a Sayyid is to respect the beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Fatawa Razawiyyah*, vol. 22, pp. 423 - *Sadaat-e-Kiraam ki 'azamat*, pp. 8)
- The teacher should refrain from hitting a Sayyid. (*Kufriyah Kalimaat kay baray may suwal jawab*, pp. 284)
- Sayyids can be employed to do those jobs which do not cause humiliation; it is impermissible however to employ them to do jobs which cause humiliation. (*Sadaat-e-Kiraam ki 'azamat*, pp. 12)
- To disrespect a Sayyid due to him being a Sayyid is kufr. (*Kufriyah Kalimaat kay baray may suwal jawab*, pp. 276)

To learn thousands of various Sunnahs, refer to the books of Maktaba-tul-Madinah: 'Bahar-e-Shari'at, part 16' (312 pages) and the 120-page book 'Sunnatayn aur Adaab'. Also refer to the booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ '101 Madani Phool' and '163 Madani Phool.'

Speech: 07

Muballighah must read the Bayan at least 3 times before delivering speech

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

Islam is a complete way of life

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

The virtue of Salat upon the Holy Prophet ﷺ

The Master of Madinah, the peace to our heart and mind has stated, 'The one who sends Salawat upon me a thousand times in a day, he will not die until he sees his place in Paradise.'¹

Woh to nihayat sasta sauda baych rahay hayn Jannat ka

Hum muflis kiya mol chukaeyn apna hath hi khali hay

(Hadaiq-e-Bakhshish, pp. 186)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'رِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

¹ Attargheeb watTarheeb, vol. 2, pp. 326, Hadees 2590

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَبُّوْا إِلَى اللَّهِ، أذْكُرُوا اللَّهَ، صَلُّوْا عَلَيَّ الْحَبِيْب*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Today, the topic of our speech is ‘**Islam is a complete way of life.**’ In this speech, we will hear as to what favours Islam conferred upon women. In this regard, there will be a very interesting account mentioned from the era of Sayyiduna ‘Umar Farooq رَضِيَ اللَّهُ عَنْهُ. We will also listen to some important points regarding what teachings Islam has given in relation to parents. Alongside mentioning the rights of neighbours, three blessed Ahadees will also be mentioned as well with regards to this. There will also be some brief insights mentioned as to how Sayyiduna Khawjah Ghareeb Nawaz رَحِمَهُ اللَّهُ عَلَيْهِ would conduct himself with neighbours. May Allah make it such that we earn the honour of wholeheartedly listening to the speech from beginning to end with good intentions.

Some Islamic sisters are constantly invoking Zikr, Salat upon the Prophet, etc. using a Tasbeeh during the speech. Bear in mind! It is not the place for this, as we are gathered with the intention of attaining sacred knowledge, hence during the speech full attention should be towards the speech because listening to a speech comprising of seeking sacred knowledge is also actually included in [i.e. regarded as] the remembrance of Allah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! **الحمد لله** Islam is a religion that is peace favouring, truthful, loving, complete and comprehensive, spread with utmost speed and an international religion. Islam is that sole religion whose

number of followers and devotees are the most in the whole world. Islam has always remained dominant in every era due to its beautiful teachings, it has never been subdued and nor will it ever be. There are brilliant rules and principles and great guidelines found within Islam related to the life of this world, the religion, the Hereafter, manners and etiquettes, outer and inner matters, home, family relations, society and the economy; in fact, these rules and principles are for individuals affiliated with any field of life and are all encompassing, which prove the fact that **‘Islam is a complete way of life.’**

أَلْحَمْدُ لِلَّهِ, Only Islam is the chosen religion of Allah Almighty. Hence, Allah Almighty states in Part 6, Verse number 3 of Surah Al-Maaidah,

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ
 وَأَتَمَمْتُ عَلَيْكُمْ نِعْمَتِي وَرَضِيتُ لَكُمُ الْإِسْلَامَ دِينًا^ط

Translation of Kanz-ul-Iman: today I have perfected for you your religion and completed My Favour upon you, and have chosen for you Islam as your religion.

One comes to know of many rulings from this verse:

1. Only Islam has been chosen by Allah Almighty i.e. that which is in the form of the Muhammadan religion now; all other religions are not acceptable.
2. After the revelation of this [Quranic] verse, no ruling of Islam can become Mansookh [abrogated] until the day of judgement.

3. There can be no increase or decrease in the principle matters of the religion. Secondary matters based on independent reasoning (Ijtihad) will continue to be derived.
4. No one can become a Prophet after the Sultan of Prophets صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because the religion has been completed. There is no need of a lamp when the sun arises; hence, those who deny the finality of the prophethood are liars, irreligious, and those who think that the words of Allah Almighty and the religion are incomplete.
5. If someone leaves Islam and performs countless good deeds, he is not beloved to Allah Almighty because Islam is the root and the deeds are branches and leaves; after the root has been cut, it is useless to water the branches and leaves.¹

Dear Islamic sisters! The religion of Islam has mentioned many rights in relation to women, and has granted them that status and rank in society which has raised the pinnacle of mankind above excellence. Let us observe a clear example of the beautiful teachings of Islam regarding women, so that we also attain complete certainty that without doubt, **‘Islam is a complete way of life.’** Hence,

A brilliant reply of Farooq-e-A’zam

It is mentioned in Tanbih-ul-Ghafilin: A person came and presented himself with a complaint regarding his wife in the court of Sayyiduna ‘Umar Farooq e A’zam رَضِيَ اللهُ عَنْهُ. When he arrived at his door, he heard his wife Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا speaking in an upset manner. He returned whilst saying, ‘I came to him with the intention of complaining regarding my wife; (but) this is actually an

¹Tafseer-e-Siraat-ul-Jinaan, Part. 6, Al-Maaidah, under Verse 3, vol. 2, pp. 383.

issue with him as well. (Hence, how will he be able to resolve my issue?)’ Ameer-ul-Mu’mineen, Sayyiduna ‘Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ called him, and enquired as to the purpose of his visit. He replied that I came to present myself in your court with the intention of complaining regarding my wife. But, when I heard your respected wife conversing (regarding yourself), I returned (having lost hope). Ameer-ul-Mu’mineen, Sayyiduna Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ told him, ‘There are a few rights of my wife upon me (i.e. I gain a few advantages from her) on the basis of which I pardon her.

1. She is a shield for me from Hell, it is due to her that my heart remains safe from Haraam (i.e. I fulfil my carnal desire through her and in this way I save myself from Haraam action).
2. When I leave my home, she becomes my treasurer and a protector of my wealth.
3. She washes and cleans my clothes for me.
4. She nurtures my children.
5. She cooks and makes food for me.

Hearing this, that person said that without doubt, I also attain those very benefits from my own wife that you attain, but I never overlooked her. Hence I will now also excuse her.¹

إِسْمَاعِيلُ اللهُ Did you hear! What a great protector of women’s rights, beautiful and totally civilised religion Islam is, that not only does it stop any type of oppression and cruelty; rather, it also teaches it followers to be tolerant as well. Hence, when a person presented himself to complain about his wife in the court of Farooq, he رَضِيَ اللهُ

¹ Tanbih-ul-Ghafilien, pp. 280

عنه, affirming his integrity and honesty, highlighted the Islamic teachings concerning this matter in front of him in an absolutely beautiful manner, which is clear proof to the fact that only Islam is the real guardian of the respect and honour of women. Before Islam, the condition of women was really bad; whatever women would earn after working day and night, they used to give this to men as well, but even then, men would still not appreciate them at all. Rather, they used to hit and beat them like animals, they used to cut the ears, nose, and other body parts of women merely on the smallest of matters, and sometimes, they even used to end up murdering them. The Arabs used to bury girls alive; women would not receive any share of inheritance from their mother, father, brother, sister, or husband; nor were women owners of anything. When the Blessed and Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came with the religion of Islam, then the fate of the distressed women all around the world shone like a star. Due to the blessings of Islam, the status of women who were crushed by the tyranny and violence of the oppressive men was raised so high that in the case of daughters, they were regarded as mercy; in terms of mothers, their feet were compared to the threshold of Paradise, and they were given that rank and status in society that could not even be imagined of before this. Just like men, the rights of women were also decreed in worship and worldly matters; rather, at every stage and turn of life and death. Hence, women earned the rights of ownership, women were made the owner of their dowry, their business, and their property; they were made an inheritor in the inheritance of their mother, father, brother, sister and offspring.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Jannati Zaywar, pp. 39-42, summarised.

A luminous perspective of Islamic guidance in relation to parents

Parents are those great people whose everything is their offspring. The offspring may be of no use, disobedient, and even disabled, but they are still the apple of their parent's eyes. But alas! Parents are those helpless and weak individuals in society that can be seen very badly crushed in the pit of injustice and oppression in every era. Forgetting all the favours of the parents, they are now considered as a hindrance in one's life. Parents are treated even worse than servants. If the parents advise their children for their betterment, they are looked at with disdain, they are scolded, they are ridiculed, and they are given threats of being kicked out of the house, to the extent that now things have reached the point that in some countries, there are actual old people's homes established for parents who have been harmed and kicked out of the home by their children in order that they are looked after and taken care of, where they weep and cry uncontrollably out of sadness in being away from their children and in remembering them and they spend their lives in great trouble, etc. Bear in mind! Islam strictly mentions the evilness of these things. There are very clear guidelines mentioned in abundance in Islam with regards to fulfilling the rights of parents and upholding their respect and honour. The extent to which Islam has encouraged and emphasised fulfilling the rights of parents and protecting their respect and honour is enough to awaken those who are negligent. Ordering the good treatment of parents, Allah Almighty states:

وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ

لَهُمَا أُفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٣٣﴾ وَاخْفِضْ لَهُمَا جَنَاحَ الذَّلِيلِ

مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي صَغِيرًا ﴿٣٤﴾

Translation of Kanz-ul-Iman: And treat parents with goodness; if one of them or both reach old age in front of you, so do not say (even) 'Ugh' to them and do not scold them, and speak to them words of respect. And spread for them the arm of humbleness with a soft heart, and request humbly that, 'O my Lord! Have mercy on them both, just as they brought me up in my childhood.'

(Part. 15, Surah Bani Israel, verse 23-24)

Sadr-ul-Afazil 'Allamah Maulana Shaykh Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ states under the aforementioned blessed verse: When parents are overcome with weakness (old age) with no strength remaining in the limbs, and just as you were without strength in childhood with them; likewise, they remain weak with you in their final stage. So, one should not utter anything from which it could be understood that they are a heavy burden on oneself, don't scold them nor speak to them in an aggressive manner. Rather, one should converse with parents with absolute courtesy and respect, just as a slave and servant speak with their master. One should approach them with gentleness and humbleness; and one is to behave in a loving and affectionate manner when tired as they nurtured you with love at a time when you were helpless; and whatever they need, one should not be hesitant (stingy) in spending on them. What is meant is that no matter how much good treatment and service is carried out; the right of parents can never be fulfilled. This is why people should supplicate in the Majestic Court of Allah for grace and mercy to be bestowed upon them, and request that, 'O Allah, my service cannot compensate for their favours, so please recompense these favours by blessing them.'

Dear Islamic sisters! The command of treating parents with kindness was mentioned in the aforementioned blessed [Quranic]

verse. In relation to this, let us listen to three Ahadees regarding the rights of parents and treating them kindly.

1. It is narrated from Hazrat Abu Hurayrah رضي الله عنه that a man requested, ‘O Messenger of Allah صلى الله عليه وآله وسلم, who is most worthy of being treated with the best companionship (i.e. being favoured)?’ The Noble Prophet صلى الله عليه وآله وسلم stated, ‘Your mother.’ The man asked, ‘Then who?’ The Noble Prophet صلى الله عليه وآله وسلم stated, ‘Your mother.’ The man asked, ‘Then who?’ The Holy Prophet صلى الله عليه وآله وسلم stated, ‘Your mother.’ The man asked, ‘Then who?’ The Noble Prophet صلى الله عليه وآله وسلم stated, ‘Your mother.’ The man asked again, then who? The Noble Prophet صلى الله عليه وآله وسلم stated, ‘Your father.’¹
2. It is narrated from Hazrat ‘Aaishah Siddiqah رضي الله عنها that the Noble Messenger of Allah صلى الله عليه وآله وسلم stated, ‘I went to Paradise, I heard the sound of the Holy Quran being recited, I asked, ‘Who is reading?’ The Angels said, ‘Haarisah Bin Nu’man رضي الله عنه. The Beloved Prophet صلى الله عليه وآله وسلم stated, ‘This is indeed the outcome of kindness, this is indeed the outcome of kindness.’² And it states further in a narration of Shu’ab-ul-Imam that, ‘Haarisah رضي الله عنه treated his mother with great kindness.’³
3. It is narrated from Sayyiduna Abu Hurayrah رضي الله عنه; the Noble Prophet صلى الله عليه وآله وسلم stated, ‘The obedience of Allah Almighty lies in obeying the father, and disobeying Allah Almighty is in disobeying the father.’⁴

¹Bukhari, vol. 4, pp. 93, Hadees 5971

²Sharh-us-Sunnah, vol. 6, pp. 426, Hadees 3312

³Shu’ab-ul-Iman, vol. 6, pp. 184, Hadees 7851

⁴Mu’jam-e-Awsat, vol. 1, pp. 641, Hadees 2255

Shaykh-ul-Hadees ‘Allamah Maulana ‘Abdul Mustafa A’zami رَحْمَةُ اللهِ عَلَيْهِ mentioning the rights of parents says that:

1. Beware! Beware! Never harm your parents through any statement or action of yours. Even if they somewhat oppress their children, it is still obligatory for the children that they should never ever hurt the feelings of their parents in any condition.¹
2. Respect and honour your parents in everything that you say and everything that you do, and always keep their respect and honour in mind.
3. Obey the orders of your parents in every permissible matter.
4. If parents need anything, then one should serve them with time and money.
5. If parents take anything out of need from the wealth and possession of their children, then one should not be very wary of considering this as bad, nor should one show any upset. Rather, think that all of my wealth is in fact my parent’s. It is mentioned in a blessed Hadees that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ told a person that أَنْتَ وَمَالُكَ لِأَبِيكَ i.e. you and your wealth all belong to your father.²
6. If one’s parents pass away, then it is the right of parents upon children that they continue to supplicate for them, and they continue to send the reward of one’s own Nafl worship and good deeds to their souls, and continue to send reward by offering Fatihah on food, drinks, etc.

¹ [Anything against the law must be reported, but dealt with in a respectful manner]

² Ibn-e-Majah, vol. 3, pp. 81, Hadees 2292

7. Whatever debt of parents remains, it should be fulfilled; or whatever they have left as a will, it should be enacted upon.¹
8. The actions which used to harm one's parents whilst they were alive, one should also not do them after they have passed away, as their souls will be harmed.
9. Supplicate for the forgiveness of one's mother and father; the souls of one's mother and father will be happy due to this, and angels will place the reward of Fatimah in trays of light and present it in front of them, and parents will become happy and supplicate for their children.²

Dear Islamic sisters! Did you hear! How beloved a religion is Islam that it has awoken sense and perception in people with regards to fulfilling the rights of parents in its true meaning. If Islam didn't appear, then who would have taught the lesson of being mindful of the protection of their rights in this great manner? Hence, we should also appreciate our parents by practically acting upon the teachings of Islam, fulfil their rights, avoid actions that upset them, and make it one's habit to serve them. May Allah Almighty grant us Tawfeeq to always respect, honour, and obey our parents.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيْبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Islamic teachings with regards to an elder brother

Dear Islamic sisters! After parents, the relation between brother and sister is regarded as being very close. This is why after the passing

¹ [If it is permissible in Islam]

² Jannati Zaywar, pp. 92-94, summarised.

away of parents, there is usually always a fear of the severing of ties between them. Hence, in order to close the doors leading to a brother and sister becoming upset with each other, after parents, the individual whose rank and status Islam has blessed and favoured with great honour and dignity and whom it teaches to respect and honour is the elder brother. To make the importance of the elder brother apparent, the blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said; **حَقُّ كَبِيرِ الْإِخْوَةِ عَلَى صَغِيرِهِمْ حَقُّ الْوَالِدِ عَلَى وَلَدِهِ** i.e. The right of an elder brother upon his younger siblings is like that of the father upon his children.¹

Keep in mind! The compassion and affection for younger siblings has been placed in the heart of an elder brother just like that of a father. An elder brother takes care of the younger siblings whilst the father is present, he fulfils their needs, and if the shadow of kindness from the father is lifted, then he still fulfils his responsibilities in a good manner later on as well. These numerous favours of the elder brother demand that we should also respect him, give him the status of one's mother and father in their absence, otherwise consider him as one's guardian, avoid backbiting, slandering and ill thinking in relation to him. As much as possible, fulfil his orders, always keep good relations with him, and if ever there is a falling out, then one should proceed first and ask for forgiveness from the elder brother, and try to appease him as much as possible.

Treat one's elder brother with kindness

Sayyiduna Jareer Bin Haazim رَضِيَ اللهُ عَنْهُ states that I once saw in a dream that my head is in my hands. In order to come to know of its interpretation, I told this dream of mine to Sayyiduna Imam Ibn-e-

¹Shu'ab-ul-Iman, vol. 6, pp. 210, Hadees 7929

Seereen رَحْمَةُ اللهِ عَلَيْهِ (who has a fair amount of expertise in dream interpretation). He asked me that, ‘Are any of your parents alive?’ I said, ‘No.’ He said, ‘Do you have an elder brother?’ I said, ‘Yes.’ He رَحْمَةُ اللهِ عَلَيْهِ said, ‘Remain fearful of Allah Almighty, always treat him with kindness and avoid severing ties with him.’¹

Baray bhai behan ka Mayn kaha mana karoon har dam

Karoon Maan baap ki din raat khidmat Ya Rasoolallah

(Wasaail-e-Bakhshish, pp. 331)

Kindness towards the young

Bear in mind! Just as Islam has given the lesson of respecting an elder brother to those who are young, similarly elders have also been ordered to treat younger siblings with kindness and affection. Let us listen to two blessed sayings of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as encouragement; hence,

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, ‘Whoever has three daughters, or three sisters, or two daughters, or two sisters and he treats them with kindness and fears Allah regarding them, then Paradise is for him.’²
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The one who does not have mercy on our young ones, does not respect our elders, and does not recognise our right; he is not from us.’³

Dear Islamic sisters! What are the rights of the young upon elder siblings and what are the rights of those elder upon their younger

¹Shu’ab-ul-Iman, vol. 6, pp. 210, Raqm 7928

²Tirmizi, vol. 3, pp. 367, Hadees 1923

³Mu’jam-e-Kabeer, vol. 11, pp. 355, Hadees 12276

siblings? Let us also listen to this; may Allah Almighty grant us Tawfeeq to act upon this.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The rights and etiquette of those younger upon elder siblings

It is amongst the rights of those younger upon their elder siblings to

1. Nurture and guide one's younger siblings upon the passing away of parents.
2. Fulfil their needs in life, always being there at every difficulty, and fulfilling their need and being their companion however much is possible.
3. Be kind and affectionate to them even whilst parents are alive.
4. Backbiting, slandering, thinking ill of others, being jealous of Muslims in general is Haraam [unlawful], so it is impermissible to a greater extent in relation to them.
5. Forgive their mistakes committed due to human nature, and always treat them with gentleness.

The rights and etiquette of those elder upon younger siblings

Likewise, these are these rights and etiquette of those elder upon younger siblings that

1. Whilst respecting and honouring them, giving them the status and rank they are deserving of.

2. Giving them the status of parents in their absence, otherwise thinking of them as one's guardian and guide.
3. Trying to act upon their permissible orders as much as is possible.
4. Preceding ahead oneself and asking for forgiveness of the mistakes one committed.
5. Trying to avoid hurting their feelings.

Dear Islamic sisters! This is the beauty of the religion of Islam that it has guided us in every matter. We have just heard about treating elders and those younger with kindness, and we have also heard rights in relation to those younger and elder. Without doubt, if we try to act upon these matters بِإِذْنِ اللَّهِ by the blessing of this, one will attain salvation from the upsets that occur between brothers and sisters and the causes of separation that occur to a great degree.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Islamic way of life with regards to relatives

Dear Islamic sisters! Just as the religion of Islam gives guidance in relation to family relations and fulfilling each other rights; likewise, there are also guiding rules and principles for us in this religion with regards to relatives.

What does Islam say with regards to treating relatives with kindness and what behaviour one should have with them? Listen to this and fully try to treat relatives with kindness.

Allah Almighty henceforth states in Part 4, in the first verse of SurahAl-Nisa',

وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ ۗ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا ﴿٥١﴾

Translation of Kanz-ul-Iman: and fear Allah in whose name you demand (mutual rights) and be mindful of your (blood) relations. Indeed Allah is observing you at all times.

It is written in Tafseer Na'eemi under this blessed verse: Just as Salah, fasting, Hajj, Zakah, etc. are essential for Muslims; similarly, fulfilling the rights of one's relatives is also very essential as well. He states further: Treating one's relatives and friends with kindness is indeed very beneficial - in this life, in the Hereafter as well; life, death, the Hereafter - all flourish due to this.¹

Shaykh-ul-Hadees 'Allamah Maulana Shaykh 'Abdul Mustafa A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states: The rights of one's paternal grandparents, maternal grandparents, paternal uncle, paternal auntie, maternal uncle, maternal auntie, etc. are also like that of the mother and father.² He states in another place: Severing ties with relatives is Haraam [unlawful] and is an act that leads one to Hell. Hence, every Muslim should always bear in mind not to sever ties with any relatives. Rather, remain steadfast in trying to keep the relations with relatives established, and never to sever ties with relatives. Some people say that the relative that will keep ties with us, we will also keep ties with him, and the one who severs ties with us, we will also sever ties with him, saying this and this method is against Islam. (He states further:) There is only one permissible case of severing ties with relatives, and that is that ties are severed in the matters of Islam. For example, if a relative - no matter how close of a relative they may be - becomes a Murtad (i.e. leaves Islam) or

¹ Tafseer-e-Na'eemi, vol. 4, pp. 455-456.

² Jannati Zaywar, pp. 94.

becomes misguided and irreligious, then it is Wajib to sever ties with him. Or there is a relative entangled in a major sin and he does not abstain upon being told to abstain; rather, he is obstinate in his major sin by being persistent, it is therefore also essential to sever ties with him as well because keeping ties with him and helping him is as though one is participating in his major sin, and this is never ever permissible.¹ However, if she does not help the relative sin in any way and there is no fear of developing inward love of sins due to their sin, then it is not Wajib to sever ties. And if possible, one should continue to invite towards righteousness so that he stays away from sins. Bear in mind! The pure Laws of Islam have mentioned the rights of everyone, but within the boundaries of the Laws of Islam. Be they parents or relatives, siblings or neighbours; in all cases, the fulfillment of rights is only in that case when they are in accordance to the Laws of Islam. If parents, relatives, friends, or acquaintances mention something contrary to the Laws of Islam, then nobody [amongst them] will be obeyed and nor will one maintain by that relation. Rather, Allah Almighty and the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be obeyed because no one amongst creation can be obeyed in anything by disobeying Allah Almighty. We should bear this point in mind in every place and to keep acting upon this in every place is essential.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A clear perspective of Islamic guidance in terms of society

Dear Islamic sisters! Amongst those who live in society, the people that one comes into contact with the most are one's neighbours. اَلْحَمْدُ لِلّٰهِ it is a great generosity and favour of Islam upon humanity

¹ Behisht ki Kunjiyan, pp. 197, summarised.

that by commanding to treat neighbours with kindness as well, it has made its believers the protector of each other's respect and dignity. Let us listen to the guidance Islam has bestowed with regards to neighbours in light of the blessed sayings of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and how essential it is for us to fulfil their rights. Hence:

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Do you know what the right of a neighbour is? It is that when he asks you for help, help him; when he asks for a loan, give him a loan; when he is need of something, give it to him; when he is ill, enquire about him; when goodness reaches him, congratulate him; when difficulty afflicts him, console him; do not raise your building without his permission if it blocks his airflow; do not harm him by your dish except that you offer him some from that as well; if you buy fruit, send some for him as well; if it is not possible (to send), bring it home in a concealed manner; and your children should not take the fruits outside otherwise it will be a cause of pain for the neighbour's children.'*(Shu'ab-ul-Iman, vol. 7, pp. 83, Hadees 9560)*

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'By Allah Almighty! He will not be a complete believer, by Allah Almighty! He will not be a complete believer. It was requested, 'Who? O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'That person whose neighbour is not safe from his evil.'¹

Dear Islamic sisters! Neighbours have a great importance in the religion of Islam. Up to the extent that a person's neighbour has been made the benchmark for being a complete believer, and being good or bad.

¹Bukhari, vol. 4, pp. 104, Hadees 6016

Just as a person requested, ‘O Messenger of Allah, please tell me such an action due to which I will enter Paradise. The Noble Prophet ﷺ stated, ‘Become righteous.’ He requested, ‘How will I know if am righteous?’ The Holy Prophet ﷺ stated, ‘Ask your neighbours - if they call you righteous, then you are righteous; and if they say you are bad, then you are indeed bad.’¹

اللَّحْفُ لِلَّهِ the blessed lives of our pious predecessors رَحْمَةُ اللَّهِ are set in Islamic moulds. This is the very reason why these respected personalities always used to stay informed regarding their neighbours. Let us observe two faith refreshing accounts for encouragement.

Khawjah Ghareeb Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ and the rights of neighbours

It is stated on page 62 of the book of Maktaba-tul-Madinah - Behtar Kaun [Who is better]? - that Sayyiduna Khawjah Ghareeb Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ would take great care of his neighbours; he would stay in touch with them; if any neighbour passed away, he would definitely go to attend his funeral; when people would return after the burial, then he would stay alone at the grave and would supplicate for their forgiveness and salvation. Furthermore, he would instruct the family to be patient and he would comfort them.²

He would buy meat for neighbours as well

Sayyiduna Mahdi Bin Yahya رَحْمَةُ اللَّهِ عَلَيْهِ states: We have always heard only praise from the neighbours of the Sufi saint, Sayyiduna Shaykh Abu ‘Abdullah Muhammad ‘Arabi Fishtali رَحْمَةُ اللَّهِ عَلَيْهِ regarding him. His neighbours would recall him with kind words. The neighbours

¹Shu’ab-ul-Iman, vol. 7, pp. 85, Hadees 9567

² Behtar Kaun, pp. 62

also said that whenever he رَحْمَةُ اللَّهِ عَلَيْهِ would buy meat for his own household, he would also buy meat for his neighbours and would say, 'I cannot leave my neighbours deprived by cooking meat alone.'¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Islamic way of life with regards to laws

Dear Islamic sisters! In order to safeguard society from trials, tribulations and bloodshed, one beauty of the Islamic system is also that Islamic laws do not change in terms of tribes or clans, nor is there any change due to the status and rank of anyone. Rather, the laws of Islam are equal for all rich and poor, whites and blacks, Arabs and non-Arabs, which you can comprehend from this narration.

Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا, states: The people of Quraysh were greatly worried about a Makhzoomi lady who had committed theft. They began to say, 'Who will converse with the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with regards to her? Some people said, 'Who can dare to do so other than Sayyiduna Usamah Bin Zayd رَضِيَ اللَّهُ عَنْهُ he is the favourite of the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' When Sayyiduna Usamah رَضِيَ اللَّهُ عَنْهُ spoke about that with the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Are you interceding with regards to the boundaries of Allah Almighty?' Then he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood up and delivered a sermon saying, 'What destroyed the nations preceding you, was that if a noble amongst them stole, they would forgive him, and if a poor person amongst them stole, they would inflict the Legal punishment of Allah upon him. By Allah, if Fatimah, the daughter of Muhammad [صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] stole, I would cut off her hand.'²

¹ Behtar Kaun, pp. 55.

² Bukhari, vol. 2, pp. 468, Hadees 3475

Dear Islamic sisters! This is a great beauty of the religion of Islam that it does not give excuse any person of status or wealth with regards to issuing legal punishments. Whenever the matter of Sharia prescribed punishments arises, only and only the command of Allah Almighty and His Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is looked at without differentiating between the rich and poor, and only that is enacted upon. May Allah Almighty bestow us with true and firm love for the religion of Islam.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Points related to maintaining blood relations

Dear Islamic sisters! Bringing the speech towards the end, we will achieve the privilege of listening to some point related to maintaining blood relations.

First observe two sayings of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Every show of good conduct is charity; be it with the rich or the poor.¹
2. Congratulations to the one who showed kindness to one's mother and father as Allah Almighty has increased his lifespan.²
 - Maintaining blood relations is Wajib, and severing ties with blood relations is Haraam and is an act that leads one to Hell.³
 - Treating relatives with kindness is not only that if they treat you with kindness, then you treat them with kindness as well. This

¹ Majma'-uz-Zawaid, vol. 3, pp. 331, Hadees 4754

² Mustadrak, vol. 5, pp. 213, Hadees 7339

³ Bahar-e-Shari'at, vol. 3, part 16, pp. 558

thing is returning favour in reality, i.e. doing something like-for-like. For example, if someone sends something to you, you send something to them. Someone comes to you; you go to them. In reality, maintaining blood relations is if someone severs relations with you, you join them; if someone wishes to separate from you, you consider and fulfill the rights of being a relative with them.¹

- There are many forms of maintaining relations: giving relatives a gift, helping them if they require assistance from you in any matter, greeting them with Salaam, visiting them, sitting with them, conversating with them, showing kindness and compassion to them.
- Visit Maharim relatives with intervals, i.e. visit them one day and then miss a day as this increases love and affection. In fact, one should meet close relatives every Jumuah or once a month.
- Tribes and families should be united on the truth and permissible matters i.e. if relatives are upon truth, they should all unite in competing with others and making the truth apparent.
- If a relative is in need, then to reject them is a sin. Whenever any of your relative is in need, one should therefore fulfil it; rejecting them is severing ties.²

In order to learn about countless forms of Sunnah, please acquire and read the two books from Maktaba-tul-Madinah - Bahar-e-Shari'at, part 16 (312 pages) and the 120 page book - Sunnatayn aur Adaab - and the two booklets of Ameer-e-Ahl-e-Sunnat - '101 Madani Pearls' and '163 Madani Pearls'.

¹ Radd-ul-Muhtar, vol. 9, pp. 678

² Al-Durar-ul-Hukkam, vol. 1, pp. 323

Speech: 08

Muballighah must read the Bayan at least 3 times before delivering speech

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

Customs of society

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

Virtue of Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: if an Ummati of mine sends Salat upon me once with sincerity, Allah Almighty will shower ten mercies upon him, increase him by ten ranks, write ten good deeds for him and forgive ten sins of his.

(Sunan-e-Kubra, vol. 6, pp. 21, Hadees 9892)

Mayri zaban tar rahay zikr-o-Durood say

Be-ja Hanson kabhi na karoon Guftago fuzool

(Wasail-e-Bakhshish Muramman, pp. 243)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Today, we will hear about some wrong traditions that are present within the society. An un-Islamic and inhumane tradition was taking place in Egypt for a long time; what was this tradition and through the miracle of which blessed personality did it come to an end, an incident will be mentioned in regards to this. There are many incorrect beliefs and traditions which are prevalent amongst the people regarding the month of Safar; we will hear the sayings of the Islamic scholars in regards to this. We will also learn about the non-Islamic traditions that are taking place in weddings in today's society. At the end of the speech, we will listen to a short biography of Data Ganj Bakhsh رَحْمَةُ اللَّهِ عَلَيْهِ and Umm-e-Attar رَحْمَةُ اللَّهِ عَلَيْهَا. May Allah Almighty allow us to listen to the entire speech. During the speech, some Islamic sisters continue to make zikr and recite Durood Shareef etc. on their Tasbih. Remember! This is not the time for that, we have gathered here with the intention of gaining religious knowledge, so our complete attention should be towards the speech. Listening to a speech that is based on learning religious knowledge is also a form of Zikr-ul-Allah.

Sayyiduna Umar caused a stagnant river to flow

Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَاوُدُ بْنُ كَثِيرٍ الْعَدَنِيُّ narrates a story in his booklet, 'Karamaat-e-Farooq-e-A'zam': After Egypt was conquered, the people of Egypt once said to Sayyiduna 'Amr Bin 'Aas رَضِيَ اللَّهُ عَنْهُ: O Leader! We have a tradition in relation to the River

Nile, and until we do not fulfil that tradition, the river does not flow. He asked: What is it? They said: We take a virgin girl from her parents, adorn her with fine clothing and jewellery, and then throw her into the Nile. Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ said: This can never occur in Islam; Islam abolishes such meaningless ancient customs. Thus, that tradition was prohibited and the current of the river began to decrease, to such an extent that the people had intended to leave that place. After seeing this, Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ wrote down the whole situation and sent it to the second caliph, Ameer-ul-Mu’mineen, Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ. In response to this letter, Sayyiduna Umar رَضِيَ اللهُ عَنْهُ wrote: you did the correct thing. Indeed, Islam does away with such customs. There is a piece of paper in this letter, place it into the River Nile. When Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ received the letter of Ameer-ul-Mu’mineen رَضِيَ اللهُ عَنْهُ and took out that piece of paper from the letter, it was written: O River Nile! If you flow of your own accord, then do not flow, but if Allah Almighty has caused you to flow then I supplicate to Allah Almighty that He makes you flow. Sayyiduna ‘Amr Bin ‘Aas رَضِيَ اللهُ عَنْهُ placed this piece of paper into the river, its water level rose by 16 yards overnight, thus, this tradition was completely eradicated in Egypt. (*Karamaat-Farooq-e-A’zam*, pp. 15, pp. 10, *Al-‘Azamah-li-Imam Asfahani*, pp. 318, *Raqm 940 summarised*)

Chahayn to isharoon say apnay, kaya hi palat dayn dunya ki

Yeh shan hay khidmat garoon ki, Sardar ka ‘aalam kya hoga

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear of the kinds of strange, wicked and unlawful traditions and customs that were present in the society before the teachings of Islam spread. For example, when the

River Nile would begin to dry up, every year, the people of Egypt would take a young innocent girl, adorn her with jewellery and throw her into the river. They had adopted this false belief that if they don't carry out this custom, the River Nile would become dry. May we be sacrificed upon the one who took blessings and knowledge from the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ameer-ul-Mu'mineen, Sayyiduna Umar Bin Khattab رَضِيَ اللهُ عَنْهُ, due to who, this long standing, ignorant and terrible tradition was ended forever.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just as the people of Egypt had established a custom based on their false beliefs in order to keep the River Nile flowing, similarly, in today's day and age, there are many incorrect beliefs, suspicions, impermissible customs and non-Islamic traditions present in the society that are taking the people away from the Shari'at and Sunnah, and leading them towards destruction. Let us hear about some of these impermissible customs and traditions.

Baseless views regarding the month of Safar

Dear Islamic sisters! There are many customs prevalent in our society which clearly oppose the teachings of Islam, and due to their ignorance, many people consider them to be good. But, of the twelve months, there are many incorrect beliefs regarding the month of Safar in particular. Whereas, the month of Safar-ul-Muzaffar is the second month of the blessed Islamic calendar. Let us first listen to the virtue of this month and the incidents that took place in it:

Remember! Just as the blessings and mercy of Allah Almighty shower down in the other months, it also descends within this month, in fact, it is known as Safar-ul-Muzaffar i.e. the month of success. Many great and historical events took place in the month of Safar-ul-Muzaffar.

Some historical events that took place in Safar-ul-Muzaffar

- ❖ In the second year after migration, the blessed marriage of Ameer-ul-Mu'mineen, Sayyiduna Ali رَضِيَ اللهُ عَنْهُ and Sayyidah Fatima Zahra رَضِيَ اللهُ عَنْهَا took place in Safar-ul-Muzaffar. (*Al Kamil-fi-Tareekh, vol. 2, pp. 12*)
- ❖ The Muslims conquered Khayber in the month of Safar-ul-Muzaffar. (*Al Bidayah-wan-Nihayah, vol. 3, pp. 392*)
- ❖ The sword of Allah, Sayyiduna Khalid Bin Waleed, Sayyiduna 'Amr Bin 'Aas and Sayyiduna Usman Bin Talhah رَضِيَ اللهُ عَنْهُمْ presented themselves in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and accepted Islam in the month of Safar-ul-Muzaffar. (*Al Kamil-fi-Tareekh, vol. 2, pp. 109*)
- ❖ Mada'in (where the palace of Kisra was located) was conquered in the month of Safar-ul-Muzaffar. (*Al Kamil-fi-Tareekh, vol. 2, pp. 357*)
- ❖ During the reign of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ, Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ عَنْهُ performed the Jumu'ah prayer in the palace of Kisra in the month of Safar-ul-Muzaffar 17 AH. This was the first time Jumu'ah was prayed in the kingdom of Iraq.
- ❖ In the month of Safar-ul-Muzaffar 11 AH, the Muslims were saved from the false claimant of prophethood, Aswad 'Ansi, the liar. (*Faizan-e-Siddeeq-e-Akbar, vol. 391*)

Dear Islamic sisters! Did you hear how beloved the month of Safar-ul-Muzaffar is and of the number of great events that took place in this blessed month. Ponder for a moment! If such significant events took place in this blessed month, then how can it possibly be ill-fated. But with great regret, due to a lack of Islamic knowledge and bad company, there is a group of people who consider this blessed month to be a month in which difficulties and calamities descend; in particular, there are many well-known unislamic views regarding its first thirteen days.

Incorrect views regarding the month of Safar

Considering Safar to be a month in which calamities descend, in the initial days of this month, people boil chickpeas or wheat and give it away as Niyaz. Also, Surah Muzzammil is recited a specific number of times. people go to the beach and make balls of flour and then feed them to the fish etc. The reasoning of people for carrying out all of these actions is that they will be freed of all the calamities that descend in the month of Safar. Remember! Difficulties and trials are from Allah Almighty, there is no specific day or month that is singled out for them; the one who is destined to be afflicted with trials will be afflicted. Regardless of whether it is the month of Safar or any other month of the year. It should be noted that reciting the Quran and performing Niyaz, Fatihah is a Mustahab (recommended) action, and it can be carried out on any day of the year with lawful sustenance. However, merely based on conjecture, people think that if they do not perform Fatihah on the thirteenth with boiled chickpeas and distribute them, the income of the breadwinners in the household will be affected or that the members of the household will be afflicted with some calamity. This belief is baseless and is mere superstition.

Ill-fate and the last Wednesday of Safar

Considering the last Wednesday of Safar-ul-Muzaffar to be ill-fated, people carry out all sorts of things. For example, people close their businesses on that day, they go out for travelling, entertainment and hunting, they bathe, celebrate and then say that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed the ritual bath (Ghusl) for well-being on this day and travelled outside of Madinah Tayyibah. All of these things are baseless, in fact, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was severely ill during those days, those words are lies. Some people say that calamities descend on this day and all sorts of things are mentioned; these are all unsubstantiated. (*Bahar-e-Shari'at, part. 16, vol. 3, pp. 659*)

A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ was asked about the last Wednesday of Safar; women leave their cities for the sake of travelling and giving Niyaz etc. at graves, is this permissible? A'la Hadrat replied with the following: this should never be done as there is great tribulation in this and marking this Wednesday is completely baseless. (*Fatawa-e-Razawiyah, vol. 22, pp. 240*)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: some people celebrate on the last Wednesday of Safar because this 'ill-fated' month has passed, this is incorrect. (*Mirat-ul-Manajih, vol. 6, pp. 257*)

The month of Safar was considered ill-fated amongst the Arabs

During the age of ignorance (before Islam), the people would also hold similar superstitious beliefs about the month of Safar, they would consider it a month in which misfortune and calamities descend; they would consider the coming of the month of Safar ill-fated. (*Umda-tul-Qaari, vol. 7, pp. 110, summarised*)

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ was asked: is it prohibited to carry out Nikah in the months of Muharram and Safar? He رحمۃ اللہ علیہ replied: Nikah is not prohibited in any month, this is wrongly famous. (*Malfuzaat-e-A'la Hadrat*, pp. 95)

Sadr-ush-Shari'ah, Badr-ut-Tareeqah, 'Allamah Maulana Amjad Ali A'zami رحمۃ اللہ علیہ writes: people consider the month of Safar to be ill-fated and do not perform marriages in this month, they do not perform Rukhsati ceremony of their daughters in this month and avoid carrying out other similar things in this month. They also avoid travelling, in particular, they consider the first thirteen days of Safar to be especially ill-fated; these are all ignorant claims. It is stated in a Hadees: Safar is nothing. (*Bukhari, Kitab-ut- Tibb, Bab-ul- Juzaam, vol. 4, pp. 24, Hadees 5707*)

Meaning, people are wrong for considering it ill-fated. Likewise, many people consider the month of Zee-Qa'dah to be bad and refer to it as the 'month of emptiness'; this is also incorrect. They also consider the 3rd, 13th, 23rd, 8th, 18th and 28th of every month to be ill-fated, this is also a futile belief. (*Bahar-e-Shari'at, vol. 3, pp. 659*)

The month of Safar according to the teachings of Islam

Dear Islamic sisters! Hopefully, after listening to the aforementioned words, any superstitions that you had regarding the month of Safar have left your hearts. If any such whisperings enter the heart and mind of anyone, they should not pay any heed to them, they should instead act upon the teachings of Islam. In order to remove the doubt of Safar being ill-fated from the mind, remember the following, all of the months of the year are made by Allah Almighty; no day or month is ill-fated. Just as the Divine Mercy descends in the other months, likewise, the month of Safar is

also full of mercy. Nevertheless, if a person occupies himself with disobeying Allah Almighty and is consequently afflicted by some calamity, then this can be due to his sins, but this ill-fortune has no link to this month.

It is stated in Tafseer Ruh-ul-Bayan: it is incorrect to consider Safar or any other month, or to consider any other specific time to be ill-fated, every moment is created by Allah Almighty and the actions of people take place in them. The moment in which a believer is busy in obeying and worshipping Allah Almighty, it is a blessed moment, and the moment in which he disobeys Allah Almighty, that moment is ill-fated for him. In reality, ill-fortune is in committing sins. (*Tafseer Ruh-ul-Bayan, vol. 3, pp. 428*)

*Gunahoon say mayra saara wujood afsos hay lithra
Mujhay ab pak kar dijiye gunaahon ki nahusat say*

(*Wasail-e-Bakhshish Marammam, pp. 402*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From the impermissible customs and events that take place in society, is something called ‘Basant mayla’. Even though this event is an invention of the non-Muslims, due to their distance from Islamic knowledge, Muslims are also partaking in this event. Remember, the Basant mayla comprises of many evils and shameless acts, it is a means of squandering money and it results in the loss of many valuable lives.

The calamity of kite flying and Basant Mayla

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas Attar Qaadiri دامت برکاتُهُمُ الْعَالِيَةِ states: Basant Mayla is in remembrance of an insulter of the Beloved Prophet. Those

who initiated it have died and met their punishment but unfortunately, Muslims, who are heedless of their inevitable deaths are busy in continuing this tradition, due to which, this tradition, which is full of sins and destruction, is spreading its misfortune. Today, those who call themselves Muslims are busy in celebrating the non-Muslim tradition of 'Basant' with great pride, in which kite flying competitions take place, speakers are fitted to the roofs of houses, through which indecent songs are played. They become so jubilant over the kite tearing apart, that boys and girls are seen dancing together, not wanting to remain behind the men, even women take part in this event. Hotels and the roofs of tall buildings are booked in advance, in which, many people from up and down the country come to take part in this sin also. In short, there is a great amount of shameless acts, indecency and many other sins that take place.

Every year, due to this misfortunate event, many people lose their lives by falling from roofs, getting their kite lines stuck, because of electric cables falling and getting into disputes during the competition. There are many children whose jugular veins get cut due to the sharp kite line, whilst there are many others who lose their arms and legs and spend the rest of their lives crippled and become a burden for their parents and families. There are many parents who send their children to these accursed gatherings and then live the rest of their lives in grief due to the absence of their child. Besides important people, people from outside the country are also invited to witness the kite-flying, those people must laugh after witnessing the stupidity of this nation whose every child is in debt, yet instead of saving their country, they are wasting hundreds of thousands of rupees on kite-flying. In short, many Muslims are falling into the traps of their lower selves and the devil by wasting their time and money, and sometimes even lose their lives. May

Allah Almighty grant all Muslims sound intellect and give them the ability to save themselves and others from indulging in useless and immoral works. (*Madani Muzakarah Qist.9 Yaqeen-e-Kamil ki Barakatayn*, pp. 25-26)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! There are many customary practices that take place on the occasion of marriage. Every area, every group and every family have their own customs. As these traditions are carried out merely based on the custom of the people, and nobody considers them to be Fard or Wajib, they cannot be considered unlawful (Haraam) or impermissible as long as they do not oppose the Shar'ah. Just as Sadr-ush-Shari'ah, 'Allamah Maulana Mufti Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states: customs can be followed as long as it does not result in committing an unlawful action, however, some people are so adamant that they will end up carrying out an impermissible action, but they will not leave the custom. For example, the girl is young and one does not have the wealth to carry out the custom, instead of leaving the custom and performing the Nikah, they are prepared to even involve themselves in the accursed act of taking interest. (*Bahar-e-Shari'at*, vol. 3, pp. 104, summarised)

Is this a wedding or an announcement of war?

