



17 speeches on reformatory topics for four months,  
from Jumdal Oola to Sha'ban-ul-Mu'azzam (1442 AH)



# Islamic speeches

(vol. 2)

For Islamic sisters

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



Islami Bayanaat – Volume - 2

FOR ISLAMIC SISTERS

ISLAMIC  
SPEECHES

VOLUME - 2

**Presented By:**

Al-Madina-tul-‘Ilmiyyah *(Islamic research Department of 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, بِإِذْنِ 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.

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

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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. Tasmiiyah. *(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.)

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## Al-Madina-tul-'Ilmiyyah (Islamic research Department of Dawat-e-Islami)

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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 اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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## Preface

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‘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

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
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## Blessings of Good Manners

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

## Excellence of Salat upon the Prophet ﷺ

The Beloved and Blessed Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Whoever recites Salat upon me 10 times in the morning and 10 times in the evening, he shall gain my intercession on the Day of Judgement.

(Majma'-uz-Zawaid, vol. 10, p. 163, Hadees 17022)

*Shafa'at karay Hashr may jo Raza ki*

*Siwa Tayray kis ko yeh Qudrat mili hay*

(Hadaiq-e-Bakhshish, p. 188)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

### **An important point**

For righteous and permissible work the more good intentions we make, the more reward we attain.

### **Intentions of listening to the Bayan**

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in 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، تَوْبُوا 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

### Blessings of good manners

Dear Islamic sisters! When the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was informed that a famous warrior of Najd (presently Riyadh), Du'soor Bin Haaris Muhaaribi, had gathered an army to attack Madinah, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, along with the army of 400 blessed companions, went to fight against them. When Du'soor heard that the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has arrived in his city, he ran away and climbed the mountains along with his army. One of his soldiers whose name was Habbaan was arrested and embraced Islam in the blessed court of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Suddenly, it rained heavily on that day. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to dry his clothes near a tree. From the top of the mountain, non-Muslims noticed that blessed companions were busy in their activities and he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was alone. Therefore, they incited Du'soor to attack the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Saying this sentence, 'May I be killed by Allah if I am unable to kill Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)', he moved towards the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with a sword in his hand and spoke raising the sword over the head of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. 'Now, who will save you from me?' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Merciful Allah Almighty will save me from you.' He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had just said these words Sayyiduna Jibra'eel عَلَيْهِ السَّلَام immediately landed on the earth and gave Du'soor a punch on his chest, causing the sword to fall from his hand on the ground. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ immediately picked up the sword

and then asked, 'Now who will save you from me?' Du'soor replied, 'No one can save me from you!'

The Beloved Rasool ﷺ had mercy on his helplessness. He ﷺ did not only forgive his mistake, but he ﷺ also returned his sword to him. Du'soor was so much impressed with the merciful manners of the Beloved Rasool ﷺ that he recited Kalimah and embraced Islam immediately. Having returned to his people, he started preaching Islam.

(*Al-Mawahib-ul-Ladunniyyah*, vol. 2, pp. 378-381)

*Tayray Akhlaq par qurban tayray awsaf par wari  
Musalman kiya 'aduw bhi tayra qaail Ya RasoolAllah*

(*Wasail-e-Bakhshish (Amended version)*, p. 337)

**Explanation of couplet:** i.e. Ya Rasoolallah ﷺ! May I be sacrificed on your good manners and nice attributes! Not only your followers, but non-Muslims are also very much impressed by your good manners and nice attributes.

Have you heard how good the manners of the Beloved Rasool ﷺ were! Despite having absolute authority and power he ﷺ never took revenge for himself, but rather he ﷺ would respond to evil with goodness. He ﷺ would even treat those, who were his bitter enemies, so much gently that they would become inspired by his good morals of the Beloved Rasool ﷺ. As it has become obvious from the above-mentioned event that when Du'soor, who was a bitter enemy of the Beloved Rasool ﷺ, saw the forgiveness and good manners of the Beloved Rasool ﷺ, he was very much impressed and immediately recited Kalimah and embraced Islam. It has become obvious that good manners are the best Madani method to win the hearts of people. It is the method that is beneficial for everyone