He further writes: some consider dancing and music such an important matter, at the time of fixing the marriage, they stipulate that dancing must take place otherwise we will not carry out the marriage. However, the parents of the girl do not realise that avoiding spending unnecessarily could lead to that money being used in a beneficial manner by their own children. Just for momentary happiness, they will do all of this, but do not

understand that at the home where the girl was to stay after marriage, there is no longer any space for her to even sit; there was a home, but it was lost to usury, now after coming under difficulty, husband and wife begin to quarrel. If this continues for some time, then it eventually ends in an all-out feud; was this a wedding or an announcement of war. We accept that it is a time of joy and such days are witnessed after waiting for a long time, no doubt, one should celebrate, but exceeding the boundaries and limits of the Shari'ah is not the job of an intelligent person. (*Bahar-e-Shari'at*, vol. 2, pp. 106)

Singing and music

Dear Islamic sisters! Generally speaking, it is a tradition in many homes to gather one's relatives and other local females in order to play the drum and sing. This is Haraam; as firstly, playing the drum itself is Haraam, then the females singing, and on top of that, their voices reaching non-Mahrams, particularly their singing voices. Those women who usually consider it wrong for their voices to be heard outside of the home, they also participate in such gatherings, as if, according to them, there is no harm in singing songs, regardless of how far their voices reach. Also, young unmarried girls also take part. How much effect will this singing and listening to these songs have on their emotions, character and habits; these are not things that are in need of any explanation or proof. (*Derived from Bahar-e-Shari'at*, vol. 3, pp. 105, summarised)

The Mehndi tradition

Similarly, there is the tradition of Mehndi in which young girls wear un-Islamic clothing, whilst not covered properly, roaming the marketplaces and alleyways with containers of henna, and then go to the bride or groom's house and take part in a "private" gathering

of song and dance, which results in tribulations. (*Tarbiyyat-e-Au lad, pp. 36-37*)

Music functions

It does not stop there, in fact, they organise music functions where they invite singers and listen to their singing via speakers, and watch dancers, encouraging them with the clapping of their hands. The indecent and immoral things which take place in such gatherings are not need of any explanation. Allah forbid! Mother and father, son and daughter, brother and sister are all engrossed in these celebrations, and shame is nowhere in sight. It is in gatherings like this that many young people become good-for-nothing and squander their wealth. (*Tarbiyyat-e-Au lad, pp. 37*)

The tradition of fixing the marriage

The ‘Mangni’ is when the marriage is confirmed and fixed. However, there are many wrong customs that are considered necessary which take place on this occasion also. For example, the boy himself places the ring on the finger of his fiancé. (*Tarbiyyat-e-Aulad, pp. 37*) It is impermissible for a man to dye anything besides his hair or beard with henna, however, many grooms dye their hands and feet with henna. (*Tarbiyyat-e-Aulad, pp. 37*)

Bands are invited to welcome the groom and his entourage, these bands play their instruments and along with committing this sin, they disturb other Muslims who are sleeping or are ill. (*Tarbiyyat-e-Aulad, pp. 38*)

The tradition of giving milk

On the occasion of the Rukhsati, the custom of giving milk is carried out. This involves the groom being invited into a large

crowd of non-Mahram females. His friends do not leave his side on this occasion and accompany him also. Then a young girl, in the company of similar aged girls, presents a glass of milk to the groom, and then they all have a laugh and joke with each other. In the end, the groom is requested to give some money in exchange for the milk, which is often beyond what he can spare. Besides the women not being covered properly, there are many other disturbing events that are witnessed. (*Tarbiyyat-e-Au lad*, pp. 38)

Fireworks

Singing, dancing and fireworks are haram; who is not aware of their unlawfulness, but some people are so engrossed in these actions that they consider the wedding to be incomplete without them. Some are even so audacious that if these unlawful acts don't take place in the wedding, they liken it to a mourning and a funeral. They do not think that firstly, it is a sin and in opposition to the Shari'ah, secondly, it is a waste of money, thirdly, it is a source of sins and the sins of those who gather is upon his shoulders. Fireworks sometimes result in people's clothes being burnt, houses catching fire and people being burnt. It is necessary upon a Muslim that every action he carries out is in accordance with the Shari'ah. He should avoid opposing Allah Almighty and his Beloved Messenger; there is great benefit for his religion and worldly life in this. (*Bahar-e-Shari'at*, vol. 2, pp. 106, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Immoralities of Valentine's Day

Dear Islamic sisters! One of the many impermissible traditions and celebrations that have become widespread in the society is

“Valentine’s Day”. Just like ‘Basant’, this is also a tradition of the non-Muslims, which consists of many evils. It is with great disappointment that just like ‘Basant’, on this occasion, many people exceed the bounds of the Shari’ah and indulge in all kinds of sin. Young males and females meet shamelessly and without being veiled properly. They exchange gifts and commit all kinds of indecencies, whether it is publicly or in secret, according to their ability. The queues in the gift shops and florists increase, and those who purchase these things are young men and women. Hotel bookings increase as compared to other days. Allah Forbid! The sale of alcohol increases and there is a great show of shamelessness and immodesty that takes place on the beaches.

Those countries in which the non-Muslims are free to do every act of immodesty that they wish, under the law, on that day, even they become fed up at times and campaign against such events. However, it is a matter of great sorrow and regret that, just like the non-Muslims, many Muslims are also involved in such acts of immodesty; they throw aside the pure commandments of Allah Almighty and his Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by openly committing sins, which not only fills their book of deeds with sins, but soils the pure Muslim society. Unlawful glances, improper veiling, immodesty, strange boys and girls mixing, laughing and joking the exchanging of gifts and reaching a stage where fortification takes place; all of this occurs on this day. No Muslim can have any doubt regarding these satanic works being impermissible and haram because the unlawfulness and impermissibility of these actions are proven from the glorious verses of the Quran and the sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, it is imperative that we stay away from such senseless actions and busy ourselves with those actions that incur

the pleasure of Allah Almighty. May Allah Almighty give us the Taufeeq to do this.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Sadqah mujhay sarkar nawasoon ka ata ho
Aghyar kay tukroon say Shahanshah bacha lo*

(Wasail-e-Bakhshish, murammam, pp. 307)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! We are hearing about the wrong customs and traditions found in society and their destructions. Generally, on occasions of grief and joy, some foolish people exceed the limits in carrying out un-Islamic traditions and observing the special days of non-Muslims. The entire world could shift, cyclones, storms, floods and earthquakes can strike, the law can come into action, yet they are still not prepared to move even an inch away from their impermissible traditions and from observing the celebrations of the non-Muslims. If someone was to try to rectify them and inform them of the religious and worldly harms of these vices, they reply by saying that these are our family traditions and have been taking place since the time of our forefathers, so we will never leave those customs. Remember! It is not a sign of wisdom to make the actions of one's family proof for impermissible customs, rather, this is clear opposition to the Shari'ah.

Advice for those who observe impermissible customs at times of grief and joy

It is written in Tafseer Siraat-ul-Jinaan: those people who observe un-Islamic traditions on occasions of sadness and joy should

ponder over their actions. Instead of presenting Islamic evidences for their actions, they begin to say, our elders have been carrying out this tradition for a long time, and perhaps there isn't a single household from our family who does not carry out these customs and traditions, so how can we leave them just because someone is telling us to. If these people were to keep the commandments of Allah Almighty and his Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their minds and ponder over their actions, then they will come to know that some of their customs and actions are in clear opposition to the Shari'ah, and they are carrying the weight of their own sins as well as others upon their backs. (*Siraat-ul-Jinaan*, pp.104)

How is it to oppose the Shari'ah in following one's forefathers?

Remember! Opposing the Shari'ah by following one's misguided forefathers is Haraam. Similarly, to follow one's forefathers in committing sins is impermissible, because according to the blessed Hadees, a person cannot be obeyed in an action that entails the disobedience of Allah Almighty. (*Muslim Kitab-ul-Imarah*, pp. 789, *Hadees* 4765)

If people are told to follow the Shari'ah on occasions of marriage, death and others, they reply by saying that these are the traditions of their forefathers, family and caste; this is completely incorrect and invalid. To summarise, following wrong people is wrong, and following good people is good; just as we follow the companions رَضِيَ اللهُ عَنْهُمْ, their successors, the Mujtahid Imams, the saints and the pious people رَحِمَهُمُ اللهُ, then this is good as the Quran itself has commanded us to do this. It is stated:

وَكُونُوا مَعَ الصَّادِقِينَ ﴿١١٩﴾

And be with the truthful ones.

[*Kanz-ul-Iman (translation of Quran)*](Part 11, Surah At-Taubah, Verse 119)

He ﷺ has told us to make Du'a to follow the pious predecessors in every prayer:

صِرَاطَ الَّذِينَ أَنْعَمْتَ عَلَيْهِمْ

The Path of those upon whom You have bestowed favour.

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al Fatihah, Verse 6)

May Allah Almighty give us the Taufeeq follow the righteous and allow us stay away from following the wicked. (*Siraat-ul-Jinaan, vol. 1, pp. 271, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are currently in the blessed month of Safar-ul-Muzaffar. The 17th Safar-ul-Muzaffar 1398 AH is the day Umm-e-Attar رَحْمَةُ اللَّهِ عَلَيْهَا passed away. Due to this relevance, we will mention a short introduction to Umm-e-Attar رَحْمَةُ اللَّهِ عَلَيْهَا.

Noble mention of Umm-e-Attar

The blessed mother of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was a righteous, pious and God-fearing woman. Despite the passing of her husband and the extremely difficult situation she found herself in, she raised her children according to the teachings of Islam. The proof of which can be seen in Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ once mentioned that his honourable mother was strict in observing the Faraaid and Wajibat from the beginning and that she would encourage him and his siblings to perform the prayer from an early age; she would wake them all up for the Fajr prayer in particular. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ states that due to the

blessings of my honourable mother's upbringing I don't ever recall missing the Fajr prayer, even in childhood.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهَا الْعَالِيَةَ states: my honourable mother passed away on the night preceding Friday in Meetha dar, Karachi. She remembered me a lot at the time of death. My sister said: she became silent after reciting the Kalimah and Istighfar. Her face was especially glowing after the Ghusl. A fragrance emanated from the place in which she passed away, particularly in the portion of the night that she passed away; many kinds of fragrance could be smelled at that time. On the third day of her passing, I bought some rose petals in the morning which remained fresh until the evening, I placed them on my mother's grave with my own hands. There was such an amazing and mild fragrance coming from them that I was left amazed as I had never smelt nor have I since smelt such a fragrance coming from rose petals; the fragrance even remained on my hands for many hours.

(Tazkirah-e-Ameer-e-Ahl-e-Sunnat, Qist. 2, pp. 41, summarised)

Urs-e-Pak Aa gaya Umm-e-Attar ka

Un say Attar ki hum ko nai'mat mili

Maula rauzah dikha Umm-e-Attar ka

Haq ho kasay ada Umm-e-Attar ka

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The 20th of Safar-ul-Muzaffar is the death day anniversary ('Urs) of Sayyiduna Data Ali Hajwayri. Due to this relevance, let us hear a short introduction to Sayyid Ali Hajwayri

بِرَحْمَةِ اللَّهِ عَلَيْهِ

Birth and lineage

Huzoor Sayyid Data Ganj Bakhsh Ali Hajwayri رَحْمَةُ اللَّهِ عَلَيْهِ was born in approximately 400 AH, in the city of Ghazni. After some time, his family migrated to Hajwayr, hence the title ‘Hajwayri’. (*Urdu Dairah-tul-Ma’arif*, vol. 9, pp. 91, summarised) His name is ‘Ali’, and his father’s name is ‘Usman’. His lineage reaches the leader of the martyrs, Sayyiduna Imam Hasan Mujtaba رَضِيَ اللَّهُ عَنْهُ via six links. (*Buzurgan-e-Lahore*, vol. 222) His patronymic (kunya) is Abul -Hasan. (*Urdu Dairah-tul-Ma’arif*, vol. 9, pp. 91) His well-known titles are ‘*Ganj Bakhsh*’ and ‘*Data Sahib*’.

He was a great scholar of the religion, a Shaykh of a Tareeqat, a worshipper and a Mufti. His book, *Kashf-ul-Mahjoob*, is famous the world over. He passed away on 20th Safar-ul-Muzaffar 465 AH in Markaz-ul-Awliya, Lahore (Pakistan), which is where his mausoleum is also located; it is a place where Du’as are accepted. To learn more about the life of Data Sahib, refer to the booklet of Maktaba-tul-Madina, ‘*Faizan-e-Data Ali Hajwayri*’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnahs and etiquette of ‘Aqeeqah

Dear Islamic sisters! Let us listen to some Sunnahs and etiquette of ‘Aqeeqah from the booklet of Ameer-e-Ahl-e-Sunnat Hadrat ‘Allamah Maulana Muhammad Ilyas Attar Qaadiri رَضِيَ اللَّهُ عَنْهُ الْعَالِيَةِ, entitled ‘Ghaflat’:

- ❖ The beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: A boy is pawned for his ‘Aqeeqah; an animal should be slaughtered on his behalf on the seventh day, he should be named and his head should be shaved. (*Tirmizi*, vol. 3, pp. 177, *Hadees 1527*). The meaning of pawned

here is that complete benefit will not be attained from him until the ‘Aqeeqah is performed. Some Hadees scholars have stated that the safety, growth and good characteristics of the child are linked to the ‘Aqeeqah. (*Bahar-e-Shari’at*, vol. 3, pp. 354)

- ❖ The animal that is slaughtered to express gratitude upon the birth of a child is known as ‘Aqeeqah. (*Bahar-e-Shari’at*, vol. 3, pp. 355)
- ❖ Two male goats should be slaughtered in the ‘Aqeeqah of a male child, and one female goat should be slaughtered in the ‘Aqeeqah of a female child i.e. it is better to sacrifice a male animal for the male child, and a female animal for the female child. However, there is no harm if female goats are sacrificed in the ‘Aqeeqah of a male child or if a male goat is sacrificed in the ‘Aqeeqah of a female child. (*Bahar-e-Shari’at*, vol. 3, pp. 357)
- ❖ A share of ‘Aqeeqah may be included in the Qurbani of a camel etc.
- ❖ Performing the ‘Aqeeqah is neither Fard nor Wajib, rather, it is Sunnat-e-Mustahabbah (if one has the ability then they should definitely perform it, but there is no sin for not doing it, nevertheless, they will be deprived of its reward). It is strictly prohibited for a poor individual to borrow money with interest in order to perform ‘Aqeeqah. (*Islami Zindagi*, pp. 27)
- ❖ If the child passed away before the seventh day, not performing the ‘Aqeeqah will not have any effect on his intercession etc., as he passed away before the time of ‘Aqeeqah arrived. However, if the child reached the time of ‘Aqeeqah i.e. became seven days old, and despite having the capability, they did not perform his ‘Aqeeqah without a valid reason, then it is narrated that he will not be able to intercede for his parents. (*Fatawa-e-Razawiyyah*, vol. 20, pp. 596)

- ❖ To perform ‘Aqeeqah on the seventh day is Sunnah and this is superior, otherwise it can be performed on the fourteenth or twenty-first day. (*Fatawa-e-Razawiyyah, vol. 20, pp. 586*)
- ❖ The conditions that apply to the Qurbani animal also apply to the animal of ‘Aqeeqah. The uncooked meat can be distributed to the poor or to one’s relatives and friends; or it can be distributed to them after being cooked. One can also invite them for a feast; all of these cases are permissible. (*Bahar-e-Shari’at, vol. 3, pp. 357*)
- ❖ If it was not performed on the seventh day, it can be performed at any time; the Sunnah will be fulfilled. (*Bahar-e-Shari’at, vol. 3, pp. 356*)

To learn many more Sunnahs, refer to the two books of Maktabatul-Madinah, ‘*Bahar-e-Shari’at* part 16 (312 pages)’ and the 120-page book, ‘*Sunnatayn aur Adaab*’. Also, purchase and read the two booklets of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ*, ‘*101 Madani Phool*’ and ‘*163 Madani Phool*’.

Speech: 09

Muballighah must read the Bayan at least 3 times before delivering speech

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

Unique characteristics of the Ummah of the Prophet ﷺ

وَعَلَى إِلِكِ وَأَصْحِيكَ يَا حَبِيبَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِيكَ يَا نُورَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

Excellence of reciting Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

إِذَا كَانَ يَوْمُ الْغَيْبِسِ بَعَثَ اللَّهُ مَلَائِكَةً مَعَهُمْ صُحُفًا
مِنْ فِضَّةٍ وَأَقْلَامًا مِنْ ذَهَبٍ يَكْتُبُونَ يَوْمَ الْغَيْبِسِ وَكَيْلَةَ الْجُمُعَةِ أَكْثَرَ النَّاسِ عَلَى صَلَاةٍ

i.e. When the day of Thursday arrives, Allah عَزَّوَجَلَّ sends angels who have silver pages and gold pens; they write the names of those who recite a large number of Du'ood on me on the day of Thursday and the night before Friday. (*Kanz-ul-Ummal*, vol. 1, pp. 250, *Hadees* 2164)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! إِنَّ شَاءَ اللَّهُ, in today's speech, we will have the honour of listening to the unique characteristics of the Ummah of Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Firstly we will listen to the unique characteristics, virtues and excellence of the Ummah of Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which the Torah has specified, what did Sayyiduna Musa عَلَيْهِ السَّلَامُ wish for when he came to know of these unique characteristics of the Ummah of Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we will hear regarding this wish, after this we will listen to the reason behind the superiority of the Ummah of Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and six esteemed virtues of the Ummah of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the strong memory of the individuals in the Ummah of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and sayings of the Saints in regards to that and also an unparalleled incident relating to the memory of Sayyiduna Imam Bukhari رَحِمَهُ اللَّهُ عَلَيْهِ. Lastly, events relating to the Beloved Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ love and affection for his Ummah will be mentioned. May Allah Almighty grant us the blessing of listening to the bayan wholeheartedly from the beginning to the end with good intentions. Some Islamic sisters continue doing tasbeeh by way of zikr and durood, but remember it is not the time for this, as we have gathered here with the intention of attaining Islamic knowledge so complete attention should be towards the bayan, as listening to a bayan on Islamic knowledge is also included within Zikr of Allah. Let's first of all listen to a faith-

refreshing story about the virtues of the Ummah of Beloved Prophet ﷺ. صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Virtues of the Ummah of Beloved Prophet ﷺ in the Tawrah

On page 516, volume 5 of ‘Allah Walon ki Baatayn’ an excellent book published by Maktaba-tul-Madinah, it is stated: Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! In the Tawrah, I have found the mention of such an Ummah which will be better than all the Ummahs. It will enjoin people to do good and forbid them from evil. It will believe in all the former and latter books, it will fight against the misguided and will even kill the one-eyed Dajjaal. Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: O my Lord! Make them my Ummah. Allah Almighty replied: O Musa! It is the Ummah of Ahmad e Mujtaba (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! I have found the mention of such an Ummah whose people will praise Allah Almighty a lot, will be cautious about the sun (i.e. due to Salah and fasting they will always calculate sunrise and sunset timings and publish calendars for this. Salahs, Iftar, Sahari are in accordance with the sun, but fasts, Eid, Hajj, etc. are in accordance with the moon, therefore Muslims calculate both and no other nation does both of these.¹). When they intend to do any work, they will say, إِنَّ شَاءَ اللهُ we will do this work.’ Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: O my Lord! Make them my Ummah. Allah Almighty replied: O Musa! It is the Ummah of Ahmad e Mujtaba [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ].

¹Mirat-ul-Manajih, vol. 8, pp. 35

Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! In the Tawrah, I have found the mention of such an Ummah whose Du'as will be answered and Du'as in their favour will be answered; their intercession will be accepted and intercession on behalf of them will be accepted. Having said this, Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: O my Lord! Make this my Ummah. Allah Almighty replied: O Musa! It is the Ummah of Ahmad-e-Mujtaba, Muhammad Mustafa [صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ].

Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! In the Tawrah, I have found the mention of such an Ummah who will declare the greatness of Allah Almighty when they ascend upon any height and when they descend to any valley, they will praise Allah Almighty. The entire earth will be pure for them and the entire earth will be valid for them to offer Salah wherever they find themselves. They will attain purity from (a state of) impurity. Where water is not found, attaining purity from the earth will be as if they are attaining purity from water and their body parts which are washed during Wudu will shine due to the effect of Wudu on the Day of Judgement. Having said that Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: O my Lord! Make them my Ummah. Allah Almighty said: O Musa! It is the Ummah of Ahmad e Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Merciful Lord! I have found the mention of such an Ummah (in the Tawrah) for whom a virtue will be written when they intend to perform a virtuous deed. When they perform the virtuous deed, the reward for the deed will be increased from 10 to 700 times more. If they intend to commit any sin, nothing will be written for them and if they commit a sin, only that one sin will be written. Having said this, Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: O my Lord! Make them my Ummah. Allah

Almighty said: O Musa! It is the Ummah of Ahmad e Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

Sayyiduna Musa عَلَيْهِ السَّلَام looked in the Tawrah and humbly said: O Allah Almighty! I have found the mention of such an Ummah who will be the inheritors of the Book of Allah Almighty despite being weak and You have chosen them. Amongst them will be one who wrongs his own self, one will be following a middle path and another will be taking the initiative in performing virtuous deeds. I have not found anyone among them who has not been shown mercy. Having said this, Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: O my Lord! Make them my Ummah. Allah Almighty said: O Musa! It is the Ummah of Ahmad e Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

Sayyiduna Musa عَلَيْهِ السَّلَام looked in the Tawrah and humbly said: O Allah Almighty! They will memorize the Holy Quran. They will wear different colour dresses like the Heaven dwellers wear and the only one amongst them who will enter Hell will be the person who has no virtuous deeds as a stone has no leaves. Having said this Sayyiduna Musa عَلَيْهِ السَّلَام humbly asked: O my Lord! Make them my Ummah. Allah Almighty replied: O Musa! It is the Ummah of Ahmad e Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When Sayyiduna Musa عَلَيْهِ السَّلَام became amazed upon this superiority which Allah Almighty had bestowed upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah, he عَلَيْهِ السَّلَام said: If only I was amongst the companions of Muhammad Mustafa, Ahmad e Mujtaba صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! So in order to please him Allah Almighty revealed three blessed verses:

In verse 144 and 145 of Surah Al-A'raf, part 9 Allah Almighty has said:

قَالَ يَمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي فَخُذْ مَا آتَيْتُكَ وَكُنْ مِنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِنْ كُلِّ شَيْءٍ مَوْعِظَةً وَتَفْصِيلًا لِكُلِّ شَيْءٍ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

Translation from Kanz-ul-Iman: (Allah) said, ‘O Musa! I have chosen you from amongst the people with My messages and with My Word, so take what I have bestowed upon you and be amongst the grateful ones.’ And We wrote for him on the tablets (of Tawrat) the advice for all things and the details of all things, and commanded ‘O Musa, take it firmly and command your people to take on its good advices; soon I shall show you the dwelling of the disobedient ones.’ (Part 9, Surah Al-A’raf, Ayah 144, 145)

In verse 159 of Surah Al-A’raf, part 9 Allah Almighty has said:

وَمِنْ قَوْمِ مُوسَىٰ أُمَّةٌ يَهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

Translation from Kanz-ul-Iman: And amongst the people of Musa is a group that shows the true path and establishes justice according to it. (Part 9, Surah Al-A’raf, Ayah 159)

Having heard this Sayyiduna Musa عَلَيْهِ السَّلَام felt immensely pleased. (Allah WalonkiBaatayn, pp. 516-519, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

الله! سبحن الله Allah Almighty has not blessed the Ummah of Mustafa with two, four or five, but rather with countless virtues and blessings and many unique characteristics. Allah Almighty revealed

the Holy Tawrah to Sayyiduna Musa عَلَيْهِ السَّلَام, the virtues and excellences and great qualities of this great Ummah have also been mentioned in this Holy Book. When Sayyiduna Musa عَلَيْهِ السَّلَام learnt about all these virtues and excellences belonging to the Ummah of Mustafa, he عَلَيْهِ السَّلَام requested Allah Almighty to make this Ummah his Ummah, but when permission was not granted for this, he عَلَيْهِ السَّلَام expressed his wish to be included in the Ummah of Mustafa in these words: ‘If only I was amongst the companions of Muhammad Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.’ It is an esteemed favour of Allah Almighty that He has made us Muslim by way of the Merciful Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and has bestowed such an enormous favour by including us within the Ummah of the Merciful Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that we cannot fulfil its right even if we spend our whole life expressing gratitude upon it.

Ameer-e-Ahle-Sunnat داعية بركاته العالمة has written in his famous compilation of poetry, ‘Wasail-e-Bakhshish’:

Shukr tayra keh Un ki ummat mayn

Mujh ko ay Zul-Jalal rakha hay

(Wasail-e-Bakhshish, Murammam, pp. 443)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Reason why the Ummah of Beloved Prophet ﷺ is superior

Dear Islamic sisters! Just like our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the chief of all Prophets and the most superior of all, without any comparison, his Ummah is also superior to all Ummahs by virtue of him. (*Bahar-e-Shari'at*)

لِلَّهِ! We are extremely fortunate that we have become the Ummati [followers] of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Surely our

Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior of all the noble Prophets and his Ummah is also superior to all the previous Ummahs by virtue of him.

In verse 110 of Surah Aal-e-‘Imran part 4 Allah Almighty has stated:

كُنْتُمْ خَيْرَ أُمَّةٍ أُخْرِجَتْ لِلنَّاسِ تَأْمُرُونَ
بِالْمَعْرُوفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ وَتُؤْمِنُونَ بِاللَّهِ ط

Translation from Kanz-ul-Iman: (O Ummat of Muhammad) you are the best among all those nations which appeared amongst the people; you command good and forbid evil, and you believe in Allah.

(Part 4, Surah Aal-e-‘Imran, Ayah 110)

Regarding this blessed verse, in *Tafseer-e-Khaazin*, it has been mentioned: Due to presenting the call towards righteousness and forbidding from evil, this Ummah has been given superiority over all other Ummahs and for this reason this Ummah is the best Ummah. Thus it has been established that the reason this Ummah is superior is because its people present the call towards righteousness and forbid from evil. (*Tafseer-e-Khaazin*, vol. 1, pp. 289)

Now we should reflect on ourselves: Are we those who present the call towards righteousness and forbid from evil? Remember! If we have a strong presumption that if we forbid someone from committing evil, they will stop committing it, then it is Wajib for us to stop them. If we do not stop them, we will be sinners.

Dear Islamic sisters! It is the favour of Allah عَزَّوَجَلَّ on us that we have been blessed with the Madani environment of Dawat e Islami, the Madani movement of devotees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ

والله وسألم. May I be sacrificed on the thought of Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qaadiri رحمتهُ العالیه! Dawat-e-Islami is the Madani movement of devotees of the Prophet which strives towards increasing Salah-offering Muslims. May we also become a part of those who practically present the call towards righteousness after joining this movement! It is great if we offer ourselves for presenting the call towards righteousness, as it is desperately needed. We will have to sacrifice our time for this.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Let's listen to more virtues and excellences of the Ummah of Mustafa.

Six virtues of the Beloved Prophet's Ummah

Commenting on the aforementioned verse 110 of Surah Aal-e-'Imran part 4, the famous commentator of the Holy Quran, Mufti Ahmad Yar Khan Na'eemi رحمتهُ اللهُ عَلَيْهِ has said: The Ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has countless virtues. Some of them are mentioned here:

1. This Ummah is the last Ummah. The defects of the previous Ummahs have been mentioned in the Holy Quran due to which they have become disgraced all over the world, but after this Ummah neither will any new Prophet come, nor will there be any Divine Book in which its defects will be mentioned. In short, the defects of this Ummah have been concealed.

2. In the previous books, the good qualities of this Ummah were mentioned, but their defects were not mentioned due to which those people would wish to be in this Ummah.
3. Just as Allah Almighty addressed other blessed Prophets ﷺ by their names and our Beloved Prophet ﷺ by titles, in the same way, their Ummahs were called by their ancestral names like: يَا أَيُّهَا الَّذِينَ هَادُوا etc., but this Ummah has been called by the attractive and beautiful title of 'يَا أَيُّهَا الَّذِينَ آمَنُوا' (O believers!).
4. The previous Ummahs would all go astray after their Prophets, but in this Ummah, there is one sect [i.e. Ahl-e-Sunnat wa-Jama'at] which will remain upon the truth until the Day of Judgement.
5. This Ummah will always continue to have blessed saints and Islamic scholars. The tree whose root remains green will continue to bear flowers and fruits.
6. On the Day of Judgement, this very same Ummah will testify for previous Prophets in the court of Allah ﷻ by saying: O Lord! They preached to their nations. (Tafseer-e-Khaazin, vol.4, pp. 91)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! One of the unique characteristics which Allah Almighty has blessed the Ummah of Mustafa ﷺ with is the great bounty of an excellent memory.

*Ay Khuda-e-Do jahan ihsaan tayra hay bara
Tu nay payda un ki ummat mayn hamayn farmaya hay*

Gaining knowledge within a short lifespan

Sayyiduna Husain Bin ‘Abdur Raheem ‘Iraqi رَحْمَةُ اللهِ عَلَيْهِ has said: Another unique characteristic of this Ummah is that its people have gained an expertise in various sciences within a short lifespan, whereas the people of previous Ummahs could not gain expertise in such branches of knowledge despite being blessed with long lifespans. For this reason, the Mujtahid scholars of this Ummah have been blessed with considerable knowledge in such a short lifespan. (*Sharh-uz-Zurqaani, vol. 7, pp. 478*)

Let’s ponder upon ourselves! Do we try to gain the knowledge of those branches of knowledge which are compulsory [Fard and Wajib] for us? ‘Madrasa-tul-Madinah baalighaat (for Islamic sisters) is also a source of gaining knowledge of some compulsory branches of knowledge. We can gain Islamic knowledge about different topics through Madrasa-tul-Madinah Online at a time convenient for us. [There is also a fee for Madrasa-tul-Madinah Online and students are taught via the internet.] Please remember! In Madrasa-tul-Madinah Online, only Islamic sisters teach Islamic sisters.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Ability to remember things

Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ has said: Allah عَزَّوَجَلَّ has blessed this Ummah with such an ability of retention and memorisation which was not given to anyone in the previous Ummahs. Allah عَزَّوَجَلَّ has given this blessing especially to the Ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and by virtue of it has increased the respect for this Ummah. (*Sharh-uz-Zurqaani, vol. 7, pp. 478*)

To attain blessings, let's hear about the memory of a pious devotee of the prophet who had an excellent memory and who has favoured the Ummah of Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with the blessings of Hadees.

Three hundred thousand blessed Ahadees

When mentioning the strength of the memory of Sayyiduna Abu 'Abdullah Muhammad Bin Isma'eel Bukhari رَحِمَهُ اللهُ عَلَيْهِ, it would be sufficient to mention that he would commit a book to memory by looking at it once. In the early days of his studies, he رَحِمَهُ اللهُ عَلَيْهِ remembered seventy thousand blessed Ahadees and after some time this number went up to three hundred thousand. Out of them, one hundred thousand were Sahih and two hundred thousand were Ghair-e-Sahih. Once, he رَحِمَهُ اللهُ عَلَيْهِ went to a city named Balkh where the people requested him to mention one narration each from his Shuyukh, so he mentioned one thousand blessed Ahadees from memory from one thousand Shuyukh. (*Irshad-us-Saari, vol. 1, pp. 59*)

Dear Islamic sisters! One of the unique characteristics of the Ummah of Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that on the Day of Judgement when the previous Ummahs will belie their Prophets, Allah Almighty will grant the Ummah of Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such a favour that they will testify in support of the Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

Testimony of Ummah of Beloved Prophet ﷺ for Prophets

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Undoubtedly, on the Day of Judgement, Allah عَزَّوَجَلَّ will call Sayyiduna Nuh عَلَيْهِ السَّلَامُ and his Ummah first and will say: What reply did you give to Nuh? They will say: He عَلَيْهِ السَّلَامُ never invited us [towards righteousness], and nor did he convey any of Your commands to us; he neither

advised us nor enjoined us to do anything nor forbade us from anything. Sayyiduna Nuh عَلَيْهِ السَّلَام will humbly say: O my Lord! I conveyed Your message in such a way that it included the former and latter. Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will say to the angels: Call Ahmad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his Ummah.

Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah will come in such a glorious way that their Noor will be in front of them. Sayyiduna Nuh عَلَيْهِ السَّلَام will say to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah: Do you know that I conveyed the message of Allah عَزَّوَجَلَّ to my nation and tried my best to make them understand, tried to save them from the Hellfire publicly and discreetly, but even then they continued to run far away from my call?

So the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah will say: We testify that all you have said is true. On hearing this, the nation of Nuh عَلَيْهِ السَّلَام will say: O Ahmad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! How do you and your Ummah know of this? We are the very first Ummah whereas you and your Ummah arrived at the end of all others. Upon this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will recite Surah Nuh. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finishes the recitation of Surah Nuh, his Ummah will say: We testify that it is a true account and there is none worthy of worship but Allah Almighty and undoubtedly Allah Almighty is the One Who is the Overpowering, the Wise. (*Al-Mustadrak*, vol. 3, pp. 414, *Hadees 4066*)

*Ye sab Allah ki inayat hay
Mil ga'ie Mustafa ki ummat hay*

(*Wasail-e-Bakhsish, Murammam*, pp. 684)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Plague is a mercy for this Ummah!

Dear Islamic sisters! The plague is a deadly epidemic disease in which the patient develops nodules the size of a mango seed, which cause awful pain and unbearable inflammation. The patient develops a very high fever; his eyes turn red and he feels a very painful burning sensation in them. Eventually, he writhes in severe pain and restlessness and dies very quickly. (*'Ajaib-ul-Quran*, pp. 261)

Remember! The plague, a deadly disease, was a torment for previous Ummahs, but Allah Almighty has made this disease a source of mercy for Muslims for the sake of His Beloved Messenger ﷺ and it is one of the characteristics of this Ummah.

Allah Almighty's special grace and favour upon the Ummah of Beloved Prophet ﷺ

It is stated in a blessed Hadees of *Bukhari*: The Beloved Prophet ﷺ has said: The plague was a torment which Allah Almighty would send to whoever He wanted. Then Allah Almighty made it a mercy for the believers. So during the spread of plague, whoever stays in his city patiently to attain reward with the belief that whatever Allah Almighty has written for him, it will reach him, he will attain reward equal to the reward given to a martyr. (*Bukhari*, vol. 4, pp. 30, *Hadees 5734*)

'Allamah Ghulam Rasool Razavi رحمه الله عليه has said: It has become obvious from this blessed Hadees that Allah Almighty has bestowed great grace and favours upon the Ummah of Beloved Prophet ﷺ because the disease that was a torment for the other Ummahs is a mercy from Allah Almighty for this Ummah. The plague was a torment for Bani Isra'el, but it is a mercy for this Ummah. (*Tafheem-ul-Bukhari*, vol. 5, pp. 355)

He stated at another place: For the believers of this Ummah the plague has been made a mercy. It is a mercy from this perspective that it has the reward equal to the reward given to a martyr, even though outwardly, it is very painful. (*Tafheem-ul-Bukhari, vol. 8, pp. 800*)

اللَّهُ! عَزَّوَجَلَّ! سُبْحَانَ اللَّهِ! May we be sacrificed on the mercy of Allah! Allah Almighty has made the plague, which was a torment for the previous Ummahs, a mercy for this Ummah. From this it will not be difficult at all to understand that Allah Almighty deeply loves His Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah.

Just ponder! If, due to sins, the plague had been made a torment for this Ummah as well, how painful and distressing it would have been. Therefore, we should protect ourselves from the acts of disobedience to Allah عَزَّوَجَلَّ and also protect others from them, carry out many virtuous deeds and live our lives by following the Sunnah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Shab-e-Qadr (the night of Qadr) is the glorious night whose importance and excellence every Muslim knows because the Holy Quran was revealed in this night. This blessed night is better than a thousand months. In honour of this blessed night, there is a complete Surah in the 30th part of the Holy Quran. In addition, many other virtues and blessings of this blessed night are mentioned in books.

Remember! Before this Ummah, many Ummahs existed, but none of them were blessed with this great bounty, but Allah Almighty gave the Ummah of Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the honour that He عَزَّوَجَلَّ blessed it with the gift of a blessed and glorious night like Shab-e-Qadr (the night of Qadr).

‘Shab-e-Qadr’, a gift from Allah

Sayyiduna ‘Abdullah Bin ‘Abbas رَضِيَ اللهُ عَنْهُمَا has stated: A man from the Bani Israel was mentioned to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who spent one thousand months fighting in the path of Allah عَزَّوَجَلَّ. The noble companions رَضِيَ اللهُ عَنْهُمْ were very amazed by this and began to wish that such was also possible for them. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du’a to Allah عَزَّوَجَلَّ: ‘O my Lord! You have given my Ummah a shorter lifespan, therefore their deeds will also be fewer.’ Upon this, Allah عَزَّوَجَلَّ blessed him with the night of Qadr and said: O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! The [Blessed] night of Qadr is better than a thousand months which I have bestowed upon you and your Ummah every year. This night in the month of Ramadan is for you and for your followers who will come until the Day of Judgement, which is better than a thousand months.

(Ar-Raud-ul-Faa'iq, pp. 49)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Did you hear how affectionate our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is to his Ummah, that when the account of a man was mentioned to him, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became worried about his followers and made Du’a for his Ummah to Allah عَزَّوَجَلَّ in that state. Allah عَزَّوَجَلَّ then granted him and his beloved Ummah the blessing of ‘Shab-e-Qadr’. Remember! This is not the first occasion when the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became worried about his Ummah, but rather he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ grew concerned for his Ummah on many occasions because he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ deeply loved his Ummah. As he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in this world, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Sajdah and made the Du’a: ‘رَبِّ هَبْ لِي أُمَّتِي’ i.e. O my Lord عَزَّوَجَلَّ! Forgive my Ummah! (Fatawa Razawiyyah, vol. 30, pp. 712)

Imam Zurqaani رحمه الله عليه has narrated: At that time, the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was raising his fingers the way a weeping person does. (*Zurqaani, vol. 1, pp. 211*)

Similarly, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became mournful after thinking about his sinful Ummah when leaving for the Journey of Mi'raaj. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even remembered his Ummah at the time of receiving distinct favours and beholding Allah Almighty. (*Bukhari, vol. 4, pp. 581, Hadees 7517, summarised*)

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained sad for his Ummah (from time to time) throughout his blessed life. (*Sahih Muslim, pp. 109, Hadees 346*)

When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was placed in his blessed grave, his blessed lips were moving. Some noble companions went closer to hear, he (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) was saying very quietly 'Ummati' (my Ummah).

On the Day of Judgement, [we] will find salvation in him! All blessed Prophets will be heard saying 'نَفْسِي نَفْسِي اِذْهَبُوا اِلَى غَيْرِي' (i.e., *I am concerned about myself today! Go to somebody else!*), but our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be saying 'يَا رَبِّ اُمَّتِي اُمَّتِي' (*O my Lord! Forgive my Ummah*). (*Muslim, pp. 105, 106, Hadees 194, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love and affection for his Ummah and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was always concerned about his Ummah. On the other hand, if we take a look at the miserable condition of this Ummah, we will find the harsh reality that the majority of the people from the Muslim Ummah have forgotten the favours and blessed sayings of the Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They have become heedless of performing Fard and Wajib acts and are busy following their Nafs and Satan. They have forgotten the commandments of the Holy Quran and deprived themselves of recognizing the importance of knowledge. They have completely forgotten the teachings of their pious predecessors and are falling into the trap of fashion, whilst leaving the Sunnah. They have become heedless of the importance of fulfilling the rights of Allah عَزَّوَجَلَّ and of the people. They are committing the sins of severing ties, lying, backbiting, feeling jealousy, showing arrogance, breaking promises, finding faults in others, disobeying parents, indecency, observing no purdah, etc.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the bayan to an end, I would like to take the opportunity to mention the excellence of the Sunnah as well as some Sunnahs and manners. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.’ (Mishkat-ul-Masabih, vol.1, pp. 97, Hadees 175)

Sunan and manners of eating

Dear Islamic sisters! Let’s listen to some Sunan and manners of eating from the book ‘Sunnatayn aur Adaab’, published by Maktaba-tul-Madinah:

- ❖ Wash your hands up to the wrists every time before eating food. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who likes that Allah عَزَّوَجَلَّ increase blessings in his home, then he should make ablution when the meal is served, and also make ablution after it is taken away. (Sunan Ibn-e- Majah, vol. 4, pp. 9, Hadees 326)

- ❖ Hakim-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated:
It (i.e. the ablution before the meal) refers to cleaning the hands and mouth, that is washing the hands and rinsing the mouth.
(*Mirat-ul-Manajih*, vol. 6, pp. 32)
- ❖ Take off your shoes before a meal.

To learn thousands of Sunnahs on various topics, buy and read the books Bahar-e-Shari'at volume 16, a 312-page book, Sunnatayn aur Adaab, a 120-page book, published by Maktabah-tul-Madinah and two pamphlets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, 101 Madani Pearls and 163 Madani Pearls.

Speech: 10

Muballighah must read the Bayan at least 3 times before delivering speech

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

Tasawwuf of A'la Hadrat

وَعَلَى إِلِكِ وَأَصْحِكِ يَا حَبِيبَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى إِلِكِ وَأَصْحِكِ يَا نُورَ اللَّهِ الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

The Benefits of Salat upon the Holy Prophet ﷺ

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: On the Day of Judgement there will be no shade except that of the Throne of Allah Almighty, three people will be in the shade of the Throne of Allah Almighty. (1) The one who removes the worry of one of my Ummatis. (2) The one who revives my Sunnah and (3), the one who recites Salat upon me frequently. (*Al-Budoor-ul-Saafirah-lil-Suyuti*, pp. 131, *Hadees 366*)

Shafi'-e-Roz-e-Jaza tum pay karoron Durood

Daf'-e-Jumlah bala tum pay karoron Durood

(*Hadaiq-e-Bakhshish*, pp. 264)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤْتُوا إِلَى اللَّهِ، أذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! The topic of our speech today will include the incidents regarding the Tasawwuf (Spirituality) of A'la Hadrat, Imam e Ahl-e Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ. Firstly a fascinating incident regarding the Bay'at (pledge of allegiance) and Khilafat of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, then a brief introduction to A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ and some highlights of his biography will be mentioned. We will also hear some aspects of his biography, about how much he loved Salah, how high a rank he had reached in regards to Tawakkul and having contentment. The statements of the scholars regarding those who refer to acts which are contrary to the Shari'ah as 'Tareeqah', will also be explained. May we have the pleasure of listening to the bayan from the beginning to the end with good intentions.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Bay'at (pledge of allegiance) and Khilafat of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ

It is stated on page 47 of the book published by Dawat-e-Islami's Maktaba-tul-Madinah, 'Peer Par I'tiraz Mana' Hay': At the age of twenty-one (21), A'la Hadrat, Imam e Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ presented himself with his father in the presence of Sayyiduna Sayyid Shah Aal-e-Rasool Marehrawi رَحْمَةُ اللَّهِ عَلَيْهِ and gave Baya't within the Silsilah of 'Qaadiriyyah. His Murshid-e-Kamil (whilst making A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ a disciple

(Mureed) also gave Ijazat (authorisation) and Khilafat in every Silsilahand the chain of transmission forHadees, even though Sayyid Shah Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ was very cautious in giving Ijazah and Khilafah. But upon A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ receiving Ijazah, one servant of the Khaanqah could not hold himself back and said:Ya Sayyiddi, Khilafah in your family is given after much effort and spiritual struggle, but you have given him Khilafah instantly. Sayyid Shah Aal-e-Rasool رَحْمَةُ اللهِ عَلَيْهِ said to this man: People come with dirty hearts and souls, it takes a lot of time to clean them, but he came with a pure soul. All that was needed was a connection (Nisbat) and we gave it. Then addressing the audience, he said: I was troubled by a thought for a long time, اَلْحَمْدُ لِلّٰهِ, today it has been removed. On the Day of Judgement, when Allah Almighty will ask: O Aal-e-Rasool! What have you brought us? Then I will present my disciple Ahmad Raza Khan. Then he رَحْمَةُ اللهِ عَلَيْهِ bestowed A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ with all those acts and responsibilities which have been passed down from chest to chest in the Barakatiya spiritual chain.

*Jo hay Allah ka wali bay shak
A'ashiq-e-Saadaq-e-Nabi bay shak
Ghaus-e-A'zam ka jo hay Matwaala
Wah kaya baat A'la Hadrat ki*

(Wasail-e-Bakhshish murammam, pp. 576)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic Sisters! Did you hear to what great extent and rank of Tasawwuf (Spirituality) A'la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ had reached. Even though at the young age of 21 the hopes and expectations are young, one is surrounded by desires from all directions, the enjoyment of worldly pleasures becomes the norm, the Nafs and Satan are continually

busy with all their strength to divert one from the thought of the Hereafter and good deeds, whilst destroying his [condition in the] grave and Hereafter. Man is obsessed with accumulating wealth and increasing his bank balance, in summary, In this age man is usually oblivious to the remembrance of Allah Almighty. But may we be sacrificed upon A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ who, whilst valuing the blessing of youth, kept his exterior and inner self clean and pure from all these evils, adopted asceticism and piety from his childhood and lived in accordance to the Sunnah.

Therefore, when he presented his radiant inner self in the blessed court of Sayyiduna Shah Al-Rasool رَحْمَةُ اللهِ عَلَيْهِ, who with the light of his internal foresight, acknowledged his (A'la Hadrat's) inner self and immediately blessed him with Khilafah, Ijazah and chains of narration for hadith. After bestowing him with all these favours and blessings, his Peer and Murshid highlighted the greatness of his complete disciple (Mureed) in such a way, that on the Day of Judgement, if Allah Almighty asks: O Aal-e-Rasool! What have you brought us? I will present my disciple Ahmad Raza Khan.

From the story narrated, this Madani pearl was also found that if a Peer bestows a gift on one of his disciples, then no one should be jealous of this, otherwise the one who is jealous will have to bear the harm himself. As Sayyiduna Imam Abdul Wahaab Sha'rani رَحْمَةُ اللهِ عَلَيْهِ says, 'If the Murshid places a disciple ahead of another (or blesses him with a certain position), It is obligatory upon the disciple to serve (and obey) his fellow disciple in respect of his Murshid, and by no means should he become jealous upon this. Otherwise, his feet which were planted will slip and he will suffer a great loss. However if a disciple (Mureed) wants to surpass his other fellow disciple, then he should rigorously follow his Murshid and adorn himself with such attributes by which he becomes deserving of

advancement, and at that time the Murshid will also advance him like the other Peer brother, because the Murshid is the ruler of the disciples and the one who does justice between them. But there are only a very few disciples (Mureeds) who can avoid this disease. (*Al-Anwar-ul-Qaadisiyyah, juz Saani, pp. 29*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Come let us listen to a brief introduction of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ and some aspects of his biography

Brief introduction of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ and some aspects of his biography

A'la Hazrat Imam e Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ was born on Saturday, 10th Shawwal-ul-Mukarram, 1272 AH, 14th June 1856, at the time of Zuhr Salah in Bareilly. (*Hayat-e-A'la Hadrat, vol. 1, pp. 77, summarised*) A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ is Pathan in terms of family lineage, Hanafi in terms of Maslak and Qadiri in terms of Tariqat. His father was Mufti Naqi Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ and grandfather Mufti Raza Ali Khan رَحْمَةُ اللَّهِ عَلَيْهِ. (*Fazil-e-Baraylvi 'Ulama-e-Hijaz ki Nazr mayn, pp. 67*)

- ❖ His birth name was 'Muhammad'.
- ❖ His mother would call him by 'Amman Miyan'.
- ❖ His father and other relatives would call him by 'Ahmad-Miyan' and his Grandfather named him 'Ahmad-Raza'
- ❖ In terms of the year of his birth, his name is 'Al-Mukhtar'.

¹ *Faadil-e-Bareylvi Ulama-e-Hijaaz ki Nazr mayn, pp. 67, summarised*

- ❖ A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would write '**Abdul Mustafa**' before his name¹ (*Tajalliyat-e- Imam Ahmad Raza, pp. 21*)
- ❖ He رَحْمَةُ اللهِ عَلَيْهِ was very clever and had a serious, mature nature from childhood
- ❖ At the young age of six (6), he surprised people by delivering a speech in pure Arabic within a gathering on the occasion of Milad-un-Nabi.² (*Faizan-e-A'la Hadrat, pp. 85*)
- ❖ He رَحْمَةُ اللهِ عَلَيْهِ would not laugh out loud.
- ❖ Upon yawning, he رَحْمَةُ اللهِ عَلَيْهِ would press his finger against his teeth and no sound would be produced.
- ❖ Due to the respect of being in the direction of the Qiblah, he would place his left hand on his beard and bow his head and then make the water fall from his mouth.
- ❖ He would never spit whilst facing the Qiblah.
- ❖ He would offer his five daily Salahs in congregation in the Masjid
- ❖ He would offer his FardSalah in an 'Imamah (turban).
- ❖ He would do theMiswak and use oil on his blessed head.
- ❖ Hisapparent was in parallel to his internal, he would utter whatever was in his heart with his pure tongue and he would act upon whatever he said with his tongue.

¹ *Tajalliyat-e-Imam Ahmad Raza, pp. 21, summarised*

² *Faizan-e-A'la Hadrat, pp. 85*

- ❖ Whenever he met any Sunni scholar, he would be very glad to see him and would respect him in a way he did not consider himself worthy of.
- ❖ No questioner would return empty-handed from his sacred presence.
- ❖ He would not place any book on top of the books of Hadees.
- ❖ He would stand in the gathering of Milad to recite Salat and Salam at the time of remembering the blessed birth. The rest of the time, from beginning till end, he would respectfully sit on his knees (*Faizan-e-A'la Hadrat, pp. 114-115*)
- ❖ He would always use his right hand in giving or receiving anything, if ever a recipient used his left hand, he would immediately retreat his blessed hand and say: 'Take it in the right hand, for Satan takes it in the left hand.'*(Faizan-e-A'la Hadrat, pp. 11)*
- ❖ He passed away on 25th Safar-ul-Muzaffar 1340 AH, 18th October 1921. (*Faizan-e-A'la Hadrat, pp. 631*)
- ❖ He رَحْمَةُ اللَّهِ عَلَيْهِ would respect the Masjid immensely - When entering the Masjid, he would always enter with the right foot first, when he came out, he would first place his left foot on the upper part of the shoe, then he would place the shoe on his right foot and then place the shoe on his left foot (so that it is performed according to the Sunnah).
- ❖ One day A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was a little late in performing Fajr Salah contrary to his custom, the eyes of the worshipers were repeatedly raised in the direction of his house in anticipation, during which time he quickly arrived. In this state of haste, his

level of adherence to the Sunnah was such that when his blessed feet reached the steps of the door of the masjid, it was the right foot (that was placed first), when they reached the new floor and the old floor of the masjid, it was the right foot (that was placed first), there was one row in the courtyard of the masjid, when the feet reached it then it was the right foot (that was placed first) and that wasn't the end, the right foot was placed first on every row to the extent that the right foot was placed first on to the prayer mat within the Mihrab. (*Faizan-e-A'la Hadrat 120 Batgheer*)

Ameer Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ writes in his 'Wasail-e-Bakhshish':

*Is ki hasti mayn tha 'Amal joher
Sunnat-e-Mustafa ka woh payker*

*'Aalam-e-Deen, Sahib-e-Taqwa
Wah kaya baat A'la Hadrat ki*

(*Wasail-e-Bakhshish murammam, pp. 575*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What is Tasawwuf (Spirituality)?

Dear Islamic Sisters! A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ was a Mufti of Islam in terms of Shari'ah and a Wali'-e-Kamil in terms of Tasawwuf. Remember Tasawwuf is following the Shari'ah, Tasawwuf is the avoidance of sins, Tasawwuf is following the Sunnah, Tasawwuf is doing what pleases Allah Almighty, Tasawwuf is observing the rights of Allah Almighty, Tasawwuf is observing the rights of people, Tasawwuf is acting upon the religion. Tasawwuf is being punctual with Ishraq, Chasht and Tahajjud, together with the

[obligatory] Salahs. Tasawwuf is adopting the Fard, Wajib and Mustahab, Tasawwuf is solving the problems of Muslims, Tasawwuf is having good manners, Tasawwuf is having good morals, Tasawwuf is the well-wishing of Muslims, Tasawwuf is being in the service of others. **اَلْحَمْدُ لِلّٰهِ!** Our A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** was a true Sufi and not [solely] by name, the elements of Tasawwuf were completely found in his essence and the well-wishing of Muslims was something that his heart was completely full of. Come! Let us listen to a faith-inspiring incident in this regard and learn a lesson from it.

Left the City to visit the sick

On one occasion, two respected people of Shayr Pur District, Peele Bheet, who were very devoted to A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ**, had a woman among their relatives who fell ill. Some people came to Shayr Pur to collect A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** and insisted very much on him accompanying them. A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** promised to go with them. Many people were present at the station to greet him. They took him with great ease and well-being. Just as A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** reached there, one of the respected people came and said: 'Sir! The sick women began to get better as soon as you would've boarded the train. Now that the footsteps of your eminence have arrived, she will be completely cured **اِنَّ شَاءَ اللّٰهُ**. Ala Hazrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** resided there for two days. The sick woman became much better by the favour and mercy of Allah Almighty. A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** was given a send-off with much reverence, politeness and esteem. *(Faizan-e-A'la Hadrat, pp. 183, summarised)*

Dear Islamic Sisters! From the aforementioned incident we can acknowledge that A'la Hadrat **رَحْمَةُ اللّٰهِ عَلَيْهِ** was a Saint who manifested miracles. Due to his noble presence the sick would be cured. In spite of being engaged in the service of the religion in the day and

night, he would be at the forefront in appeasing the hearts of people. A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ would never hurt another's feelings without any Shari' reason, whenever A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ would make a promise to someone he would fulfil it and A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ would act upon the Sunnah of visiting the sick. Now we should do our own accountability, that is this passion to be in service to the religion within us too? Are our hearts also filled with the spirit of appeasing the hearts of Muslims? Do we also keep our promises? Do we also visit the sick? If not, then come let us together make an intention that while following in the footsteps of A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ, we will also do much in the way of serving our religion, we will also seek to appease the hearts of Muslims, we will never hurt the feelings of any Muslim without any Shari' reason, we will always stick to whatever promises we make and we will try our utmost to act upon the Sunnah of visiting the sick. إِنَّ شَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Fake Sufi

Dear Islamic Sisters! In the current era, Tasawwuf has been given a strange colour. People indulging in violations of Shari'ah and immorality are fooling the people under the guise of Tasawwuf and Tareeqah. Remember! Violating Shari'ah and missing Salah is not Tasawwuf. Tasawwuf is not intoxicating oneself in drugs and calling it Tareeqah, lengthening one's hair nor the wearing of multi-coloured clothes.

The reality of the Apparent and Internal Shari'ah

Shaykh-e-Tareeqat Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was asked this question, that some people بِعَادَةِ اللَّهِ are found justifying their

actions which are contrary to Shari'ah by referring to themselves as Majzoob or Faqeer, and say that 'this is a matter of Tareeqat, it is a Faqeer (spiritual) path which not everyone can understand.' Then if they are asked to offer Salah, **مَعَاذَ اللَّهِ** they say that 'this is outward Shari'ah which is for outward people, we offer prayers in the Ka'bah and in Madinah with our internal bodies etc.' What do you say about such things? In response to this question, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** said:

It is deviance to depart from the Shari'ah and declare deeds contrary to the Shari'ah as Tareeqat or on a Faqeer line, or to separate the Tareeqat from the Shari'ah. My master, A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** says regarding the mutual relationship between Shari'ah and Tareeqat.

The Shari'ah is a source (of water) and Tareeqat is a river flowing out of it. Usually, if a river flows from a source, that is, a place where water flows out of, it does not need the source to water the lands, but the Shari'ah is such a source that that the river which comes out of it, i.e. Tareeqat, is forever in need of it. If the connection of the river of Tareeqat is severed from the source of Shari'ah, then not only will there be no water in it for the future, but the river of Tareeqat will disappear immediately upon the connection being severed. (*Fatawa Razawiyyah, vol. 21, pp. 525, summarised; Faizan-e-Madani Muzakarah Qist: 10; Wali Allah ki Pehchaan, pp. 21*)

The reality of the Apparent and Internal Shari'ah

Sadr-ush-Shari'ah, Badr-ut-Tareeqah 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami **رَحْمَةُ اللَّهِ عَلَيْهِ** says: Tareeqat is not contrary to the Shari'ah, it is an internal part of the Shari'ah. Some ignorant so called Sufis, say that Tareeqat and Shari'ah are two

separate things, this is pure misguidance and considering oneself free from the Shari'ah due to this false assumption is clear Kufr and Ilhaad. No saint, no matter how great, can be exempt from abiding by the rules of Shari'ah. Some ignorant people claim that, 'Shari'ah is a path, a path for those who have not yet reached the target, but we have reached it'. Sayyiduna Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ has said regarding them صَدَقُوا لَقَدْ وَصَلُوا، وَلَكِنْ إِلَىٰ آيَةٍ إِلَىٰ النَّارِ They speak the truth in that they have reached somewhere, but where? The Hellfire. (*Alywaqeeet-wal-Jawahir*, pp. 206) Of course, if the sanity, based on which a person is tasked has been removed by Majzubiat (a spiritual state leading to a loss of sense), like the one who is unconscious, then the pen of Shari'ah will be lifted from him, but also understand that he who is like this will never say such things, he will never oppose the Shari'ah. (*Bahar-e-Shari'at*, vol. 1, pp. 265-267)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! The chapter of Tasawwuf is very vast. The noble Sufi Saints have given different definitions of Tasawwuf. Thus it is narrated that Tasawwuf is implementing humility and submission and adopting Tawakkul and contentment. (*Allah Walon ki Baatayn*, vol. 5, pp. 39)

Our A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was a portrait of humility and submission whilst being rich in Tawakkul and contentment, and he would eat very little food. His usual meal would consist of bread made from flour grinded from the mill and goat meat soup. In the latter part of his life this meal was further decreased to having one cup of goat meat soup without chillies and one and half semolina biscuit. In summary, he adopted simplicity in terms of eating and drinking. (*Faizan-e-A'la Hadrat*, pp. 113)

In the same way, he liked fasting very much, no matter how sick he was, no matter how weak he was, he would never break his fast (in the month of Ramadan). His nephew and Khalifah, Maulana Hasanayn Raza Khan رَحْمَةُ اللهِ عَلَيْهِ said: Regarding missing any fasts of Ramadan, we did not hear anything from his elders nor did any of his peers say anything about it and nor did any of us from the youth ever witness him missing a fast of Ramadan. Sometimes in the blessed month of Ramadan he was ill, but A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ did not leave the fast. Even if someone insisted that fasting would increase his weakness in such a situation, he replied: If I am sick, should I not heal? People would reply in amazement, 'is fasting also a cure?' He replied: It is an elixir, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **صُومُوا تَصِحُّوا** meaning, fast you will become healthy. (*Mu'jam Awsat, vol. 6, pp. 146, Hadees 8312*) When the month of Ramadan 1339 AH fell in May, June 1921, due to constant illness and severe weakness A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ did not have the strength to fast in the summer, so he issued a fatwa upon himself: It is cold on a mountain, it is possible to fast there, therefore it is Fard to go there and fast due to having the ability to do so. Then, with the intention of fasting, he departed for Nayni Tal district, Koh-i-Bhawali. (*Tajalliyat-e-Imam Ahmad Raza, pp. 33, summarised*) Also, it was not his custom to eat to his stomach's full, Yes, the amount of food he ate in normal days would decrease even further in Ramadan.

Eating once when Fasting

The Khalifah of A'la Hadrat, Maulana Muhammad Husayn Meerathi رَحْمَةُ اللهِ عَلَيْهِ says: I did I'tikaf on 20th Ramadan-ul-Mubarak. A'la Hadrat arrived at the masjid and said: I wish I could also do I'tikaf, but (because of religious activities) I don't have time. Finally, he said on 26 Ramadan: I should be a Mu'takif from today too. Maulana Muhammad Husayn Meerathi رَحْمَةُ اللهِ عَلَيْهِ said: He would

break his fast with dates in the evening, but I never saw A'la Hadrat ﷺ eating food on any of the days. At Sahari, rice pudding would be sent to him in a small bowl and chutney in a cup and he would drink them. One day I asked: Sir! What is the connection between rice pudding and chutney? 'He said: It is Sunnah to start eating with salt and to end with salt, that is why chutney is sent. (*Faizan-e-A'la Hadrat*, pp. 113, *mahaqatan*)

Mustafa ka woh ladla piyara

Ghos-e-A'zam ki Aankhom ka tara

Wah kaya baat A'la Hadrat ki

Wah kaya baat A'la Hadrat ki

(*Wasail-e-Bakhshish murammam*, pp. 575)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Potrait of Sunnah, A'la Hadrat ﷺ would begin with sweet rice pudding and finish with salty chutney in order to fulfil the Sunnah of having salt at the beginning and end of the meal. Having salt (or something salty) at the beginning and end of the meal protects one from seventy (70) illnesses اَلْحَمْدُ لِلَّهِ. (*Faizan-e-Sunnat*, pp. 659) It is a great favour and grace of Allah Almighty that He has allowed us sinners to be attached to the footsteps of A'la Hadrat ﷺ and through him given us the rope of Mustafa ﷺ. But what has happened to us? That we have turned away from the Sunnah of the Holy Prophet ﷺ. There was a time when eating or feeding while standing was considered very bad but now doing so is becoming a fashion. There was time when eating with the left hand was seen as a defect and was rectified immediately, but nowadays it is labelled as a 'childhood habit' and ignored, and arrows of ridicule and taunts are hurled at those trying to reform. There was a time when each and every bite was valued

and the dishes were cleaned and the food was saved from being wasted, but now a lot of food is deliberately wasted. There was a time when each and every Muslim child was obsessed with the Sunnah, but the spirit of following the Sunnah is now fading away. There was a time when everyone considered it bad to adopt impermissible fashion, but now it is considered a cause of pride. There was a time when those who adopted Sunnah were respected everywhere but now Islamic sisters adhering to the Sunnah are persecuted in various ways, extremely ridiculed, their feelings are hurt and they are called strange names.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Remember! The noble Sufis are those who follow the pure Shari'ah, controlling their Nafs and desires, fulfilling their Faraaid and Wajibat, whilst possessing love of the Prophet ﷺ in their hearts. *اَلْحَمْدُ لِلّٰه* A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ, was such a Sufi who possessed all these virtues and he would be very cautious in fulfilling his Faraaid and Wajibat. Come, let us listen to two faith-inspiring events of the time of A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ.

Adherence to praying Salah with congregation when travelling and visiting

A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ would pray Salah with the congregation whilst being a traveller, a resident, in good health, in illness and in every condition. If he did not find time to pray at the station while traveling by train, he would not travel by that train and take another one or he would dismount at a station for congregational Salah and leave that train. After performing the congregational Salah, he would complete the rest of the journey with the next available train. (*Faizan-e-A'la Hadrat, pp. 136*)

The Level of Devotion to Salah

A'la Hadrat's رَحْمَةُ اللهِ عَلَيْهِ toe dried up, his special surgeon (who was the most intelligent surgeon in the city) operated on this toe and placed a cast over it. He requested that if he did not move, then the wound would be cured in around 10-12 days, otherwise it would take longer. He left after saying this. But how could it be that he stop attending the Masjid and praying in congregation. When the time for Zuhr came, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ made Wudu, he could not stand so he sat and made his way to the Masjid door, the people helped him sit on a chair and took him to the Masjid. At that time, the people of the neighbourhood decided that after each Azan, four strong men from them would come with a chair and seat him on it from his bed and transport him to the Mihrab of the Masjid. This continued with punctuality for about a month and when the wound healed and he was able to walk on his own, this course of action ended. No individual would perhaps even remember A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ missing a congregational Salah without a Shari' reason, let alone missing a Salah. (*Faizan-e-A'la Hadrat*, pp. 136)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Did you hear, how much love A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ had for Salah with the congregation, that he could not bear leaving it under any circumstances. Look at the level of love he had for the congregational Salah that despite not being able to walk due to a severe wound in his foot, he continued to go to the Masjid and pray Salah with congregation. This incident is admonishment for those Islamic sisters who remain busy in futile matters at the time of Salah.

Distribute booklets abundantly

Dear Islamic sisters! Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ continues to inspire Muslims to call people towards righteousness in various ways. One of them is the distribution of booklets. Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ often encourages the distribution of them and writes in his prominent book, 'Call to Righteousness':

Those Islamic sisters who can buy and keep a 'Madani bag' should do so and keep in it as many booklets and cassettes of Sunnah-inspiring speeches etc. released by Maktaba-tul-Madinah as conveniently possible. If you cannot keep the Madani bag with you all day long, it does not matter. Keep it with you only on appropriate occasions and gift booklets etc. to others. Depending upon the situation, you may also give booklets to some people only for reading. After they have read, take the booklet from them and give another one. You can reap unimaginable reward by doing so. However, remember that you have to do this from your own pocket. There should be no fundraising for this purpose. Furthermore, distribute booklets on the occasion of Milad celebration or for the Isal-e-Sawab of your deceased relatives on various occasions. Reap the reward of promoting the call to righteousness by distributing Madani booklets in great quantity released by Maktaba-tul-Madinah during Dars, Ijtima'at, Madani Mashwarahs and gatherings of Isal-e-Sawab. (*Nayki ki Da'wat*, pp. 462)

Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ says a beautiful Du'a for those who distribute pamphlets:

*Whosoever distributes 12 booklets every month
They will succeed in both worlds, Allah willing*

*Her maheenay jo koyi barah risalay bant day
إن شاء الله do jahan mayn us ka bayra paar hay*

(*Adaab-e-Ta'am*, pp. 272)

Encouragement to attend the weekly Ijtima'

Dear Islamic Sisters! **اللَّحْمَدُ لِلَّهِ** There are many wonders for Islamic sisters who attend the Sunnah-inspired Ijtimas of Dawat-e-Islami. With the blessing of attending the gathering, where many Islamic sisters were able to repent and leave their sinful lives and become righteous, sometimes through the favour of Allah Almighty, faith-inspiring miracles also appear. For example, the sick were healed, the childless were blessed with children, the afflicted were relieved and so on. Weekly Ijtima'at for Islamic sisters are held in many cities of Pakistan and in many places around the world.

What happens in the Weekly Ijtima' of Dawat-e-Islami?

The Sunnah-inspired Ijtima'at are adorned with the Madani pearls of recitation of the Quran, Na'at for the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Sunnah-inspired speeches, emotional Du'as, Zikr and Salat upon the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, Salat and Salam and a wealth of Islamic knowledge. Surely attending these sorts of Ijtima'at are a means of attaining great reward and blessings.

Picking pure words

The Merciful Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: On the Day of Judgement, there will be such people who are neither prophets nor martyrs; (however) the light of their faces will dazzle in the eyes of those who see them. The Prophets and Martyrs will look at their rank and closeness to Allah Almighty and express their happiness. One of the Sahabah **رَضِيَ اللَّهُ عَنْهُمْ** asked: Oh Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: Who will these fortunate people be? It was said: These will be the people of different tribes and communities who used to gather (in the world) to remember Allah Almighty and pick pure

words in the same way as the one who eats dates picks the best dates. (*At-targheeb-Wattarheeb, vol. 2, pp. 252, Hadees 2334*)

Dear Islamic Sisters! You have heard how much virtue there is in attending pious gatherings, therefore make an intention that we will not only punctually attend the coming 12 weekly Ijtima'at in full ourselves but also invite other Islamic sisters to attend also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The etiquette of choosing a name (for Children)

Dear Islamic Sisters! Whilst bringing the speech to an end, let us have the pleasure of listening to some etiquette of choosing a name (for children). Firstly, two sayings of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. It was stated: 'On the Day of Judgement, you will be called by your names and by your father's names, so give yourselves good names. (*Abu-Dawood, vol. 4, pp. 374, Hadees 4948*)
2. It was stated: 'Call yourselves by the names of the Prophets'. (*Abu-Dawood, vol. 4, pp. 374, Hadees 4950*)

It is permissible for a child to have a Kuniyyat, and for acquiring blessings, it is better to keep a Kuniyyat which has a connection to a saint, for example, Abu Turab (this is the Kunyyiat of Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ. (*Bahar-e-Shari'at, vol. 3, pp. 603, Hisah 16 mafthoman*) It is completely permissible to keep the names Abdul Mustafa. Abdul-Nabi and Abdul Rasool, as attaining honour is the objective. There are two meanings of 'Abd: Bondsman and Slave, for that reason there is no harm in keeping these names. It is completely permissible to keep the names Ghulam Muhammad, Ghulam

Siddeeq, Ghulam Farooq, Ghulam Ali, Ghulam Husayn, etc when the affiliation of Ghulam has been made to the prophets and Saliheen. (*Bahar-e-Shari'at*, vol. 3, pp. 604, Hisah 16, makhouza) Muhammad Bakhsh, Ahmad Bakhsh, Peer Bakhsh and other similar names in which the word Bakhsh is joined with the name of a Prophet or a Saint, is absolutely permissible (as the essential Provider is only Allah Almighty, Allah Almighty gives authority to whomever He wills, so any Prophet or Saint can only give with the authority provided by Allah Almighty). (*Bahar-e-Shari'at*, vol. 3, pp. 604, part 16) The names Ta-Ha and Ya-Seen should not be kept as these are the Muqatta'at letters of the Holy Quran, the meanings of which are not known. (*Bahar-e-Shari'at*, vol. 3, pp. 605, Hisah 16) The names which are bad should be changed with good names. (*Bahar-e-Shari'at*, vol. 3, pp. 603, Hisah 16)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

To learn thousands of Sunnahs on various topics, buy and read the books *Bahar-e-Shari'at* part 16, a 312-page book, and *Sunnatayn aur Adaab*, a 120-page book, published by Maktabah-tul-Madinah, two pamphlets of Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیة, '101 Madani Pearls' and '163 Madani Pearls'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech: 11

Muballighah must read the Bayan at least 3 times before delivering speech

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

Blessings of holy relics

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

Excellence of reciting Salat upon the Holy Prophet ﷺ

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَا مِنْ عَبْدَيْنِ مُتَحَابِّينِ فِي اللَّهِ يَسْتَقْبِلُ أَحَدُهُمَا صَاحِبَهُ فَيُصَافِحُهُ وَيُصَلِّيَانِ عَلَى النَّبِيِّ
إِلَّا لَمْ يَفْتَرِقَا حَتَّى تُغْفَرَ ذُنُوبُهُمَا مَا تَقَدَّمَ مِنْهُمَا وَمَا تَأَخَّرَ

‘When two people, who love one another for the sake of Allah عَزَّوَجَلَّ, meet and shake hands and recite Salat upon the Prophet, their former and latter sins are forgiven before they separate.’

(Musnad Abi Ya'la, vol. 3, p. 95, Hadees 2951)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَبُّوْا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوْا عَلَيَّ الْحَبِيْب*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! إِنَّ شَاءَ اللَّهُ In today's weekly Sunnah-inspiring ijtima', we will hear about **holy relics** and its proof from two stories of the Holy Quran, some parables highlighting the respect that the Companions رَضِيَ اللَّهُ عَنْهُمْ used to have for the holy relics of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the benefits of respecting holy relics and the harmful effects of disrespecting holy relics. Additionally, we will enlighten our hearts and minds through hearing many other Madani pearls. May Allah Almighty allow us to listen to the entire speech.

During the bayan, some Islamic sisters continue to make Zikr and recite Durood Shareef etc. on their Tasbih. Remember! This is not the time for that, we have gathered here with the intention of gaining religious knowledge, so our complete attention should be towards the bayan. Listening to a bayan that is based on learning religious knowledge is also a form of Zikr-Allah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Deliverance from famine!

Famous commentator Shaykh 'Abdul Haq Muhaddis Dehlvi رَحِمَهُ اللَّهُ عَلَيْهِ states: Once, there was a severe drought. Despite abundant prayers by people, it did not rain. Sayyiduna Nizamuddin Awliya رَحِمَهُ اللَّهُ عَلَيْهَا held a string from his blessed mother's رَحِمَهُ اللَّهُ عَلَيْهَا clothing in his hand and said, 'O Allah عَزَّ وَجَلَّ! This string is from the clothing of

a woman who has never been looked at by any non-Mahram man; my Lord عَزَّوَجَلَّ! For its sake, shower rains of mercy upon us.' Even before the prayer finished, clouds of mercy covered the sky and it began to rain heavily. (*Akhbar-ul-Akhyar*, p. 294)

Benefits of holy relics

Dear Islamic sisters! You heard that even a thread from a cloth that is linked to the body of pious predecessors رَحْمَةُ اللَّهِ has such a high status that the Du'a made, whilst holding the thread in the hand, was accepted. Allah عَزَّوَجَلَّ, Who is the Master of all blessings, has blessed His pious people with such worldly favours that if anything from this world becomes linked to them, that thing also becomes sanctified.

أَلْحَمْدُ لِلَّهِ Anything linked to the Prophets عَلَيْهِمُ السَّلَام and great saints رَحْمَةُ اللَّهِ has great blessings and is full of grace.

What is a holy relic?

Dear Islamic sisters! Holy relics are those things that are linked to the Prophets عَلَيْهِمُ السَّلَام, companions of the Holy Prophet رَحِيحُ اللَّهِ عَنْهُمْ or pious predecessors رَحْمَةُ اللَّهِ and are kept as a means of attaining blessings (*Barakaat ka suboot*, p. 2 Summarised). Every single thing that touched the body of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and was connected to him is full of blessings. Similarly, anything that touched the body and was connected with the companions رَحِيحُ اللَّهِ of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and pious predecessors is also full of blessings. (*Tabarrukaat ka suboot*, pp. 3-4, selected) Therefore, we must respect and honour everything that is linked to the pious people. Their blessed hair, shirt, jubbah, turban, cup, in short, anything that is connected with them, whether it be a particle or a

thread from their clothes, respecting and honouring it will be a means of gaining many blessings إِنْ شَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

To attain blessings, having complete trust is a condition!

Dear Islamic sisters! To attain blessings from holy relics, you must have complete faith and no uncertainty. For example, thinking about whether the blessed hair of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is beneficial or not? By drinking Zam Zam water, do illnesses get cured or not? Are problems resolved from Ta'wizaat or not? etc. Having these kinds of unconvincing and doubtful thoughts will not benefit you at all. In order to attain blessings, your faith must be firm.

From the aforementioned incident we also come to know that there is no fixed time when one will receive blessings. Everyone has their own fortune; some are blessed instantly while others wait for years. No matter what happens, one must take a means and then hold on to it firmly. A time will come when you will be blessed, your fortune will shine and you will be successful in both worlds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From holy relics, we gain blessings, problems are solved and calamities are removed. Holding this belief is not a newly invented matter. The reason for this is that there are many verses in the Holy Quran that mention the importance of holy relics, and Quranic stories of previous nations who gained blessings from holy relics like the Bani Israel gaining blessings from the Taboot-e-Sakeenah (that blessed wooden-box in which holy relics

of the Prophets عَلَيْهِمُ السَّلَامُ were kept), the Du'a of Sayyiduna Zakariyya عَلَيْهِ السَّلَامُ in the prayer niche of Sayyidah Maryam and its acceptance. These events of gaining blessings from holy relics have been mentioned in the Holy Quran. Let's listen to two events from the Holy Quran relating to the blessings of holy relics:

Cure from the shirt of Yusuf عَلَيْهِ السَّلَامُ

The story of Sayyiduna Yusuf and Ya'qoob عَلَيْهِمَا السَّلَامُ has been mentioned in detail by Allah عَزَّوَجَلَّ in Surah Yusuf: When the step-brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَامُ threw him into the well and some business people took him to Misr (Egypt) after taking him out of the well and sold him, Sayyiduna Ya'qoob عَلَيْهِ السَّلَامُ suffered profound sorrow due to being separated from his son. He عَلَيْهِ السَّلَامُ wept for many days, and due to his excessive weeping, his eyesight became weak. After many years, when Sayyiduna Yusuf عَلَيْهِ السَّلَامُ found out, through his brothers, that his father's eyesight has become very weak, he عَلَيْهِ السَّلَامُ sent his blessed shirt as a holy relic for his father عَلَيْهِ السَّلَامُ, and what he said, has been mentioned in the Holy Quran, as follows:

اَذْهَبُوا بِقَمِيصِي هَذَا فَالْقُوَّةُ عَلَى وَجْهِ أَبِي يَأْتِ بِصِيرًا^٤

'Take this shirt of mine and place it on my father's face; his vision will be restored.

[Kanz-ul-Iman (translation of Quran)] (Part 13, Surah Yusuf, Verse 93)

When the brothers of Sayyiduna Yusuf عَلَيْهِ السَّلَامُ placed the shirt on Sayyiduna Ya'qoob's عَلَيْهِ السَّلَامُ face, then what happened? This has been mentioned a few verses later:

فَلَمَّا أَنْ جَاءَ الْبَشِيرُ أَلْقَاهُ عَلَى وَجْهِهِ فَارْتَدَّ بَصِيرًا^٥

Then, when the bearer of glad tidings came (i.e. one brother - Yahoooda), he placed the shirt on the face of Ya'qoob; he immediately regained his eyesight.

[Kanz-ul-Iman (translation of Quran)](Parah. 13, Surah Yusuf, Verse 96)

Dear Islamic sisters! Just ponder! Sayyiduna Yusuf عَلَيْهِ السَّلَام is himself a Prophet, and he is sending his shirt as a relic in order to cure the eyes of another Prophet, his father Sayyiduna Ya'qoob عَلَيْهِ السَّلَام. And when the shirt was placed onto his father's face, Allah عَزَّوَجَلَّ cured him of the illness in his eyes. From this, we come to know that to believe anything that has a connection to the pious predecessors is holy and gaining blessings from it has been the way of the Prophets عَلَيْهِ السَّلَام and mentioning this parable in the Holy Quran is a testament to the fact that holy relics do have benefits.

Gaining blessings from Maqaam-e-Ibrahim

Maqaam-e-Ibrahim is that blessed stone, upon which the Prophet of Allah عَزَّوَجَلَّ, Sayyiduna Ibrahim عَلَيْهِ السَّلَام placed his blessed feet. Whichever section of the stone came under his feet, it became soft like wet clay, such that his feet became firm within it. Then, when Sayyiduna Ibrahim عَلَيْهِ السَّلَام lifted his feet, Allah عَزَّوَجَلَّ made that section of the stone solid again to preserve his footprint. (*Fatawa Razawiyyah, vol. 21, p. 398 summarised*) Allah عَزَّوَجَلَّ made it compulsory for every Muslim until the end of the world to respect the Maqaam-e-Ibrahim, to acquire closeness to it and to offer Salah there.

Allah عَزَّوَجَلَّ mentions in Part 1, Surah Baqarah, Verse 125:

وَ اتَّخِذُوا مِنْ مَّقَامِ إِبْرَاهِيمَ مُصَلًّ ۖ

And make the standing place of Ibrahim ('Maqaam-e-Ibrahim') a station for Salah,

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al Baqarah, Verse 125)

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ stated: Maqaam-e-Ibrahim is that stone upon which Sayyiduna Ibrahim عَلَيْهِ السَّلَام stood and constructed the Ka'bah. Through the blessing of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, the stone also became شَعَائِرُ اللَّهِ (one sign from the signs of Allah عَزَّوَجَلَّ) and its respect became compulsory, such that to stand in front of it and offer Nafl of Tawaf is Sunnah. The footsteps of the pious predecessors led to Safa Marwah and Maqaam-e-Ibrahim becoming the signs of Allah عَزَّوَجَلَّ, and worthy of respect. (*‘Ilm-ul-Quran, p. 48 Summarised*)

It is written in *Tafseer Siraat-ul-Jinaan*: From this verse, we learn that the stone, which had the opportunity to kiss the blessed feet of a Prophet عَلَيْهِ السَّلَام became great. We also learn that if a stone became blessed by touching the blessed feet of a Prophet عَلَيْهِ السَّلَام, then what can we say about the greatness of the blessed wives of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Ahl-e-Bayt رَضِيَ اللَّهُ عَنْهُمْ and the companions رَضِيَ اللَّهُ عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Therefore, this also establishes the proof of respecting holy relics.

(*Siraat-ul-Jinaan, vol. 1, p. 205*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Refrain yourself from evil presumption!

Dear Islamic Sisters! There should be no doubts or any sort of confusion in your heart when you attain a blessed item from the Awliya رَضِيَ اللَّهُ عَنْهُمْ or the pious people. Allowing various whispers to enter your heart, and then taking holy relics with an aim to test or examine them, can, in turn, become a means of instant punishment. Let's listen to a story to understand this point:

A king once came into the court of a Wali (Saint), who had been gifted some apples. He gave one apple to the king and said: Eat. The king also requested the Wali to eat. So, both the king and he ate the apple. At that moment, the king thought to himself: 'If the Wali picks up the biggest and best-coloured apple and gives it to me, then I will understand that he is definitely a Wali. The Wali picked up that same apple and said: We went to Misr (Egypt). There were lots of people gathered in one area. We saw that one person had a donkey whose eyes were covered with a strip. An item of one person was put next to another person. The donkey is then asked about the item, at which the donkey goes around the whole Majlis, and wherever the item is, it drops its head. The pious person then said: I narrated this parable because if I do not give the apple to you, then I am not a Wali and if I do give the apple to you, then what skill have I shown that's greater than that donkey? Saying this, he threw the apple towards the king. (*Bad Gumani, p. 35*)

Dear Islamic sisters! Remember! There are many benefits of thinking positive, whereas there are many harmful effects of evil presumption. Alas! There are many people that are more inclined towards having evil presumption as opposed to good presumption. There are examples of evil presumption in nearly every matter. If we call someone and they don't pick up, then evil presumption is made. If the son's attention towards the mother decreases, then evil presumption about the daughter-in-law is made. If our organisational responsibility has been ended or changed due to our own lack of progress or in the light of organizational policy, then evil presumptions are made about other responsible Islamic sisters. If the arrangements for an ijtima' is weak, then evil presumptions are made about responsible Islamic sisters who made the arrangements. If someone is swaying in the love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst in an Ijtima' or crying due to remembering her

own sins, then evil presumption is made. If a responsible Islamic sisternarrates a story of her own for persuasion of her sub-ordinate Islamic sisters or for expressing gratitude, then evil presumption is made about them. If an Islamic sister has given a time and arrives late, evil presumption is made. If someone gained a nice house and other luxuries in a short period of time, evil presumption is made. In short, our society is currently surrounded by the terrifying disaster of evil presumption.

Remember! Evil presumption entangles you into other sins. Evil presumption makes you find faults in other people. Evil presumption causes jealousy to rise. Evil presumption causes you to backbite. Evil presumption creates a seed of hatred in your heart. Evil presumption drives people away from each other. Evil presumption deprives you of good behaviour. Evil presumption makes a person ill-mannered. Evil presumption causes a rise in blaming one another. In short, evil presumption makes you disgraced in this world and the hereafter.

Therefore, the wise person is one who makes a habit of thinking positive as opposed to evil presumption because positive thinking is an excellent form of worship. Positive thinking saves you from sins. Positive thinking is from the requirements of faith. Positive thinking is a part of faith. Positive thinking is from the habits of the Awliya. Positive thinking is a means of earning Sawab (reward). Positive thinking allows one to protect people's honour. Peace and tranquillity come from positive thinking. Positive thinking protects a person from the devil's deceit. Positive thinking gives strength to faith. Positive thinking cleanses the heart and soul. Positive thinking makes a person pious. Positive thinking is a means of attaining the pleasure of Allah ﷻ and the Holy Prophet ﷺ.

Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once addressed the Holy Ka'bah and stated: 'You and your atmosphere is so good? How great you are and how great is your sanctity? By Allah عَزَّوَجَلَّ In Whose Power the soul of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is, the sanctity of the life and wealth of a believer and to think good of him is greater in the court of Allah عَزَّوَجَلَّ than your sanctity. (*Sunan-e-Ibn-e-Majah, vol. 4, p. 319, Hadees 3932*)

Khudaya 'Ata ker rahmat ka paani

Rahay qalb Ujla dhulay bad gumani

(Shaytan kay ba'z hathyar, pp. 33)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Holy relics of the Holy Prophet ﷺ

The companions of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understood the fact that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mercy and blessing from head to toe. The thing that was connected to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would deem that to be blessed. It is for this very reason that the companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would try to attain some of these blessings through various means; they would believe that his leftover water of Wudu (ablution) is a blessing and would, therefore, get blessings from it, they would rub the water that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use to wash his hands, onto their faces and parts of their body to get blessings, they would gain blessing from the leftover blessed food of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they would gain blessings from his blessed sweat, his blessed saliva, his blessed hair, his blessed ring, his blessed bed, his blessed clothes, his blessed bedstead and the blessed mat which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use. In

short, everything that was somehow connected to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whether the connection was a small or great, the companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would make it a means of attaining blessings. There are many Ahadees narrating parables like these. Let's listen to 3 such parables to attain blessings:

1. It is narrated: The famous companion of the Holy Prophet, Sayyiduna Ameer Mu'awiyah رَضِيَ اللهُ عَنْهُ had the blessed shirt and some clippings of the blessed nails of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When his time of death came, he made a will that I want to be shrouded in the shirt that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had granted me and I want that blessed shirt to fully touch my body. Also, he made a will with regards to the blessed nails of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that they be made into tiny pieces and put onto my eyes and mouth. After this, he said: You must definitely do these things and then hand me over to the most Compassionate and Kind Lord عَزَّوَجَلَّ. (*Usud-ul-Ghaabah fi Ma'rifah-til-Sahabah, vol. 5, p. 223*)
2. It is stated in Muslim Sharif: 'Sayyidatuna Asma رَضِيَ اللهُ عَنْهَا daughter of Ameer-ul-Mu'mineen Hadrat Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ had a blessed Jubbah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ عَنْهَا (once) took out the blessed Jubbah and said: 'This [blessed] Jubbah belongs to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to wear it. Now, we soak it into water for the sick and attain cure through it. (*Muslim, Kitab-ul-libaas-waz-Zeenat, p. 883, Hadees 2069*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ stated: When people would come to see the blessed Jubbah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she رَضِيَ اللهُ عَنْهَا would say, 'this is the

blessed Jubbah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, which he used to wear during his life', and then show the jubbah. From this, we learn that showing the clothes of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a Sunnah of the companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ just like nowadays the blessed hair of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is shown. We learn that to look at the holy relics of the pious predecessors, soak their clothes in water and give it to ill people to drink is a Sunnah of the companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There is a cure within them. That which emerged through the blessed heel of Sayyiduna Isma'eel عَلَيْهِ السَّلَام, is a cure for every illness. (*Mirat-ul-Manajeeh, vol. 6, p. 98 Summarised*) Some people would come to the court of Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا to see the holy relics of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and she would show it to them. (*Mirat-ul-Manajeeh, vol. 6, p. 91 Summarised*)

3. It is also narrated in Muslim Shareef that Sayyiduna Anas رَضِيَ اللهُ عَنْهُ stated: 'I have fed the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ every type of drink, honey, nabiz, water and milk from this bowl of mine.'³ (*Muslim, Kitab-ul-Ashribah, p. 857, Hadees 2008*)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ stated as commentary to this Hadees: Sayyiduna Anas رَضِيَ اللهُ عَنْهُ had a wooden bowl in his hand. He رَضِيَ اللهُ عَنْهُ showed it to the people and said: 'I have fed the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ many types of drink and milk from this, i.e. this bowl is a very blessed bowl because the Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hands and lips have touched it many times.' We learn that the companions رَضِيَ اللهُ عَنْهُمْ of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would keep the used blessed utensils of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a holy relic and would show it to people.

It is narrated in Masnawi Shareef: Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ had that blessed dining mat, which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had wiped his hands and mouth with. When that blessed dining mat

would become soiled, it would be put into the fire. The dirt would get burned but the cloth would remain safe. (*Mirat-ul-Manajeeh, vol. 6, pp. 81, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We learn that it was the belief of the companions رَضِيَ اللَّهُ عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that there were many blessings in the holy relics of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We should also have the same belief and we should respect and honour the holy relics of the pious people, such as their clothes, things they used, the places they lived in, in short, anything that was connected to them. There is no doubt that by the blessings of the holy relics of pious people, we are cured. Attaining benefit from the blessings of the holy relics of pious people is the way of the Prophets عَلَيْهِمُ السَّلَام. By the blessings of the holy relics of pious people, livelihood is increased. By the blessings of the holy relics of pious people, we attain peace. Attaining benefit from the blessings of the holy relics of pious people is the way of the companions رَضِيَ اللَّهُ عَنْهُمْ of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the blessings of the holy relics of pious people, the problems of this world and the hereafter are solved.

By the blessings of the holy relics of pious people, Du'as are accepted. By the blessings of the holy relics of pious people, illnesses are removed. By the blessings of the holy relics of pious people, our sins are forgiven and by respecting and honouring the relics of pious people, those who are astray from the right path attain guidance. There is no doubt that the hearts gain peace by seeing holy relics. The eyes attain coolness when seeing holy relics. The chances of prayers being accepted are increased at the time of seeing holy relics. The Divine mercy descends by seeing holy relics.

The tongue starts to do the Zikr of Allah ﷻ at the time of seeing holy relics. We get the passion to do good deeds by seeing holy relics. Let's listen to a parable relating to this:

The blessings of respecting holy relics

The sister of Sayyiduna Abu 'Ali Roozabaari, Sayyidatuna Fatimah Bint Ahmad رَحْمَةُ اللَّهِ عَلَيْهَا has stated: In the city of Baghdad, some young people sent a person amongst them for some purpose but he did not return quickly, so they became angry. In the meantime, he returned smiling, carrying a melon. His friends said: 'You are smiling, even though you have arrived late.' He replied: 'I have brought something wondrous for you people.' Everyone asked: 'What is it?' He presented the melon to them that he was carrying in his hand and said: 'Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ had placed his hand on this melon, so I purchased it for 20 dirhams.' Listening to it, everyone kissed the melon and placed it on their eyes. One of them said: 'What quality has earned Sayyiduna Bishr Haafi رَحْمَةُ اللَّهِ عَلَيْهِ such a high rank?' Someone said: 'Piety'. The questioner said: 'I repent to Allah ﷻ, making you a witness.' Thereafter, everyone repented in the same way. Then, they all went to the city Tartoos where they embraced martyrdom. (*Al-Rauz-ul-Riyaheen*, p. 218)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just think! The lives of the youngsters that respected the melon that was touched by Sayyiduna Bishr-e-Haafi رَحْمَةُ اللَّهِ عَلَيْهِ changed for the better. They repented from their sins and attained the high status of martyrdom. We learn from this parable that if we sincerely respect anything connected to the pious predecessors, then our current life and hereafter can become blessed.

Remember! Just like one can attain many benefits and blessings from respecting and honouring holy relics, similarly, sometimes a person could receive punishment in this world by disrespecting and dishonouring the holy relics. The biggest proof of this is the 'Taboot-e-Sakeenah':

It is written on page 52-53 of the book named '*Ajaaib-ul-Quran Ma' Gharaib-ul-Quran: Taboot-e-Sakeenah* was a wooden box that descended upon Sayyiduna Aadam عَلَيْهِ السَّلَام, which remained with him all his life. It was then passed down in the form of inheritance, generation after generation via his offspring. It was a very sacred and blessed wooden box. Whenever there would be any disagreement amongst Bani Israel, they would receive the decision from this wooden box. A voice, informing them of the judgement and good news of victory would be heard from the wooden box. Bani Israel would make Du'a through its means and their Du'a would be accepted. Calamities and illnesses would be removed. In short, this wooden box was a chest of tranquillity, a treasure of blessings, bounties and the best and sacred means of receiving the help of Allah عَزَّوَجَلَّ. But when Bani Israel indulged in various sins, and disobedience and other evils became common, then due to their bad actions, Allah عَزَّوَجَلَّ punished them in such a way that the ill-fated people from the nation of 'Amaliqah attacked them with an army. They destroyed the cities of Bani Israel and killed numerous people, which resulted in a bloodbath. They demolished the buildings and totally damaged and destroyed the city, and took the blessed wooden box with them. They threw the sacred wooden box into a filthy area. Their disrespect of the blessed wooden box resulted in them being afflicted with various types of diseases and problems. Therefore, 5 cities of the nation of 'Amaliqah became totally destroyed and deserted, until they found out that this was all due to their disrespect of the blessed wooden box, which opened

their eyes. They then put the sacred wooden box onto a cart and drove the bull towards the settlement of Bani Israel. (*'Ajaib-ul-Quran pp. 52, 53, summarised*)

Dear Islamic sisters! We learnt from the above parable that by disrespecting the holy relics of pious predecessors, you are inviting the wrath of Allah عَزَّوَجَلَّ because when the nation of 'Amaliqah disrespected the blessed wooden box, the wrath of Allah عَزَّوَجَلَّ befell them and they were stuck in various types of problems and they were so sure that we are being punished and being inflicted with diseases because we disrespected the blessed wooden box. For this reason, they put the sacred wooden box onto a cart and sent it towards the settlement of Bani Israel so that they could attain salvation from the wrath of Allah عَزَّوَجَلَّ.