because neither money is spent on good manners nor is there any disadvantage in it. It is absolutely necessary for preachers to have good manners because by virtue of the blessing of a well-mannered preacher, Madani activities progress by leaps and bounds. A well-mannered preacher can carry out Madani activities in a correct and efficient manner. By virtue of the efforts of a well-mannered preacher, Madani activities get flourished in the area. A well-mannered preacher brings about good name to Dawat-e-Islami. A well-mannered preacher can easily associate new Islamic sisters to the Madani environment of Dawat-e-Islami. A well-mannered preacher is called a successful responsible Islamic sister. A well-mannered preacher does not have to face any specific trouble during her individual effort. Sinners are privileged to repent of their sins and non-Muslims are privileged to embrace Islam by virtue of the blessing of the individual effort of a well-mannered preacher. A well-mannered preacher can eliminate hatred and develop a peaceful and loving environment. A well-mannered preacher can re-unite the separated. A well-mannered preacher can remove distance and bring people closer in a peaceful and pleasant environment.

In short, good manners bring about abundant advantages. Therefore, we should adopt gentleness and well-manners. However, we should remember that it is not necessary if we meet someone smilingly, she will also welcome us cheerfully in return, but rather it is possible that the one we are talking to becomes angry considering our smile to be a taunt and behaves badly towards us. Thus on such occasion this commandment of Allah Almighty be kept in mind. It is stated in Ayah 34 of Surah Ha-Meem As-Sajdah, part 24 of The Holy Quran:

وَلَا تَسْتَوِي الْحَسَنَةُ وَلَا السَّيِّئَةُ ۗ ادْفَعْ بِالَّتِي هِيَ أَحْسَنُ فَإِذَا الَّذِي بَيْنَكَ وَ

بَيْنَهُ عَدَاوَةٌ كَأَنَّهُ وَلِيٌّ حَمِيمٌ ﴿٣٤﴾

*And the good deed and the evil deed will never be equal, O listener!  
Repel evil with goodness, thereupon the one between whom and you  
there was enmity, (at that time he) will become like a close friend.*

[Kanz-ul-Iman (translation of Quran)] (Part 24, Surah Ha-Meem Al-Sajdah, Verse 34)

Telling about the method of responding evil with goodness, ‘Maulana Sayyid Mufti Muhammad Na’eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has said: For example, anger with patience, ignorance with forbearance, bad behaviour with forgiveness; if someone does wrong with you, you forgive her. As a result of this habit (attribute), your enemy will love you like your friends. (Khaza’in-ul-‘Irfan, p. 884)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Everyone, whether Muslim or non-Muslim acknowledges that Islam has spread due to good manners and gentleness. Today a great number of followers of Islam we see in the entire world are majorly by virtue of the good manners and gentleness of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his blessed teachings and the good manners of the blessed companions رَضِيَ اللهُ عَنْهُمْ and pious saints رَحِمَهُمُ اللهُ.

أَلْحَمْدُ لِلَّهِ, even today countless non-Muslims are embracing Islam thanks to the blessings of good manners. Whereas Madani reformation keeps on taking place in the lives of drinkers, interest takers, disobedient children, fornicators, film and drama fans and listeners of songs and music, lovers of fashion, bitter enemies of each other, wicked people of the society, people having corrupt



beliefs, and different types of sinful people. Let's listen to a faith-refreshing parable about blessings of good manners.

### Repentance of an alcoholic

Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رحمته الله عليه has narrated in *Ihya-ul-'Uloom*: Sayyiduna Muhammad Bin Zakariyya رحمته الله عليه has stated: Once I went to Ibn-e-'Aaishah رحمته الله عليه, he was returning home from the Masjid after offering Salat-ul-Maghrib. On the way, he رحمته الله عليه saw a young Qurayshi who was highly intoxicated. He did something immoral to a woman, who cried. People fell upon him. Sayyiduna Ibn-e-'Aaishah رحمته الله عليه recognised him and hugged him affectionately after freeing him from the people. He رحمته الله عليه took him to his home and made him sleep. When he woke up, he came to his senses. On knowing about his shameless behaviour during the state of intoxication, he became very ashamed and wept and then began to leave.