Moreover, we learned from this parable that any nation is able to attain the mercy and blessings of Allah عَزَّوَجَلَّ, as long as they remain obedient to Him. When they start to become disobedient to Allah عَزَّوَجَلَّ and indulge in sins, then many problems of this life and the hereafter become their destiny, just like Bani Israel. As long as they were obedient to the Prophets عَلَيْهِمُ السَّلَام, were acting upon their teachings and were obeying their commandments, they were in great peace and tranquillity. But as soon as they turned away from the instructions passed on to them from the Prophets عَلَيْهِمُ السَّلَام, disgrace and dishonour became their destiny. If we ponder, we will come to know that the Muslims of today are in this very situation. For centuries, Muslims were dominant over the world and were excelling in every field. As soon as they moved away from acting upon the teachings and rulings of the Holy Quran and turned away from the Islamic rulings and obedience of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they became entangled in many types of difficulties and problems.; this dire situation is right in front of us.

Dear Islamic sisters! There is still time. If we act upon the Shari'at even today, we can attain salvation from our problems. When the primary purpose of our creation is to worship Allah عَزَّوَجَلَّ, and we are not exempt from the rules of Shari'ah and on the Day of Judgement, we will be held accountable for every action of ours, then to be negligent of His worship, not giving due importance to His commands and to remain busy in the affairs of this world, are not wise decisions.

Sunnahs and etiquette of sneezing

Dear Islamic sisters! Let's listen to some Sunnahs and etiquette of sneezing from the booklet '101 Madani Phool', written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. Firstly, let's listen to 2 blessed Sayings of the Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Allah Almighty likes sneezing and dislikes yawning. (*Sahih Bukhari, vol. 4, pp. 163, Hadees 6226*)
2. When a person sneezes and says, 'أَلْحَمْدُ لِلَّهِ', the angels say, 'رَبُّ الْعَالَمِينَ'. And if he says, 'رَبُّ الْعَالَمِينَ', then the angels say, 'May Allah Almighty have mercy upon you.' (*Al-Mu'jam-ul-Kabeer, vol. 11, pp. 358, Hadees 12284*)
3. When sneezing, one should lower the head, cover the mouth and suppress the sound. Sneezing loudly is foolishness. (*Rad-dul-Muhtar, vol. 9, pp. 684*)
4. One should say 'أَلْحَمْدُ لِلَّهِ' at the time of sneezing. (it is mentioned in Khazaain-ul-Irfan, page 3 with reference to Tahtawi: it is Sunnah Mu'akkadah to do hamd of Allah when sneezing)

5. It is better to say 'اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ' or 'اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ'. It is Wajib on the one hears to immediately reply with 'يَرْحَمَكَ اللّٰهُ' i.e. May Allah Almighty have mercy upon you. And it should be said in a voice loud enough so that the one who sneezed can hear it.
6. After hearing the reply, the one who sneezed should say, 'يَغْفِرُ اللّٰهُ لَنَا وَ لَكُمْ' (i.e. May Allah Almighty forgive us and you), or 'يَهْدِيكُمْ اللّٰهُ وَ يُصْلِحْ بَاكُم' (i.e. May Allah Almighty guide you and rectify your state.) (*Aalamgiri, vol. 5, pp. 326*)
7. It is written in *Miraat-ul-Manaajeeh*, that the one who says 'اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ' when sneezing and passes their tongue over their teeth, *اِنْ شَاءَ اللّٰهُ* they will stay protected for tooth diseases. (*Mirat-ul-Manajih, vol. 6, pp. 396*)
8. Sayyiduna Ali al-Murtada *كَوَمَرَ اللّٰهِ وَجْهَةَ الْكَرِيْمِ* states: The one who says 'اَلْحَمْدُ لِلّٰهِ عَلَىٰ كُلِّ حَالٍ' when sneezing, they will never suffer from molar or ear pain. (*Mirqat-ul-Mafatih, vol. 8, pp. 499*)
9. It is Wajib to reply once to the sneeze, if the person sneezes a second time and says 'اَلْحَمْدُ لِلّٰهِ', it is not Wajib to reply, rather, it is Mustahabb. (*Aalamgiri, vol. 5, pp. 326*)

To learn thousands of various sunnahs, refer to the books of *Maktaba-tul-Madinah*: 'Bahar-e-Shar'iat, part 16' (312 pages) and the 120-page book 'Sunnatein aur Aadaab'. Also refer to the booklets of *Amir-e-Ahle-Sunnat* *دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ* '101 Madani Pearls' and '163 Madani Pearls.'

Speech: 12

Muballighah must read the Bayan at least 3 times before delivering speech

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

The Holy Prophet's love for Ummah

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

The excellence of Salat upon the Holy Prophet ﷺ

The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Jibra'eel عَلَيْهِ السَّلَام requested to me that the Lord Almighty states, 'O Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, are you not content over the fact that your follower sends one Durood upon you, I send down ten mercies upon him, and the one amongst your Ummah who sends one Salaam, I send upon him ten Salaams.' (Mishkat, Kitab-ul-Salat, vol. 1, pp. 189, Hadees 928, selected)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ states, 'The sending of Salaam of the Lord (Almighty) means either saying Salaam to a person via the angels, or keeping one safe from calamities and difficulties.' (Mirat-ul-Manajih, vol. 2, pp. 102)

Dunya-o-Aakhirat mayn jab mayn rahun salamat

Piyaray perhoon nah kyun ker tum per salaam her dam

(Zauq-e-Na'at, pp. 117)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَتِيَةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤْتِبُوا إِلَى اللَّهِ، أذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.

8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! إِنَّ شَاءَ اللَّهُ today we will hear about the love of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as to how upset he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be on the Day of Judgement out of concern for the Ummah, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will better the situation of the sinful ones amongst his Ummah, there will also be a brief look into the favours already given in the world and to be given in the Hereafter upon the Ummah of the Holy Prophet for the sake of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, how much the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remembered his weak Ummah, and we will also listen to how much the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cry and weep out of remembering the Ummah. May Allah make it so that we have honour of listening to the full speech with concentration.

Let's first listen to an account; hence,

Behold, there comes my protector

It is narrated from Sayyiduna 'Abdullah Bin 'Umar رَضِيَ اللَّهُ عَنْهُمَا that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'On the Day of Judgement, Sayyiduna Aadam عَلَيْهِ السَّلَام will be stationed in a vast plain near the 'Arsh; he will be wearing two green pieces of clothing. He will be looking at every person amongst his offspring who will be going into Paradise, and he will also be looking at every person amongst his offspring who will be going into Hell. During this very moment,

Sayyiduna Aadam عَلَيْهِ السَّلَام will see someone from my Ummah going into Hell. Sayyiduna Aadam عَلَيْهِ السَّلَام will call out, 'Ya Ahmad, Ya Ahmad.' I will say, ' (لَبَّيْكَ) Labbayk [i.e. I am present], O (أَبُو بَشَرٍ) Abul-Bashar [i.e. the father of mankind]!' Sayyiduna Aadam عَلَيْهِ السَّلَام will say, 'This follower of yours is going into Hell.' Having heard this, with great alertness, I will be (running) with great speed behind the angels and say, 'O angels of my Lord!' They will request, 'We are appointed angels, whichever task Allah Almighty has commanded, we do not disobey it; we only do that which we have been ordered to do.' When I will become saddened and I will grab my beard with my right hand, indicate towards the 'Arsh with my hand and request, 'O my Lord, didn't You promise me that You will not humiliate me with regards to my Ummah, a voice will call out from the 'Arsh, 'O angels! Obey Muhammad and return him (i.e. the ummati).' Then I will take out a white piece of paper from my pouch, and then I will place it on the right-hand side of the scale and say, بِسْمِ اللَّهِ it will therefore cause the side of the scale that contains good deeds to become heavier than the side of the scale that contains bad deeds. A voice will be heard: This person is fortunate, he has become prosperous, and his scale has become heavy; take him to Paradise.' That person will say, 'O angels of my Almighty Lord, please wait, let me at least speak to this person who has great honour in the Majestic Court of his Lord.' Then he will say, 'May my mother and father be sacrificed for you! How beautiful is your luminous face, and how beautiful is your appearance, you forgave my mistakes and had mercy over my tears. (Who are you?)' So, I will say to him, 'I am your Prophet Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and this is that Durood of yours which you would send upon me; this has fully benefited you however much it was needed.' (*Mawsu'ah Ibn-e-Abi-Dunya fi Husn-ul-Zan Billah, vol. 1, pp. 91, Hadees 79*)

Reflecting upon this account, A'la Hadrat, the Imam of the Ahl-e-Sunnah Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes that,

*In ki aawaz pay ker uthon mayn bay sakhtah shor
Aur tarap ker yeh kahoon ab mujhay parwa kaya hay*

*Lo woh Aaya mayra Haami mayra Gham khawr-e-Umam!
Aa gaie jaan tan-e-bay jaan mayn yeh aana kiya hay*

*Phir mujhay daman-e-Aqdas mayn chhupa layn Sarwar
Aur fermayn 'hato is pay taqaza kaya hay'*

*Chor ker mujh ko firishtay kahayn mahkoom hayn hum
Hukm wala ki na ta'meel ho zuhrah kiya hay*

(Hadaiq-e-Bakhshish, pp. 173)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The aforementioned account contains many important points within it; for instance, the master who knows the unseen, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has knowledge of the unseen with the bestowal of Allah Almighty. Allah Almighty bestowed upon him the knowledge of all matters; whatever is happening and whatever is to happen - rather, whatever will happen on the Day of Judgement. Hence, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ - informing regarding the unseen - stated with regards to Sayyiduna Aadam عَلَيْهِ السَّلَام that he will be stationed in a vast plain near the 'Arsh on the Day of Judgement, he will be wearing two green pieces of clothing, he will also be observing his descendants to the extent that having seen a follower of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ going into Hell, he will make the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aware of him and will help him. One also comes to know that there are many blessings in reciting Durood Shareef; just as those who pray

Durood Shareef are benefited in this life with its blessings, إِنَّ شَاءَ اللَّهُ, such people will also attain an immense number of blessings on the Day of Judgement as well. Hence, we should try to continue sending Durood Shareef whilst we are getting up, sitting down, walking, sat; in short, all the time. إِنَّ شَاءَ اللَّهُ by the blessing of Durood Shareef, one's life will be resolved as well as the Hereafter.

One Madani pearl one also attains from this account is that the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ exceedingly loves his Ummah; on the Day of Judgement, when everywhere it will be everyone for themselves, that Day regarding which Allah Almighty states in His Pure Speech - the Holy Quran - in Part 30, Verses 34-37 of Surah 'Abasa;

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ۗ وَأُمِّهِ وَأَبِيهِ ۖ

وَصَاحِبَتِهِ وَبَنِيهِ ۗ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ۗ

On that day man will flee from his (own) brother. And from his mother and father. And from his wife and sons. On that Day, each one has just one worry, which is sufficient for him (for not caring about others).

[Kanz-ul-Iman (translation of Quran)] (Part. 30, Surah Abasa, Verses 34 to37)

May we be sacrificed! Even at such a difficult time, the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be sad and upset in relation to his sinful people amongst his Ummah. He will hide them in his shawl of mercy, he will cause them to be forgiven by the Lord Almighty, and having interceded for them in the Majestic Court of the Lord Almighty, he will cause for them to enter Paradise. Let's listen to a similar faith-enlightening account; hence,

The manner of worrying over the Ummah on the Day of Judgement

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states, 'On the Day of Judgement, all the Prophets عَلَيْهِمُ السَّلَامُ will be gracefully sat on golden Mimbers [pulpits]. My Minibar [pulpit] will be empty because I will be stood silent in the Majestic Court of my Lord as it could be that I am told to enter Paradise but after me my Ummah is wandering around worried. Allah Almighty will state, 'O Beloved! I will decide only that regarding your Ummah which you would like.' I will request, اللَّهُمَّ عَجِّلْ حِسَابَهُمْ i.e. O Allah Almighty, please take their accountability swiftly.' And I will continue to request this, up to the extent that I will be given the list of those amongst my Ummah who are to go into Hell (I will intercede for the ones who have already entered into Hell and I will continue to remove them), such that no individual from my Ummah will remain for the punishment from Allah.' (*Kanz-ul-'Ummal, Kitab-ul-Qiyamah, vol. 7, pp. 178, Raqm 39111*)

Dar tha 'isiyan ki saza ab ho gi ya roz-e-Jaza

Di un ki rahmat nay sada yeh bhi nahin woh bhi nahin

(Hadaiq-e-Bakhshish, pp. 110)

شَيْخِنَ اللهُ! Think! How much the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ feels for us, and how compassionate and kind-hearted he is with regards to us. Now we should also actually think to ourselves as to how our love is towards the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, how happy have we made him صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in exchange for his favours, and how much we act upon his commands. Think! Those who love their parents, they do not break their hearts; those who love their children, they do not allow them to become upset; no one can bear one's friend being upset because one does not upset the person they love. But, alas! Today, we claim to have devotion for the Prophet, however our actions are not those that make the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

content. What sort of devotees of the Prophet are we who run away from Salah, purposely make Salah Qada and become a cause of pain for the enlightened heart of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? What sort of love and what sort of devotion is this that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasised the fasts of Ramadan, but those who call themselves devotees of the Prophet turn their face away from this ruling and become a cause of upsetting the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasised the Taraweeh Salah but it is not being prayed by those amongst his Ummah who are lazy and heedless. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the command of veiling, but we are unveiling ourselves. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prohibited songs, music and dramas and we are still continuing to listen to songs and music and watch dramas. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordering us to obey our parents but we are continuing to disobey them. Is this actually devotion to the Holy Prophet?

Let's intend together that from today, none of our Salah will become Qada; we will not allow any fast of Ramadan to become Qada; if Zakah becomes Fard, then we will give it fully; if Hajj becomes Fard, then we will not delay in performing it; we will not even come near fashion; we will veil ourselves per Islam in front of non-Mahrams; we will not watch films and dramas; we will not listen to songs and music; we will not hurt the feelings of our parents; we will not be neglectful with regards to the rights of Allah Almighty and people; and in order to attain this mindset, we will remain attached to the Madani environment of Dawat-e-Islami -
 إِنَّ شَاءَ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The universe is huge - everyone knows this - but it definitely has a limit. The earth is very vast - everyone knows this - but there is definitely a limit to it. The ocean is huge - everyone knows this - but there is definitely a limit to its edges and depth. There are a huge number of stars - everyone knows this - but there is definitely a limit to them. The creation of Allah is vast in number - everyone knows this - but it definitely has a limit. But bear in mind! The mercy and affection of the Holy Prophet ﷺ for his Ummah is like such an ocean whose edges and depth none of us have any knowledge of. His love and affection is also mentioned in the Holy Quran; hence, Allah Almighty states in Part 11, verse number 128 of Surah Taubah,

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ

بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Indeed there has come to you a Messenger from amongst yourselves; heavy upon him is your suffering, he desires your wellbeing immensely; utmost kind, merciful for the Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al Taubah, Verse 128)

It is written in Tafseer Siraat-ul-Jinaan with regards to the aforementioned blessed verse; this was the mentioning of the mercy and kindness of the Noble Prophet ﷺ upon Muslims by the actual Holy Quran; now observe some examples of the mercy and kindness of the Holy Prophet ﷺ upon Muslims;

Some examples of kindness and mercy upon the Ummah

1. He did not delay 'Isha Salah until a third of the night keeping in mind the difficulty for the weak, the ill and those who work.

2. Taking the weak, ill and children into consideration, he gave the command of not lengthening the recitation of the Quran in Salah.
3. He did not permanently perform Nafil at night so that it doesn't become Fard upon the Ummah.
4. He told the Ummah to refrain from Sawm ul Wisaal [continuous fasting without Iftar] due to them falling into hardship.
5. He did not make yearly Hajj Fard due to difficulty for the Ummah.
6. Being kind to the Muslims, he gave the command of performing Raml in three rounds of Tawaf; he did not give it for all rounds.
7. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would stay awake all night remaining busy in worship and continue to cry and weep with utmost sadness in the Majestic Court of Allah Almighty for the forgiveness of the Ummah, up to the extent that whilst in the state of standing, the majority of the time, his blessed feet would swell up. (*Siraat-ul-Jinaan, vol. 5, pp. 267, summarised*)

Allah kaya Jahannam ab bhi na sard ho ga

Ro ro kay Mustafa nay darya baha diye hayn

(Hadaiq-e-Bakhshish, pp. 102)

Brief explanation: In this couplet, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ requests in the Majestic Court of the Almighty Lord; O Allah, won't the fire of Hell be cool now for the slaves of the Noble Prophet اِصْلَى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! O my Almighty Lord, your Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cried so much whilst supplicating for the forgiveness of his Ummah, he cried so

much, so much that it is as though he caused rivers [of tears] to flow.

Dear Islamic sisters! Under the verse which was mentioned before the Ahadees which stated the examples of kindness and mercy upon the Ummah, It is written in Tafseer *Siraat-ul-Jinaan*, volume 4, page number 273 that people are desirous of goodness for themselves and their own children. But this Messenger of mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is eager for the goodness and well-wishing of his Ummah. Let's listen to some glimpses of his eagerness and mercy for the Ummah; hence,

Supplications for the Ummah

The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'Allah Almighty granted me three supplications, I requested twice (in the world), 'اللَّهُمَّ اغْفِرْ لِي' اللَّهُمَّ اغْفِرْ لِي' O Allah, forgive my Ummah; O Allah, forgive my Ummah.' وَأَخَّرْتُ الْعَالِيَةَ لِيَوْمِ يَرْعَبُ إِلَى الْخَلْقِ كُلُّهُمْ حَتَّىٰ إِبْرَاهِيمَ.' And I deferred the third request for that Day in which Allah's creation will turn to me, up to the extent that even (the Khaleel of Allah) Sayyiduna Ibraheem عَلَيْهِ السَّلَام will turn to me.' (Muslim, *Kitab Salat-ul-Musafireen-o-Qasriha*, pp. 318, *Hadees 1904, selected*)

Ay Khuda-e-do jahan Ihsan tayra hay bara

To nay payda un ki Ummat mayn hamayn fermaya hay

(*Wasail-e-Bakhshish*, pp. 462)

A'la Hadrat, the Imam of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'O sinful Ummah! Have you not seen this complete compassion and mercy (utmost level of softness and mercy) of your owner and master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon your state, that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was given three supplications from the Majestic Court of Allah; that ask what you

want, it will be granted to you. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not keep any question for his own personal self; he used all of them only for your benefit. He asked two in the world; even they were only for you - he deferred the third for the Hereafter (i.e. he kept the third one remaining for the Hereafter). When there will be no one of use, to better one's state. By the One Who made him compassionate over you! A mother is never ever even this affectionate towards her only beloved son as he is towards a follower of his. (*Fatawa Razawiyyah. vol. 29, pp. 583*)

Rota hay jo raaton ko ummat ki mahabbat mayn

Who shaf" mahshar hay Sardar Madinay ka

(Wasail-e-Bakhshish, pp. 180)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Usually, whenever any child is born into this world, it does not know how to speak, nor can it walk, nor can it move here and there by itself, nor can it understand anything, nor does it recognise anyone. In short, it is not able to understand anything at all. But the status of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is totally unmatched. **اَلْحَمْدُ لِلّٰهِ** Allah Almighty bestowed this Mu'jizah (miracle) upon the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could speak as soon as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ graced the world and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remembered his Ummah; hence,

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states, 'As soon as the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ graced the world, he performed Sajdah [i.e. prostrated] and this supplication was continuous on his blessed lips, رَبِّ هَبْ لِيْ اُمَّتِيْ' i.e. O my Lord, grant me my Ummah.' (*Fatawa Razawiyyah, vol. 30, pp. 712, summarised*)

Imam Zurqaani رَحْمَةُ اللَّهِ عَلَيْهِ states, 'At that time, the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lifted his blessed fingers just as a crying person lifts his fingers.' (Zurqaani Alal Mawahib, vol. 1, pp. 211)

Hotay hi payda, kertay hayn Ummat ko yaad Ap

Ummat ki maghfirat kay talab gar Aagye

(Wasail-e-Bakhshish, Amended version, pp. 511)

Dear Islamic sisters! The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remembered his Ummah his entire life; he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would spend nights in worship for the forgiveness and salvation of the Ummah; he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to mountains in solitude and cry; he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would recite the Quran and be full of tears; having thought of the hardships of the Day of Judgement and the sins of the Ummah, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cry and weep in the Majestic Court of Allah; he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cry when listening to the recitation of that verse of the Quran in which it is stated that a witness will be taken from every Ummah and the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be a made a witness upon everyone. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would sometimes spend the whole night in reciting just one verse of the Quran, he would sometimes be stood and be performing Ruku [i.e. praying Salah] for a very long time, he would sometimes place his blessed forehead into Sajdah [prostration] and seek goodness for the Ummah. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cry and weep, stay awake at night, and - crying and crying - he would supplicate for the salvation and protection of his Ummah from the difficulties of the grave and Hashr [on the Day of Judgement].

What is the reason for crying?

Our Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would raise both of his blessed hands and would cry and cry whilst supplicating for his Ummah, and requested, 'اللَّهُمَّ أُمَّتِي، أُمَّتِي' i.e. O Allah, my Ummah, my Ummah.'

Allah Almighty commanded Sayyiduna Jibraeel عليه السلام that go to my Beloved. Your Lord knows well, but ask him as to what is the reason for him crying? Sayyiduna Jibraeel عليه السلام presented himself according to the command and enquired. So, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told him regarding the full condition and expressed sadness over the Ummah. Sayyiduna Jibraeel Ameen عليه السلام requested in the Majestic Court of Allah that, 'O Allah Almighty, Your Beloved states this, and Allah Almighty knows well.' Allah Almighty ordered Sayyiduna Jibraeel عليه السلام to go and tell My Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that We will soon make you happy regarding your Ummah and We will not allow your blessed heart to be distressed.' (Muslim, Kitab-ul-Iman, pp. 109, Hadees 499)

Sad shukr Khudaya tun nay diya, hay rahmat wala Aqa

Jo Ummat kay ranj-o-gham mayn, Raton ko ashk bahata rahay

(Wasail-e-Bakhshish, pp. 475)

A'la Hadrat, the Imam of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'Have you ever heard about the one who truly loves you and what kind of a beloved he is, the essence of faith and treasury of kind-heartedness, whose handsomeness beautifies the entire world for which one will not find an equal, and the Pen of Destiny made his form and then stopped as it will never write again in the same manner. What kind of a beloved! One who was sent by his Owner as a mercy for the entire world. What kind of a beloved! One who lifted the entire burden of the world on his own self. What kind of a beloved! One who stopped eating food in the day and sleeping in the night out of your sadness. You are very preoccupied in the acts of disobedience to him and busy in play and amusement, and he spends the day and night crying and remaining upset for your forgiveness. The night, which Allah Almighty made for resting; the morning is near, cool

air is blowing; every person inclines towards rest at that time; a ruler is busy in resting in his warm bedding and soft pillows; and the one who is needy and destitute, even his feet are stretched out in a two-yard blanket. At such a pleasant and cool time, that infallible, sinless, pure individual, in whose protection is pureness, leaving his tranquillity and comfort, turning his face away from sleeping and resting, keeping his blessed forehead placed in the Magnificent and Majestic Court of Allah. Almighty is supplicating that, 'O Allah; my Ummah is sinful - please pardon them, and save all of their bodies from the fire of Hell.'*(Fatawa Razawiyyah, vol. 30, pp. 316-317, selected)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are listening to the love of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his Ummah! Ponder that there are countless such people who live in the world who have a relationship of love and affection established between them. For instance, a mother and father love their children, children love their mother and father, sisters love their brothers, a friend loves his friends, relatives love one another, etc. But bear in mind! All of these feelings of love are temporary, these feelings of love finish, these feelings of love stay up until the boundary of the world, as soon as life ends in the world, all those feelings of love end and everyone forgets each other and becomes preoccupied in their own matters. But bear in mind! One such connection of love is still established which will not finish, which is not specific to any time, which has not diminished with the passing of time, and that is the connection of the love of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his Ummah. Yes, absolutely! He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kept remembering his Ummah during his blessed physical lifetime; when his blessed body was being placed in his pure grave, he also remembered the Ummah at that time; he is still remembering (the Ummah) after entering his

luminous grave to the extent that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will still be remembering his Ummah on the Day of Judgement as well. Let's listen to two accounts regarding this and refresh your faith; hence,

(1) He will say 'my Ummah my Ummah' until the Day of Judgement

Sayyiduna Qusam رَضِيَ اللهُ عَنْهُ was that personality who, after placing the blessed body of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his luminous grave, was the last to come out. He رَضِيَ اللهُ عَنْهُ mentions that indeed I am the last person who saw the enlightened face of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his pure grave. I saw that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was moving his blessed lips in his luminous grave, I brought my ears closer to the blessed mouth of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; I heard that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying, 'رَبِّ أُمَّتِي أُمَّتِي' (i.e. O Allah, my Ummah, my Ummah).' (*Madarij-un-Nubuwwah, vol. 2, pp. 442*)

And it is a saying of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'When I will depart from this world, I will continue to call out, 'يَا رَبِّ أُمَّتِي أُمَّتِي' i.e. O Allah, my Ummah, my Ummah' in my grave up to the extent that the Trumpet is blown a second time.' (*Kanz-ul-'Ummal, Kitab-ul-Qiyamah, vol. 7, pp. 178, Hadees 39108*)

My master A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ requests in the blessed court of the Noble Prophet,

*Jinhayn marqad mayn ta Hashr Ummati keh ker Pukaro gay
Hamayn bhi yad ker lo un mayn sadqah apni rahmat ka*

(*Hadaiq-e-Bakhshish, pp. 39*)

2. Muhaddis-e-A'zam Pakistan stated

Muhaddis-e-A'zam Pakistan, Sayyiduna 'Allamah Maulana Sardar Ahmad رَحْمَةُ اللهِ عَلَيْهِ would say that the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to remember us his entire lifetime saying 'أُمَّتِي أُمَّتِي', he is even saying 'أُمَّتِي أُمَّتِي' in his luminous grave and will continue to say so until the day of Hashr up the extent that he will say أُمَّتِي أُمَّتِي even on the Day of Resurrection. The truth is that even if he was to say أُمَّتِي once, and we said يَا حَبِيبَ اللهِ يَا رَسُولَ اللهِ يَا نَبِيَّ يَا نَبِيَّ our entire lives, even then the right of that one saying of أُمَّتِي cannot be repaid. (*Aashiq-e-Akbar, pp. 53*)

A'la Hadrat, the Imam of the Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states in his poetry of praise '**Hadaiq-e-Bakhshish**',

*Paysh-e-Haq Muzdah shafa'at ka sunatay jayn gay
Aap rotay jayn gay ham ko hansatay jayn gay
Wus'tayn di hayn Khuda nay daman-e-mahboob ko
Jurm khultay jayn gay aur woh chupatay jayn gay
Aankh kholo ghamzado - daykho woh giryen aye hayn
Looh-e-Del say Naqsh-e-gham ko ab mitatay jayn gay*

(*Hadaiq-e-Bakhshish, pp. 155, 156*)

سُبْحَانَ اللهِ! How beautiful is the manner of the love and affection of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the Ummah, that he continued to remember the Ummah in the world, and he even continued to grant favours to the Ummah, he continued to pave the ways of ease for the Ummah, he even continued to better the condition of the Ummah in the world, but may we be sacrificed! He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will even remember his Ummah on the Day of Judgement and will also help his followers. Without doubt, this is such a huge favour of

the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ upon the Ummah that not just one, even if a person attains a thousand lives, even then the Ummah still cannot repay this favour.

Please intend to participate in the (weekly) gathering for 12 weeks

Dear Islamic sisters! We should also love the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ endlessly, act upon his sayings, act upon the Sunnah ourselves and encourage others as well. A great way for this is also to attach oneself to the Madani environment of Dawat-e-Islami - the Madani movement of the Devotees of the Noble Prophet. اَلْحَمْدُ لِلّٰهِ The sister's gathering takes place every Wednesday in which, alongside bestowing devotion towards the Holy Prophet, one is encouraged to perform good deeds, avoid sins, and truly enlighten one's heart with devotion for the Holy Prophet. Hence, not only intend to attend the weekly Sunnah-inspired gatherings yourselves for the next 12 weeks, but also bring at least one Islamic sister with you as well.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Encouragement for distribution of booklets

Dear Islamic sisters! اَلْحَمْدُ لِلّٰهِ The month of Rabi'-ul-Awwal is showering its blessings and is blessing all of us; this is that sacred month in which the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came into this world. Every Muslim celebrates his happiness in his own way out of joy for his blessed Milad (birth); we should also celebrate this, but we should celebrate such that we distribute booklet amongst Islamic sisters out of happiness of the Milad, especially the booklet 'The Dawn of Blessings', and generally other booklets. It could be

that from this small effort of yours, an Islamic sister could be blessed with the fortune of a life full of good deeds, and her avoiding music and becoming someone who calls other Islamic sisters towards righteousness. Hence, every Islamic sister, according to one's ability, should distribute and share many, otherwise at least 112 pounds worth or a minimum of 12 pounds worth of booklets of Maktaba-tul-Madinah and various pamphlets of Madani pearls. Likewise, distribute some booklets throughout the year and call towards righteousness in abundance. Please also distribute booklets at events for weddings and sorrow, and to one's Mahrams in the form of Isal-e-Sawab (sending reward), and please encourage other Muslims and Islamic sisters towards this - one will attain huge amounts of reward.

*Bant ker Madani rasaail Deen kophaylaiye
Ker kay razi Haq kohaqdar-e-Jinan ban jayie*

Madani pearls of condolence

Dear Islamic sisters! To conclude the speech, we will listen to some Madani pearls about paying condolence.

First observe two sayings of the Noble Prophet ﷺ:

1. Whosoever consoles a troubled person, one attains the same reward of the troubled person. (*Tirmizi, Kitab-ul-Janaaiz, Raqm. 2, pp. 338-1078*)
 2. The believer who consoles his troubled brother, Allah Almighty will clothe him with garments of honour on the Day of Resurrection. (*Ibn-e-Majah, Kitab-ul-Janaaiz, Raqm. 2, pp. 268-1601*)
- ❖ The meaning of condolence: Advising patience for someone inflicted with a calamity.

- ❖ Condoling is Sunnah. (*Bahar-e-Shari'at*, vol. 1, pp. 852)
- ❖ Condoling is permissible before burial as well, but what is better is that it is done after burial. This is at that time when the awliya (close relatives) of the deceased are not exercising impatience and panic; otherwise one should do so before the actual burial for their comfort. (*Al Jauhar-tul-Nayyira, Kitab-ul-Salat, Bab-ul-Janaaiz, pp. 141*)
- ❖ It is Mustahab to give condolences to all those who were close to the deceased; young, old, male, female; though only the Mahrams of a female should condole her.
- ❖ One should say the following in condoling; may Allah Almighty forgive the deceased, and grant the deceased a place in His Mercy. (*Bahar-e-Shari'at*, vol. 1, pp. 852)
- ❖ There is no problem in the deceased's relatives sitting at home so that people come to condole, and it is a bad thing to spread out mats and sit at the door of the house or a public pathway. (*Al Durr-ul-Mukhtar, Kitab-ul-Salat, vol. 3, pp. 176*)
- ❖ It is Makruh for the one who has condoled once to go to condole again. (*Al Durr-ul-Mukhtar, Kitab-ul-Salat, vol. 3, pp. 177*)

To learn thousands of various Sunnahs, obtain the following two books of Maktaba-tul-Madinah: *Bahar-e-Shari'ah* part 16 (312 pages), the 120-page book *Sunnatayn aur Adaab*; please obtain and study the two booklets of Ameer-e-Ahl-e-Sunnah رَاعَتْ بَرَكَاتَهُمُ الْعَالِيَةَ: 101 Madani Pearls and 163 Madani Pearls.

Speech: 13

Muballighah must read the Bayan at least 3 times before delivering speech

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

Excellent qualities of Mustafa ﷺ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

Excellence of reciting Salat upon the Holy Prophet ﷺ

The Holy Prophet ﷺ has stated: The one who sends Salat upon me once, Allah Almighty sends 10 mercies upon him. And the one who sends Salat upon me 10 times, Allah Almighty sends 100 mercies upon him. And the one who sends Salat upon me 100 times, Allah Almighty writes between his eyes that he is free from hypocrisy and the fire of hell. And He will raise him with the martyrs on the Day of Judgement. (*Mu'jam-e-Awsat, vol. 5, pp. 252, Hadees 7235*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَبُّوْا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوْا عَلَيَّ الْحَبِيْب*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! **رَبَّنَا صَلِّ عَلَى مُحَمَّدٍ**, today we will have the privilege of hearing about the excellent qualities of the chosen Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Firstly, we will listen to how a small amount of food was sufficient for 1400 companions and how a goat was brought back to life. We will hear the definitions of Mu'jizah, Karaamat, Ma'oonat and Istidraaj. Also, we will listen to how Allah Almighty granted our Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** superiority over the other Prophets. Furthermore, we will hear about the blessings that would manifest when the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would make du'a of blessings for a person. May Allah allow us to listen to the entire bayan with complete concentration.

Goat stood up whilst shaking its ears

A famous companion of the Prophet, Sayyiduna Jabir **رَضِيَ اللَّهُ عَنْهُ** has stated: (At the time of the battle of Khandaq) While we were digging the trench, suddenly a big boulder appeared. No one could break it. We came to the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and told him about the boulder. The Beloved and Blessed Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stood up. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** had not eaten anything for three days and there was a stone tied to his blessed stomach. Taking a pickaxe in his blessed hand, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** struck the boulder, shattering it into pieces and turning it into a heap of sand. (*Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 51, Hadees 4101*)

It is also stated in another narration that he ﷺ struck the boulder with the pickaxe three times. Each time, light emanated from the boulder and he ﷺ saw the cities of Shaam, Iran and Yemen in the light. He ﷺ then gave his blessed companions رضى الله عنهم the good news of conquering these three countries. (*Sharh-uz-Zurqaani, vol. 3, pp. 31*)

Sayyiduna Jabir رضى الله عنه stated: Seeing the stone tied to the blessed stomach of the Holy Prophet ﷺ due to remaining hungry continuously, I felt immense grief in my heart. Therefore, taking permission from the Holy Prophet ﷺ, I came home and told my wife, 'I have seen the Holy Prophet ﷺ in a state of severe hunger and I cannot have patience any longer. Is there anything to eat in the house?' She replied, 'There is nothing at home except one Saa' [صاع] (4 kilos approx.) of barley.' I said, 'Grind this barley quickly and knead the dough.' Then, slaughtering my young goat which was reared at home and chopping its meat into pieces, I said to my wife, 'Cook the meat and loaves of bread quickly while I go and call the Holy Prophet ﷺ.' As I was about to exit the home, she said, 'We only have a small quantity of food, so aside from the Holy Prophet ﷺ only bring a few companions with you, do not humiliate me by bringing too many people.'

Reaching the trench, Sayyiduna Jabir رضى الله عنه quietly requested the Holy Prophet ﷺ, 'Ya Rasoolallah ﷺ! At my home, I have arranged loaves of bread from one Saa' flour and the meat of a young goat. Please come to my home along with a few companions and consume the food.' Listening to this, he ﷺ announced, 'O people of the trench! Jabir has invited us for a meal. So all of you make your way to his home and eat the food' He ﷺ then said to me, 'Do not cook the bread until I arrive.' When the Beloved Prophet ﷺ arrived, he ﷺ put

his blessed saliva into the dough and prayed for blessing and also put his blessed saliva into the meat-pot. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered that the bread be cooked and said, 'Do not remove the pot from the stove'. When the bread was cooked, the wife of Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ began serving the meat from the pot. One thousand blessed companions ate food till they were satiated [i.e. became full] but neither the dough nor the meat in the pot decreased. (*Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 51, Hadees 4101, 4102, summarised*)

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ states: Then the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gathered the leftover bones in the centre of a pot and put his blessed hand over them and recited something which I did not hear; the meat of that very goat which had just been eaten, suddenly rose from the dead, shaking its ears. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: Take your goat! I brought the goat to my blessed wife, she said (in astonishment): What is this? I replied: By Allah Almighty! This is the very same goat of ours which we had slaughtered. Allah Almighty has resurrected it by the blessed Du'a of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hearing this, his wife spontaneously exclaimed, I testify that undoubtedly he is the Beloved Prophet of Allah Almighty.

(*Khasaais-ul-Kubra, vol. 2, pp. 112*)

Murdaun ko jilaatay hayn rauton ko hansatay hayn

Aalaam mitaatay hayn bigri ko banatay hayn

Sarkar khilatay hayn Sarkar pilatay hayn

Sultaan-o-gada sab ko Sarkar nibhatay hayn

(*Faizan-e-Sunnat, pp. 350*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

A glimpse of the excellent qualities of Mustafa ﷺ

Dear Islamic sisters! Ponder! When our food is inadequate and the people are many, there is no option left other than to increase the quantity of food. 4-kilo worth of flour and a baby goat no matter how healthy it is, would barely suffice for fifty or sixty people to eat to their fill, but by the blessing of the sacred and blessed saliva of the Prophet, the Intercessor of the Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the food not only sufficed the whole group of the blessed companions رَضِيَ اللهُ عَنْهُمْ but the same quantity of food which was cooked, was leftover and then by reciting something on the leftover bones of the goat, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made it rise again along with its flesh and skin shaking its ears. This incident highlights many excellent qualities of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Let's listen to some Madani pearls which Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ has mentioned under this blessed Hadees:

1. There were 1400 people who ate this food, 1000 people among them were those who dug the trench and the remaining 400 were those who were in their homes in Madinah Munawwarah and the market places etc. The children and women of Madinah Munawwarah were also included in this feast. In short, there was an abundance of people who partook in the meal. Most fortunate were those who had the privilege of eating this blessed food.
2. The Prophet of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited all of them. That day the feast was from the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the house was of Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ therefore, the announcement (for inviting all of them) and the feast is

absolutely correct. The thing which does not decrease by using it can be used without the permission of its owner, like, studying in the light of someone's lamp or using the shade of someone's wall. The food would not decrease by the people eating it; therefore, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited everyone without the permission of Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ.

3. Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ was surprised by the invitation given to all and the announcement made before everyone. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sensed his astonishment and comforted him by saying: Don't worry, Allah Almighty will grant His favour and will feed everyone who attends. Just ensure that you do not remove the pot from the stove and do not start baking the loaves of bread before I arrive, then you will witness the power of Allah Almighty.
4. This story contains many miracles of the sacred and blessed saliva of the Most Venerable and Honourable Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Blessings and abundance in the pieces of meat, blessings in the broth, blessings and abundance in the salt, spices and ghee of the broth, blessings and abundance in the flour, blessings in the fire-wood from which these things were cooked, the power and strength in the hands of the one who baked the loaves of bread, otherwise, preparing a feast for such a huge group of people requires hundreds of kilograms of meat, fire-wood, flour, many cooks and many ovens as is seen in the wedding feasts nowadays.
5. Twelve water springs gushed out from a stone from (the strike of) the staff of Sayyiduna Musa عَلَيْهِ السَّلَام but here, by the blessing of the sacred and blessed saliva of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

وَسَمَّ، springs of meat and broth gushed forth from the pot. (*Mirat-ul-Manajih*, vol. 8, pp. 177-179, summarised)

Dhaaray chaltay hayn ataa kay woh hay qatra tayra

Taaray khiltay hayn Sakha kay woh hay zarrah tayra

Fayz hay ya shah-e-tasneem niraala tayra

Aap piyaason kay tajassus mayn hay darya tayra

Aasmaan khawan, zameen khawan, zamana mahmaan

Sahib-e-khanah laqab kis ka hay tayra tayra

(*Hadaiq-e-Bakhshish*, pp. 15,16)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The definition of Mu'jizah

Defining a Mu'jizah, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ writes: That action which the creation is incapable of countering, rather, incapable of comprehending is called Mu'jizah. According to the terminology of Shari'ah, Mu'jizah is that wondrous and astonishing act that is goes against the norm which is demonstrated by a person who claims Prophethood. Before the proclamation of Prophethood, if any Prophet demonstrates something that goes against the norm, it is called Irhaas. The wondrous act which is demonstrated by Awliya (Islamic saints) رَحْمَةُ اللَّهِ عَلَيْهِ is called Karamat. Anything wondrous demonstrated by ordinary Muslims is called Ma'oonat. Any wondrous act that is demonstrated by disbelievers is called Istidraaj.

Mufti Sahib رَحْمَةُ اللَّهِ عَلَيْهِ further states: The Mu'jizahs of all Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ have become stories. Many Mu'jizahs of our Beloved Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will continue to be witnessed till Judgement

Day. The abundance of his mention, devotion towards the Holy Quran, finding the blessed name of the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) engraved on stones and animals, etc. these are the Mu'jizahs which are observable even today. The Karamaat (saintly miracles) of the Awliya رَحِمَهُمُ اللهُ in the Ummah of the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) are the living Mu'jizahs of the Beloved Prophet (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). (Mirat-ul-Manajih, vol. 8, pp. 162, summarised)

Compendium of Mu'jizahs

Dear Islamic sisters! Be mindful that a Mu'jizah is proof of the prophethood of a Prophet. Therefore, Allah Almighty granted Mu'jizahs to every Prophet عَلَيْهِ السَّلَام according to the environment and the sense of comprehension of their Ummah. For example, in the era of the Prophethood of Sayyiduna Musa عَلَيْهِ السَّلَام, magic was at its peak, so Allah Almighty granted him [عَلَيْهِ السَّلَام] Prophetic miracles of 'يَدٌ بَيُّضَةٌ' (bright and shining hand) and 'عَصَا' (staff). He عَلَيْهِ السَّلَام dominated the magicians through these Prophetic miracles in such a way that all of the magicians fell in prostration and believed in him (عَلَيْهِ السَّلَام).

Likewise, in the era of Sayyiduna 'Isa عَلَيْهِ السَّلَام medical science had reached its peak and because of their ability to treat great diseases, the doctors of that era had control over the people. So, Allah Almighty bestowed Sayyiduna 'Isa عَلَيْهِ السَّلَام with Prophetic miracles, like treating those who were born blind, curing the lepers and resurrecting the dead, which left the doctors astonished and amazed. In the end, they (doctors) accepted the fact that these miracles are far beyond human excellence and testified to the Prophethood of Sayyiduna 'Isa عَلَيْهِ السَّلَام.

In short, every Prophet عَلَيْهِ السَّلَام was bestowed with Prophetic miracles according to the environment prevailing in that era and

conforming to the temperament and nature of the people, some were granted one, some two and someone more than that. But as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is the Prophet of all Prophets عَلَيْهِمُ السَّلَام, and the blessed life of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the summary of the lives of all blessed Prophets عَلَيْهِمُ السَّلَام and the teaching of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the essence of the teachings of all Prophets عَلَيْهِمُ السَّلَام and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to this world with a Universal Religion and all the former and latter nations of the world were the recipients of his blessed message. Therefore, Allah Almighty gathered all of the miracles of the previous Prophets عَلَيْهِمُ السَّلَام in His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and He عَزَّوَجَلَّ bestowed His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with numerous Prophetic miracles which were essential for the intellect and comprehension of every category of people, every group, every nation and people of all religions. (*Seerat-e-Mustafa*, pp. 712-714, summarised)

Allah Almighty had distinguished His Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from other Prophets عَلَيْهِمُ السَّلَام by granting him countless Prophetic miracles which are his exclusive qualities. i.e. these Prophetic miracles have not been granted to any Prophet عَلَيْهِمُ السَّلَام other than the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Seerat-e-Mustafa*, pp. 820, summarised) Therefore, our Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is a compendium of Prophetic miracles.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Our Beloved Prophet ﷺ is the greatest of all

Dear Islamic sisters! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses all the Prophetic miracles, all goodness, all attributes and excellent qualities of all Prophets عَلَيْهِمُ السَّلَام. The superiority of the Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ over all Prophets عَلَيْهِمُ السَّلَام has been mentioned in the Holy Quran. Allah Almighty has stated in part 3, Surah Al-Baqarah, verse no.253:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ط

These are Messengers; that We have exalted one above the other; amongst them is one with whom Allah spoke, and one is that whom (Allah) elevated in rank above all.

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 253)

It is written under this blessed verse in *Tafseer Siraat-ul-Jinan* volume 1, page no.379: The one for whom it has been stated: ‘One is that whom (Allah) elevated in rank above all’ refers to our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been granted superiority by enormous ranks [by Allah Almighty] over all Prophets عَلَيْهِمُ السَّلَام. Not mentioning the blessed name of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at this place is also due to the elevation of his rank. The aim is to make people aware that whenever the matter of superiority amongst the blessed Ambiya عَلَيْهِمُ السَّلَام is discussed, only the blessed personality of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should come into the mind. The exclusive attributes and excellences of the Beloved Prophet, the Embodiment of Noor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holds superiority over all other Prophets عَلَيْهِمُ السَّلَام and no other Prophet عَلَيْهِمُ السَّلَام shares them, are countless.

It is mentioned in the Holy Quran that ‘one is that whom (Allah Almighty) elevated in rank above all’ and no limit of ‘elevation in rank’ is mentioned in the Holy Quran, so now, who can put a limit to it? Some of the exclusive attributes bestowed on the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are that his Prophethood encompasses everything i.e. the whole Universe is the Ummah of the Beloved

Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Prophethood has been ended with the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been bestowed with more Prophetic miracles than all other Prophets عَلَيْهِمُ السَّلَام. His Ummah has been made superior to all other Ummahs. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been bestowed with Hawd-e-Kawsar [Pond of Kawsar], Maqaam-e-Mahmood¹, Shafa'at-e-Kubra [the greatest intercession]. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was bestowed with special closeness to Allah Almighty in Shab-e-Mi'raaj [the night of ascension]. In addition to these, countless exclusive qualities were bestowed upon the Mercy for the entire creation, the Guide to the path of salvation صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.²

Sab say aulaa-o-a'laaa hamara Nabi

Sab say bala-o-wala hamara Nabi

Apnay Maula ka piyara hamara Nabi

Donon aalam ka dulha hamara Nabi

Bujh gaie jis kay aagay sabhi mash'alayn

Sham'a woh lay kar aaya hamara Nabi

Khalq say Awliya Awliya say Rusul

Aur Rasoolon say a'la hamara Nabi

Mulk-e-Kaunayn man Ambiya Tajdaar

Tajdaaron ka Aaqa hamara Nabi

¹Maqaam-e-Mahmood is the particular rank which Allah عَزَّوَجَلَّ will bestow upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on Judgement Day where all those who came in the world from the first era to the last will praise the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

²Madarik, Al-Baqarah, Taht-al-Ayah: 253, pp. 130-131; Jamal, Al-Baqarah, Taht-al-Ayah: 253, vol. 1, pp. 310; Khaazin, Al-Baqarah, Taht-al-Ayah: 253, vol. 1, pp. 193-194; Baydawi, Al-Baqarah, Taht-al-Ayah: 253, vol. 1, pp. 549-550; Tafseer Siraat-ul-Jinan, vol. 1, pp. 379, summarised

Kiya khabar kitnay taaray khilay chhup gaey

Par na doobay na doobay hamara Nabi

(Hadaiq-e-Bakhshish, pp. 138,129)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses countless Prophetic miracles. Allah Almighty, from His bestowals, has granted the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such tremendous authority and power that cannot even be comprehended. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can split the moon in two parts. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, he can return the sun which has set. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can make a stone sail in the water. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can make the sticks shine like a bulb. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can turn the salty water wells into fresh water wells with his blessed saliva.

If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can make springs gush out from his blessed fingers. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ can talk with trees and stones. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, a tree will present itself in his blessed court. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, a small quantity of milk will suffice 70 people. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, a small quantity of food will become sufficient for a large group of people. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ wants, animals would began to talk like humans. In short, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may do as he wishes in this world as he has complete authority.

With the intention of gaining religious knowledge, let's listen to a few more miracles of the Prophet:

The food became blessed

Sayyiduna Abdur-Rahman Bin Abi 'Amrah Ansari رَضِيَ اللهُ عَنْهُ narrates

that his father told him: (that) We were once on a war journey with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and our provisions had almost finished. When intense hunger began to affect the people, they sought permission from the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to slaughter some of the riding animals in order to satiate their hunger. When Sayyiduna Umar Farooq رَضِيَ اللهُ عَنْهُ saw that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was about to give them permission to do so, he رَضِيَ اللهُ عَنْهُ came forward and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If we slaughter our riding animals then we will face the enemy whilst hungry and without conveyances.' He then made a suggestion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the best interest of the Muslims and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! It is my suggestion that those amongst the army who have any small amount of food left, they should present it in your court. And then you make du'a for blessings over the heap of food, by the virtue of your du'a, Allah Almighty will place so much blessings in the food that it will be sufficient for all of us.'

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked this suggestion very much and acted in accordance to this suggestion of Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ, giving the command to fulfil this suggestion. Those who had anything left over, they presented all of it in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The narrator then states that: فَجَبَّعَهَا رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ثُمَّ قَامَ فَذَمَّ مَا شَاءَ اللَّهُ؛ i.e. the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gathered all of it in one place, stood up and then supplicated according to the will of Allah Almighty. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then commanded the army to fill their pots from that food. The narrator states: All of the pots amongst the army were filled and that (heap of food) remained the same; it did not decrease at all.

After seeing this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smiled so much that his blessed molars became visible and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّي رَسُولُ اللَّهِ لَا يَلْفِي اللَّهُ عَبْدٌ مُؤْمِنٌ بِهَذَا إِلَّا حَبِطَتْ عَنْهُ النَّارُ يَوْمَ الْقِيَامَةِ i.e. I bear witness that there is none worthy of worship besides Allah and that I am the messenger of Allah; the one who recites these two statements will meet Allah Almighty on the Day of Judgement in such a state that there will be a barrier between him and Hell. (*Musnad Imam Ahmad, vol. 5, pp. 265, Hadees 15449*)

Kaunayn banaey gaey Sarkar ki khatir

Kaunayn ki khatir tumhayn Sarkar banaya

Kunji tumhayn di apnay khazaanon ki Khuda nay

Mahboob kiya Maalik-e-Mukhtar banaya

(*Zauq-e-Na't, pp. 47, 48*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just as we learn about the blessings of the du'a of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from this Hadees, we also learn that we should always wish the best for others from the actions of Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-Azam رَضِيَ اللهُ عَنْهُ.

Wish well for others!

Alas! Wishing well for others is becoming increasingly rare within our society today. Whereas, our religion, the religion of Islam, is the greatest well-wisher for humanity. Treating each other well and wishing well for others is from its golden teachings. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would greatly encourage it.

Sayyiduna Tameem Daari رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The religion is well wishing. We asked: To whom? He said: To Allah, His book, His messenger, and towards

the leaders of the Muslims and their general folk. (*Muslim, pp. 51, Hadees 196*)

It is written on page 231 of the book of Maktaba-tul-Madina ‘Muntakhab Hadeethen’: There is great depth to the meaning of ‘well wishing’, and the reality is that ‘well wishing for Muslims’ is such an action that if the Muslims were to heed this prophetic advice and act upon it, then there would be an instant transformation of the disunited Muslim community. The Muslim community would become such a garden of peace, comfort, tranquillity and calmness that it would seem like we were witnessing a sight of heavenly peace and tranquillity in this world. (*Muntakhib Hadeesayn, pp. 231*)

Dear Islamic sisters! The meaning of the word ‘well-wishing’ is general, for example, to treat one’s mahram relatives and other Islamic sisters with compassion and kindness, to help them financially, remove their difficulties, to gift them clothes, to feed them, to provide peace and comfort to them, to fulfil their essential needs, to give them shar’i guidance or refer them to it, to bring close those sisters who have gone astray. In short, to help them in any way is a means to attain reward.

Unfortunately, however in this age, our state is such that we are only concerned with our own affairs. How many Islamic sisters around us are in difficulty but we have no concern about them. From those sisters who we meet every day, how many of them meet us cheerfully and how many of them meet us with a look of distress; have we ever pondered upon this? How many Islamic sisters or even our maharim family members do we know of who are in debt or who live in poverty, we are completely heedless of this. Do our neighbours even have enough food for two meals? We are totally oblivious of this. We have no concern whether they have sufficient

clothing to wear or not. How many ill Islamic sisters are experiencing sleepless nights and troublesome days because of not having enough money; but we are not bothered in the slightest. If only we are granted the mindset to protect the honour of other Muslims.

Remember! The good Muslim is the one who likes for other Muslims that which she likes for herself. Likewise, we should also prefer for our Islamic sister that thing which we prefer for ourselves. In order to increase our passion for aiding the grief-stricken ummah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, let's listen to a saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Virtues of wishing good for others

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Prefer for others that which you prefer for yourself. And dislike for others that which you dislike for yourself. When you speak, speak good words or remain silent. (*Musnad Imam Ahmad, vol. 8, pp. 266, Hadees 22193*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! An excellent way of well-wishing towards Islamic sisters in their religion is by encouraging them to attend the weekly sunnah-inspired ijtima' of Dawat-e-Islami. اَلْحَعْدُ لِلَّهِ, by attending the weekly sunnah-inspired ijtima, not only do Islamic sisters acquire religious knowledge, they also strive to succeed in this world and the hereafter. Thus, alongside religious knowledge, they also attain the blessings of doing good works.

اَلْحَعْدُ لِلَّهِ, the weekly sunnah-inspired ijtima' for brothers and sisters takes place in thousands of locations and are attended by hundreds of thousands of brothers and sisters. They acquire religious

knowledge and return with the mindset of: I must strive to reform myself and the people of the entire world, *إِنَّ شَاءَ اللَّهُ*.

أَلْحَقْدُ لِلَّهِ, there are 751 weekly sunnah-inspired ijtima'at for Islamic brothers and 7340 weekly sunnah-inspired ijtima'at for Islamic sisters taking place in Pakistan alone. Therefore, every Islamic sister should make an intention to attend at least 12 weekly sunnah-inspired ijtima'at. If we attend the weekly sunnah-inspired ijtima'at regularly, we will gain countless blessings.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The most generous Prophet

Dear Islamic sisters! We were listening to the Prophetic miracles and excellences of the Beloved Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*. He *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* was a miracle from head to toe! The large number of miracles manifested by the Beloved Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* have not been manifested by any Prophet *عَلَيْهِ السَّلَام*. There are numerous such events mentioned in the blessed Ahadees showing that when the Mercy for the entire creation, the Guide to the path of salvation *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* focused his blessed attention towards a very limited amount of food, that food would become sufficient for many people for many months. These events reveal that Allah Almighty has bestowed so much authority upon His Beloved Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*. The one for whom his blessed hands raised [for Du'a] or for whom his blessed lips moved [for Du'a] would become destined for the blessings of the world and Hereafter. Let's listen to two more Prophetic miracles with an intention to increase our religious knowledge:

1. Sayyiduna Jabir *رَضِيَ اللَّهُ عَنْهُ* has stated: A person came to the blessed court of the Beloved Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* and asked for some

food. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him half a Wasq (i.e. approximately 120 kilograms) of barley. That person, his wife and his guests continued to eat from this barley (for a long time), till one day, he weighed that barley. Then he came into the blessed court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: If you had not weighed it, you would have continued to consume it and it would have remained in the same state (forever). (*Sahih Muslim*, pp. 963, *Hadees* 5946)

2. The famous companion, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: I presented myself in the blessed court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with some dates and humbly requested, ‘O Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ please make Du’a for blessings in these dates’. After gathering the dates, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du’a for blessing and said, ‘Keep them in your pouch and whenever you desire, place your hand into the pouch and take some out, but never empty the pouch completely by shaking it.’ Therefore, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ himself used to eat from these dates and he رَضِيَ اللهُ عَنْهُ used to give it to the people and also used to give many kilos of it in the path of Allah Almighty. He رَضِيَ اللهُ عَنْهُ would always tie this pouch to his back until it was cut and fell from his back on the day of the martyrdom of Ameer-ul-Mumineen Sayyiduna ‘Usman-e-Ghani رَضِيَ اللهُ عَنْهُ. (*Tirmizi*, vol. 5, pp. 454, *Hadees* 3865)

Inhayn Khuda nay kiya apnay mulk ka maalik

Inhayn kay qabzay mayn Rab kay khazanay aaey hayn

Jo chahayn gey jisay chahayn gey ye usay dayn gey

Kareem hay ye khazanay lutanay aaey hayn

*Sunno gey 'laa' na zabaan-e-kareem say Noori
Ye faiz-o-jud kay darya bahanay aaey hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Motivation to distribute booklets

Dear Islamic sisters! In order to learn more about the miracles and excellences of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, read the booklets of Maktaba-tul-Madina yourself and distribute them in large numbers to other Islamic sisters also.

If we desire that our society be reformed and a true Madani transformation take place amongst our Islamic sisters, If we desire that our Islamic sisters be bestowed with knowledge, If we desire that our Islamic sisters become pious and righteous, If we desire to end immodesty in our society, If we wish that Islamic sisters become obedient to Ameer-e-Ahle-Sunnat وَآمَنَتْ بِرُكَاثِهِمُ الْعَالِيَةِ, Markazi Majlis-e-Shura, Aalami Majlis-e-Mushaawarat and their own parents, If we wish that Allah Almighty and his Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ become pleased with us, If we desire that our Islamic sisters become true devotees of the male and female Sahabiyah عَلَيْهِمُ الرِّضْوَانُ, and of the male and female Awliya اللهُ رَحِمَهُمُ اللهُ, then we should purchase a large number of booklets from Maktaba-tul-Madina and distribute them widely amongst our Mahram relatives so that it may become a means of sadaqa jaariyah (continuous charity) for us.

Dear Islamic sisters! Bringing the speech to its conclusion, I will have the honour of mentioning the virtues of the sunnah, and some sunnahs and etiquettes. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who loved my Sunnah, loved me, and the one who loved me will be with me in Paradise. (*Mishkat, vol. 1, pp. 55, Hadees 175*)

*Seena tari sunnat ka Madinah banay Aaq
Jannat man parausi mujhay Tum apna banana*

Some Sunnahs and etiquette of sitting

Dear Islamic sisters! Let's listen to some Sunnahs and etiquette of sitting:

- ❖ Sitting cross-legged is also established from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ Do not sit where there is some sunshine and some shade as well. The Prophet of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When any of you is in shade and the shade then moves away, leaving him partially in the sunshine and partially in shade, then he should stand up from there.' (*Sunan Abu Dawood, vol. 4, pp. 344, Hadees 4821*)
- ❖ Sit facing the Qiblah. (*Rasaail-e- 'Attariyyah, part, 2, pp. 229*)
- ❖ Whenever you come to any ijtimaa or gathering, do not move forward by climbing over other people, sit where you find room.
- ❖ When sitting, take off your shoes, your feet will gain comfort. (*Al-Jami-us-Sagheer, pp. 40, Hadees 554*)
- ❖ When the gathering comes to end, recite [the following] Du'a three times, sins will be forgiven and the Islamic sister who recites this Du'a in the gathering of goodness and Zikr, goodness will be stamped for her. The Du'a is as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: You are Pure and O Allah عَزَّوَجَلَّ! All praise is for You. There is no one worthy of worship except You. I seek forgiveness from You and I repent to You.

(Sunan Abi Dawood, vol. 4, pp. 347, Hadees 4857)

- ❖ One will receive reward if they stand out of respect for an Islamic sister who is a Sayyidah or one's parents.

To learn thousands of various Sunnahs, obtain the following books, *Bahar-e-Shari'ah* part 16, comprising of 312 pages and *Sunnatayn aur Adaab*, comprising of 120 pages, both published by Maktabatul-Madinah. Please purchase and study Ameer-e-Ahl-e-Sunnat's *داعية بركاتهم العالوية* two booklets '101 Madani pearls' and '163 Madani pearls'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech: 14

Muballighah must read the Bayan at least 3 times before delivering speech

أَنحْنَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Imam Malik's Devotion to the Beloved Prophet ﷺ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَيْكٍ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَيْكٍ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

Excellence of reciting Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: When the day of Thursday arrives, Allah Almighty sends angels who have papers made of silver and pens of gold. They write down [the names of] those who send Salat upon me in abundance on the day of Thursday and the night before Friday. (*Kanz-ul-Ummal*, vol. 1, pp. 250, *Hadees* 2174)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'رِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

10. Lowering my eyes, I will listen to the Bayan attentively.
11. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
12. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
13. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
14. When I hear *عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
15. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
16. During the speech, I will avoid the unnecessary use of mobile phone.
17. Neither will I record the speech, nor any kind of voice as it is not permitted.
18. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! *إِنَّ شَأْنَهُ*! The topic of today's speech is 'Imam Malik's *رَحْمَةُ اللهِ عَلَيْهِ* devotion to the Beloved Prophet *وَالهِ وَسَلَّمَ*, in

which we will hear a brief introduction about the scholar of Madinah, Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ, his contributions to the religion and the prophetic sayings regarding him. Some faith enlightening incidents regarding his respect and reverence towards the city of Madinah, the blessed soil of Madinah and the sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will also be mentioned. Besides this, we are also going to listen to the sayings of blessed Islamic scholars regarding his devotion to worship and recitation of the Holy Quran and his beautiful manner of performing worship. May Allah Almighty grant us the honour of listening to the speech from the beginning till the end with full concentration.

Imam Malik رَحْمَةُ اللهِ عَلَيْهِ and his reverence for Masjid Nabawi

Once, Caliph Abu Ja'far Mansoor had a debate with Imam Malik in Masjid-e- Nabawi. During the debate, Abu Ja'far raised his voice slightly so Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ said to him [whilst presenting the call of righteousness]: O Ameer-ul-Mu'mineen! Do not raise your voice in this Masjid, because Allah Almighty said whilst teaching respect to one group.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

*O believers! Do not raise your voices higher than the voice of this
Conveyor of the unseen (Prophet Muhammad)*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 2)

Praising the other group, Allah Almighty has stated:

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ

*Indeed those who lower their voices in the august court of Allah's
Messenger,*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 3)

And condemning another group, Allah Almighty has stated:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ

Indeed those who call you from outside (your) private rooms,

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 4)

Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ then said: Indeed, the respect and reverence for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is exactly the same today as it was in his apparent life. Having heard this, Abu Ja'far became quiet. Caliph Abu Ja'far then asked Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ: O Abu Abdullah! Should I make Du'a whilst facing the Qiblah or facing the blessed Rauda (resting place) of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ said, 'Why do you turn your face away from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? On the Day of Judgement, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the mediation for you and your father Sayyiduna Adam عَلَيْهِ السَّلَام in the court of Allah Almighty. Therefore, turn your face towards the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and beg for intercession from him, then Allah عَزَّ وَجَلَّ will accept his intercession. (Shifa, pp. 41)

A'la Hadrat Imam-e-Ahle-Sunnat Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ beautifully says in the Prophetic court:

Tujh say chhupaon munh tu karon kis kay samnay

Kiya aur bhi kisi say tawaqu' nazar ki hay

(Hadaiq-e-Bakhshish, pp. 236)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Sayyiduna Imam Malik, a great leader of millions of Malikis, was a great devotee of the Prophet ﷺ. صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَحِمَهُ اللهُ عَلَيْهِ would tolerate everything relating to himself, but whenever he رَحِمَهُ اللهُ عَلَيْهِ would find anyone committing disrespect by raising his voice in the blessed Masjid-e-Nabawi, he رَحِمَهُ اللهُ عَلَيْهِ would become angry due to his faith and would not be able to remain quiet regarding that person's inappropriate deed. Presenting the call towards righteousness, he رَحِمَهُ اللهُ عَلَيْهِ would immediately remind him of the manners of the blessed court of the Beloved Prophet ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as it is the sacred place whose etiquettes Allah Almighty has stated in His Holy Book.

From this story, not only have we understood Sayyiduna Imam Malik's رَحِمَهُ اللهُ عَلَيْهِ devotion to the Beloved Prophet, but we also have learnt that Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ never missed any opportunity to present the call towards righteousness. But Alas! Now the passion for spreading the call towards righteousness is decreasing day by day. Even if we do good deeds ourselves, we are lazy in inviting other Islamic sisters towards righteousness and forbidding them from evil.

Whereas, there are many places in the blessed Ahadees in which we have been encouraged to prevent evil:

The Beloved Prophet ﷺ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever amongst you sees any evil, he should change it with his hand; and the one who does not have the power to change it with his hand should change it with his tongue; and the one who does not even have the power to change it with his tongue, should consider it to be bad in his heart; and this a sign of the weakest level of faith.'

(Sahih Muslim, pp. 48, Hadees 177)

Do we regard it as bad in the heart?

Dear Islamic sisters! We should ask ourselves: When we have seen somebody committing a sin, have we ever regarded the sin as bad in the heart when we have no power to stop it with our hand or tongue?

Alas! If we do not receive our favourite food or favourite clothes, we will definitely feel annoyed. If our son takes a day off from School, we will definitely become angry, but if our family members miss all five daily Salah, we have no worry at all and we do not even make any effort to make them understand. Just ponder! If music is playing and we have no power to stop it, does it prick our conscience? Do we regard it as bad? Of course not! because we have *مَعَادَ اللَّهِ* a musical ringtone in our mobile phone too. If an Islamic sister tells a lie, do we dislike it? Of course, we don't, but why? Because we also *مَعَادَ اللَّهِ* tell lies.

These examples are only to make us understand, otherwise there are many Islamic sisters who have no musical tunes in their mobile phones, who do not have the habit of swearing and telling lies, even then they do not have the mindset of regarding it as bad in their hearts.

If we were to develop a mindset of truly regarding evil as bad in our hearts and feeling concerned for the sake of Allah Almighty, then we will start to make other Islamic sisters understand also. In this way, the Sunnah and the call towards righteousness will be spread everywhere.

May Allah Almighty have mercy on our state and bless us with a sound mind so that we can also become those who spread the call

towards righteousness and propagate the Sunnah of the Beloved Prophet ﷺ! صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

From the above-mentioned story it has also become obvious that Aalim of Madinah, Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ would not only regard making Du'a whilst facing the blessed Raudah as permissible, but he would also emphasize on it. Since he رَحْمَةُ اللهِ عَلَيْهِ was the 'Aalim of Madinah', If making Du'a in the direction of the blessed Raudah had been impermissible or Shirk, he رَحْمَةُ اللهِ عَلَيْهِ would surely have prevented this deed and would not have granted permission for it at all. It was as if his devotion was declaring that there is no denial of the importance and dignity of the Ka'bah, but remember, anything that anyone has received and will receive in this universe is by virtue of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

The Imam of love and devotion, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ writes in Hadaiq-e-Bakhshish:

لَا وَرَبِّ الْعَرْشِ جِيسَ كُو جُو مِيلَا اُن سَاي مِيلَا

Bat-ti hay kaunayn mayn nai'mat Rasoolullah ki

(Hadaiq-e-Bakhshish, pp. 152)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Let's now listen to the brief biography of Sayyiduna Imam Malik [Aalim-e-Madinah].

Sayyiduna Imam Malik's birth and lineage

According to the most correct opinion, Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ was born in 93 AH (in the month of Rabi-ul-Awwal) in Madinah Munawwarah. (*Tazkirah tul-Huffaz, vol. 1, pp. 157*) His رَحْمَةُ اللهِ عَلَيْهِ name is Malik, and Kuniyat, Abu Abdullah. His رَحْمَةُ اللهِ عَلَيْهِ lineage is

Malik Bin Anas Bin Malik Bin Abu Amir. His great grandfather, Abu Amir, moved from Yemen to Madinah Munawwarah and embraced Islam and became a blessed companion. (*Tarteeb-ul-Madarik, vol. 1, pp. 47*) The famous Hadees book, 'Muwatta Imam Malik' was written by Sayyiduna Imam Malik. (*Tarteeb-ul-Madarik, vol. 1, pp. 100, 101*) Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ passed away in 179 AH in the month of Rabi'-ul-Awwal in Madinah Munawwarah. He رَحْمَةُ اللهِ عَلَيْهِ was laid to rest close to Sayyiduna Ibrahim رَضِيَ اللهُ عَنْهُ, the blessed son of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in Jannat-ul-Baqi' and his tomb is also here (*Tazkira tul-Huffaz, vol. 1, pp. 157*)

Blessed appearance of the Aalim of Madinah رَحْمَةُ اللهِ عَلَيْهِ

Aalim-e-Madinah Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ was tall and heavily built. He رَحْمَةُ اللهِ عَلَيْهِ had a wheatish complexion. The hair of his head and beard was white. He would wear very nice clothes. He رَحْمَةُ اللهِ عَلَيْهِ would wear very elegant and expensive clothes made in the city of 'Adan. Besides this, he would also wear fine clothing from Khorasan and Egypt. He رَحْمَةُ اللهِ عَلَيْهِ would often wear white clothing and would also apply fragrance.

(*Bustan-ul-Muhaddiseen, pp. 13, summarised*)

Titles of Aalim-e-Madinah رَحْمَةُ اللهِ عَلَيْهِ

He رَحْمَةُ اللهِ عَلَيْهِ is also remembered by the titles - Imam-ul-A'immah (the Imam of Imams), Aalim-e-Madinah and Imam-e-Dar-il-Hijrat.

Number of Aalim-e-Madinah's teachers

'Allamah Zurqaani رَحْمَةُ اللهِ عَلَيْهِ has said: Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ gained knowledge from more than 900 Islamic scholars. (*Sharh-ul-Zurqaani, vol. 1, pp. 35*)

Teaching and Fatwa writing

Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ started imparting Islamic knowledge when he was 17. His teachers would also come to him to gain answers for their issues. He wrote Fatawa and imparted Islamic knowledge to people for more or less 70 years. Many Renowned scholars would gain knowledge of Fiqh and Hadees from him. (*Siyar Aa'lam-un-Nubala*, vol. 7, pp. 287)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The Aalim of Madinah, Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ is that great Muhaddis [a scholar of Hadees] and great Islamic scholar who has a special status amongst the blessed Muhaddiseen and scholars. Let's listen to two blessed Ahadees in praise of him.

Two narrations in praise of Imam Malik رَحْمَةُ اللهِ عَلَيْهِ

1. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: [When] knowledge will cease, there will be no one left with more knowledge than the Aalim of Madinah. (*Tirmizi*, vol. 1, pp. 311, Hadees 2689)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Soon people will travel [for knowledge] and they will not find anyone more knowledgeable than the Aalim of Madinah. (*Mustadrak*, vol. 1, pp. 280, Hadees 314)

Sayyiduna Ibn-e-'Uyaynah رَحْمَةُ اللهِ عَلَيْهِ has said: according to the Muhaddiseen, 'Aalim-e-Madinah' refers to Sayyiduna Imam Malik Bin Anas رَحْمَةُ اللهِ عَلَيْهِ. (*Al-Tamheed-li-Ibn-e-Abdul Barr*, vol. 2, pp. 674) Sayyiduna Abdur Razzaq رَحْمَةُ اللهِ عَلَيْهِ has said: In our opinion, no one is famously

known by the name of 'Aalim-e-Madinah' except for Sayyiduna Imam Malik Bin Anas رَحْمَةُ اللهِ عَلَيْهِ. In comparison to others, people travelled towards him the most in order to gain knowledge. (Tirmizi, vol. 4, pp. 311, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ was not only a true devotee of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, but devotion to the Noble Prophet was to be found in every vein and vessel of his body. Due to having a connection to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he had deep devotion to his blessed sayings, his city 'Madinah' and the soil of Madinah, rather he رَحْمَةُ اللهِ عَلَيْهِ had extreme reverence and respect for them. Let's listen to a few faith-refreshing parables for motivation.

Imam Malik رَحْمَةُ اللهِ عَلَيْهِ and respect for blessed Hadees

When Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ (started giving the Dars of Hadees at the age of 17) would read out blessed Ahadees, (he would perform Ghusl), his Masnad [sitting place] was arranged. After wearing fine clothing and applying fragrance, he رَحْمَةُ اللهِ عَلَيْهِ would humbly come out of his blessedroom and sit respectfully on it [sitting place] (he would never change his posture while giving Dars of Hadees). Oud and frankincense would continue to burn in a brazier for as long as the blessed Ahadees were read in that gathering. (Bustan-ul-Muhaddiseen, pp. 19, 20)

Scorpion stung 16 times but he continued to give Dars of Hadees

Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللهِ عَلَيْهِ has said: A scorpion stung Sayyiduna Abu 'Abdullah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ 16 times

while he was giving a Dars of Hadees. Due to the severity of the pain, his blessed face turned pale, but he continued to give the Dars of Hadees (and did not even change his posture). When the Dars finished and the people left, I humbly said, 'O Abu 'Abdullah! Today, I have seen a strange thing; a scorpion stung you sixteen times, but you did not change your posture. What was the wisdom behind this? He replied, 'I kept patient out of reverence for the prophetic Hadees. (*Ash-Shifa*, vol. 2, pp. 46)

Complexion would change

Sayyiduna Mus'ab Bin 'Abdullah رَحِمَهُ اللهُ عَلَيْهِ has said: Whenever someone would talk about the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in front of Sayyiduna Imam Maalik رَحِمَهُ اللهُ عَلَيْهِ, his complexion would change and his blessed back would stoop. One day, the attendees asked Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ about this, he رَحِمَهُ اللهُ عَلَيْهِ replied, 'If you had seen whatever I have seen, you would not have objected to me.' Whenever I asked of any Hadees from the leader of the Qaris, Muhammad Bin Munkadir رَحِمَهُ اللهُ عَلَيْهِ, he would start weeping due to the reverence of Hadees and remembrance of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the extent that I used to feel pity for him. (*Ash-Shifa*, vol. 2, pp. 42) If only we may gain the privilege of weeping in the devotion and remembrance of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Imam Malik's رَحِمَهُ اللهُ عَلَيْهِ reverence for the blessed soil of Madinah

Sayyiduna Imam Shafi'i رَحِمَهُ اللهُ عَلَيْهِ has stated: I saw some Khorasani or Egyptian horses tethered [i.e. tied] to the door of the house of Sayyiduna Imam Maalik رَحِمَهُ اللهُ عَلَيْهِ. I had never seen such magnificent

horses before. Hence I said, 'How magnificent are these horses!' He رَحْمَةُ اللهِ عَلَيْهِ said, 'I give all of them to you as a gift.' I said, '[At least] keep a horse for yourself.' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'I feel shy before Allah Almighty to ride a horse on this blessed ground beneath which the Holy Prophet of Allah ﷺ rests [in his blessed shrine].'*(Ihya-ul-'Uloom, vol. 1, pp. 48)*

Would leave Blessed Haram to answer the call of nature

Showing reverence for the soil of Madinah, Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ never answered the call of nature in Madinah Munawwarah. He would always go out of the Haram of Madinah for this purpose. However, he رَحْمَةُ اللهِ عَلَيْهِ was unable to do that during his illness.

(Bustan-ul-Muhaddiseen, pp. 19)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear the great love that Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ had for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Not only did he رَحْمَةُ اللهِ عَلَيْهِ have great love and respect for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, but for those things which were connected to him also, like the Prophetic Hadees and the city of Madinah and its soil. If only we are also granted the correct etiquettes of the blessed Hadees and remain in the remembrance of the blessed city of Madina for the sake of Imam Malik رَحْمَةُ اللهِ عَلَيْهِ, remaining attached to the environment of Dawat-e-Islami is an excellent way of gaining love for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, remain attached to this environment.

Dear Islamic sisters! Remember! Just as the Scholar of Madinah, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was bestowed with the treasure of devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, just as the Scholar of Madinah, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was a true devotee of the Prophet, just as the

Scholar of Madinah, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was engrossed in the love of the blessed city of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, just as the Scholar of Madinah, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was fully aware of the importance and excellence of the things linked to the Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, just as the Scholar of Madinah, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to respect the blessed Ahadees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ immensely, just as the Scholar of Madinah, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was well known to both the public and the scholars for his services to the blessed Ahadees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, similarly, one beautiful aspect of the blessed life of the Scholar of Madinah was that he was also very fond of worship, spiritual exercises and recitation of the Holy Quran. Let's listen to some aspects of his love for worship, spiritual exercises and recitation of the Holy Quran as narrated by the Islamic Scholars and prepare ourselves for worship and spiritual exercises.

Worship and spiritual exercise of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ

Allamah Qadi 'Iyad Maliki رَحْمَةُ اللهِ عَلَيْهِ has written: Sayyiduna Zubayr Bin Habib رَحْمَةُ اللهِ عَلَيْهِ has stated: Whenever any (Islamic) month began, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to remain awake on the first night of the month i.e. he رَحْمَةُ اللهِ عَلَيْهِ would spend the whole night in worship. (He further stated:) I believe he رَحْمَةُ اللهِ عَلَيْهِ used to engage in worship in order to welcome the [Islamic] month.

The daughter of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ, Sayyidatuna Fatima Bint-e-Maalik رَحْمَةُ اللهِ عَلَيْهَا has stated: Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to complete his Wazifah [Islamic invocation] every night and on Friday night, he رَحْمَةُ اللهِ عَلَيْهِ used to remain engaged in the worship of Allah Almighty the whole night.

Sayyiduna Mugheerah رَحْمَةُ اللهِ عَلَيْهِ has stated: I once passed by Sayyiduna Imam Maalik Bin Anas رَحْمَةُ اللهِ عَلَيْهِ at night when all the

people were asleep, I saw him standing and offering Salah. After reciting Surah Fatihah, he رَحِمَهُ اللهُ عَلَيْهِ started Surah 'الْهُمُّ الشَّكَاثُ' and when he reached this verse:

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ ﴿٨﴾

Then indeed, on that Day, you will surely be questioned regarding the bounties (of Allah)

[Kanz-ul-Iman (translation of Quran)](Part. 30, Surah At-Takasur, Ayah 8)

He رَحِمَهُ اللهُ عَلَيْهِ began to weep for a long time. I remained standing there and was engaged in listening to his recitation. He رَحِمَهُ اللهُ عَلَيْهِ kept on weeping and repeating this verse until the light of dawn appeared. Then he رَحِمَهُ اللهُ عَلَيْهِ performed Ruku'. I headed towards my home. When I came to the Masjid after doing Wudu, I saw that a congregation (of Religious knowledge) is in progress. People were sitting around him in a circle and he رَحِمَهُ اللهُ عَلَيْهِ had a beautiful radiance on his blessed face.

- ❖ Muhammad Bin Khalid رَحِمَهُ اللهُ عَلَيْهِ has stated: Whenever I see the blessed face of Imam Maalik رَحِمَهُ اللهُ عَلَيْهِ, I observe the signs (of one who is engrossed in the fear) of the Hereafter on his face. When he رَحِمَهُ اللهُ عَلَيْهِ used to say something, I understood that the truth comes out of his mouth.
- ❖ Sayyiduna Abu Mus'ab رَحِمَهُ اللهُ عَلَيْهِ has stated: Sayyiduna Imam Maalik رَحِمَهُ اللهُ عَلَيْهِ used to perform long Ruku' and Sajdah in one part of the night. When he رَحِمَهُ اللهُ عَلَيْهِ used to stand in Salah, he رَحِمَهُ اللهُ عَلَيْهِ would appear to be like dry wood. When he رَحِمَهُ اللهُ عَلَيْهِ was given the punishment of lashes, it was said to him: Offer short Salahs. He رَحِمَهُ اللهُ عَلَيْهِ replied: The act which a bondman performs for Allah Almighty, he should perform it with

perfection. (In Part 29, Surah Al-Mulk, verse no. 2) Allah Almighty has said:

لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ط

...In order that you may be tested,
(as to) whose deed is best amongst you,...

[Kanz-ul-Iman (translation of Quran)](Part. 29, Surah Al-Mulk, Ayah 2)

Sayyiduna Ibn-e-Wahb رَحْمَةُ اللهِ عَلَيْهِ has stated: I have not seen a more pious and righteous person than Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ. ❖ Ibn-e-Qasim رَحْمَةُ اللهِ عَلَيْهِ has stated: The servant of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ told me that Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ mostly offered Fajr Salah with the Wudu of Isha Salah for 40 years. ❖ Sayyiduna Ibn-e-Wahb رَحْمَةُ اللهِ عَلَيْهِ has stated: Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to perform Nafl acts of worship day and night mostly in solitude so that nobody would see him. (Taqreeb-ul-Madarik wa-Taqreeb-ul-Masalik, vol. 1, pp. 92) ❖ Allamah Shu'ayb Harifeesh رَحْمَةُ اللهِ عَلَيْهِ has stated: Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to offer Salah, do Zikr of Allah Almighty and recite Islamic invocations in abundance at the time of Sahari then he رَحْمَةُ اللهِ عَلَيْهِ would engage himself in teaching.

(Hikayatayn aur Naseehatayn, pp. 421)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You heard that Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was a great worshipper and would remain busy in the recitation of the Holy Quran and Nafl acts of worship. His manner of performing worship was so great that he رَحْمَةُ اللهِ عَلَيْهِ would always perform Nafl worship in solitude so that people would not form an opinion that he رَحْمَةُ اللهِ عَلَيْهِ is an ardent worshipper. Alas! Our condition regarding worship is terrible. We note the shortcomings of others but do not carry out self-accountability. For example, let's

think, do we offer the 5 daily Fard Salahs? If we do offer them, do we offer them regularly? Do we offer Salah calmly or in haste? Do we try to develop sincerity in the acts of worship? Do we waste our virtuous deeds after performing them, by revealing them to others without any [valid] reason? Do we have a routine of performing Nafl acts of worship? How many parts [of the Holy Quran] do we recite daily? If we recite, do we recite correctly, keeping in mind the rules of articulation? When reciting or listening to the Holy Quran, were we ever moved to tears due to the Divine fear? Do we recite blessed Du'ood in abundance? Do we keep our lips moist with the Zikr of Allah Almighty? Does the Divine fear bring tears to our eyes? Are we able to keep Nafl fasts? Do we spend most of our time in worship? Do we use our mobile, the internet and social media 100% correctly? Do we learn or teach in Madrasa-tul-Madinah Balighaat [for Islamic sisters]? Do we attend the Weekly Sunnah-inspired Ijtima and distribute booklets according to our capability?

اَلْحَمْدُ لِلّٰهِ, there are many blessings of the weekly Sunnah-inspired ijtima and booklets. Through their blessings, not only do Islamic sisters gain religious knowledge, they also strive to improve their worldly life and hereafter. Thus, alongside gaining religious knowledge, they also receive the blessings of [performing] good works.

اَلْحَمْدُ لِلّٰهِ, thousands of weekly Sunnah-inspired ijtima'at for Islamic brothers and sisters are taking place in thousands of locations in which hundreds of thousands of Islamic brothers and sisters attend and gain religious knowledge and they return with the mindset: I must strive to reform myself and the people of the entire world.

اِنَّ بَشَاءَ اللّٰهِ

Therefore, every Islamic sister should make an intention to attend at least 12 weekly Sunnahj-inspired ijtima'at. If we attend the

weekly Sunnah-inspired regularly, we will gain many blessings. May Allah Almighty grant all Islamic sisters the Taufeeq to attend the weekly Sunnah-inspired ijtima and encourage other Islamic sisters to attend also.

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَكْرَمِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Motivation for distributing booklets

اَلْحَمْدُ لِلّٰهِ, the booklets published by Maktaba-tul-Madina are priceless treasures. The booklets are a means of fame for Da'wat-e-Islami. The booklets are also a means to recognise and treat external and internal diseases. Many Islamic sisters' lives have been completely transformed by the blessings of the booklets. Therefore, purchase the booklets from Maktaba-tul-Madina in large numbers and distribute them amongst Islamic sisters and your Mahram relatives. This will become a means of sadaqah jaariyah (continuous charity) for you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

What does devotion to the Beloved Prophet ﷺ require us to do?

Dear Islamic sisters! We are listening to the devotion of Sayyiduna Imam Maalik رَحِمَهُ اللهُ عَلَيْهِ towards the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Undoubtedly, most Muslims nowadays claim that they devotedly love the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but be mindful that this claim can only be considered truthful if we act upon those things which the devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ requires us to do. What does devotion to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demand from us? Let's listen to four aspects in regards to this:

1. Obedience

The first thing devotion requires from us is obedience to the beloved. Therefore, those things which the Beloved Prophet ﷺ has commanded, should be acted upon. Those things which he ﷺ has forbidden, should be avoided. Those things which he ﷺ has liked, should be included amongst the things that we like and those things which he ﷺ hated and disliked, should be hated and disliked too.

2. Honour and reverence

Devotion to the Beloved Prophet ﷺ also requires that the Beloved Prophet, the Intercessor of Ummah ﷺ should be immensely revered and honoured. Allah Almighty has given the command to honour and revere His Beloved Prophet ﷺ in the Holy Quran. In Part 26, Surah Al-Fath, Verse No.9, Allah Almighty has stated:

وَتُعْزِرُوهُ وَتُقَرِّبُوهُ

and honour and revere the Messenger (Prophet Muhammad)

[Kanz-ul-Iman (translation of Quran)](Part. 26, Surah Al-Fatah, Ayah 9)

3. Zikr in abundance

Those who claim to be devotees of someone remember that person in abundance because true devotees derive pleasure from the mentioning of their beloved. As the centre of our devotion and love is the Beloved Prophet ﷺ, we should do his zikr in abundance, recite and listen to Naats [Praise of the Beloved Rasool ﷺ] with elation, deliver and listen to speeches discussing the greatness of the Beloved Prophet ﷺ and continue to

recite blessed Durood in abundance. **إِنْ شَاءَ اللَّهُ** we will attain enormous blessings through this.

4. Befriending the friends of the Beloved Prophet ﷺ and bearing enmity towards his enemies

Just as true devotees love everything related to their beloved and have veneration in their hearts for the friends and relatives of the beloved, likewise, one of the requirements of devotion is that they should hold enmity towards the enemies of the beloved and not have a relationship with them. Therefore, we should also love the blessed things related to the Beloved Prophet ﷺ, show affection and devotion to his friends i.e. the blessed Companions **رَضِيَ اللَّهُ عَنْهُمْ** and Ahl-e-Bayt [blessed family of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**], and avoid those who disrespect the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the blessed personalities associated to him. We should also save others from them as well.

If we remain associated with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of the Beloved Prophet ﷺ, we will not only be blessed with devotion to the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** but will develop the mindset of fulfilling its demands also. May Allah Almighty give us the Taufeeq to remain associated with the Madani environment of Dawat-e-Islami.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the speech to its conclusion, I will have the honour of mentioning the virtue of the Sunnah, and some sunnahs and etiquettes. The beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has

stated: The one who loved my Sunnah, loved me, and the one who loved me will be with me in Paradise. (*Mishkat, vol. 1, pp. 55, Hadees 175*)

*Sunnatayn aam karayn deen ka kaam karayn
Nayk ho jayn musalman Madinay walay*

Sunnahs and etiquette of walking

Dear Islamic sisters! Let's listen to some Sunnahs and etiquette of walking from the booklet of Ameer-e-Ahl-e-Sunnat *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*, '163 Madani Pearls':

- ❖ It is stated in Part 15, Surah Bani-Israeel, Verse 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الْأَرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

And do not walk arrogantly on the earth; undoubtedly, you will indeed never tear apart the earth and will never reach the mountains in height.

[*Kanz-ul-Iman (translation of Quran)*](Part. 15, Surah Bani Israel, Verse 37)

- ❖ The Beloved Prophet ﷺ has stated: There was a man covered with two shawls who was strutting and full of pride. He was made to sink into the earth and he will continue to sink until Judgement Day. (*Derived from, Muslim, pp. 890, Hadees 5465*)
- ❖ The Beloved Prophet ﷺ would walk whilst leaning forward slightly as though he ﷺ was descending from a height. (*Shamail Tirmizi, pp. 87, Raqm 118*)
- ❖ If there is no hindrance, walk on the side of the path at a medium pace. Do not walk so fast that the people begin to look towards you and do not walk so slow that you appear ill.

- ❖ It is not Sunnah to look here and there unnecessarily whilst walking. Walk in a dignified manner with the eyes lowered.
- ❖ Take care that your shoes do not produce a sound whilst walking or whilst ascending or descending stairs.
- ❖ Some people have a habit of kicking those things which they come across on the path. This is a very ill-mannered practice and there is also a risk of harming the foot. It is disrespectful to kick newspapers, or boxes, packets and empty water bottles etc. that have writing on them.

To learn thousands of various Sunnahs, refer to the two books of Maktaba-tul-Madina, 'Bahar-e-Shar'iat, part 16' (312 pages) and the 120-page book 'Sunnatein aur Aadaab'. Also purchase and study the two booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, '101 Madani Pearls' and '163 Madani Pearls.'

Speech: 15

Muballighah must read the Bayan at least 3 times before delivering speech

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

Events of the help of Holy Prophet ﷺ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

Virtue of Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever sends 100 Salat upon me on the day and night of Friday, Allah Almighty will fulfil 100 of his needs; 70 in the hereafter and 30 in this world. Allah Almighty will appoint an angel to present that Salat to my grave in a way that you are presented gifts. Undoubtedly, my knowledge after my [apparent] passing will be the same as during my life.

(*Jam-u'l-Jawami'*, *Harf-ul-Meem*, vol. 7, pp. 199, *Hadees* 22355)

Un par Durood jin ko kas-e-bay kasa kaheen

Un par salaam jin ko khabar be khabar ki hay

(*Hadaiq-e-Bakhshish*, pp. 209)

Explanation of the couplet: Meaning, salutations upon that Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ who is the support of those without a support

and peace upon the one who has knowledge of those who are unknown.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'دَيْتَةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: *The intentions mentioned below can be modified as per situation*

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤَبُّوْا إِلَى اللَّهِ، etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.

6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are currently in the blessed month of Rabi-ul-Awwal. The devotees of the Prophet are rejoicing in the remembrance of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the world over. Sometimes, his blessed birth is being mentioned and at other times, his virtues. At times, his blessed life is being discussed and at others, his blessed appearance is being mentioned.

Motivation for distributing booklets

اللَّهُمَّ الْحَمْدُ لِلَّهِ the Islamic sisters affiliated with the environment of Da'wat-e-Islami also celebrate the blessed birth of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by distributing the booklets published by Maktaba-tul-Madina. Distributing these booklets is an excellent way of acquainting people with the life of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Distributing the booklets is a means of spreading love for the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Distributing the booklets is a means of recognising and curing internal and external diseases. Distributing booklets is a great way of earning continuous reward.

Therefore, purchase large numbers of booklets from Maktaba-tul-Madina and distribute them amongst Islamic sisters and your Mahram relatives. Take part in the celebrations of the blessed birth of the Prophet and it will also become a means of sadaqah-e-Jariyah (continuous charity) for you.

Due to its relevance with Rabi-ul-Awwal, we will listen to some events pertaining to the ‘help from Beloved Mustafa’. How the blessed companions رَضِيَ اللهُ عَنْهُمْ and other pious predecessors رَضِيَ اللهُ عَنْهُمْ would turn to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in times of difficulty. We will also listen to how the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aids his Ummah. Furthermore, we will hear some incidents of animals requesting and receiving help from the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Besides this, we also have the honour of hearing many other pearls. May we have the privilege to listen to the speech attentively from start to finish.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

The plea of the sword of Allah

It is written on page 384 of *Faizan-e-Siddeeq-e-Akbar*: Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ sent Sayyiduna Ikrimah رَضِيَ اللهُ عَنْهُ to fight Musailimah Kazzaab. He رَضِيَ اللهُ عَنْهُ then sent Sayyiduna Shurahbeel رَضِيَ اللهُ عَنْهُ to aid him. However, that depraved individual did not throw his weapons before them because after the [physical] passing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the work of Musaylimah Kazzaab flourished and he had amassed a following of approximately 100,000 people.