Sayyiduna Ibn-e-'Aaishah رحمته الله عليه stopped him and presented him call towards righteousness in an extremely gentle manner and made him realize: O Son! You are a Qurayshi. Your nobility is great! Just ponder seriously over the great descendant! Dear son, fear Allah Almighty and repent of drinking wine and all other sins for ever. That young Qurayshi was deeply ashamed and repented tearfully and swore an oath to stay away from alcohol and other sins. He رحمته الله عليه kissed the young man's forehead with affection and greatly encouraged him. He was deeply impressed and started having his (Sayyiduna Ibn-e-'Aaishah رحمته الله عليه) company and was assigned the task of writing down the blessed Ahadees. (*Ihya-ul-'Uloom*, vol. 2, p. 411)

Let's implore in the blessed court of the Beloved Rasool صلى الله عليه وآله وسلم:

*Na'mat-e-Akhlaq kar dijiye 'ata*

*Yeh karam Ya Mustafa farmaiye*

*(Wasail-e-Bakhshish, p. 516)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Have you noticed! How beautifully Sayyiduna Ibn-e- ‘Aaishah رَحْمَةُ اللَّهِ عَلَيْهِ presented call towards righteousness! He was filled with the sacred passion for reforming the misguided Muslims. That’s why, when he رَحْمَةُ اللَّهِ عَلَيْهِ saw a drinker being beaten by people, he freed him from the people and took him to his home. As he came to his senses, he رَحْمَةُ اللَّهِ عَلَيْهِ advised him in an extremely gentle way. His sweet words, affectionate style and good manners touched the heart of the drinker so much that he repented of drinking wine and committing other sins and got busy serving blessed Hadees in the company of him.

If he had also fallen upon him and started beating him, treated him cruelly and badly, so just ponder, would there have been any effect of his individual effort and pieces of advice upon him? Would he have stopped committing sins? Would he have reformed? Would he have developed a mind-set to repent truly of his sins? Would a Madani reformation have taken place in in his life? Surely, not at all! If we want to spread Sunnah in our society, want Islamic sisters to become real obedient to Allah Almighty and His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and adopt the Madani aim, ‘I must strive to reform myself and people of the entire world, اِنْ شَاءَ اللَّهُ’, we should advise the Islamic sisters with love, gentleness and affection who do not offer Salah, act upon Sunnah or are busy committing different types of sins. Further, we should try to bring them closer to the Madani environment through good manners.

**Outcome of good and bad manners**

A pious man has said: Good manners make even a stranger, friend and bad manners make even friends, strangers.

*(Deen-o-Dunya ki Anokhi Baatayn, p. 268)*

Books of Ahadees are full of the virtues of good manners. For persuasion, let's listen to four blessed Ahadees:

1. You cannot please people by your wealth, but your cheerfulness and good manners can please them.

*(Shu'ab-ul-Iman, vol. 6, p. 253, Hadees 8054)*

2. On the Day of Judgement there will be no other deed that weighs heavier on the scale of deeds of a believer than good manners. *(Sunan-ut-Tirmizi, vol. 3, p. 403, Hadees 2009)*

3. The perfect believers in Iman (faith) are those who have good manners. *(Sunan Abi Dawood, vol. 4, p. 290, Hadees 4682)*

4. Those whose manners are the best amongst you, will be most favourite to me and will be nearest to me on the Day of Judgement. *(Sunan-ut-Tirmizi, vol. 3, p. 409, Hadees 2025)*

*Akhlaq hon achhay mayra kirdar ho suthra  
Mahboob ka sadqah tu mujhay nayk bana day*

*(Wasail-e-Bakhshish, p. 115)*

Have you heard how great blessings good manners have! Good manners make other Islamic sisters happy; good manners will be the heaviest on the scale of deeds on the Judgement Day; Well-mannered Islamic sisters are perfect believers. Well-mannered Islamic sisters will be privileged to attain the closeness of the Beloved Rasool ﷺ on the Judgement Day. It is hoped now that after listening to so many virtues and blessings of good manners we must have made our mind to adopt good manners, but the question arises what good manners mean? So let's listen to what good manners are.