A great battle took place between him and Sayyiduna Ikrimah and Sayyiduna Shurahbeel رضى الله عنهما in which many of his followers were killed. In the meantime, Sayyiduna Khalid Bin Waleed رضى الله عنه had also arrived to aid the two companions رضى الله عنهما. The number of his army was 24,000 whilst MusailimahKazzaab's army consisted of 40,000 people. Both of the armies fought valiantly. The battle shifted many times; sometimes in favour of the Muslims, and sometimes in favour of the apostates. ثُمَّ بَرَزَ خَالِدٌ وَدَعَا إِلَى الْبِرِّ وَأَيُّ بِشْعَارِهِمْ. فَلَمَّ يَبْرُزُ إِلَيْهِ أَحَدٌ إِلَّا قَتَلَهُ رضى الله عنه. When Khalid Bin Waleed رضى الله عنه became certain that Banu Hanifah would not desist until Musailimah Kazzaab was killed, he رضى الله عنه entered the battlefield himself and sought out the horsemen of Musailimah Kazzaab. He رضى الله عنه chanted the slogan of the Muslims 'يَا مُحَمَّدَاهُ', and the chant of the Muslims at the time of war when facing difficulty was 'يَا مُحَمَّدَاهُ' i.e. O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, aid us! Likewise, Sayyiduna Khalid Bin Waleed رضى الله عنه also began to chant this and whenever an enemy would seek to challenge him, he رضى الله عنه would kill him.

Eventually, the followers of Musailimah Kazzaab were defeated and they all began to flee. A group from the Muslims chased them, killing many of them and capturing many others, taking them as prisoners. A lot of war booty also came into the possession of the Muslims. (Faizan-e-Siddeeq-e-Akbar, pp. 384)

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Imam Ahmad Raza Khan رضى الله عنه writes in his poetry collection, *Hadaiq-e-Bakhshish*:

*Faryad Ummati jo karay Haal-e-Zar mayn
Mumkin nahin kay khayr-e-bashar ko khabar na ho*

(Hadaiq-e-Bakhshish, pp. 130)

A short explanation of the couplet: Meaning, how is it possible that an Ummati of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be in a

difficulty and call out to him sincerely, yet the best of creation i.e. the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be unaware of the calamity that has afflicted him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The battle that was mentioned in the above incident was the Battle of Yamamah, in which, when faced with a difficult situation, Sayyiduna Khalid Bin Waleed رَضِيَ اللهُ عَنْهُ chanted 'يَا مُحَمَّدًا' even after the apparent passing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and whilst at a great distance from Madinah.

Ponder for a moment! That Khalid Bin Waleed, the one whom the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ referred to as 'a sword from the swords of Allah'; that Khalid Bin Waleed who took directly from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; that Khalid Bin Waleed who was the commander of that exceptional army in which there were many Shari'ah-abiding great companions رَضِيَ اللهُ عَنْهُمْ. If calling out to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for help after his physical passing was impermissible then undoubtedly, the other companions رَضِيَ اللهُ عَنْهُمْ would not have remained silent, they would have immediately stopped him from this action. But they did not stop it, therefore, their non prevention of this is proof that this action of Sayyiduna Khalid Bin Waleed رَضِيَ اللهُ عَنْهُ was permissible in Shari'ah.

Therefore, whenever a person falls into a difficulty, one should call out to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for help and have full certainty that not only is the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ listening to your plea but that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will also aid you with the will of Allah Almighty.

*Ya Rasoolallah kay na'ray say hum ko piyar hay
Hum nay yeh Na'rah lagaaya apna bayra paar hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

How is it seeking help from other than Allah?

Dear Islamic sisters! Remember! Seeking help from anyone besides Allah Almighty is totally permissible; the Shari'ah does not prohibit it. Rather, there is evidence for seeking help from others besides Allah Almighty. The correct belief is that the Blessed Prophets ﷺ and noble saints رَحْمَةُ اللَّهِ help others with the will of Allah Almighty.

Those people who claim that we should only seek help from Allah Almighty alone, and not from the Prophets ﷺ and saints رَحْمَةُ اللَّهِ, this is an attack of Satan against them. These people sometimes end up insulting the Noble Prophets ﷺ and righteous saints رَحْمَةُ اللَّهِ, and by insulting the Prophets, they fall into Kufr (disbelief).

In order to ward off this evil whisper, one should remember that the true helper is Allah Almighty alone. Without His will, nobody can benefit another in the slightest. However, with His will, those who are close to Him, or other living things and inanimate things alike can benefit and cause harm. Just as it is stated in Part 1, Surah Al-Baqarah, verse 45:

وَاسْتَعِينُوا بِالصَّبْرِ وَالصَّلَاةِ

And seek help from patience and Salah,

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al Baqarah, Verse 45)

Ponder a little! The True Helper, the Helper of the entire universe, Allah Almighty Himself is saying seek help from patience and prayer. Thus, if seeking help from anything besides Allah Almighty was impermissible, then why would Allah Almighty give the command to seek help from patience and prayer, as patience and prayer are not Allah Almighty, they are other than Him.

Similarly, it is stated in Part 5, Surah an-Nisa, Verse 64:

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنفُسَهُمْ جَاءُوكَ

فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

And if when they do injustice to their own souls (by committing sins), then O Beloved, they should come to your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them, so they would definitely find Allah The Greatest Acceptor of repentance, The Most Merciful.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah An-Nisa, Verse 64)

Imam-e-Ahl-e-Sunnat, A'la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ writes the following under this Verse: Can Allah Almighty not forgive the sins (of His Beloved's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Ummah) Himself? Then why did He Almighty say, O Prophet! They should present themselves before you and you should seek forgiveness from Allah Almighty for them, they will attain the treasure and blessing (of forgiveness). (Allah Almighty's command for the sinners to present themselves in the court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and making him their intercessor is seeking help from other than Allah Almighty, and) this is our purpose – which is clearly stated in the verse of the Quran. (Fatawa-e-Razawiyyah, pp. 21-305)

The Noble Prophets عَلَيْهِمُ السَّلَامُ themselves sought help from other than Allah Almighty and this has been mentioned in the Holy Quran itself. For example, Sayyiduna Isa عَلَيْهِ السَّلَامُ sought help from his disciples as stated in part 28, Surah as-Saff, Verse 14:

قَالَ عِيسَى ابْنُ مَرْيَمَ لِمَخَوَارِبِ
مَنْ أَنْصَارِي إِلَى اللَّهِ قَالَ الْمَخَوَارِبُ نَحْنُ أَنْصَارُ اللَّهِ

'Eisa; the son of Maryam had said to the disciples, 'Who will help me whilst inclining towards Allah?' The disciples said, 'We are the helpers of Allah's religion.'

[Kanz-ul-Iman (Translation of Quran)] (Part 28, Surah Al SAFF, Verse 14)

Similarly, when Sayyiduna Musa عَلَيْهِ السَّلَامُ was commanded to go to Fir'awn and give him the call to righteousness, he عَلَيْهِ السَّلَامُ supplicated in the court of Allah Almighty to receive help in the form of another person. Hence, it is stated in part 16, Surah Ta-Ha, Verses 29 – 31:

وَأَجْعَلْ لِي وَزِيرًا مِّنْ أَهْلِي ﴿٢٩﴾ هَارُونَ أَخِي ﴿٣٠﴾ اشْدُدْ بِهِ أَزْرِي ﴿٣١﴾

'And appoint for me a minister from my family.' 'Who is that? Haroon, my brother.' 'Strengthen my back with him.'

[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Al Ta-Ha, Verses 29-30-31)

Dear Islamic sisters! Undoubtedly, after hearing these blessed verses, any satanic whispers must have certainly been removed. The Noble Prophets عَلَيْهِمُ السَّلَامُ also sought help from other than Allah Almighty. If مَعَاذَ اللَّهِ seeking help from other than Allah Almighty was incorrect then the Noble Prophets عَلَيْهِمُ السَّلَامُ would never have

done it and they would have certainly stopped others from doing so.

There are so many examples from the life of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in which he aided others, that if they were all gathered, a great book could be compiled. Come, let's listen to a few brief examples:

- ❖ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made a small amount of food suffice for an entire army. (*Bukhari, Kitab-ul-Maghazi, vol. 3, pp. 51-52, Hadees 4101, Annotated and referenced*)
- ❖ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave 70 companions رَضِيَ اللهُ عَنْهُمْ milk to drink from one bowl of milk. (*Bukhari, Kitab-ul-Riqaaq, vol. 4, pp. 234, Hadees 6452*)
- ❖ Water gushed from between his blessed fingers and sufficed for 1400 people, or even more than this. (*Bukhari, Kitab-ul-Maghazi, vol. 3, pp. 69, Hadees 4152-4153 Annotated and referenced*)
- ❖ Many people received cure through his blessed saliva. (*Khasais-e-Kubra, vol. 2, pp. 115-118*)
- ❖ In the battle of Badr, the sword of Sayyiduna Ukkaashah رَضِيَ اللهُ عَنْهُ broke. Thus, he رَضِيَ اللهُ عَنْهُ presented himself in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him a stick which transformed into a sword as soon as he رَضِيَ اللهُ عَنْهُ took hold of it. (*Jami'-ul-Usool, Al Rukn-us-Saalis, vol. 13, pp. 324, summarised*)
- ❖ During the battle of Uhud, the eye of Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ was struck by an arrow and fell out. He رَضِيَ اللهُ عَنْهُ went to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and requested for the eye to be restored, thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ restored his

eye. (*Musannaf Ibn-e-Abi Shaybah, Kitab-ul-Fazaail, vol. 7, pp. 542, Hadees 15, summarised*)

- ❖ During the battle of Khayber, Sayyiduna Salamah Bin Akwa' رَضِيَ اللهُ عَنْهُ presented himself in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a broken shin. Thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fixed his broken shin straight away. (*Bukhari, Kitab-ul-Maghazi, vol. 3, pp. 83, Hadees 4206, summarised*)
- ❖ In order to gain salvation from a drought, a companion رَضِيَ اللهُ عَنْهُ requested Du'a. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a, consequently, it rained so much that it continued for an entire week. (*Bukhari, Kitab-ul-Istisqa, vol. 1, pp. 348, Hadees 1015*)
- ❖ Once, during a journey, the companions رَضِيَ اللهُ عَنْهُمْ became extremely thirsty so they presented themselves in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and complained of their thirst. Thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ caused water to flow from his fingers and they all drank. (*Bukhari, Kitab-ul-Manaqib, vol. 2, pp. 495, Hadees 3579*)
- ❖ Also, Sayyiduna Rabi'ah Bin Ka'b رَضِيَ اللهُ عَنْهُ asked for Paradise and he رَضِيَ اللهُ عَنْهُ was granted it. (*Muslim Kitab-ul-Salat, pp. 199, Hadees 1094*)

*Jahan bani ata ker dayn bhari Jannat hibah ker dayn
Nabi Mukhtar-e-Kul hayn jis ko jo chahayn ata ker dayn*

*Jahan mayn un ki chalti hay woh dam mayn kya say kya ker dayn
Zameen ko aasmaan ker dayn Surayya ko Sara ker dayn*

(*Safeenah-e-Bakhshish, pp. 11*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Motivation for attending the weekly Sunnah-inspiring Ijtima'

Dear Islamic sisters! In order to learn more faith-refreshing incidents like this, attend the weekly Sunnah-inspired Ijtimas organised by Da'wat-e-Islami and encourage other Islamic sisters to attend also, in fact, if it is possible, bring them along with yourself.

اللَّهُمَّ by attending the weekly Sunnah-inspired Ijtima, not only do Islamic sisters gain religious knowledge, they also listen to beautiful events from the life of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and increase their love for him within their hearts.

اللَّهُمَّ thousands of weekly Sunnah-inspired Ijtimas for Islamic brothers and sisters are taking place in thousands of locations. Hundreds of thousands of Islamic brothers and sisters attend and gain religious knowledge. They return with the mindset: I must strive to reform myself and the people of the entire world. إِنَّ شَاءَ اللَّهُ

اللَّهُمَّ there are 751 weekly Sunnah-inspired Ijtima for Islamic brothers and 7340 weekly Sunnah-inspired Ijtima for Islamic sisters taking place in Pakistan alone.

Therefore, every Islamic sister should make an intention to attend at least 12 weekly Sunnah-inspired Ijtima. If we attend the weekly Sunnah-inspired Ijtima' regularly, we will gain many blessings. May Allah Almighty grant all Islamic sisters the ability to regularly attend the weekly Sunnah-inspired Ijtima' and encourage other Islamic sisters to attend also. آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Without doubt, our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is more compassionate to his Ummah than their own parents and is very gentle and caring towards them. Not only does he صَلَّى اللَّهُ

عليه واله وسلم recognise every member of his Ummah, but he also comes to their aid in times of difficulty. Let's listen to two faith-refreshing occurrences in relation to this:

The Beloved Prophet ﷺ removed the darkness from his face

Sayyiduna Sufyan Sawri رَحِمَهُ اللهُ عَلَيْهِ states: During Tawaf, I saw an individual who would recite Durood Shareef upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with every step, so I asked him, 'O brother! Instead of reciting لَا إِلَهَ إِلَّا اللهُ، you are continuously reciting Durood Shareef, what is the secret behind this? Thus, he replied and said, 'May Allah Almighty forgive you, who are you?' I said, 'I am Sufyan Sawri.' He then said, 'If you were not unknown in this era then I would not inform you of my state and secret.' He then said, 'I set out to perform the Hajj pilgrimage with my father. During the journey, my father fell ill; his face became dark, his eyes became blue and his belly began to swell. I began to cry and recited the following:

إِنَّا لِلّٰهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

'We belong to Allah and only to Him we are to return.'

After a short while, my father passed away in that jungle and then I placed a shawl over his face. All of a sudden, sleep overcame me. I saw a person in my dream; I had never seen such a handsome person dressed in extremely neat and clean clothing in my life. That person came close to my deceased father, removed the shawl and passed his luminous hand over the face of my father. His face became whiter than milk. He then passed his hands over my father's belly and it returned to its normal state.

When the luminous personality was about to leave, I stood up and clung to his shawl, saying, ‘O my master! Allah Almighty have mercy upon you, who are you – by virtue of whom Allah Almighty favoured my father in this deserted place?’ That blessed individual said, ‘I am Muhammad, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Your father was a grave sinner but he would recite Durood upon me abundantly. When he found himself in this predicament, he pleaded with me. Indeed, I hear the plea of those who recite Durood upon me in abundance.’ When I woke up, I saw that my deceased father’s face had really become white and his belly had also returned to its normal state. (*Ruh-ul-Bayan, Parah 22, Al Ahzaab, Ayah 7, vol. 56, pp. 225*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Relief from pain and swelling

Sayyiduna Abdur-Rahman Bin Ahmad رَحْمَةُ اللهِ عَلَيْهِ states: Once, during Ghusl, I fell down in the washroom which caused severe pain in my hands and then they began to swell also. In this state of pain, I was overcome with sleep and was blessed with the vision of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in my dream. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘O my son! Your recitation of Durood Shareef has directed me towards you.’ Sayyiduna Abdur-Rahman رَحْمَةُ اللهِ عَلَيْهِ said: By the blessings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, my pain and swelling had completely gone when I woke up in the morning. (*Sa’adat-ul-Darien, pp. 140*)

Mujhay aafaton nay ghayra, hay musibaton ka dayra

Ya Nabi madad ko aana Madani Madinay walay

(*Wasail-e-Bakhshish, Amended version, pp. 427*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear how our Beloved Prophet ﷺ aids the members of his Ummah in times of difficulty. Just as the abovementioned incidents prove that the Beloved Prophet ﷺ can help after his apparent passing, we also come to know of the great virtue of Durood Shareef and learn that the biggest of calamities can be averted by virtue of Durood Shareef. Furthermore, we learn that the Beloved Prophet ﷺ directs his special mercy towards those who recite Durood Shareef and he ﷺ fulfils their needs in times of difficulty. Therefore, instead of wasting our time on useless matters, we should keep our tongues busy with Durood Shareef at all times – whether standing, sitting or walking.

Come, let's listen to some blessings of reciting Durood Shareef for our encouragement:

The well-known Hadees scholar, Sayyiduna Shaykh Abdul-Haq Muhaddis-e-Dehilvi رَحْمَةُ اللهِ عَلَيْهِ states:

- ❖ Calamities are repelled by virtue of Durood Shareef
- ❖ Illnesses are cured
- ❖ Fear is removed
- ❖ One attains freedom from oppression
- ❖ One attains victory over their enemies
- ❖ One attains the pleasure of Allah Almighty and love for Him is created in the heart
- ❖ The angels mention him
- ❖ Actions reach completion

- ❖ One attains purification of the heart, mind and wealth
- ❖ A person attains happiness by reciting Durood Shareef
- ❖ One attains blessings
- ❖ Generation after generation; blessings remain for four generations
- ❖ By reciting Durood Shareef, one will attain salvation from the terrors of Judgment Day
- ❖ One attains ease in the difficulties of death
- ❖ One is freed from the destructions of the world
- ❖ Poverty is removed
- ❖ One remembers forgotten things
- ❖ The angels surround that person
- ❖ When the one who recites Durood Shareef crosses the bridge of Siraat, a light will spread out, by virtue of which, he will become firm-footed and cross in the blink of an eye
- ❖ One of the greatest honours of reciting Durood Shareef is that her name will be presented in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
- ❖ It increases love for the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his beautiful qualities become cemented within the heart
- ❖ By reciting Durood Shareef in abundance, the image of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ becomes imprinted in the mind

- ❖ The fortunate ones attain closeness to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ
- ❖ One is blessed with the vision of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the dream
- ❖ The angels welcome such a person and love them
- ❖ The angels write down the Durood Shareef with pens of gold on tablets of silver and make Du'a of forgiveness for her
- ❖ The angels which roam the skies present his Durood Shareef in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with his name and the name of his father. (*Jazb-ul-Quloob*, pp. 229)

*Dukhon nay tum ko jo ghayra hay to Durood parho
Jo haziri ki tamanna hay to Durood parho*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The chapter of the help from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is indeed very vast and deep. The aid from the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not only limited to humans, this is because he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not only a prophet for humans, rather, he was sent as a prophet to the entire creation. Therefore, just as he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hears the pleas of his grief-stricken Ummah and aids them with the will of Allah Almighty, similarly, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hears the pleas of the animals, birds and even inanimate objects; he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understands their language and helps them also.

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would speak Arabic himself, however, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understood all languages, even

those of animals. It is for this reason that camels and birds would plea in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and they would receive aid. (*Mirat-ul-Manajih*, vol. 8, pp. 119)

In another place, he states: Stones would give salaam to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, a tree trunk cried due to being separated from him and explained its anguish – which the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understood. Today, every Ummati of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ makes their plea in their own tongue in the court of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, there is no translator who is mediating; he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understands all of their pleas and this is the proof of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understanding all languages. (*Mirat-ul-Manajih*, vol. 87, pp. 38)

He عَلَيْهِ السَّلَام further states: Sayyiduna Sulayman عَلَيْهِ السَّلَام only understood the language of birds and ants. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ understands the language of trees, stones, every wet and dry thing, and the entire creation. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the fulfiller of needs and the averter of calamities; this is an issue that even animals accept. (*Mirat-ul-Manajih*, vol. 8, pp. 239)

Come, let us listen to two faith-refreshing incidents where the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aided animals:

Plea of a female deer

Sayyiduna Zayd Bin Arqam رَضِيَ اللهُ عَنْهُ states that: Once, I was passing through the streets of Madina with the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whilst we were walking, we came across a Bedouin's tent which had a female deer tied to it. The female deer began to say, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The Bedouin of this tent has captured me and brought me here, but I have two children in the jungle. He does not release me so that I can give milk to my

children.’ After hearing the plea of the female deer, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘If I let you go, will you return?’ She said, ‘Yes! If I do not return then may Allah Almighty give me the punishment of the one who takes unlawful tax.’ Thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ freed her and she ran very quickly in the direction of the jungle. After a short while, she returned in a happy state. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then tied her to the tent.

The Bedouin then came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whilst holding a water skin. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Will you sell this female deer to us?’ He said, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I gift it to you.’ Thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ freed the female deer. Sayyiduna Zayd Bin Arqam رَضِيَ اللهُ عَنْهُمَا states: By Allah! I saw that deer going towards the jungle whilst reciting Tasbih and Kalimah Shareef. (*Dalaail-un-Nubuwwah*, vol. 6, pp. 35)

Plea of a camel

Sayyiduna Ya’la Bin Murrah رَضِيَ اللهُ عَنْهُ states that: We were once setting out for a journey with the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Suddenly, we came across a camel that was being loaded with water skins. When the camel saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it began to make a noise and lowered its head. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went towards it and said, ‘Where is the owner of this camel?’ When he came, the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him, ‘Sell this camel to me.’ He said, ‘Rather, I give it to you as a gift.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Sell it to me.’ He said, ‘Rather, I have gifted it to you. Even though it is from a household who has no other means of earning besides it.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘In any case, you have mentioned its affair, then listen! It has complained of being overworked and not being fed properly. Therefore, treat it well.’ (*Dalaail-ul-Nubuwwah*, vol. 6, pp. 23)

Apnay Maula ki hay bas shan-e-A'zeem

Janwar bi karayn jin ki Ta'zeem

Sang kertay hay adab say tasleem

Payr sajday mayn gira kertay hayn

Han yaheen karti hay chiryan faryaad

Han yaheen chahti hay harni dad

Isi dar par Shuturan-e-Naashaad

Gila-e-ranj-o-'ana kartay hayn

(Hadaiq-e-Bakhshish, pp. 112-113)

Explanation of the poetry: The meaning of the first two couplets is that even birds would plea in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, deer would seek help and camels would narrate their stories of grief and hunger. The meaning of the third and fourth couplets is that look at the greatness of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even animals honour him, stones greet him with Salaam and trees prostrate towards him.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the speech to its conclusion, I will have the honour of mentioning the excellence of the Sunnah, and some Sunnahs and etiquette. The beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who loved my Sunnah, loved me, and the one who loved me will be with me in Paradise. (*Mishkat-ul-Masaabih, Kitab-ul-Iman, vol. 1, pp. 55, Hadees 175*)

Seena tayri Sunnat ka Madinah banay Aqa

Jannat mayn parausi mujhay tum apna banana

Sunnahs and etiquette of wearing fragrance

Dear Islamic sisters! We will now have the honour of listening to some Sunnahs and etiquette of wearing fragrance. Before that, we will listen to two sayings of the Beloved Prophet ﷺ:

1. He ﷺ said: Three things are beloved to me from your Dunya: Fragrance, women, and Salah was made the coolness of my eyes. (*Nasayi, Kitab- 'Ishrat-un-Nisah, pp. 644, Hadees 3945*)
 2. He ﷺ also said: Four things are from the Sunnah of the Prophets: Nikah, Miswak, modesty and wearing fragrance. (*Mishkat-ul-Masabih, Kitab-ul-Taharah, vol. 1, pp. 88, Hadees 386*)
- ❖ The Beloved Prophet ﷺ would never reject a gift of fragrance. (*Sunnatayn aur adaab pp. 85*)
 - ❖ Salah is Munajat (praising Allah Almighty and humbling yourself before Him) so to adorn yourself for it and applying fragrance is Mustahab. (*Nayki ki Da'wat, pp. 207*)
 - ❖ The Beloved Prophet ﷺ would use nice fragrance and would encourage others to do so. (*Sunnatayn aur adaab, pp. 83*)
 - ❖ He ﷺ would dislike bad odours. (*Sunnatayn aur adaab, pp. 83*)
 - ❖ Women are only prohibited to wear fragrances in the case where the scent reaches strange men. If she wears fragrance in her home where its scent reaches her husband, children or parents, then there is no harm. (*Sunnatayn aur adaab, pp. 85*)
 - ❖ Islamic sisters should not wear fragrance whose scent diffuses and reaches strange men. (*Sunnatayn aur adaab, pp. 86*)

- ❖ The Beloved Prophet ﷺ said: When a woman wears fragrance and passes by a gathering, then she is like this and that i.e. an adulteress. (*Tirmizi, Kitab-ul-Adaab, vol. 4, pp. 361, Hadees 2795*)
- ❖ It was a habit of the Beloved Prophet ﷺ to apply musk (a dark-coloured substance that is secreted from near the navel of a certain type of deer) to his blessed hair and beard. (*Sunnatayn aur adaab, pp. 83*)
- ❖ We should avoid using air fresheners. (*Sunnatayn aur adaab, pp. 84*)

To learn thousands of various Sunnahs, purchase and study the two books of Maktaba-tul-Madinah, ‘*Bahar-e-Shari’at*, part 16’ (312 pages) and the 120-page book, ‘*Sunnatayn aur Adaab*’.

Speech: 16

Muballighah must read the Bayan at least 3 times before delivering speech

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

Preaching by the blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ

وَعَلَى الْإِسْلَامِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى الْإِسْلَامِ وَالصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
وَأَصْحَابِكَ يَا نُورَ اللَّهِ

The Virtues of Salat upon the Holy Prophet ﷺ

The Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whichever Ummati (follower of mine) recites Salat upon me once with sincerity, Allah Almighty will bestow upon him ten (10) blessings, raise him by ten (10) ranks, write for him ten (10) good deeds and erase ten (10) of his sins. (Suna-e- Kubra, Kitab 'Amal ul-Yaum)

Mayri zaban tar rahay Zikr-o-Durood say

Bay jahanson kabhi na karonguftugo fuzool

(Wasail-e-Bakhshish (murammam) pp. 243)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَيَّبُوا إِلَى اللَّهِ، أذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! إِنَّ شَاءَ اللَّهُ Today we will listen to incidents relating to the call to righteousness of the Noble Prophets, in which we will hear how long Sayyiduna Nuh عَلَيْهِ السَّلَام spent calling his people towards righteousness and how his people treated him. Together with this we will hear about what esteem wisdom Sayyiduna Sulayman عَلَيْهِ السَّلَام applied to call the Queen of Sheba towards righteousness and how she, along with her people embraced faith in him. We will also listen to the extent to which our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was persecuted for calling towards righteousness and how he treated these persecutors. In addition to this, we will have the pleasure of listening to many more points.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Let us firstly hear about the Beloved Prophet of Allah Almighty, Sayyiduna Nuh عَلَيْهِ السَّلَام and his call towards righteousness.

Sayyiduna Nuh عَلَيْهِ السَّلَام and Call towards righteousness

Sayyiduna Nuh عَلَيْهِ السَّلَام is the great grandson of Sayyiduna Idrees عَلَيْهِ السَّلَام. At the age of forty (40) or fifty (50) years he declared his prophethood. (*Siraat-ul-Jinan*, vol. 3, pp. 347) He عَلَيْهِ السَّلَام continued calling his nation towards righteousness for nine hundred and fifty (950) years. (*Siraat-ul-Jinan*, vol. 4, pp. 425) He عَلَيْهِ السَّلَام forbade his nation from committing evil, he ordered them to adopt piety and to worship the One who is truly worthy of worship, leaving their false

gods. (Parah 29, Nuh 2-3) He عَلَيْهِ السَّلَام spent a lengthy period preaching to his nation. (Parah 20, Al 'Ankaboot 14) He used every method to preach (the call towards righteousness) but only a few fortunate people believed in him. The majority of people were not ready to listen to and accept the truth. (Parah 12 Hood 40, summarised) On the contrary, those misfortunate people belittled him and persecuted him in various ways. To the extent that those oppressors beat him so much that he fainted and the people, thinking that he had passed away, wrapped him in clothes and placed him in a house. When he regained his consciousness, he left the house and started preaching the religion again. In the same way, those oppressors repeatedly continued choking him until he began to suffocate and faint. But he would make this Du'a upon these afflictions and troubles: 'My Lord! Forgive my nation and guide them, for they do not know me.' More than nine hundred (900) years passed and he continued calling towards righteousness, but the nation did not give up their rebellion. So Sayyiduna Nuh عَلَيْهِ السَّلَام presented his plea about his efforts and the stubbornness of the nation in the court of Allah Almighty and made Du'a for their destruction and ruin. Allah Almighty sent the punishment of a flood upon the disobedient of the nation, those people drowned and died. In the Holy Quran, the events relating to his preaching (calling towards righteousness) have been described in great detail in various places.

(*'Ajaib-ul-Quran, 311 summarised*)

Dear Islamic Sisters! Did you hear the difficulties that Sayyiduna Nuh عَلَيْهِ السَّلَام who is from the noble Prophets عَلَيْهِ السَّلَام endured during his preaching? But still he did not give up the important duty of enjoining good and forbidding evil. It is a reality that those who call towards righteousness have to face great hardships and difficulties, but whoever performs this important duty with perseverance in this path and remaining steadfast, whilst bearing

patience and forbearance, Allah Almighty grants him the means of success from the unknown. He is the Merciful Lord, the Changer of hearts and the One who provides guidance. He, the Merciful Lord Changes the hearts of the people in an instant and creates the light of guidance in their hearts. All the Noble Prophets عَلَيْهِمُ السَّلَامُ called their nations towards righteousness, assuring them of the Oneness of the Merciful Lord and calling them to His worship, instead of worshiping false gods. Some of the people believed in them and most of them refused to accept this invitation. But these Noble Prophets عَلَيْهِمُ السَّلَامُ continued their efforts, not leaving any stone unturned in trying to fulfil this duty. Let us now listen to an incident relating to Sayyiduna Musa's عَلَيْهِ السَّلَامُ call towards righteousness.

Sayyiduna Musa's عَلَيْهِ السَّلَامُ call towards righteousness

When Fir'awn claimed to be God, Allah Almighty sent His beloved Prophet Musa عَلَيْهِ السَّلَامُ to Fir'awn. (*Parah 15, Ta-Ha 44*) Sayyiduna Musa عَلَيْهِ السَّلَامُ reached the palace of Fir'awn where he was present with the people of his nation who were well respected. (*Khaazin, vol. 3, pp. 385, summarised*) Sayyiduna Musa عَلَيْهِ السَّلَامُ said: Allah Almighty has sent me as a messenger and I have brought His message here to you. (*Khaazin, vol. 2, pp. 124*) Fir'awn replied: I am God myself, and remember if you deny this, I will imprison you. (*Parah 19, Al Shu'ara 29*) When Fir'awn rejected what Sayyiduna Musa عَلَيْهِ السَّلَامُ was saying and threatened to imprison him, Sayyiduna Musa عَلَيْهِ السَّلَامُ said to Fir'awn: My Lord has bestowed me with miracles. Fir'awn replied: Show us what these miracles are. Sayyiduna Musa عَلَيْهِ السَّلَامُ threw his staff on the ground and it became a huge snake and when he grabbed the snake, it reverted to a staff. Fir'awn replied: Have you brought anything else? So he put his hand in his collar and took it out, it began to shine like the sun. (*Parah 19, Al Shu'ara 29 to 33,*

summarised) After Sayyiduna Musa عَلَيْهِ السَّلَام had presented his miracles, Fir'awn said to the chiefs [of his nation]: He is a sorcerer, and wants to snatch your country from you, advise on what to do now. (*Parah 19, Al Shu'ara 34 to 35, summarised*) The chiefs advised him to call the sorcerers from the cities. When all the sorcerers had gathered, a festival was announced to the people informing all the people to gather on the day of the festival. (*Parah 19, Al Shu'ara 36 to 39, summarised*) When all of them gathered at one place on the day of the festival and a competition took place, the sorcerers threw their ropes and sticks in front of Sayyiduna Musa عَلَيْهِ السَّلَام. They then performed an amazing display of their sorcery resulting in onlookers seeing snakes upon snakes in the field. (*Khaazin, vol. 2, pp. 127*) Sayyiduna Musa عَلَيْهِ السَّلَام threw his staff on the ground, it turned in to a very large snake. (*Parah 19, Al Shu'ara 32*) and ate all the other snakes. (*Parah 19, Al Shu'ara 45*) The sorcerers immediately fell into prostration and became Muslim after witnessing the scene [in front of them]. They were convinced that this was not sorcery but a miracle. (*Khaazin, vol. 2, pp. 127*) However Fir'awn [and his followers] persisted in their oppression, disobedience and disbelief. (*Khaazin, vol. 2, pp. 30-3, summarised*)

Dear Islamic Sisters! Did you hear how Sayyiduna Musa عَلَيْهِ السَّلَام called towards the religion of truth without caring about anything and even the threats made in this path could not thwart his goal. He continued fulfilling his duty of calling towards righteousness and preaching the religion. This action of his is a perfect example for us, that we should consider this purpose of the Noble Prophets عَلَيْهِ السَّلَام as an important purpose of our lives too. Remember! Trials emerge in every step of life, sometimes Allah Almighty tests His bondmen with an illness, and sometimes they are tested with a shortage in life and wealth, sometimes they have to face the fear of an enemy, sometimes they have to suffer some loss, sometimes

calamities surround them and at times new tribulations emerge. These are the circumstances of everyday life, whereas the path of Islam and the preaching of it is in particular such a path where one has to face difficulties on every step, in which trials increase by many times. The recognition of the genuine and the false is gained from this and this separates the paths of the obedient and disobedient of Allah Almighty. This reveals the difference between those who shout hollow slogans of true devotion and those who actually possess true devotion. Most of the nation not believing in Sayyiduna Nuh عَلَيْهِ السَّلَام, Sayyiduna Ibraheem عَلَيْهِ السَّلَام being thrown into the fire and offering his son for sacrifice, the various calamities faced by Sayyiduna Ayyub عَلَيْهِ السَّلَام and the removal of his children and wealth, the migration of Sayyiduna Musa عَلَيْهِ السَّلَام to Egypt and Madyan, the persecution of Sayyiduna 'Isa عَلَيْهِ السَّلَام and the martyrdom of many noble prophets عَلَيْهِمُ السَّلَام are all examples of tribulations and patience. The tribulations and patience of these sanctified personalities is deemed as an example [for us]. Whenever an Islamic sister encounters a problem or is afflicted with a calamity, instead of being impatient, weeping about her troubles in front of anyone, she should rely upon the divine being of Allah Almighty and grasp on to patience.

Dear Islamic Sisters! Complaining about illness and distress does not remove the problem, complaining does not erase the calamity, but rather by being impatient the reward of patience is lost. It is also not a good thing to unnecessarily reveal your illness or distress.

Sayyiduna Ibn-e-Abbas رَضِيَ اللَّهُ عَنْهُ narrated that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever receives an affliction in his wealth or life, then he conceals it and does not complain about it to the people, then it is a right upon Allah's mercy that he forgives him. (*Mu'jam-e- Awsat, vol. 1, pp. 214, Hadees 737*)

Mufti Muhammad Amjad Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ states: It is a sign of those with a high rank that (they) welcome distress in the same way as they (welcome) comfort (peace and tranquillity). But we (people) should at the very least (when any trouble or distress befalls) adopt patience and perseverance and not waste the forthcoming reward by crying and wailing. Everybody knows that by being impatient, the calamity that has arrived will not go away, and being deprived of the great reward (which is granted as a result of being patient over a calamity) is a second calamity. (*Bahar-e-Shari'at*, vol. 1, pp. 799, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sayyiduna Sulayman's call towards righteousness

It is narrated: Sayyiduna Sulayman عَلَيْهِ السَّلَامُ made Du'a to Allah Almighty that he be granted such a kingdom that nobody else had received. (*Parah 23, Saad 35*) The purpose of praying for such a unique kingdom was to make that kingdom his miracle. (*Khazain-ul-'Urfaan*, pp. 843) This Du'a of his was accepted, he عَلَيْهِ السَّلَامُ was granted the kingdom at the age of thirteen (13) years and he ruled for forty (40) years. (*Khaazin*, vol. 3, pp. 404-414) He ruled over all the Jinn, people, birds and animals and he knew the language of each one. (*Khaazin*, vol. 3, pp. 404) Along with Jinn and animals, his army also included a flock of birds. Once, on his way back from Makkah, he عَلَيْهِ السَّلَامُ stopped at San'a in Yemen and stayed there. The woodpecker from the flock of birds took advantage of this and flew away. He flew to the garden of Bilqees, the Queen of Sheba. There he saw another woodpecker. This woodpecker told him about Queen Bilqees and her kingdom, army and throne and also gave a tour of Bilqees' kingdom. For that reason it got very late. (*Ma'alim-ul-Tanzeel*, vol. 3, pp.

353) That woodpecker was responsible for pointing out water wherever Sayyiduna Sulayman عَلَيْهِ السَّلَام stayed as he would know how near or far from the water (they were). Wherever he saw water, he would begin digging the place with his beak, then the Jinn would come and dig the place and draw water. When Sayyiduna Sulayman عَلَيْهِ السَّلَام reached his place, he needed water. The army searched for water but could not find it. They searched for the woodpecker so that he would inform them about the water but the woodpecker was not present. (*Ma'alim-ul-Tanzeel, vol. 3, pp. 353, summarised*) When the woodpecker reached Sayyiduna Sulayman عَلَيْهِ السَّلَام, he asked him the reason for the delay. He replied with utmost respect: 'I have brought news from the country Sheba, this country is ruled by a woman, she has everything that is worthy of kings and she also has a huge and glorious throne. She and her people prostrate to the sun instead of Allah Almighty because of Shaytan's delusion, though there is no God worthy of worship but Allah Almighty.' (*Ma'alim-ul-Tanzeel, vol. j3, pp. 354, summarised*) When the woodpecker narrated his whole story, Sayyiduna Sulayman عَلَيْهِ السَّلَام said: 'We (after examining you) will see if you have told the truth or you are lying.' Then he عَلَيْهِ السَّلَام gave a letter to the woodpecker and said: 'Take this letter and go and drop it on them. Then move away and see how they answer.' One day when Queen Bilqees was sitting with the ministers and courtiers, the woodpecker came and threw the letter at the Queen. The Queen picked up the letter and, seeing the seal attached to it, said to the ministers: 'I have received a letter of honour from a very great king.' Then she read out the letter, the subject of this letter has also been mentioned in the Holy Quran. It is stated in Ayahs 30 and 31 of Surah Naml, Para 19:

إِنَّهُ مِنْ سُلَيْمَانَ وَإِنَّهُ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ﴿٣٠﴾

أَلَا تَعْلَمُونَ أَعْلَىٰ وَأَتُونِي مُسْلِمِينَ ﴿٣١﴾

'Indeed it is from Sulayman, and it commences with the name of Allah, The Most Gracious, The Most Merciful.' 'That; exalt not yourselves against me, and present yourselves in my respected court; in submission.'

[Kanz-ul-Iman (translation of Quran)] (Part 19, Surah Al Naml, Verses 30-31)

Then the Queen consulted with her advisors and it was decided that first a gift would be sent to Sayyiduna Sulayman عَلَيْهِ السَّلَام. From this it will be known whether he is a King or a Prophet, if he is only a King then he will accept the gift and if he is a Prophet then he will not accept the gift, but he will only be satisfied if we follow his religion. This is what happened, meaning, Sayyiduna Sulayman عَلَيْهِ السَّلَام returned all the gifts and said to the envoy: 'If the Queen and her people do not come to me as Muslims, their fate will be that we will defeat them in battle and drive them out of there'. When the envoy came and told Queen Bilqees, she was convinced that Sayyiduna Sulayman عَلَيْهِ السَّلَام was not only a King but also a Prophet of Allah Almighty. Then she prepared an army to go and visit him. When she approached near the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام, he asked one of his ministers, Sayyiduna Asif Bin Barkhiya رَضِيَ اللَّهُ عَنْهُ to bring her throne before the blink of an eye. (*Ma'alim-ul-Tanzeel, vol. 3, pp. 359-360, summarised*) He ordered his servants to change the shape and appearance of the Queen's throne, so that they can see whether she recognizes her throne. When Queen Bilqees came to the court of Sayyiduna Sulayman عَلَيْهِ السَّلَام, she was asked: 'Is this your throne?' She replied: 'It seems like it.' She was

told that this was in fact her throne. Then she was told: ‘Come into the courtyard.’ That courtyard was made of clear glass, water was flowing under it, fish were swimming in the water and Sayyiduna Sulayman عَلَيْهِ السَّلَام was sitting upon his throne in the middle of the courtyard. When the Queen saw this courtyard, she thought that water was flowing. Sayyiduna Sulayman عَلَيْهِ السَّلَام said to her: ‘This is not water, but this is a courtyard made of glass.’ Queen Bilqees was astonished to hear this and became certain that the kingdom and rule of Sayyiduna Sulayman عَلَيْهِ السَّلَام was from Allah Almighty. When Sayyiduna Sulayman عَلَيْهِ السَّلَام invited her towards Islam, she accepted, acknowledging the oneness of Allah Almighty and began worshiping Him, instead of worshiping the sun. (*Ma’alim-ul-Tanzeel*, vol. 3, pp. 360-361, summarised)

Significance of using wisdom when calling towards righteousness

Dear Islamic Sisters! You have heard how Sayyiduna Sulayman عَلَيْهِ السَّلَام conveyed the message of religion to non-Muslims in an appealing manner. Certainly it was due to the wisdom-filled effective invitation of his that they accepted Islam, acknowledging the oneness of Allah Almighty. This incident also showed that wisdom and strategy should always be kept in mind when calling towards righteousness, sometimes wisdom and foresight save one from great obstacles. Therefore, wise strategy and solid tactics should be applied as per the occasion. This is encouraged in the Holy Quran. Therefore, it is stated in Ayah number 125 of Surah Nahl, Para 14:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ^ط

Call towards the path of your Lord with sound planning and good advice, and argue with them in this manner which is deemed the best.

[Kanz-ul-Iman (Translation of Quran)] (Part 14, Surah Al Nahl, Verse 125)

It is written under this verse in Siraat-ul-Jinaan: In this verse, three methods of calling people towards Islam have been ordained:

1. With wisdom - This refers to a strong argument which clarifies the truth and dispels doubts.
2. With good advice - This refers to persuasion and admonition, that is, to persuade to do a certain act and to warn against doing another act.
3. By debating in the best of ways - What is meant by this is to call towards Allah Almighty with His verses and proofs. *(Siraat-ul-Jinaan, vol. 5, pp. 403)*

Dear Islamic Sisters! There is no doubt that if we start bearing in mind these three matters mentioned in the Holy Quran, our call towards righteousness can have a much greater effect than before. Let us listen to an amazing event of calling towards righteousness with wisdom and gentle speech.

Blessings of gentle speech

A saint from Khurasan was commanded in a dream: 'Present an invitation of Islam to the Tatar nation!' At that time, the son of Tagodaarwas in power. The saint travelled and made his way to Tagodaar. After recognising the Muslim preacher, a portrait of Sunnah with a blessed beard on his face, he became mischievous and said: 'O Man! Tell me what is better, your beard or my dog's

tail?’ Although this comment was aggravating, since he was an intelligent preacher, he, very gently (and with wisdom), said: ‘I am also a dog of my Creator and Lord, Allah Almighty! If I succeed in pleasing him with sacrifice and loyalty, then I am better, otherwise your dog’s tail is better than mine.’

Tagodar, in response to his ‘poisonous thorn’, found a ‘fragrant flower’ from this practising preacher, which softened him and he gently replied: ‘You are my guest, stay here with me!’ Thus he stayed with him. Tagodar would come to him every night, and he would call him towards righteousness with great compassion. His individual effort created a revolution in Tagodar’s heart! The same Tagodar who had been trying to eradicate Islam from the face of the earth till yesterday, had today become a great admirer of Islam. At the hands of this practicing preacher, Tagodar became a Muslim along with his entire Tatar nation and he was given the Islamic name Ahmad. (*Gheebat ki Tabah Kariyan*, pp. 154)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

How should a Preacher be?

Dear Islamic Sisters! Of course, if the Saint became angry upon the bitter comment of Tagodar, these results would never have happened. So no matter how much someone provokes you, the tongue should be kept under control, because when the tongue is not controlled then at times it can even interfere with things which are running smoothly.

From this anecdote, it is also known that while calling towards righteousness, one is occasionally confronted with harsh tones, sour words, distorted expressions and those turning a blind eye to accepting the call towards righteousness. Even in such

circumstances, patience should not be abandoned, one should be big-hearted, courage and resilience should be adopted and one's focus should be on calling towards righteousness with sincerity while understanding the importance of this great work. Remember! Inviting towards righteousness can never be pointless, because in the case of having good intentions, the one calling towards righteousness becomes entitled to the reward of the Hereafter anyhow.

Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ states: A saint said, while advising his son: The Muslim who calls towards righteousness should accustom himself with patience and firmly believe in the reward (given in exchange) for calling towards righteousness from Allah Almighty. Whoever has full faith in the reward does not feel any pain in this blessed work. (*Ihya-ul-'Uloom, vol. 2, pp. 410*) One should not stop calling towards righteousness because of problems inflicted on them from Islamic sisters, as Sayyiduna Nuh عَلَيْهِ السَّلَام preached for nine hundred and fifty (950) years in spite of enduring hardships. Preaching the religion (i.e. calling towards righteousness) requires courage and resilience, the cowardly and timid person cannot fulfil the right of preaching (i.e. calling towards righteousness). (*Siraat-ul-Jinaan, vol. 4, pp. 358*) Whether it is a matter of calling towards righteousness or forbidding evil, gentleness should be kept in mind in any circumstance, as the benefits of gentleness can never be achieved through harshness.

In the same way, keep in mind that a preacher should be a preacher everywhere (she goes), she should always keep her dress and her manner completely according to the Sunnah. As per the occasion, we should not even feel ashamed to call towards righteousness. What characteristics should a preacher/Muballighah possess? Let us listen to some of these.

Characteristics of a preacher

- ❖ The preacher should obey the pillars of Islam and be a true reflection of the Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, because the power of action combined with the adornment of knowledge makes the invitation more effective and efficient.
- ❖ At time of calling toward righteousness, sincerely focus your heart on the intention of pleasing Allah Almighty. In return for this great work, do not seek any worldly possessions or rank, but only hope for a reward from the Divine Court.
- ❖ The preacher is not the one who relies on the abundance of her knowledge, her powerful speech or capability, but rather on Allah Almighty, as He is the One Who Guides.
- ❖ The preacher should be of good morals and accustomed to gentleness.
- ❖ The preacher should be one who adopts patience if she ever comes across some difficulty in the path of Allah Almighty.
- ❖ It is necessary for the preacher to assess the situation and consider the occasion and talk according to that.
- ❖ The preacher herself should not become involved in any debate or argument.
- ❖ The preacher should always keep an eye on the mercy of Allah Almighty and not allow disappointment to even come near her.

(Sarkar ka Andaz-e-Tabligh-e-Deen, pp. 20-24, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Calling towards righteousness and forbidding evil is the main purpose for which the Noble Prophets عَلَيْهِمُ السَّلَامُ came to this universe. In Surah Anbiya of the Holy Quran, narrations of Sayyiduna Musa, Sayyiduna Haroon, Sayyiduna Ibrahim, Sayyiduna Lut, Sayyiduna Ishaq, Sayyiduna Ya'qoob, Sayyiduna Nuh, Sayyiduna Dawood, Sayyiduna Sulayman, Sayyiduna Ayyub, Sayyiduna Isma'eel, Sayyiduna Idrees, Sayyiduna Zul-Kifl, Sayyiduna Yunus, Sayyiduna Zakariyya, Sayyiduna Yahya and Sayyiduna Isa عَلَيْهِمُ السَّلَامُ have been mentioned. After narrating all these incidents, it was said: The sole purpose of all the Prophets عَلَيْهِمُ السَّلَامُ was to invite the creation to the worship of Allah Almighty. (*Siraat-ul-Jinaan, vol. 6, pp. 277, summarised*)

The Leader of the Prophets and the King of Both Worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also appeared in this world with the great status of calling towards righteousness and forbidding evil. Wherever the illuminated rays of the religion are shining today, all this is by virtue of the call towards righteousness of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The flag of the religion was waved in every direction by his continuous efforts and hard work. Let us take a look at one glimpse of the Merciful Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ call towards righteousness.

Call towards righteousness at Ta'if

In the beginning period of Islam, when he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled to Ta'if to invite the people of Ta'if to Islam, Sayyiduna Zayd Bin Haarisah رَضِيَ اللَّهُ عَنْهُ was with him: Ta'if was inhabited by very wealthy people, among them was the family of 'Amr', who was considered the chief of all the nations. These people were three (3) brothers:

(1) Ibn Abd Ya-Lil

(2) Mas'ood and

(3) Habib.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to these three but they did not accept Islam, rather they gave an extremely blasphemous response. These unfortunate people did not stop at that, but encouraged the wicked people of Ta'if to hurt him. So those evil people attacked him from all sides and started throwing stones at him until his blessed body was covered in wounds. The blessed sandals were filled with blood. When he would sit down upon becoming distressed from his wounds, these oppressors would grab him by the arm and lift him back up and when he would start walking they would pelt him with a shower of stones whilst taunting, swearing, clapping their hands and ridiculing him.

Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ عَنْهُ kept running to take the stones thrown at the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on his own body and he would protect him, until he too was bathed in blood and overwhelmed from his wounds. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took refuge in a vineyard. (*Mawahib ul Ladunniya, vol. 1, pp. 136-137*)

A Day tougher than the Battle of Uhud

A long time after this journey, once Sayyiduna Aisha رَضِيَ اللهُ عَنْهَا asked the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Has any day been more difficult for you than the day of the Battle of Uhud?' So he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Yes, O Aisha! That day was even harder for me than the day of the battle of Uhud, when I invited one of the chiefs of Ta'if, Ibn Abd Ya 'lil, to Islam. He rejected the call of Islam with contempt and the people of Ta'if threw stones at me. I continued to walk in this sorrow and grief, until I reached the place of 'Qarn-ul-Tha'alib' where I regained my

consciousness. When I reached there, I looked up and saw a small rain cloud shading me, Sayyiduna Jibra'eel عَلَيْهِ السَّلَامُ called out to me from this rain cloud and said: 'Allah Almighty listened to the words of your people and their response and now the Angel of the mountains is present in your service so that he may obey your command.' The Holy {Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The Angel of the Mountains gave Salam to me and began to say: O Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! If you want me to turn both the mountains of 'Akhshabayn' (Abu Qubays and Qu'ayqi'an) over them, I will turn them upside down. On hearing this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'No, rather I have hope that Allah Almighty will create His bondsmen from their descendants who will worship Allah Almighty alone and will not associate partners with Him.' (Bukhari, Kitab Bad-ul-Khalq, vol. 2, pp. 386, Hadees 3231)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From this incident, just as our Holy Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ great passion to call towards righteousness is apparent, similarly the strength of his forbearance and forgiveness is also evident. The whole life of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is full of patience and forbearance. The oppressors surpassed the extremities of oppression upon him, pelted him with stones, threw thorns in his way, frightened and taunted him, conspired to kill him, however the Master of the Universe صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never ever took any revenge, he himself worked patiently and instructed his followers to be patient upon adversities. It is a reassuring saying of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Whoever is afflicted with a calamity should remember my calamity in place of his own calamity. Undoubtedly it is greater than all other calamities.' (Jami' ul Kabeer, vol. 7, pp. 98, Hadees 21346)

Dear Islamic sisters! Remember! Be it one's private life or public life, familial or social life, the book of life remains incomplete without patience. Today there is a need for us to cling to patience at all times. We will continue to face troubles, worries, disagreements and sorrows, but patience is the best answer to all these matters. May Allah Almighty grant us the wealth of patience. آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Let me have the privilege of describing the excellence of Sunnah with some Sunan and manners, bringing the speech to an end. The Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'He who loves my Sunnah loves me and he who loves me, will be with me in Jannah.' (*Mishkat-ul-Masabeeh, Kitab-ul- Iman, vol. 1, pp. 97, Hadees175*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnahs and Manners of tresses and hair

Let us listen to some Sunnah and Manners pertaining to hair from the book of Ameer Ahl-e-Sunnat, '163 Madani Pearls'.

- ❖ It is Haraam for a woman to shave the head. (*Fatawa Razawiyah, vol. 22, pp. 664, summarised*)
- ❖ For a woman to have her hair cut is impermissible and sinful and a curse has come upon it. If the husband says to do this, then the ruling is the same, the wife will be sinful in doing so because going against the Shari'ah will not be accepted from anyone (i.e. parents or husband etc.) (*Bahar-e-Shari'at, vol. 3, pp. 588*)

- ❖ Do not have the young girl's hair cut in a masculine style. Give them the mindset of keeping long hair right from their childhood.
- ❖ Some people make the parting of hair either to the right or left side. This is against the Sunnah.
- ❖ The Sunnah is to make the parting from the centre.
- ❖ Nowadays, hair is cut in particular styles, using scissors and machines, making some part of the hair long and some part of it short. It is not Sunnah to have such hairstyles.
- ❖ It is a saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Whoever has hair should honour it. (*Abu Dawood, vol. 4, pp. 103, Hadees 4163*) Meaning wash, oil and comb it.
- ❖ One should not sleep with henna applied to the hair. According to a Hakeem [herbalist], sleeping after applying henna in this way may cause the heat of the head to come down in to the eyes which can be harmful for eyesight.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

To learn thousands of Sunnahs on various topics, buy and read the books *Bahar-e-Shari'at* volume 16, a 312-page book, and *Sunnatayn aur Adaab*, a 120-page book, published by Maktabah-tul-Madinah, two pamphlets of Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, '101 Madani Pearls' and '163 Madani Pearls'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech: 17

Muballighah must read the Bayan at least 3 times before delivering speech

أَنحَمِدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Family of Ghaus-e-Pak

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

The excellence of Salat upon the Holy Prophet ﷺ

The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ states, 'رَبِّنَا وَمَجَالِسِكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتِكُمْ عَلَيَّ عَنِّي نُوْرٌ لَكُمْ يَوْمَ الْقِيَامَةِ i.e. Decorate your gatherings by reciting Salat upon me because your recitation of Salat will be Noor (light) for you on the Day of Judgement.' (Jami' us Sagheer, pp. 280, Hadees 4580)

Zikr-o-Durood her Ghari wird-e-zaban rahey

Mayri fuzool goyi ki 'Aadat nikal do

(Wasail-e-Bakhshish, pp. 305)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَبِّرُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! إِنَّ شَاءَ اللَّهُ! Today, in this weekly Sunnah-inspired gathering, we will hear about the status and greatness of the family of the king of Baghdad, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ; for instance, the piety of the parents of Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ, the states of his blessed maternal grandfather رَحْمَةُ اللَّهِ عَلَيْهِ, the miracle of his blessed paternal auntie رَحْمَةُ اللَّهِ عَلَيْهَا and other informative points. May Allah make it so that we attain the honour of listening to the entire speech with the utmost level of concentration.

Dear Islamic sisters! The king of Baghdad, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ was born in a very magnificent household; his family was very well known due to their piety and fear of Allah. His mother's name was 'Fatimah Bint Shaykh 'Abdullah Sawma'ee رَحْمَةُ اللَّهِ عَلَيْهَا', her kunyat (Patronymic) was 'Umm-ul-Khayr' whereas her Laqab (title) was 'Ama-tul-Jabbar (bondswoman of Allah Almighty)'. (*Seerat Ghaus-e-A'zam*, pp. 27, summarised) The blessed name of his respected father is 'Sayyid Musa', kunyat (patronymic) 'Abu Saalih' whereas his Laqab (title) is 'Jangi Dost.' Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ is Hasani in relation to his father (and is a Husayni Sayyid from his blessed mother's side). His blessed father Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللَّهِ عَلَيْهِ was amongst the well-known honoured Awliya (Saints) of his era. (*Ghaus-e-pak kay Halaat*, pp. 15-16)

Mentioning the rank and greatness of the family of Ghaus-e-A'zam, Ameer-e-Ahl-e-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ writes,

Mukkaram shaha tayray saaray kay saaray

Hayn Aaba`-o-Ajdad ya Ghaus-e-A`zam

(Wasail-e-Bakhshish, pp. 555)

First, let's hear an interesting account regarding the piety and fear of Allah of the respected mother and father of Ghaus-e-A`zam رَحْمَةُ اللهِ عَلَيْهِ; hence,

The piety of the mother and father of Ghaus-e-A`zam

It is reported; Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللهِ عَلَيْهِ was sat at a riverbank when an apple came afloat. He ate it; after eating the apple, the fear of Allah overcame him and he began contemplating and pondering as to whose apple this was? And can unknowingly eating an apple in this manner be Halal (lawful) for me? As soon as he began thinking this, he began walking along the riverbank to find the owner of the apple in order to have his error forgiven. After having travelled a long distance, he came across a very magnificent building near the river, in which was a really large apple tree, whose branches had ripe apples on them, and these branches which were filled with apples were hanging over water. He became sure that the apple I ate is of this very tree. Hence, he asked people regarding the owner of this tree, so he came to know that the owner of this orchard is actually the well-known worshipper and pious person of his era, Sayyiduna 'Abdullah Sawma'ee رَحْمَةُ اللهِ عَلَيْهِ.

The introduction of the blessed maternal grandfather of Ghaus-e-A`zam

Remember! Sayyiduna 'Abdullah Sawma'ee رَحْمَةُ اللهِ عَلَيْهِ was amongst the holy people of Jeelan Shareef who was very pious, righteous and a perfect Saint; hence,

The status and rank of Sayyiduna ‘Abdullah Sawma’ee

Sayyiduna ‘Allamah Shaykh Abu Muhammad Ad-Daar Bani رَحْمَةُ اللهِ عَلَيْهِ states, ‘The supplications of Sayyiduna ‘Abdullah Sawma’ee رَحْمَةُ اللهِ عَلَيْهِ would be accepted very quickly. His rank and status was so high and excellent in the Majestic Court of Allah that if he (ever) became upset with someone (due to an Islamic reason), Allah Almighty would retaliate against them. And whomsoever he was happy with, Allah Almighty would favour him with honour and respect. Even despite being physically weak, he would offer Nawafil in abundance, and would remain busy is Zikr. He would often inform regarding the news of the unseen from the bestowal of Allah Almighty, and things would also occur in reality exactly as he had said. Without a doubt, this was one of his great miracles. (*Bahjat-ul-Asraar*, pp. 172 summarised)

Nevertheless, when Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللهِ عَلَيْهِ came to know of Sayyiduna ‘Abdullah Sawma’ee رَحْمَةُ اللهِ عَلَيْهِ being the owner of the orchard, he presented himself in his blessed court without any delay, and after relating the whole incident, he asked him for forgiveness. As Sayyiduna ‘Abdullah Sawma’ee رَحْمَةُ اللهِ عَلَيْهِ was blessed with a high status of Wilayah (Sainthood), hence he came to understand that this person was one of the accepted people of Allah Almighty, this is exactly why he undertook such a long journey and arrived here for the sake of having his error of judgement forgiven. Hence, having listened to his matter, Sayyiduna ‘Abdullah Sawma’ee رَحْمَةُ اللهِ عَلَيْهِ said, ‘You will remain in service to me for 12 years, only then will you be forgiven (by me).’ May we be sacrificed! Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللهِ عَلَيْهِ happily accepted this condition without any argument or dispute, and having remained in his blessed company for 12 years, he continued to serve him. When 12 years had completed, the next trial was ready to welcome him, and this time the trial was maybe more strange

and severe than the last one. It was that the perfect Saint, Sayyiduna ‘Abdullah Sawma’ee رَحْمَةُ اللَّهِ عَلَيْهِ told him, ‘There is one more service and that is that I have a daughter who has four disabilities;

1. she is blind,
2. deaf,
3. her hands are disabled and
4. she is unable to move by foot (crippled).

You will also have to do Nikah (i.e. marry) her and serve me for a further 2 years as well. After this, you can go wherever you want.

As Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللَّهِ عَلَيْهِ was aware of Islamic teachings, a portrait of the fear of Allah and had a Madani way of thinking, hence he also accepted this condition as well; now his second trial had also begun. Sayyiduna ‘Abdullah Sawma’ee رَحْمَةُ اللَّهِ عَلَيْهِ married off his daughter to him, after the Nikah, as soon as he was face to face with his wife, he was overtaken by a strange sort of feeling because the sight that could be seen in front of his eyes was the complete opposite to what was mentioned. He could see that all of the limbs of his respected wife were totally intact. Having observed this scene, he did not go towards his newly wedded wife. Rather, he returned from there and told Sayyiduna ‘Abdullah Sawma’ee رَحْمَةُ اللَّهِ عَلَيْهِ of the incident. He said, ‘There is no need to worry! Your wife is in fact that person whom you have just seen now before coming. The matter, in reality, is that whatever things I mentioned to you regarding my daughter, they are all present within her. By ‘she is blind’, I meant that she is blind to non-Mahrams. By ‘she is deaf’, I meant that she is deaf in listening to any unjust matter. By ‘her hands are disabled’, I meant that her hands are disabled in touching non-Mahram males. By ‘unable to

move by foot (crippled)', I meant that 'she is unable to move by foot in taking a step in disobeying what her husband says'. When he heard the explanations given by Sayyiduna 'Abdullah Sawma'ee رَحْمَةُ اللَّهِ عَلَيْهِ regarding his newly wedded wife, his heart was at ease. The importance of his wife appeared in his heart, and by the bounty and generosity of Allah Almighty, he was fortunate in having the honour of becoming the husband of a daughter - of a great Wali (Saint) of his era - who was beautiful in appearance, beautiful in character and had many great qualities. (*Seerat-e-Ghaus-e-A'zam*, pp. 26, summarised)

Shaha Kash Qufl-e-Madinah laga lun

Zaban per bhi aur ankh per Ghaus-A'zam

Khuda kay khauf say roey Nabi 'ishq mayn roye

Ata kardo woh chashm-e-Tar khudara ya shah-e-Baghdad

(*Wasail-e-Bakhshish*, pp. 543, 558)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! One comes to know from the aforementioned account that the righteous people of Allah Almighty are greatly aware of the rights of people, the righteous people of Allah are those who fear Allah, the righteous people of Allah are rich in the blessing of concern over the Hereafter, the righteous people of Allah perform self-accountability even in the matter of eating an anonymous apple, the righteous people of Allah strive in making many efforts for the sake of having their error forgiven. Now let's perform some self-accountability ourselves that do we also have these good qualities inside us as well? Do we also completely fulfil the rights of others as well? Are our hearts also overflowing with the fear of Allah as well? Do we also perform self-accountability of our deeds as well? Do we also strive in making efforts to have one's

mistakes forgiven as well? Alas! Nowadays, hundreds rather thousands of pounds belonging to people are stolen in the name of debt. This may seem easy now, but this will be very expensive on the Day of Judgement.

Huqooq-ul-Ibaad! Aah! Hoga mayra kaya

Karam mujh pah ker day karam ya Ilahi

(Wasail-e-Bakhshish, pp. 110)

The second matter one comes to know is that the women of the past would be totally and completely filled with the Madani passion to veil themselves from non-Mahrams as per Shari'ah, just as we heard about the mother of the king of Baghdad, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ. This is the very reason that there would be perfect saints رَحْمَةُ اللَّهِ born in their lineage. But ah! Now the plague of unveiling and indecency has dug its claws everywhere.

There is a clear number of females appointed in medical, travelling, teaching, banking, health, sports, business, media, telecoms, and other various fields. There is hardly any such field for public guidance and service amongst worldly fields where there isn't unveiling and modern women. Likewise, on the occasions of a wedding engagement, wedding (Nikah), Walimah, the blessed 'Eids, birthdays, 'Aqeeqah, Valentine's Day, New Year's Eve, Basant (a kite-flying festival in the spring season), and independence day, the majority of women break every single record of explicitly open indecency by ignoring the honour of veiling and (staying in) their homes. Even though Allah Almighty has prohibited women from leaving their home without an Islamic need or requirement and has ordered that they remain indoors; therefore,

It has been stated in Part 22, verse number 33 of Surah-tul-Ahzaab,

وَقَرْنَ فِي بُيُوتِكُنَّ وَلَا تَبَرَّجْنَ تَبَرُّجَ الْجَاهِلِيَّةِ الْأُولَى

*And stay in your homes and do not remain unveiled like the former
unveiling in the times of ignorance*

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

Commentating on the aforementioned blessed verse, Sayyiduna Shaykh Isma'eel Haqqi رَحْمَةُ اللهِ عَلَيْهِ states, 'Meaning, O wives of My Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, remain in your homes and remain residing indoors (and do not leave your homes without an Islamic need). Bear in mind! Even though this verse is addressed to the blessed pure wives رَضِيَ اللهُ عَنْهُنَّ, however, the remaining women are also included in this ruling as well.' (Ruh-ul-Bayan, Al Ahzaab, vol. 7, pp. 170, Taht-ul-Ayah, 33)

Woh behnayn jo pehnayn sada Madani burqa'

Inhayn hashr mayn bakhshwa Ghaus-e-A'zam

(Wasail-e-Bakhshish, pp. 550)

The third matter one comes to know is that a mother and father who are pious and fearful of Allah, pre-occupied in worship, an embodiment of modesty and decency, and their appearance and character is of a Madani nature, then these very unique qualities also transfer over to their offspring as well, and Allah Almighty also reforms the lineage of such people as well.

Just as Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُمَا states, 'Indeed, due to the righteousness of a person, Allah Almighty rectifies his offspring and offspring to offspring, He protects his descendants and neighbours, and they all remain in protection by Allah Almighty. (Tafseer durr-e-Mansoor, vol. 5, pp. 422)

Yes, if the mother and father will be crazy over fashion, if the mother and father love watching films and dramas, and listening to music, if the mother and father will fall prey to impiety, if it is the mother and father will be unaware of necessary religious matters, if the mother and father divert their faces from the Sunnah, if the mother and father fall prey to unveiling, immodesty and various kinds of spiritual diseases, then the offspring of such parents rarely become practising, have good conduct and character and become devotees of the Prophet. Hence, a mother and father should first beautify themselves with the ornament of knowledge and practising, especially learning Fard 'Uloom (religiously obligatory knowledge), adopt Sunnahs, become an embodiment of modesty and decency, and strive to reform their inner and outer selves according to Islamic teachings, so that they can become truly successful in nurturing their offspring. Bear in mind! Nurturing the offspring in the correct Islamic way is amongst the utmost important responsibilities of a mother and father.

May Allah Almighty grant all mothers and fathers the Taufeeq to protect themselves and their offspring from the fire of Hell by nurturing their offspring according to the correct Islamic manner.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Mayri Aanaywalinaslayn tayray ishq hi mayn machlayn

Unhayn nayk to banana Madani Madinay walay

(Wasail-e-Bakhshish, pp. 429)

صَلُّوا عَلَى الْحَبِيْبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Calling towards righteousness and prohibiting from evil is an excellent way of reforming the Ummah and wishing well for the nation of the Holy Prophet. This is that greatly

honourable task which indeed all the Noble Prophets عَلَيْهِ السَّلَام and blessed Awliya (Saints) رَحْمَةُ اللَّهِ implemented in a brilliant manner. رَحْمَةُ اللَّهِ الْكَافِرِ لِلَّهِ The blessed father of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ Sayyiduna Musa Jangi Dost رَحْمَةُ اللَّهِ عَلَيْهِ was also an accepted Wali (Saint) of Allah Almighty, his chest was also overflowing with the blessed passion of wishing well for the Ummah and reforming the Ummah. Hence, following in the footsteps of the Prophets and Walis (Saints), he accomplished this great duty in a fine manner by calling towards righteousness. Let's listen to a pleasing account comprising of calling towards righteousness; hence,

Broke the containers of alcohol

One day, Sayyiduna Abu Saalih Musa Jangi Dost رَحْمَةُ اللَّهِ عَلَيْهِ was going towards the Jaami' Masjid, he saw that some servants of the king of the time were carrying containers of alcohol on their heads; they were going and advancing towards the king's palace. When he saw this scene, he advanced ahead, overflowing with the blessed passion of prohibiting against evil, and broke their containers. Having looked at his awe-inspiring presence, awe, anger and nobleness, no servant had the courage to say anything, but when leaving, they mentioned the whole account in front of the king. The king said, 'Present Sayyid Musa رَحْمَةُ اللَّهِ عَلَيْهِ in my court immediately!' Hence, Sayyid Musa رَحْمَةُ اللَّهِ عَلَيْهِ came to his court, hence the king angrily asked having been extremely annoyed, 'Who are you to waste the efforts of my servants?' Sayyiduna Sayyid Musa رَحْمَةُ اللَّهِ عَلَيْهِ said, 'I am an officer (i.e. the one who supervises affairs) and I have fulfilled my religious obligation.' The king said, 'Upon whose order have you been appointed an officer?' Sayyiduna Sayyid Musa رَحْمَةُ اللَّهِ عَلَيْهِ replied in an awe-inspiring manner, 'The One through whose command you are ruling.' The Khalifah became overwhelmed with such emotion from this statement of his that he sat by placing his

head on his knees, and a short while later, he lifted his head and requested, 'Dear sir, what was the wisdom behind breaking the containers?' Sayyiduna Abu Saalih Musa رَحْمَةُ اللهِ عَلَيْهِ stated, 'I did so by being kind upon your condition and for the sake of saving you from disgrace and dishonour in this life and the Hereafter.' This wise conversation had a profound effect on the Khalifah, and having become affected, he politely requested in his blessed court, 'Your majesty! You are also appointed with the position of being an officer (i.e. the one who looks over) from me as well.' He replied with great independence, 'When I have been appointed by Allah Almighty, then what need is there for me to be appointed by creation?' From that very day, he became well-known by the title 'Jangi Dost.' (*Ghaus-e-Pak kay Halaat, pp. 16, summarised*)

Dear Islamic sisters! One comes to know from the aforementioned account that the people of Allah are not affected by the awe-inspiring presence and awe of those who have a position and post, the people of Allah do not flatter and butter up those who have a position and post, the people of Allah are unable to remain quiet having seen those who have a worldly position entangled in evil, the people of Allah Almighty also give them advice as well. Because the one who has greed for gaining worldly wealth would be flattering wealthy people, whereas, the people of Allah are enriched with the priceless wealth of contentment. The sight of the people of Allah does not be upon the perishable wealth of the rich; rather, they rely on Divine Mercy.

Dear Islamic sisters! Bear in mind! Our job is only to call towards righteousness and prohibit from evil, it is not our job to implement. Nevertheless, if one has the power to stop something which is non-Islamic, then it is also necessary to stop it.

The attributes of his respected mother

Dear Islamic sisters! We were listening to the life of the blessed father of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ. Let's also hear about the honourable mother رَحْمَةُ اللهِ عَلَيْهَا of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ.

Bear in mind! The honourable mother of Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهَا Umm-ul-Khayr Sayyidatuna Fatimah رَحْمَةُ اللهِ عَلَيْهَا was an utmost pious woman of her era and an embodiment of piety and the fear of Allah. (Seerat-e-Ghaus-e-A'zam, pp. 51, summarised) She also possessed other many great characteristics as well, but there was also one unique quality in her personality that she had a great love of reciting the Holy Quran and reciting so much Quran had become her routine that Shaykh 'Abd-ul Qadir Jilani رَحْمَةُ اللهِ عَلَيْهِ remained in her blessed womb and memorised eighteen parts in full; hence,

Recited 18 parts

The prince of Baghdad, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ sat with a holy person for the custom of reciting بِسْمِ اللّٰهِ Bismillah for the first time at the age of five. He recited اَعُوذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ and بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ, then Surat-ul-Fatihah, and from اَلَمْ he recited eighteen parts. That holy person said, 'Son! Recite more!' He said, 'That's it, I only know this much because my mother knew only this much. When I was in my mother's womb, she would recite at that time, I memorised it by listening.' (Risalah munnay ki lash, pp. 4, summarised)

Wah kaya martabah aye Ghaus hay bala tayra
Aonchayaoonchon kay saroon say qadam A'la tayra
Sar bhala kya koyi jaanay keh hay kaysa tayra
Awliya miltay hayn ankhayn woh hay talwa tayra

(Hadaiq-e-Bakhshish)

Dear Islamic sisters! Just as how one came to know of the passion of the honourable mother of our Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ for the recitation of the Quran, one also comes to know that Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ is a Wali (Saint) from birth. His miracle began to become apparent as soon as he was born, and he graced the world having memorised 18 parts in the actual blessed womb of his honourable mother. Hence, we should earn the honour of reciting the Holy Quran by taking some time out as well. For this purpose, please study or teach in Madrasa-tul-Madinah for female adults.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just as the blessed maternal grandfather of our Ghaus-e-A'zam was stationed at a high level of Wilayat (Sainthood), just as the blessed father of our Ghaus-e-A'zam was a shining star of sainthood of heaven, just as the honourable mother of our Ghaus-e-A'zam was an accepted female Saint of Allah Almighty, likewise, Allah Almighty had also bestowed the status of sainthood to the paternal auntie of our Ghaus-e-A'zam. She was a female Saint who could perform miracles, and her status and rank was so high and lofty that people would present themselves in her pure court in order to ask her to supplicate for rain, and one would see the Mercy of Allah. Let's observe a faith-enlightening miracle of the blessed paternal auntie of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ; hence,

The miracle of the blessed paternal auntie of Ghaus-e-A'zam

Once, there was a drought in Jeelaan due to it not raining (i.e. people became desperate for a drop of rain), people prayed Salat-ul-Istisqa (i.e. the Salah that is prayed for rain), but it did not rain. So, people came to the house of his blessed auntie Sayyidah Umm-e-

‘Aaishah رَضِيَ اللهُ عَنْهَا, and they requested her to supplicate for rain. She came towards the courtyard of her house and she swept the floor and supplicated, ‘O Almighty Lord, I have indeed swept the floor, please now sprinkle (water) upon us (i.e. please satiate us with rain).’ Only a short while later, it began raining from the sky. People returned to their homes in such a manner that they were all soaking wet and the entire Jeelaan became prosperous. (*Bahjat-ul-Asraar, Zikr-o-Nisbah-o-Saftah, pp. 173, summarised*)

Bakhsh day mayrisaarikhataayn

Khaul day mujh per apni ‘atayn

Barsa day rahmat ki barkha

Ya Allah mayri jholi bhar day

(*Wasail-e-Bakhshish, pp. 123*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The blessings of the company of the Noble Saints

Dear Islamic sisters! Love for the Noble Saints improves one condition, love for the Noble Saints is a successful weapon in protecting oneself from Satan, love for the Noble Saints is a brilliant way of recognising the attacks of Satan, love for the Noble Saints is a way of recognising Allah Almighty, love for the Noble Saints makes one someone who hates sins, love for the Noble Saints is the recipe of attaining goodness in this world and the Hereafter, love for the Noble Saints causes one to reach the level of Sainthood. In short, an Islamic sister who has love for the Noble Saints becomes greatly enriched by their spiritual bounties and blessings, and successful in attaining the contentment of Allah Almighty. We should also choose to be in the company of the righteous people of Allah Almighty and better our life in this world and the Hereafter.

Dear Islamic sisters! اَلْحَمْدُ لِلّٰهِ, Allah Almighty has granted our Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ this power and strength that not only could he recognise the secret attacks of Satan, but he also has the authority of making them unsuccessful as well by the bestowal of Allah Almighty! Let's listen to how his wife remained protected from the attack of Satan from the blessing of benefitting from his company; hence,

He caused the secret attack of Satan to fail

The blessed son of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ Sayyid Shaykh 'Abd-ul-Jabbar رَحْمَةُ اللّٰهِ عَلَيْهِ states with regards to his honourable mother, 'Whenever my blessed mother would go to any dark place, then that place would become bright like a light. On one occasion, my blessed father Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ also came there as well. As soon as his sight fell upon that brightness, that brightness disappeared. He stated, 'This light, in reality was Satan who would serve you, and came to misguide you; this is why I finished it. I will now substitute this light of yours for Divine Noor (Light).' Hence, whenever my blessed mother would go to any dark place, then it would become so bright like the brightness of the moonlight.' (Bahjat-ul-Asraar, pp. 196)

Al-madad ya Ghaus-e-A'zam dast geer-e-bay kasan

Phans gayi hay na`otofaan mayn laga dayn Aap par

(Wasail-e-Bakhshish, pp. 222)

اِسْمٰحِنَ اللّٰهُ! Did you hear! Qutb e Rabbani, Mahboob e Subhani, Shaykh Sayyid 'Abdul-Qadir Jilani رَحْمَةُ اللّٰهِ عَلَيْهِ is of such status and magnificence that Satan fled by the blessing of his fortunate presence, and his respected wife was protected from the secret attack of this rejected one. Just as the miracle of the king of Baghdad, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ became apparent, one

also comes to know that Satan is extremely deceitful and cunning. He even shows various kinds of magical tricks so one should always remain aware of his attack. Instead of relying on one's own intellect and intelligence, one should keep one's sight on the bounty and generosity of Allah Almighty.

Bear in mind! A thief comes to the one who has wealth, Satan the thief of faith definitely comes to the one who has the treasure of faith. The stronger a person's faith, the more the treasure of good deeds one possesses; hence, Satan strives a great deal more there. Having seen the heap of the treasure of faith and deeds that the respected wife of our spiritual guide and spiritual leader Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ had, Satan dangerously tried to deceive and misguide her, but that rejected one failed and became unfortunate due to the blessing of the king of Saints, Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللَّهِ عَلَيْهِ.

Dam-e-Naza' Shaytan nah iman lay lay

HifazatkifarmaDu'aGhaus-e-A'zam

(Wasail-e-Bakhshish, pp. 553)

Encouragement of Bay'at [pledging allegiance]

Dear Islamic sisters! Let's attach ourselves to the Noble Ghaus-e-A'zam for the protection of our deeds and faith. Let's ourselves become slaves of Ghaus-e-A'zam in order to save ourselves from Satanic tricks. Let's associate ourselves to Ghaus-e-A'zam and pledge allegiance in the Qaadiri 'Attari spiritual order via Ameer-e-Ahl-e-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, and become enriched with the blessing of Ghaus-e-A'zam.

Dear Islamic sisters! Bear in mind! There are many blessings and benefits of pledging allegiance to a perfect spiritual guide, for

example, one is fortunate in having one's faith protected by the blessing of this. One is fortunate in gaining punctuality in offering Salah and keeping fasts. One attains the mindset to learn Fard 'Uloom [religiously obligatory knowledge]. One attains the blessing of recognising Halal and Haraam [the lawful and the unlawful]. One is fortunate to respect Muslims and attains the passion of faith. One is protected from Satan. One attains the passion to worship and the zeal to recite the Quran. One gains the mindset to avoid bad company. One attains knowledge of the religion. One is fortunate in attaining repentance from sins. Religious and worldly problems go away. A person's conduct becomes good. In short, one is fortunate in attaining many vast blessings by pledging allegiance to a perfect spiritual guide.

Mila silsilah Qaadiri Fazl-e-Rab say

Mayn hon kis qadar bakhtwar Ghaus-e-A'zam

(Wasail-e-Bakhshish, pp. 557)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Concluding the speech, I would like to attain the honour of mentioning the excellence of Sunnah as well as some Sunnahs and etiquettes. It has been stated by Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Whosoever loves my Sunnah, he has loved me; and whosoever loves me, he will be with me in Paradise.' (*Mishkat-ul-Masabih, Kitab-ul-Iman, vol. 1, pp. 55, Hadees 175*)

Sunatayn 'aam karayn deen ka ham kaam karayn

Nayk ho jayn Musalman Madinay walay

The Sunnahs and etiquette of entering and leaving the home

Dear Islamic sisters! Let's listen to the Sunnahs and etiquette of entering and leaving the home from the booklet of Ameer-e-Ahle-Sunnah '101 Madani Pearls':

- ❖ When leaving the home, recite this supplication: بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ. Translation: *In the Name of Allah Almighty, I have put my trust in Allah Almighty, there is no power or strength except from Allah Almighty.* (Abu Dawood, vol. 4, pp. 420, Hadees 5095) إِنَّ شَاءَ اللّٰهُ! With the blessings of reciting this supplication, you will remain on the straight path, you will be protected from calamities and you will remain included in the help of Allah Almighty.
- ❖ The supplication for entering the home: اَللّٰهُمَّ اِنِّىْ اَسْأَلُكَ خَيْرَ الْمَوْلِجِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَكُنْتَا وَعَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا. Translation: *O Allah Almighty, I ask You for the goodness of entering and exiting, we enter (the home) in the Name of Allah Almighty and exit in only His Name, and we have trusted in our Lord Almighty.* (Abu Dawood, vol. 4, pp. 420, Hadees 5096) After praying the supplication, give Salaam to one's household members (for instance, parents, brothers, sisters), then present your Salaam in the blessed court of the Noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After this, recite the blessed Surat-ul-Ikhlāas. إِنَّ شَاءَ اللّٰهُ. There will be blessings in your sustenance and you will remain safe from domestic disputes.
- ❖ If you are to enter such a house (even if it is your own) in which no one is residing [i.e. vacant], then say this: اَلسَّلَامُ عَلَيْنَا وَعَلَى عِبَادِ اللّٰهِ الصّٰلِحِيْنَ. Translation: *'Salaam be upon us and upon the*

righteous people of Allah Almighty.’ So, the angels will reply to this Salaam. (Radd-ul-Muhtar, vol. 9, pp. 682) Or say the following: اَلسَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ (i.e. O Prophet, Salaam be upon you) because the blessed soul of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is present in the homes of Muslims. (Bahar-e-Shari’at, vol. 16, pp. 96, Sharh-ul-Shifa lil Qaari, vol. 2, pp. 118)

To learn thousands of various Sunnahs, obtain the following two books of Maktaba-tul-Madinah: the 312-page book *Bahar-e-Shari’ah* part 16 and the 120-page book *Sunnatayn aur Adaab*, and other than this, please obtain and study the two booklets of Ameer-e-Ahl-e-Sunnah *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ*: *101 Madani Pearls* and *163 Madani Pearls*.

Speech: 18

Muballighah must read the Bayan at least 3 times before delivering speech

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

Great attributes of blessed Awliya

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

Virtue of Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who sends Durood upon me 50 times in a day, I will shake hands with him on the Day of Judgement. (Al-Qurba, Ibn-e-Bashkuwal, pp. 91, Hadees 90)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are currently in the month of Rabi-ul-Aakhir. This month has a special connection to Qutb-e-Rabbani, Ghaus-e-Samdaani, Qindeel-e-Noorani, Shahbaz-e-La Makaani, Sayyiduna Shaykh Abdul-Qadir Jilani رَحْمَةُ اللَّهِ عَلَيْهِ. Due to this link, in today's bayan, we will hear about the praiseworthy attributes of Ghaus Pak رَحْمَةُ اللَّهِ عَلَيْهِ and other pious predecessors.

Remember! There is no doubt that the righteous slaves of Allah Almighty were embodiments of many praiseworthy attributes, such as, fear of Allah, abundant worship, passion for the rectification of the Ummah, fear of the hereafter, good character, asceticism, piety,

humility, humbleness, obedience to the Shari'at, pardoning, tolerance, patience, gratitude, love of Allah Almighty, self-accountability, opposing Satan and many other praiseworthy attributes.

Today, we will hear about Ghaus Pak and other pious personalities in respect to three attributes. Firstly, we will hear about their worship and asceticism; how passionate Ghaus Pak رَحْمَةُ اللَّهِ عَلَيْهِ was towards worship, some incidents relating to this and we will also hear about the worship and asceticism of other Awliya. We will also hear about the importance of worship and some pearls regarding its benefits.

In addition, we will hear about another attribute that Ghaus Pak رَحْمَةُ اللَّهِ عَلَيْهِ and other Awliya possessed, namely, 'Divine fear' and some incidents relating to this. Alongside this, we will also hear about the importance of Divine fear and some of its benefits will be mentioned. After this, we will hear about the importance of religious knowledge and some incidents of how our pious predecessors would seek knowledge from childhood. May we have the honour of attentively listening to the bayan from start to finish with good intentions.

Come, let us first listen to an incident regarding the worship of Ghaus Pak:

Ghaus Pak رَضِيَ اللَّهُ عَنْهُ and abundant worship

Shaykh Muhammad bin Abul-Fatah Haravi رَحْمَةُ اللَّهِ عَلَيْهِ states that he spent some nights in the service of Ghaus Pak رَحْمَةُ اللَّهِ عَلَيْهِ. He رَحْمَةُ اللَّهِ عَلَيْهِ said that, during those nights, it was the habit of Ghaus Pak رَحْمَةُ اللَّهِ عَلَيْهِ to spend a third of the night praying Nafil, and then he رَحْمَةُ اللَّهِ عَلَيْهِ would busy himself with Zikr, then he رَحْمَةُ اللَّهِ عَلَيْهِ would recite some invocations (Awraad/Wazaaf). He said, at times I would see that

his body would become weak, and sometimes strong again, and at times, he ﷺ would disappear and then reappear after a short while. He ﷺ would recite the Holy Quran until the second part of the night had passed. He ﷺ would prolong his Sajdahs and place his face on the ground. He ﷺ would pray Tahajjud and would remain seated in meditation (Muraqabah and Mushahadah) until Fajr time. He ﷺ would then make Du'a with extreme humility and submissiveness. During that time a light would surround him and he would disappear, until the time of Fajr Salah, when he ﷺ would leave his home. (*Bahjat-ul-Asraar*, pp. 164, summarised)

In another narration, in which Ghaus Pak ﷺ mentions his own worship and asceticism, he ﷺ states: I spent 25 years worshipping in deserted places alone, and for 15 years, I offered the Isha Salah in such a way that I would complete an entire Quran after it, in a state that I would stand on one foot. Once, when I was climbing the stairs, my Nafs said to me: Will you not rest for even a moment? Considering this statement of my Nafs dangerous, I stood on one foot and began to recite the Quran, I remained standing like this until I had completed the entire Quran. (*Nuzhat-ul-Khaatir-il-Faatir* 50)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Greatness of Ghaus Pak ﷺ

Dear Islamic sisters! اِسْتَبْحِنَ اللّٰهُ! Did you hear of the passion of Ghaus Pak ﷺ towards worship? His level of devotion was such that he ﷺ divided the nights into different portions; in one portion he ﷺ would do Zik, in another he ﷺ would pray Nafl, at times, he ﷺ would perform long Sajdahs and at other

times, he رَحْمَةُ اللَّهِ عَلَيْهِ would busy himself with pondering and reflecting. Sometimes he رَحْمَةُ اللَّهِ عَلَيْهِ would recite the Quran and at other times, he رَحْمَةُ اللَّهِ عَلَيْهِ would make Du'a with extreme humility; and this would continue for the entire night.

No doubt, this was his greatness that he رَحْمَةُ اللَّهِ عَلَيْهِ spent many years worshipping in the jungles and wilderness. It is also from his greatness, that he رَحْمَةُ اللَّهِ عَلَيْهِ would pray Isha Salah in such a way that after it, he رَحْمَةُ اللَّهِ عَلَيْهِ would stand on one foot and complete an entire Quran. Also, it was from his greatness that he رَحْمَةُ اللَّهِ عَلَيْهِ prayed Fajr Salah with the Wudu of Isha Salah for forty years. It was also his habit to perform Wudu as soon as it broke and then offer two Rak'at Nafil. (*Bahjat-ul-Asraar, Zikr Tareeqah, pp. 164, summarised*)

Ghaus Pak رَضِيَ اللَّهُ عَنْهُ and our conduct

Dear Islamic sisters! Ponder! On one hand is the blessed life of Ghaus Pak رَضِيَ اللَّهُ عَنْهُ and on the other is ours. It was the habit of Ghaus Pak رَضِيَ اللَّهُ عَنْهُ to spend his days and nights in worship, whereas, we have wasted our lives doing countless useless works. Despite being a great Wali, Ghaus Pak رَضِيَ اللَّهُ عَنْهُ remained busy in worship and doing good deeds his entire life. On the other hand, there are many of us who are spending our lives in heedlessness and are not inclined towards doing good deeds even when we reach old age.

Ghaus Pak رَضِيَ اللَّهُ عَنْهُ was very strict in offering Salah, whereas, we leave the Fard Salah due to laziness or we pray it after its time has passed (as Qada). Ghaus Pak رَضِيَ اللَّهُ عَنْهُ lived his entire life according to the Sunnah of his blessed grandfather, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whereas, we are concerned with the latest fashions and the splendour of the world, and we do not veil ourselves properly. In short, we consider life to be just about eating, drinking,

sleeping, waking and spending our time in useless matters. We have become very distant from the way of our pious predecessors. It is about time that we recognise the value of these few breaths that we have been granted and wake from the dream of heedlessness and spend our lives in worship.

Blessings of worshipping Allah Almighty

Remember! Worshipping Allah Almighty in abundance is the way of the Noble Prophets عَلَيْهِ السَّلَام; worshipping Allah Almighty is the way of the Awliya رَحْمَةُ اللَّهِ; worshipping Allah Almighty is a means of creating love for Him in the heart; worshipping Allah Almighty is a way of getting out of the grip of Satan; worshipping Allah Almighty is a means of gaining closeness to Him; worshipping Allah Almighty is a means of attaining cure from the disease of sins; worshipping Allah Almighty is a means of rectifying the inner and outer; worshipping Allah Almighty is a means of purifying the soul; worshipping Allah Almighty is a means of the hearts attaining peace; worshipping Allah Almighty is sought by the Shari'at and worshipping Allah Almighty is a right upon every believer. In short, the reason for our birth is to worship Allah Almighty; just as Allah Almighty states the reason for the creation of humankind in part 27, Surah Al-Zariyaat, verse 56:

وَمَا خَلَقْتُ الْجِنَّ وَالْإِنْسَ إِلَّا لِيَعْبُدُونِ ﴿٥٦﴾

And I have created Jinn and human beings, only for this; that they should worship Me.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah Al Zariyaat, Verse 56)

Dear Islamic sisters! It is clearly stated in this verse that humans and jinns were created for the worship of Allah Almighty, and as

our Creator, Allah Almighty, has mentioned the purpose of our creation, therefore, it is necessary upon us to busy ourselves in fulfilling this purpose by worshipping Allah Almighty abundantly.

If we were to look at the lives of the pious predecessors, we will come to realise that the righteous slaves of Allah Almighty had great passion for worship and devotional practices, their days and nights were spent in worship and being true slaves, and always remaining absorbed in the remembrance of Allah Almighty was most beloved to them. Come, let's listen to some incidents of the Noble Awliya رَحْمَةُ اللهِ pertaining to their abundance of worship so that we can also increase our passion for worship and so that we can follow in their footsteps.

1. Entire night in worship and entire day spent in fasting

It is narrated that Sayyiduna Habib Najjaar رَحْمَةُ اللهِ عَلَيْهِ would spend the entire night in worship and would fast during the day. Any food that was presented to him at the time of Iftar, he رَحْمَةُ اللهِ عَلَيْهِ would distribute it amongst others and would spend the night in hunger whilst standing for worship. When the time of dawn would approach, he رَحْمَةُ اللهِ عَلَيْهِ would make Du'a in the court of Allah Almighty and say: I remained drowned in the oceans of heedlessness and continued to travel in the plains of sins. O My Lord! Your lowly, sinful and sick slave is present at your door of generosity and is seeking refuge. (*Al Rauz-ul-Faa'iq*, pp. 246, summarised)

Ibadat man guzray mayri zindagi

Karam ho karam Ya Khuda Ya Ilahi

(Wasail-e-Bakhshish (murammam) pp. 105)

Dear Islamic sisters! It is possible that after listening to the level of worship of Ghaus Pak and Sayyiduna Habib Najjaar, a whisper

could have entered the heart of an Islamic sister that they were men and it is possible for men to stand for so long in worship. Whereas, we women are weak and we cannot stand for so long; we spend the entire day busy in household chores so how can we worship that much? Come, let's remove this whisper by listening to how the earlier women would perform abundant worship:

2. The house would remain illuminated without a lamp

The Waliyyah of her time, Sayyidatuna Hafsa Bint Seereen رَحْمَةُ اللَّهِ عَلَيْهَا – who was the sister of the great dream interpreter and great Islamic scholar, Sayyiduna Muhammad Bin Seereen رَحْمَةُ اللَّهِ عَلَيْهِ, was a great worshipper from the city of Basra. She رَحْمَةُ اللَّهِ عَلَيْهَا would spend the entire night in worship and would recite half of the Quran in her Salah. She رَحْمَةُ اللَّهِ عَلَيْهَا would sometimes spend so much time in standing in her place of Salah that her lamp would go out. However, the home would still remain illuminated until dawn (without the lamp). (*Ruh-ul-Bayan*, vol. 6, pp. 242, *Al-Furqan*, Under Ayah 64)

3. O Nafs! How much will you sleep?

It is narrated that it was the habit of the well-known Waliyyah, Sayyidatuna Raabi'ah Basriyyah رَحْمَةُ اللَّهِ عَلَيْهَا to spend the entire night in Salah and when the time of Fajr would approach, she رَحْمَةُ اللَّهِ عَلَيْهَا would go to sleep for a short while. Then she رَحْمَةُ اللَّهِ عَلَيْهَا would wake up and say: O Nafs! How much will you sleep and how much time will you remain awake for? Soon, you will sleep such a sleep that you will not wake up from until the Day of Judgement. (*Ruh-ul-Bayan*, vol. 6, pp. 242, *Al Furqan*, Under Ayah, 64)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Importance of Divine fear

Dear Islamic sisters! You heard the stories of the Awliya and how much they would worship, they would plea in the court of Allah Almighty, they would spend the entire night doing Zikr of Allah Almighty and they would recite the Quran. In short, they spent their entire lives in worship and asceticism. One of the reasons for this was because they would fear Allah Almighty a lot and they were embodiments of Divine fear.