## What are good manners?

A person once humbly asked a question from the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about good manners, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following Ayah before him:

حُذِرِ الْعَفْوَ وَ أُمِرَ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

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

[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raaf, verse 199)

Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ has said: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'Should I not guide you about the good manners of the people of the past and the future?' I humbly replied, 'Do guide me about it.' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Bestow upon the one who deprives you; forgive the one who oppresses you and establish relations with the one who breaks off relations with you.' (Shu'ab-ul-Iman, vol. 6, p. 222, Hadees 7956)

Sayyiduna Abdullah Bin Mubarak رَضِيَ اللهُ عَنْهُ has stated: Meeting (people) cheerfully, benefitting them greatly and not causing trouble to anyone are among good manners. (Sunan-e-Tirmizi, vol. 3, p. 404, Hadees 2012)

*Ho akhlaq achha ho kirdar suthra*

*Mujhay muttaqi Tu bana Ya Ilahi*

(Wasail-e-Bakhshish, p. 104)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! One of the blessings of good manners is that the Islamic sister who is well-mannered will progress more and will attain many benefits. This point can be understood in this way that

great rush of customers is seen at some shops and many people carry out their shopping through these shops. One of the secrets of their successful business is that they treat their customers courteously and politely. They offer them tea, biscuits and cold drinks, etc. If a customer demands to show him one thing, the shopkeeper shows ten things.

In short, they are so well-mannered and polite to their customers that they (customers) do not leave without shopping. Suppose, if a customer misbehaves with any shopkeeper, the shopkeeper cheerfully tolerates it and does not lose his customer. Now we should make our own accountability: Do we have the same courteous style when making an individual effort upon new Islamic sisters? Do we also have a smile on our face when meeting new Islamic sisters? Do we give any present such as a booklet of Maktabatul-Madinah at the time of presenting call towards righteousness? Has anyone till now joined the Madani environment of Dawat-e-Islami or any wrongdoer been privileged to repent of her sins after being impressed by our good manners? Have we ever tolerated the cruel treatment of a cruel Islamic sister cheerfully or we have misbehaved with her after doing something bad to her in response? Our manners should be so good that the one who sees should say spontaneously that when this is the state of the good manners of the one who loves Holy Rasool, so what will be the state of the good manners of the Beloved Rasool ﷺ? Remember! The blessings of good manners are not limited to only well-mannered people, but rather their children also attain their benefits.

**Daughter released thanks to good manners of father!**

Once, the prisoners of tribe Tay [اعلىء] were brought to the Beloved Rasool. A girl prisoner stood up and humbly said: O Muhammad! If you consider it better [to free me], free me and do not make the tribes of Arab laugh at me because I am the daughter of Haatim Taa`ee, the chief of my tribe. Undoubtedly, my father used to support his tribe, free prisoners, satiate the hungry, spread Salam, and never let any needy person go back without fulfilling his need. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O girl! This is the attribute of those who have true faith. If your father had been Muslim, I must have made Du`a of mercy for him. (He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said:) Free this girl because his father used to like good manners and Allah Almighty also likes good manners. I swear to the One in whose power my soul is! Only well-mannered person will enter Paradise. (*Nawadir-ul-Usool*, vol. 2, p. 727, *Hadees 1001*)

*Mayray akhlaq achhay hon mayray sab kaam achhay hon*

*Bana do mujh ko tum paband-e-sunnat Ya RasoolAllah*

(*Wasail-e-Bakhshish*, p. 332)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The way our pious predecessors reformed the misguided people through their good manners is exemplary. اَلْحَمْدُ لِلّٰهِ, reformation of Ummah and the blessed act of presenting call towards righteousness are still going on. In today's sinful era, there are many such pious people living in this world by virtue of whose good manners many people have been reformed and non-Muslims have embraced Islam. One of them is the great scholarly and spiritual luminary of 15<sup>th</sup> century, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Abu Bilal Muhammad Ilyas Attar Qaadiri دَاخِتْ بَرَكَاتُهُو الْعَالِيَه. Thanks to his untiring day and night efforts

and good manners, reformation has taken place in the lives of a large number of people.

Let's listen to a Madani parable of an Islamic brother who associated himself with Dawat-e-Islami after being impressed with the good manners of this perfect pious saint and try to act upon the Madani pearls which are obtained from it.

### Great patience

During the early days of Dawat-e-Islami, the weekly Sunnah-Inspiring Ijtima' [congregation] used to be held in Gulzar-e-Habib Masjid, Gulistan-e-Shafi' Okarvi [Soldier Bazar Area], Bab-ul-Madinah, Karachi [Pakistan]. This Masjid was the very first Madani Markaz of Dawat-e-Islami.