Undoubtedly, fear of Allah Almighty is a great blessing. Divine fear is very important for salvation in the hereafter, this is because one of the greatest ways of performing worships and staying away from prohibited matters is through Divine fear. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: رَأْسُ الْحِكْمَةِ مَخَافَةُ اللَّهِ i.e. the fountainhead of wisdom is fear of Allah Almighty. (*Shu'ab-ul-Iman*, vol. 1, pp. 471, *Hadees* 744)

Allah Almighty states in part 4, Surah Aal-e-Imran, verse 175:

وَخَافُونَ إِن كُنْتُمْ مُؤْمِنِينَ ﴿١٧٥﴾

and fear Me, if you are believers.

[*Kanz-ul-Iman* (translation of *Quran*)] (Part 4, Surah Aal-e-Imran, Verse 175)

Thus, we learn that fear of Allah Almighty is a sign of the faith of a believer. Come! Let's listen to a faith-refreshing incident of Ghaus Pak رَضِيَ اللهُ عَنْهُ and his fear of Allah Almighty:

Divine fear of Ghaus Pak رَضِيَ اللهُ عَنْهُ

Sayyiduna Shaykh Sa'di Sheerazi رَحِمَهُ اللهُ عَلَيْهِ states that some people were once busy in worship near the Holy Ka'bah. Suddenly, they saw a person clinging onto the wall of the Ka'bah, weeping

excessively and he was making this Du'a: O Allah Almighty! If my actions are not worthy of your court then raise me blind on the Day of Judgement. The people were astonished to hear this unusual Du'a, so they asked the one who was making this Du'a: O Shaykh! We seek safety on the Day of Judgement but you are making Du'a to be raised blind, what is the reason behind this? That person said: What I mean is that if my actions are not worthy of the court of Allah Almighty, then I prefer to be raised blind on the Day of Judgement so that I am not ashamed in front of the people. The people were very amazed at this insightful response but they did not recognise the person, so they asked: O Shaykh! Who are you? He replied, I am Abdul-Qadir Jilani. (*Khauf-e-Khuda*, pp. 119)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! What can be said of Ghaus Pak رَحْمَةُ اللهِ عَلَيْهِ and his fear of Allah Almighty! If only we also become people of Divine fear. Remember! Having fear of Allah Almighty is an immense blessing. The one who is granted this blessing, both her worldly life and hereafter become good. This is because when a person is granted Divine fear, it becomes very easy for her to stay away from sins and to perform good deeds. Divine fear is an excellent way of creating passion for performing good deeds; Divine fear is a means of staying away from sins; Divine fear is a sign of strong faith; Divine fear is a mean of gaining the recognition of Allah Almighty and getting closer to Him; Divine fear makes one an adherent of the Shari'at; Divine fear allows a person to take control of their outer and inner; Divine fear facilitates one to fulfil the rights of people; Divine fear enables one to fulfil the rights of Allah Almighty; Divine fear makes one's worldly life better; Divine fear spreads light in the grave and Divine fear saves one from the worries of the gathering

on Judgment Day. In short, this is such a quality that produces many good habits in a person.

Come, let's listen to the definition of Divine fear. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri دامت بركاته العالیه writes on page 26 of his excellent book, '*Kufriyah Kalimat kay Baray Mayn Suwal Jawab*': The meaning of 'Divine fear' is that a person remains in fear regarding the Divine secret plan of Allah Almighty, His independence, His displeasure, His seizing, His punishments, His wrath and the resulting damage this can have on one's faith etc.'

This righteous attribute is also a necessary part of the Awliya's lives. Alongside being a great worshipper and ascetic, Ghaus Pak رحمۃ اللہ علیہ was also an embodiment of Divine fear. Our other pious predecessors were also full of Divine fear.

The Divine fear of Farooq-e-A'zam رضی اللہ عنہ

It is narrated that due to Divine fear, Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضی اللہ عنہ would weep a lot; after listening to verses regarding Divine fear in Salah, his state would change completely. His son, the companion, Sayyiduna Abdullah Bin Umar رضی اللہ عنہما states that he offered Salah behind Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضی اللہ عنہ and could hear his weeping from three rows behind. (*Hilyat-ul-Awliya, Umar Bin Khattab, vol. 1, pp. 88, Raqm, 134*)

Once, he رضی اللہ عنہ took a handful of soil from the ground and said: If only I was a handful of soil! If only my mother did not give birth to me! If only I was nothing! If only I was some forgotten thing! (*Musannaf Ibn-e-Abi Shaybah, Kitab-ul-Zuhd, vol. 8, pp. 152, Hadees 39*)

Ponder about your own faith

Dear Islamic sisters! Did you hear of how Ameer-ul-Mu'mineen Sayyiduna Umar Farooq-e-A'zam رضي الله عنه feared the Divine secret plan of Allah Almighty and humbly desired to be soil as soil has no fear of a bad ending. It will not experience the throes of death, the terrors of the grave and the punishment of Hellfire. Ponder! Despite being promised Paradise, Sayyiduna Farooq-e-A'zam رضي الله عنه still feared the Divine secret plan of Allah Almighty, then how much should we fear the Divine secret plan of Allah Almighty and be concerned about preserving our faith.

Alas! Today, there are many of us who are so engrossed in the world that we are totally unconcerned about the preservation of our faith, it is a time of reflection for such people, as A'la Hadrat, Imam-e-Ahl-e-Sunnat رحمته الله عليه states that the scholars of Islam say that: The one who does not fear losing his faith during his life, then there is a severe risk of him losing his faith at the time of death. It is due to this reason that Allah Almighty emphasises the importance of fearing Him and remaining steadfast on Islam until our last breath. He Almighty states in part 4, Surah Al-Imran, verse 102:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ حَقَّ تَقَاتِهِ وَلَا تَمُوتُنَّ إِلَّا وَأَنتُمْ مُسْلِمُونَ ﴿١٠٢﴾

O believers! Fear Allah as He should be rightfully feared, and never die but as Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part. 4, Surah Al Imran, Verse 102)

Dear Islamic sisters! Our pious predecessors would weep out of fear of Allah Almighty; despite doing abundant good deeds, our pious predecessors would not rely upon them; our pious predecessors would remain restless about the hereafter; our pious predecessors would remain in fear of the grave and the resurrection; our pious

predecessors would fear Allah Almighty as is His right to be feared; our pious predecessors would remain in fear of the Divine secret plan of Allah Almighty and our pious predecessors would always remain in fear over protecting their faith. No doubt, they truly valued their faith. They had complete faith in the saying of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، 'إِنَّمَا الْأَعْمَالُ بِالْخَوَاتِيمِ' i.e. Actions are based upon their endings. (Bukhari, Kitab-ul-Qadr, vol. 4, pp. 274, Hadees 6607) Which is why they would spend their days and nights worrying about losing their faith.

Instead of wasting our time on the world, useless matters and impermissible and Haraam actions, we should make efforts to protect our faith whilst standing, sitting and walking, we should continue to repent and seek forgiveness, and keep our inner and outer free from sins. We should do every action for the pleasure of Allah Almighty and always remain in fear of the Divine secret plan of Allah Almighty.

Tayray dar say sada thar tharaun

Khauf say tayray aansu bahaun

Kayf aysa day, aysi ada ki

Mayray Maula tu khayraat day day

(Wasail-e-Bakhshish, pp.128)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Ghaus Pak رَضِيَ اللهُ عَنْهُ and acquisition of religious knowledge

Dear Islamic sisters! We were listening to the blessed attributes of Ghaus Pak رَضِيَ اللهُ عَنْهُ and other pious predecessors. One attribute from these many attributes is the acquisition of religious knowledge. No doubt, the facilities and ease we have today in order

to attain religious knowledge were not present in the past. Previously, a person would experience difficulties with every step on the path of seeking knowledge, nevertheless, our pious predecessors would still acquire religious knowledge from childhood and they would continue to seek knowledge and teach it to others until their last days. Ghaus Pak رضى الله عنه also began to seek knowledge from childhood. Come, let's listen to some incidents regarding this:

It is narrated that when he رضى الله عنه was still young, he رضى الله عنه took permission from his honourable mother and set out to Baghdad to acquire religious knowledge. (*Bahjat-ul-Asraar*, pp. 167, summarised) Mentioning his time seeking knowledge, Ghaus Pak رضى الله عنه himself states: During my years of study, I would study the lesson from my teachers and then set out towards the jungle. Whether it was day or night, whether there was a storm or it was raining heavily, whether it was hot or cold, I would continue to study. At that time, I had a small Imamah tied around my head and would eat some simple vegetables to satiate my hunger. At times, I would not even have vegetables to eat as the other poor people would look towards me and I would feel ashamed that I was depriving them of their right. Compelled, I would leave from there and continue studying. Then when I would feel tired, I would go to sleep on the pebble-filled ground with an empty stomach. (*Qalaaid-ul-Jawahir*, pp. 10, summarised)

Blessings of religious knowledge

Dear Islamic sisters! We should also take heed from these incidents and make our children seek religious knowledge from childhood. What can be said of the virtues of religious knowledge! It is written on page 618 of the book of Maktaba-tul-Madinah, *Bahar-e-Shari'at*, Volume 3:

- ❖ Knowledge is such a thing that there is no need to mention its virtues and excellences.
- ❖ The entire world is aware that knowledge is an excellent thing.
- ❖ Acquiring it (i.e. knowledge) is a sign of elevation.
- ❖ This is the thing that makes a person's life successful and pleasant.
- ❖ This is the thing through which a person attains success in this world and the hereafter.
- ❖ The meaning of knowledge is that knowledge which is taken from the Quran and Hadees.
- ❖ This is the knowledge that reforms one's worldly life and hereafter.
- ❖ This is that knowledge that has been praised in the Quran and Hadees.
- ❖ And this is that knowledge which we have been encouraged to seek. *(Bahar-e-Shari'at, vol. 3, pp. 618,)*

Dear Islamic sisters! Indeed, knowledge is a treasure that will endure; religious knowledge is the inheritance of the Noble Prophets عليه السلام; religious knowledge is a means of attaining closeness to Allah Almighty; knowledge is the source of guidance; religious knowledge is a means of avoiding sins; religious knowledge creates fear of Allah Almighty; religious knowledge is a means of attaining honour in this world and the hereafter; religious knowledge gives life to dead hearts; religious knowledge protects one's faith; religious knowledge is a means of attaining the love of the creation. In short, religious knowledge has many excellences,

religious knowledge consists of both religion and dunya, there is peace in religious knowledge, there is tranquillity in religious knowledge, there is pleasure in religious knowledge and there is relaxation in religious knowledge. Therefore, the wise person is the one who busies herself with attaining religious knowledge and thereby reaches success in this world and the hereafter.

Alas! Not only does the majority of our society not seek religious themselves but they do not even teach it to their children. Our promising children are taught the various worldly sciences but there is no importance given to teaching them Sunnahs. People have desires that their children become doctors, engineers, professors and computer programmers, but the mindset to make our children into Islamic scholars, Muftis of Islam and Shaykh-ul-Hadees is coming to an end.

Passion of our predecessors for religious knowledge

Religious knowledge is an invaluable treasure and many great kings undertook great efforts to acquire this treasure themselves and also taught their children religious knowledge. Come, let's listen to some incidents regarding this:

Once, Caliph Haroon Rasheed asked Imam Kisai رحمته اللہ علیہ to teach his son, Mamoon Rasheed. He رحمته اللہ علیہ said: I will not come here to teach him; the prince should come to my house. Haroon Rasheed said: He will come there but his lesson should be first. Imam Kisai رحمته اللہ علیہ said: This will not happen, rather, the one who comes first will have his lesson first. Thereafter, Mamoon Rasheed began to study. Coincidentally, Haroon Rasheed once passed by and saw that Imam Kisai رحمته اللہ علیہ was washing his feet and Mamoon Rasheed was pouring the water. The caliph was angered after seeing this; he dismounted his ride and whipped Mamoon Rasheed, saying: O

disrespectful individual! Why has Allah Almighty given you two hands? Pour water with one hand and wash his feet with the other hand. (*Malfuzaat-e-A'la Hadrat, pp. 144*)

Dear Islamic sisters! Just as we learn the great honour and respect of a teacher from this incident, we also learn that Caliph Haroon Rasheed had a sincere wish to teach his children religious knowledge, which is why he requested Imam Kisai رحمته اللہ علیہ to teach his son and he also agreed to Imam Kisai's conditions in this regard.

Similarly, Ameer-ul-Mu'mineen Sayyiduna Umar Bin Abdul-Aziz رحمته اللہ علیہ had also made great preparations to teach and instruct his children. He رحمته اللہ علیہ had appointed the great Hadees scholar, Sayyiduna Saalih Bin Kaysan رحمته اللہ علیہ, who was also his own teacher, as their teacher. (*Umar Bin Abdul Aziz ki 425 Hikayaat, pp. 55*)

Like this, our pious predecessors would begin to acquire religious knowledge from childhood. It is narrated that even though the father of Hujjat-ul-Islam Sayyiduna Imam Ghazali رحمته اللہ علیہ was not educated himself, however, he رحمته اللہ علیہ had great value for the importance of religious knowledge. This is why it was his heartfelt wish that both of his sons, Muhammad Ghazali and Ahmad Ghazali رحمته اللہ علیہما, acquire knowledge of Shari'at and Tareeqat. For this reason, he رحمته اللہ علیہ had saved some money for his sons, which they received after he رحمته اللہ علیہ passed away. This proved to be very helpful for those two fortunate sons in their acquisition of religious knowledge and throughout their journey of gaining it. (*Muqaddamah Ihya-ul-Uloom Translator 'Allamah Siddeeq Hazarvi, pp. 18, summarised*)

Likewise, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Imam Ahmad Raza Khan رحمته اللہ علیہ was inclined towards religious knowledge from childhood, to such an extent that he رحمته اللہ علیہ had the honour of

reciting the complete Quran at the age of 4 and a half, and at the age of only 13 years, 10 months and 4 days, he رَحْمَةُ اللهِ عَلَيْهِ completed the study of the various branches of knowledge at the hands of his noble father, Raees-ul-Mutakallimeen, Maulana Naqi Ali Khan رَحْمَةُ اللهِ عَلَيْهِ. (*Hayat-e-A'la Hadrat, pp. 71, summarised*)

Adopt the Madani In'amaat

Dear Islamic sisters! Undoubtedly, after listening to today's bayan, we must have gained a passion to worship abundantly, create Divine fear in our hearts and acquire religious knowledge, then come, I will tell you of a way to actualise this passion. Remember! A way to actualise this passion is to become attached to the environment of Da'wat-e-Islami, to attend the Ijtima that takes place every Wednesday and to act upon the Madani In'amaat booklet.

By opening the Madani In'amaat booklet and answering 'yes' or 'no' to the questions therein, we can recognise whether our actions are good or bad and can take steps to rectify any shortcomings. We can also create a passion for worship and fear of Allah Almighty in the heart, as these Madani In'amaat make us stand daily in its court of self-accountability and take judgment from our consciousness and gives us an opportunity to rectify and save ourselves. In reality, these Madani In'amaat are a compilation of motivation to do those actions that lead us to Paradise and to avoid those actions that lead us to Hell.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has given us an excellent gift of reforming ourselves in the form of Madani In'amaat. In this way, we can take accountability of our actions daily at a specified time and attempt to remove any laziness or shortcomings. This is why many Islamic sisters and students take

accountability for their actions every day before sleeping by filling in the boxes present in the Madani In'amaat booklet. By virtue of this, the obstacles that are preventing them from become pious and staying away from sins are removed, with the grace of Allah Almighty. Alongside acting upon the Sunnah, they also fulfil their Faraaid, develop a hatred for sins, strive to protect their faith and become embodiments of fear of Allah Almighty and other similar attributes. Therefore, you should also take a Madani In'amaat booklet from the stall today and begin to act upon it. **اِنَّ شَاءَ اللهُ**, you will develop a passion for staying away from sins, doing good deeds and acting upon the Sunnahs. May Allah Almighty grant us the Taufeeq to act upon the Madani In'amaat.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the bayan to its conclusion, I will have the honour of now mentioning some points regarding Bay'at.

Points regarding Bay'at

- ❖ One ought to take a righteous individual as their Imam in this world, by following (i.e. taqleed of) someone in Shari'at and by taking Bay'at with someone in Tareeqat, so that one is resurrected with the righteous. (*Adaab-e-Murshid-e- Kamil, pp. 13*)
- ❖ A way of protecting one's faith is by becoming a Mureed of a perfect spiritual guide (Murshid). (*Adaab-e- Murshid-e-Kamil, pp. 12*)
- ❖ Taking Bay'at with a Shaykh that fulfils the conditions has been the continuous practice (Sunnat-e-Mutawatirah) of the Muslims and there are many benefits and blessings in terms of one's

religion, worldly life and hereafter in this. (*Fatawa Razawiyyah, vol. 26, pp. 575*)

- ❖ A Peer is made for affairs of the hereafter so that through his guidance and inner attentiveness, a Mureed can save himself from the actions that incur the displeasure of Allah Almighty and His Prophet ﷺ, and busy himself with the deeds that bring the pleasure of Allah Almighty, day and night. (*Adaab-e-Murshid-e-Kamil, pp. 13*)
- ❖ The one who takes Bay'at with a Shaykh that fulfils the conditions should not take Bay'at with another Shaykh. (*Fatawa Razawiyyah, vol. 26, Hadees 579*)
- ❖ Some of the benefits of becoming a Mureed of Ghaus Pak رضى الله عنه is that one's faith is protected, one will have the opportunity to repent before death, he will gain freedom from Hell and will enter Paradise. (*Fikr-e-Madinah, pp. 161*)
- ❖ One should not delay in becoming a Mureed. (*Adaab-e-Murshid-e-Kamil, pp. 22*)
- ❖ One Mureed cannot have two Shaykhs. (*Fatawa Razawiyyah, vol. 21, pp. 580*)
- ❖ The Mureed who is divided between two Peers, he will not be successful. (*Fatawa Razawiyyah, vol. 26, pp. 136*)
- ❖ One does not require permission from one's parents or husband or anyone else to take Bay'at with a Peer who holds proper Sunni beliefs, is an Islamic scholar, is not a sinner and his chain is completely joined until the end. (*Fatawa Razawiyyah, vol. 26, pp. 584*)

- ❖ One can take Bay'at via a letter. (*Fatawa Razawiyyah, vol. 26, pp. 585*)
- ❖ One can become a Mureed via a messenger or a letter. (*Fatawa Razawiyyah, vol. 26, pp. 585*)
- ❖ To object to the actions and words of the Peer is severely Haraam and causes one to lose the blessings of both worlds. (*Fatawa Razawiyyah, vol. 26, pp. 588*)
- ❖ If a Mureed apparently receives blessings from a pious person or a Wali who has passed away, then he should consider it to be the blessing of his Murshid. (*Adaab-e-Murshi-e- Kamil, pp. 98*)
- ❖ A Mureed should remain careful at all times and always maintain respect because a small amount of heedlessness and carelessness can become a means of such great harm to one's religion or dunya that perhaps one will not be able to atone for it. (*Adaab-e-Murshi-e- Kamil, pp. 70*)
- ❖ Sayyiduna Zun-Noon Al-Misri رَحْمَةُ اللهِ عَلَيْهِ states: When a Mureed does not take care to maintain proper etiquette, then he returns back to where he came from. (*Al Risalat-ul-Qushayriyyah, pp. 319*)

To learn thousands of various Sunnahs, refer to the two books of Maktaba-tul-Madina, 'Bahar-e-Shari'at, part 16 (312 pages)' and the 120-page book, 'Sunnatayn aur Adaab'. Also, purchase and read the two booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, '101 Madani Phool' and '163 Madani Phool'.

Speech: 19

Muballighah must read the Bayan at least 3 times before delivering speech

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

Blessings of Aurad-o-Wazaif

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَيْكٍ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَيْكٍ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

Virtue of Salat upon the Holy Prophet ﷺ

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا بِهَا مَلَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

Translation: The one who sends Salat upon me once, Allah Almighty sends ten mercies upon him and an angel is appointed to present that Salat to me.

(Mu'ja-e- Kabeer, vol. 8, p. 134, Raqm 7611)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.*

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

Important point

The more righteous intentions one makes the greater reward she will attain.

Note: The intentions mentioned below can be modified as per situation

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in reverential posture like that in Tashahhud as long as possible with the intention of paying respect to religious discourse.
3. I will make room for other Islamic sisters by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient and calm and avoid staring, snapping, and arguing with them.
5. When I hear *تُؤَبِّرُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima', I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.

9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You have just heard how great a Wazifah Durood Shareef is; our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hears our Durood and Salaam. Therefore, particularly those Islamic sisters who are facing difficulties, are grief-stricken, in calamities, are sick or desire to visit Makkah and Madina should make it a habit to recite Durood Shareef on the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance, at all times whether standing, sitting or walking, rather, they should make it their Wazifah.

اَلْحَمْدُ لِلّٰهِ! Many books regarding the virtues of Durood Shareef have been written. The male and female Islamic scholars also mention its virtues, benefits and blessings. Come, let's listen to some blessings of reciting Durood Shareef in abundance.

It is written on page 81, volume 8 of '*Tafseer Sirat-ul-Jinan*':

1. The fortunate Muslim who sends Durood upon the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah Almighty, the angels and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ send Durood upon her.
2. Durood Shareef becomes an expiation for misdeeds.
3. Durood Shareef purifies one's actions.
4. Durood Shareef increases one's ranks.
5. One's sins are forgiven.

6. The Durood itself seeks forgiveness for the Muslim who sends Durood Shareef.
7. One Qeerat of reward is written in her book of deeds, which is similar to Mount Uhud.
8. The Muslim who recites Durood Shareef will receive a full measure of reward.
9. The Durood Shareef will be sufficient for all of the affairs in this world and the hereafter for that Muslim who utilises all of his Wazaaf time reciting Durood Shareef.
10. One attains salvation from calamities.
11. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will bear witness to the Durood Shareef.
12. Reciting Durood Shareef makes intercession Wajib.
13. One attains the pleasure and mercy of Allah Almighty through Durood Shareef.
14. One attains safety from Allah Almighty's displeasure.
15. He will receive a place in the shade of the Throne.
16. His scale of good deeds will be heavy.
17. He will be blessed to visit the Fountain of Kawsar.
18. He will be safe from the thirst of Judgment Day.
19. He will be saved from the fire of Hell.
20. He will traverse the bridge of Sirat easily.
21. He will be shown his abode in Paradise before he dies.

22. Durood Shareef is a substitute for charity for the poor person.
23. It is complete purity and purification.
24. Invoking Durood Shareef causes blessings in one's wealth.
25. One hundred needs, in fact even more than this are fulfilled through it.
26. It is a form of worship.
27. Durood Shareef is from the favoured actions in the court of Allah Almighty.
28. Durood Shareef is the adornment of the gatherings.
29. Durood Shareef removes destitution and poverty.
30. The constraints of life are removed.
31. Places of goodness are sought through it.
32. The one who recites Durood Shareef, he, his sons and his grandsons will all receive benefit. The one to whom the reward of Durood Shareef is conveyed will also receive benefit.
33. One attains closeness to Allah Almighty and His Prophet ﷺ.
34. Durood Shareef is a light.
35. The heart is purified from hypocrisy and deficiency.
36. One is blessed with the vision of the Beloved Prophet ﷺ in his dreams.
37. The one who recites Durood Shareef is saved from backbiting others. Durood Shareef is a most blessed and superior action.

38. Duroid Shareef is very beneficial to one's worldly life and hereafter.

Besides this, there is great reward in this Wazifah for the intelligent Islamic sister who is eager to amass an abundance of actions and is striving for an action which has great virtues, excellent merits and many benefits. May Allah Almighty grant us the Tawfeeq to recite Duroid Shareef in abundance. Aameen (*Sirat-ul-Jinan*, vol. 8, pp. 81)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Let's listen to the proof of Awraad and Wazaaf from the Holy Quran:

Allah Almighty states in part 17, Surah Ambiya, Verse 87:

فَنَادَى فِي الظُّلُمَاتِ أَنْ لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۗ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ ﴿٨٧﴾

he therefore called out in the realms of darkness, "There is no god except You; Glory be to You. Indeed, an out-of-place (act) occurred from me."

[*Kanz-ul-Iman (translation of Quran)*] (Part 17, Surah Al Ambiya, Verse 87)

Sayyiduna Sa'd رضي الله عنه narrates that the Beloved Prophet صلى الله عليه وآله وسلم said: When Sayyiduna Yunus made Du'a in the stomach of the fish, he said the following words,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ ۗ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

If any Muslim makes Du'a for a particular purpose with these words, Allah Almighty will accept it. (*Tirmizi*, vol. 5, p. 302, *Hadees* 3516)

Sayyiduna Sa'd Bin Abi Waqas رَضِيَ اللهُ عَنْهُ states: We were sitting close to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Shall I not inform you of something that when any one from amongst you is afflicted by a calamity or when a worldly catastrophe descends and he make Du'a by means of it, his calamity and catastrophe will be removed.' They said, 'Of course!' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'It is the Du'a of Sayyiduna Yunus,

لَا إِلَهَ إِلَّا أَنْتَ سُبْحَانَكَ إِنِّي كُنْتُ مِنَ الظَّالِمِينَ

(Mustadrak, Kitab-ul-Du'a Wal-takbeer-o-Tahleel, vol. 2, p. 183, Hadees 1907)

The shackles were broken by virtue of the Wazifah

Dear Islamic sisters! Come, let's listen to some more blessings of Wazifahs:

Sayyiduna Muhammad Bin Ishaq رَضِيَ اللهُ عَلَيْهِ states that, Sayyiduna Malik Ashja'ee رَضِيَ اللهُ عَنْهُ presented himself in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: My son, 'Awf, has been imprisoned (by the enemies)! The Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: Send a message to your son, saying that the Messenger of Allah لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commands him to recite

Sayyiduna 'Awf Bin Malik رَضِيَ اللهُ عَنْهُ had been bound in shackles by the enemy. However, by virtue of this Wazifah, the chains were broken, he رَضِيَ اللهُ عَنْهُ escaped from the enemy by mounting a camel and riding away. On the path, he رَضِيَ اللهُ عَنْهُ came across some land where the enemy's animals were grazing. He رَضِيَ اللهُ عَنْهُ called them and they all came running and began to follow him.

When he رَضِيَ اللهُ عَنْهُ returned home, he رَضِيَ اللهُ عَنْهُ went to the door and called out to his parents. His parents were overcome with joy but

they were also surprised as they thought ‘Awf had been imprisoned, so how could he have come here? Nevertheless, when his parents and servant came to the door, they saw that there were many camels with Sayyiduna ‘Awf رضي الله عنه. He رضي الله عنه informed his parents about himself and the camels. His father said to him: Wait a moment! I will go to the Beloved Prophet صلى الله عليه وآله وسلم and ask him regarding these camels (whether they are Halal for us or not?).

Thus, his father went to the Beloved Prophet صلى الله عليه وآله وسلم and informed him of the entire incident. The Beloved Prophet صلى الله عليه وآله وسلم said: Do whatever you wish with the camels (i.e. the camels are Halal for you). (*Tafseer Ibn-e-Kaseer, Part 28, Surah Al Talaag, that-ul-Ayah 2,3, vol. 8, p. 170*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

!سَمِعْتُمْ! Did you hear of the immense blessings of Awraad and Wazaaf? When Sayyiduna ‘Awf Bin Malik رضي الله عنه was imprisoned by the enemies and abundantly recited the Wazifah given by the Beloved Prophet صلى الله عليه وآله وسلم, he رضي الله عنه received help from Allah Almighty; the shackles were broken and he رضي الله عنه was freed from his imprisonment. Also, through his miracle, the herd of camels began to follow him when he رضي الله عنه called them and with the grace of Allah Almighty, he رضي الله عنه very happily set out for his home.

There are many points that can be taken from the aforementioned incident. One point we learn is the importance and virtue of لا حَوْلَ Shareef and that this is a very powerful Wazifah that is very beneficial in getting one out of difficulties. Therefore, whenever you are afflicted by some difficulty or illness, for example, anxiety, harm to life or wealth, if your property or money is stolen, if a fire breaks

out in the home, if you are treated unfairly or deceived, if fear of the enemy disrupts your peace, if matters become difficult, if you are stuck in an unjust court case, if you are involved in an accident, if the one you borrowed some money from is demanding their money, if a flood or an earthquake occur or if someone becomes ill in the home, then recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ abundantly. إِنَّ شَاءَ اللَّهُ, you will benefit, and why will you not benefit, when the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself mentioned the virtues and blessings of لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ Shareef.

Come, let's listen to four sayings of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to gain blessings:

1. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Recite لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ, because this is a treasure from the treasures of Paradise. (*Muslim, Kitab Zikr-wa-Du'a, p. 1112, Hadees 2704*)
2. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Shall I not inform you of one door from the doors of Paradise? They said: What is it? He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ (*Majma'-ul-Zawa'id, Kitab-ul-Azkaar, vol. 10, p. 118, Hadees 16897*)
3. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever recited لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ, it will be a cure for 99 illnesses; the smallest of which is worry and sadness. (*Attargheeb Wattarheeb, Kitab Zikr-wa-Du'a, vol. 2, p. 291, Raqm 2448*)
4. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O Ali (رَضِيَ اللَّهُ عَنْهُ)! Shall I not inform you of such words which you can recite at times of calamity? He رَضِيَ اللَّهُ عَنْهُ said: Please inform me! May my life be sacrificed for you! I have learnt all goodness from you. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: When you are afflicted by some difficulty, then recite, 'يُسْمِعُ اللَّهُ الرَّحْمَنَ الرَّحِيمَ وَلَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ', thus, by the

blessings of this, Allah Almighty will remove whichever calamities that He wills. (*'Amal-ul-Youm-wa-laylah, p. 120*)

Besides this, the scholars of Islam have also mentioned the blessings of لا حَوْلَ لا حَوْلَ Shareef:

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: The Noble Sufis رَحْمَةُ اللَّهِ عَلَيْهِم state that: Whoever recites لا حَوْلَ لا حَوْلَ Shareef (i.e. لا حَوْلَ وَلا قُوَّةَ إِلا بِاللَّهِ الْعَلِيِّ الْعَظِيمِ) 21 times in the morning and evening, blows on water and then drinks it, إِنَّ شَاءَ اللَّهُ he will be freed from satanic whispers. (*Mirat-ul-Manajih, vol. 1, p. 87, summarised*)

Definition of morning and evening

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ writes on page 11 of Shajrah Qaadiriyyah Razawiyyah Ziyaiyyah Attariyyah: 'Morning' refers to the time when half of the nights passes until the first rays of the sun begin to glimmer. Whatever is recited during this time is considered to be recited in the morning.

'Evening' refers to the start time of Zuhr until sunset. Anything recited during this time is considered to be recited in the evening. (*Shajrah, Qaadiriyyah Razawiyyah Ziyaiyyah Attariyyah, p. 11*)

Come, let's listen to some points regarding Awraad and Wazaaf from page 398, volume 23 of *Fatawa Razawiyyah*:

1. Whenever any Wazifah is read, then it should be a means to humble oneself in the court of Allah Almighty in order to fulfil a permissible wish. Also, the one reciting the Wazifah should make the Wazifah a mediator in the court of Allah Almighty and do the Wazifah with the intention of reward.

2. If the Wazifah is read with the sole purpose of fulfilling one's need, this is permissible, however, one will not receive reward.
3. How will one come to know if she is reciting the Wazifah whilst considering it to be rewarding and a Du'a or just to fulfil her need? One sign of this is that if one's need is not fulfilled despite reciting the Wazifah and she stopped reciting it, then she was reciting the Wazifah to fulfil her need. Because if she was reciting it whilst considering it to be rewarding and a Du'a, then she would continue.
4. The Wazifah should be recited in order to fulfil a permissible need. If it is for some impermissible matter, like causing quarrelling between husband and wife, then such a Wazifah is Haraam.
5. If the Wazifah is for a permissible matter, but it is carried out in an impermissible way, for example, through black magic etc., it is Haraam also. (*Fatawa Razawiyyah, vol. 23, p. 389, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Generally, when a person falls ill, they immediately turn to a doctor or herbalist. The doctor or herbalist tells the patient to avoid certain things, according to his situation. For example, he tells the patient to eat simple foods and says: If you abstain, then the medicine will work, you will recover quickly by being cautious, if you do not abstain then you will not achieve anything except losing your money.

Now, if the patient consumes the medicine at the correct time, according to the instructions given to him and is also cautious, then إِنَّ شَاءَ اللَّهُ, he will regain his health quickly. However, if he doesn't

take the medicine on time, eats all those things which he was told not to eat and starts to doubt as to whether the medicine will work or whether he will be cured or whether the medicine will cause him harm. Undoubtedly, this is foolishness.

The matter of Awraad and Wazaaf is similar to this; if one does not adhere to the principles and rules of the Awraad and Wazaaf, does not do those things which she should be doing and does those things which should be avoided or she has doubts as to whether the illness will be removed by carrying out the Wazifah, or whether her father, husband or brother will receive blessings in their livelihood, or whether she will receive the mercy of Allah Almighty through the Wazifah, or whether her daughter will be married by doing the Wazifah, or whether her mind will be affected by carrying out the Wazifah, or whether she will be harmed by doing the Wazifah etc. She will never be successful in attaining her objective in such a case nor will she receive any benefit by doing the Wazifah. On the other hand, the one who adheres to the conditions and etiquettes of the Awraad and Wazaaf, will receive many benefits.

Some important etiquette of Awraad and Wazaaf

It is written in '*Jannati Zaywar*': Remember! Just as the effect of herbs and all medicines is only seen when they are utilised properly. Similarly, spiritual remedies and amulets (Ta'wizaat) have some conditions also; there are some methods and some necessities, and if they are not fulfilled, the effects of the spiritual remedy will not manifest and one will not attain blessings. From these conditions, there are seven conditions that are very important and necessary, without which, it will be foolishness to hope for any results from the Quranic remedies. The conditions are as follows:

Seven conditions of spiritual remedies and Du'as

1. Consuming Halal sustenance and staying away from Haraam foods.
2. Speaking the truth and never telling lies.
3. Keeping one's intention correct and pure by doing every righteous deed for the sake of Allah Almighty.
4. Fully adhering to the rulings of the Shari'ah.
5. Always maintaining respect and due etiquette for the pillars of the religion of Allah Almighty, for example, the Quran, the Ka'bah, the Prophet and Salah etc. and revering the pious predecessors ﷺ.
6. Reciting the Wazifah with complete attention.
7. Having full conviction in the effects of the Wazifah or spiritual remedy that is undertaken and having complete trust in it. If there is any doubt, then the Wazifah or spiritual remedy will have no effect.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Sometimes, after listening to the virtues and blessings of Awraad and Wazaaf, we desire to recite them, but we do not have steadfastness upon it. There are two main reasons for this, one is that perhaps we do not know how to recite properly, due to which, we are deprived of reciting the Awraad and Wazaaf; we should remove this weakness. We must pray our Salah anyway and recite the Quran. Therefore, we should learn how to recite the

Quran correctly, by virtue of this, it will become easy for us to recite Awraad and Wazaaf also.

اَلْحَمْدُ لِلّٰهِ! The correct method of reciting the Quran with correct pronunciation is taught in the environment of Da'wat-e-Islami. Thousands of Madrasa-tul-Madina Balighat classes take place under Majlis Madrasa-tul-Madina Balighat, both at home and abroad. Thousands of Islamic sisters have the honour of learning the knowledge of the Quran in these classes, free of charge. We should also take part in these classes and have the honour of learning how to recite the Quran from the correct points of articulation (Makhaarij).

Another possible reason of laziness in Awraad and Wazaaf is that perhaps we become worried quickly when we think that so-and-so Wazifah takes such-and-such amount of time, but I do not have that much time. We will try to learn the way of dispelling this weakness through an example:

If a person is setting out for a long journey, for example, from London to Birmingham, then from time to time, he looks at the signboards to check how many miles are left of the journey; there is such-and-such amount of the journey left, there is such-and-such amount of the journey left. By continuously looking at the signboards, it feels as though the journey is becoming easier, until finally, he reaches his destination.

Like this, one should keep reward in mind and in the beginning, estimate the amount of time it will take to recite some Wazaaf; that such-and-such Wazifah will take this amount of time. For example, recitation of Surah Mulk takes around 5 minutes, one of the daily Awraad and Wazaaf given in Shajarah Qaadiriyyah Razawiyyah Ziyaiyyah Attariyyah is recited 70 times and it is 'اَسْتَغْفِرُ اللّٰهَ الْعَظِيْمَ وَاَتُوْبُ'

إِلَيْهِ'; this will take approximately 4 minutes, 'لَا إِلَهَ إِلَّا اللَّهُ' is recited 166 times (with مُحَمَّدٌ رَّسُولُ اللَّهِ at the end), this takes around 4 and a half minutes. The Durood Shareef, 'صَلَّى اللَّهُ عَلَى مُحَمَّدٍ' is recited 111 times; this takes around 4 and a half minutes. The one who recites the three Quls (Surah Ikhlāas, Surah Falaq and Surah Naas) is given the glad tidings of being protected from all calamities; this Wazifah takes around 1 and a half minutes.

If we were to continue to reflect like this, then there will be many more Wazaif which can be recited in a short amount of time i.e. a few minutes. By analysing in this way, we are hopeful that, with the mercy of Allah Almighty, we will be granted steadfastness. إِنَّ شَاءَ اللَّهُ.

Also, we should ponder about how many hours of our day is spent in useless conversations, in which, we end up committing backbiting, hurt many Islamic sisters' feelings, and due to not controlling our tongues, we even end up lying. May Allah Almighty grant us the ability to use our tongue in the correct manner and allow us to do His Zikr in abundance.

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! اَلْحَمْدُ لِلَّهِ! In the current times, a perfect spiritual guide can be found in the form of Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. His amulets (Ta'wizaat) and Wazaif are very effective.

اَلْحَمْدُ لِلَّهِ! With the passion for helping the Ummah, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has granted the Ummah great gifts in the form of the book, 'Madani Treasure of Blessings'; which consists of various well-

known Quranic Surahs, Duroods, and spiritual and medicinal cures. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has also written a book, 'Gharaylu Ilaj'; which is comprised of various household remedies. Furthermore, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has written a booklet which is full of the blessings of the blessed names of Allah Almighty, known as, '40 Spiritual Cures'.

Besides this, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has written many other booklets, such as, 'Ailing Worshipper', 'Daughter Thrown Alive Into Well', 'Sparrow And Blind Snake', 'Scorpion On A Frog' and 'Questions And Answers About Islamic Veil'; which are full of various Wazaaf. Therefore, purchase these books and booklets from the stall of Maktaba-tul-Madina today and gift them to other Islamic sisters also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Remember! Just as Ta'wizat and Wazaaf are beneficial in removing calamities, worries and illnesses, the Quran is also an excellent Wazifah to rid oneself of worries and illnesses. Through the recitation of the Quran and with the Mercy of Allah Almighty, many of our problems can be solved.

Cure from the Quran

A person once complained of throat pain to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Recite the Quran. (*Shu'ab-ul-Iman, vol. 2, p. 519, Hadees 2580*)

Similarly, another person presented himself in the court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: I have pain in my chest. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Recite the Quran, Allah Almighty says:

وَشِفَاءٌ لِّمَا فِي الصُّدُورِ

and healing for the hearts,

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah Al Yunus, Verse 57)
(Tafseer Durr -e-Mansoor, Yunus, under Ayah 57, vol. 4, p. 366)

The Quran is an excellent medicine for various illnesses, just as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: خَيْرُ الدَّوَاءِ الْقُرْآنُ, meaning, ‘The best medicine is the Quran.’ (Ibn-e-Majah, Kitab-ul-Tib, vol. 4, p. 116, Hadees 3501)

‘Allamah Abdur-Ra’oof Munaawi رَحِمَهُ اللهُ عَلَيْهِ writes the following under this Hadees: i.e. The best Ta’weez is the one which is comprised of Quranic verses. Hence, Allah Almighty states in part 15, Surah Bani-Israa`eel, Verse 82:

وَنُنزِّلُ مِنَ الْقُرْآنِ مَا هُوَ شِفَاءٌ وَرَحْمَةٌ لِّلْمُؤْمِنِينَ

*And We send down in the Qur’aan that which is a cure and mercy
for the believers,*

[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israa`eel, Verse 82)

Thus, the Quran is a medicine for the heart, body and soul. If other speech has specialities and benefits, then what do you think about the words of Allah Almighty; whose superiority over other words is like the superiority of Allah Almighty over His creation. There are some verses of the Quran that are specifically for ending illnesses and calamities, and these verses are known to special people.

(Fayz-ul-Qadeer, vol. 3, p. 628)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! **اَلْحَمْدُ لِلّٰهِ**! Every Surah of the Quran has its own virtue, speciality and excellence. They are sufficient for the protection of life and wealth, for removing worries and causing happiness to enter the heart, and for the removal of illness. Come! For our motivation, we will listen to the virtues, specialities and benefits of some Surahs of the Quran from the book of Maktabatul-Madina, '*Jannati Zaywar*'.

Virtues, specialities and benefits of Quranic Surahs

- ❖ The Du'a which is made after reciting Surah Fatihah 100 times will be accepted.
- ❖ Satan runs from the home if Surah Baqarah is recited.
- ❖ Reciting Ayat-ul-Kursi ends dependence on others.
- ❖ Reciting Surah Kahf regularly will protect one from the trials of Dajjal.
- ❖ Reciting Surah Dukhan removes worries.
- ❖ Reciting Surah Jaasiyah and blowing on the one who is close to death will cause them to have a good end.
- ❖ Reciting Surah Hujurat and blowing it on water and drinking it is a means of goodness and blessings in the home.
- ❖ Reciting Surah Rahman 11 times will fulfil all goals.
- ❖ Reciting Surah Waaqi'ah will protect one from poverty.
- ❖ Reciting Surah Mulk every night will protect one from the punishment of the grave.

- ❖ Reciting Surah Muzzammil 11 times will make every difficulty easy.
- ❖ Reciting Surah Nazi'aat will protect one from the pains of death.
- ❖ The wealth upon which Surah Alam Nashrah is recited, will become full of blessings.
- ❖ Reciting Surah Teen 3 times will improve character and conduct.
- ❖ Surah 'Alaq is a cure for joint pain.
- ❖ Whoever recites Surah Qadr morning and evening, Allah Almighty will increase his honour.
- ❖ Surah Bayyinah is a cure for vitiligo and jaundice.
- ❖ Surah Zilzaal is equivalent to a quarter of the Quran.
- ❖ Surah 'Aadiyaat is beneficial when blown upon the one who has been afflicted by the evil eye.
- ❖ Recitation of Surah Qaari'ah protects one from catastrophes.
- ❖ Reciting Surah Takasur 300 times allows one to repay their debt very quickly.
- ❖ Recitation of Surah 'Asr removes sorrow.
- ❖ Surah Humazah and Surah Feel are proven to protect one from the evil of the enemy, and Surah Quraysh is proven to protect one's life.
- ❖ Surah Maa'oon is very beneficial when read at the time of great difficulty.

- ❖ Those who have no children are blessed with children by reciting Surah Kawthar.
- ❖ Surah Kafiroon is equivalent to a fourth of the Quran.
- ❖ Surah Ikhlās is equivalent to a third of the Quran and it has many virtues.
- ❖ Surah Falaq and Surah Naas protect one from the evil of jinns, Satan and those who are jealous. (*Jannati Zaywar, p. 588*)

May we all be given the passion for reciting the Quran.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the speech to its conclusion, I will have the honour of mentioning the excellence of the Sunnah, and some Sunnahs and etiquettes. The Leader of all Prophets صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who loved my Sunnah, loved me, and the one who loved me, will be with me in Paradise. (*Mishkat, Kitab-ul-Iman, vol. 1, p. 55, Hadees 175*)

Sunnahs and etiquette of Salaam

Dear Islamic sisters! Come, we will listen to the Sunnahs and etiquette of giving Salaam from the booklet of ‘Allamah Maulana Muhammad Ilyas Attar Qadiri دامت برکاتهما العالیة, ‘101 Madani Pearls’:

- ❖ When meeting Muslims (Mahrams), it is Sunnah to give them Salaam.
- ❖ Here is a summary of what is written on volume 3, page 459 of *Bahar-e-Shari’at*, published by Maktaba-tul-Madinah: When giving Salaam, one should have the intention that the wealth,

honour and dignity of the one I am giving Salaam to is under my protection, and I consider it Haraam to interfere in any of them. (*Bahar-e-Shari'at, vol. 3, p. 459, Part 16, summarised*)

- ❖ No matter how many times you meet someone in a day, or if you leave and enter a room several times, it is rewardable to give Salaam to the Mahrams that are present there.
- ❖ It is Sunnah to give Salaam first.
- ❖ The one who gives Salaam first is closer to Allah Almighty.
- ❖ The one who gives Salaam first is free from pride, as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who gives Salaam first is free from pride. (*Shu'ab-ul-Iman vol. 6, p. 433, Hadees 8786*)
- ❖ 90 mercies descend upon the one who gives Salaam first and 10 mercies descend upon the one who replies. (*Kimiyaye Sa'adat, vol. 1, p. 394*)
- ❖ One receives 10 virtues for saying اَلْسَّلَامُ عَلَيْكُمْ, one will receive 20 virtues by adding وَرَحْمَةُ اللهِ, and one will receive 30 virtues if دَوْزُخُ الْحَرَامِ is added also. Some people add the words جَنَّةُ الْمَقَامِ and دَوْزُخُ الْحَرَامِ to the Salaam, this is incorrect.
- ❖ It is Wajib to reply to the Salaam immediately and to say it in an audible voice so that the Islamic sister who gave Salaam can hear it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

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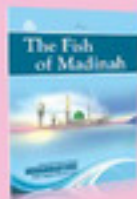
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FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

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 ﷻ 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, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.' 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, **إِن شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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