In those early days once, whilst making his way to the Masjid to attend the Ijtima', Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ passed by a cinema. One young man was standing in a queue to buy ticket for the movie. Calling out Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ loudly he said: 'Maulana! A great movie is being shown, come and watch it'.

Before any of the other Islamic brothers accompanying Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ could react or get upset, he said Salam aloud to the young man. Then he approached him, and making an individual effort upon him very politely he said: 'Son! I do not watch movies. However as you have invited me, so I thought that I should also invite you! ان شاء اللہ, a Sunnah-Inspiring Ijtima' [congregation] of Dawat-e-Islami will be held shortly today at Gulzar-e-Habib Masjid. You are requested to attend it. If you cannot come now, then do come on another day.' Then Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ gave him the gift of a bottle of perfume ['Itr].

After some years, an Islamic brother, who was Sunnah-practising, came to Ameer-e-Ahl-e-Sunnat داعية بَرَكَاتِهِمُ الْعَالِيَةِ wearing green 'Imamah and humbly said like this: Your honour! Some years ago, a young man invited you to watch a movie and you showed great patience. Instead of being angry with him, you invited him to attend the Ijtima. I am the same young man. I was really impressed with your good manners and finally attended the Ijtima one day. Then you showed mercy on me and الْحَمْدُ لِلَّهِ I repented of my sins and associated myself with the Madani environment. (*Ta'aruf Ameer-e-Ahl-e-Sunnat, p. 40*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Have you noticed how beautiful individual effort method of Ameer-e-Ahl-e-Sunnat داعية بَرَكَاتِهِمُ الْعَالِيَةِ was! If he had become angry at the immoral act of the unwise person, and said something strictly, he would have never achieved such Madani results. Therefore, if you also want to reform Ummah, make good manners, humbleness, patience and politeness part of your nature because bad manners spoil the deeds. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Good manners melt sins in a way as water melts the ice and bad manners spoil deeds as vinegar spoils honey. (*Al-Mu'jam-ul-Kabeer, vol. 10, p. 319, Hadees 10777*)

Let's listen to a few worldly and religious disadvantages of bad manners.

### Religious and worldly disadvantages of bad manners

- ❖ Bad manners are a curse.
- ❖ Bad manners are themselves a bad practice and also a means of many bad practices. (*Mirat-ul-Manajih, vol. 6, p. 436*)
- ❖ Untruth, dishonesty and breaking promises are all branches of bad manners. (*Ibid*)



- ❖ Bad manners bring about discord among one another. (*Ihya-ul-Uloom, vol. 2, p. 569*)
- ❖ Bad manners create malice, jealousy and separation from one another. (*Ibid*)
- ❖ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sought refuge from bad manners. (*Abu Dawood, vol. 2, p. 130, Hadees 1546*)
- ❖ Allah Almighty is displeased with bad manners and foul language.
- ❖ Customers hesitate to go to shopkeepers having bad manners.
- ❖ Bad manners are a bad omen. (*Kanz-ul-Ummal, Juz: 3, vol. 2, p. 178, Hadees 7343*)
- ❖ If bad manners were in the form of a human, he would be a (very) bad man. (*Kanz-ul-Ummal, Juz: 3, vol. 2, p. 178, Hadees 7351*)
- ❖ To Allah Almighty the biggest evil is bad manners. (*Jami'-ul-Ahadees, vol. 19, p. 406, Hadees 14922*)
- ❖ Undoubtedly, immodesty and bad manners have nothing to do with Islam. (*Musnad Ahmad, vol. 7, p. 431, Hadees 20997*)
- ❖ A bad manner is a very big obstacle in the way of presenting call towards righteousness.
- ❖ Bad manners sometimes become the cause of divorce between husband and wife.
- ❖ Due to the curse of bad manners the peace of home gets destroyed.
- ❖ Due to the curse of bad manners any devotee of Rasool or rather the whole family can get away from the Madani environment of Dawat-e-Islami.

- ❖ The curse of bad manners can cause separation of two families.
- ❖ The curse of bad manners causes the near ones go away.
- ❖ An ill-mannered person repents of one sin and starts committing another sin that is even worse than the previous one. (*Jami'-ul-Ahadees, vol. 2, p. 375, Hadees 6064*)
- ❖ An ill-mannered person gets unsuccessful over and over again. In short, bad manners are the collection of abundant evils and are a cause of destruction in the world and the Hereafter.

May Allah Almighty protect every Muslim from the curse of bad manners!

اٰوِيْنَ بِجَاةِ النَّبِيِّ الْاَوِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bhagtay hayn sun lay bad akhlaq Insan say sabhi*

*Muskura kar sab say milna dil say karna 'aajizi*

*(Wasail-e-Bakhshish (amended version), p. 698)*

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! We have just heard about the worldly and Hereafter disadvantages of bad manners. Would that we could also develop hatred towards bad manners after listening and could also develop the mind-set to repent of them! Now let's listen to 14 ways of becoming paradigm of well-mannered and also make intention to act upon them:

### Ways of forming habit of good manners

1. In order to be a paradigm of well-mannered, beseech humbly raising your hands in the court of Allah Almighty make Du'a tearfully for the salvation from bad manners.

2. Read and listen over and over again to the blessed Ahadees and narrations, parables and sayings of pious predecessors consisting of the advantages of good manners and the disadvantages of bad manners.
3. Keep silent for most of the day and form your habit to have either written or non-verbal communication as far as possible.
4. Make it your routine to recite the Holy Quran regularly with the translation of Quran from *Kanz-ul-Iman* and also study *Tafseer Khaza'in-ul-'Irfan* or *Noor-ul-'Irfan* or *Siraat-ul-Jinaan*.
5. Stay safe from the company of bad people.
6. Keep yourself associated with the Madani environment of Dawat-e-Islami and participate actively in the 8 Madani activities of Zayli Halqah.
7. Attend regularly weekly Sunnah-inspiring Ijtima'at of Dawat-e-Islami.
8. Observing Fikr-e-Madinah daily fill in the booklet of Madani In'amaat.
9. One should enrol in any course being conducted under the supervision of Dawat-e-Islami
10. Keep watching different programs on Madani Channel.
11. Associate yourself strictly with any perfect spiritual guide. **اَلْحَمْدُ لِلّٰهِ**, all the conditions of a perfect spiritual guide can be found in the character of Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه**. Therefore, you also include yourself among the slaves of Sayyiduna Ghaus-e-A'zam **رَحْمَةُ اللّٰهِ عَلَيْهِ** after becoming disciple of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه**.

12. Offer your services to any one of the departments established under the supervision of Dawat-e-Islami. إِنَّ شَاءَ اللَّهُ, by virtue of the blessing of acting upon these, we will get rid of bad manners and make our mind-set to have good manners.

*Tu 'ata Hilm ki bheek kar day  
Mayray akhlaq bhi theek kar day*

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

*(Wasail-e-Bakhshish, p. 138)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Summary of speech

Dear Islamic sisters! In today's speech, we have heard about the blessings of good manners. We have heard:

- ❖ Good manners are a source of closeness to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ Well-mannered Islamic sisters are perfect believers.
- ❖ Good manners are an excellent method to win the heart.
- ❖ By virtue of the blessing of good manners sinful people are reformed.
- ❖ By virtue of the blessing of good manners non-Muslims embrace Islam.
- ❖ By virtue of the blessing of good manners the work of Deen progresses by leaps and bounds.
- ❖ By virtue of the blessing of good manners even enemies become friends.

❖ By virtue of the blessing of good manners one does not face difficulties in making individual efforts.

❖ Children also attain the fruits of the blessings of good manners.

May Allah Almighty also bless us with the great wealth of good manners and protect us from bad manners!

اٰمِيْنَ بِجَايِلِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ  
صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool 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.' (*Ibn-e- 'Asakir, vol. 9, p. 343*)

*Sunnatayn 'aam karayn Deen ka hum kaam karayn  
Nayk ho jaey Musalman Madinay walay*

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

## Sunnah and manners of applying fragrance

### 1. Applying fragrance is a Sunnah

Dear Islamic sisters! Our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked fragrance very much so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain fragrant all the time. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use fragrance a lot, so that his followers would also use fragrance with the intention of acting upon Sunnah; otherwise there is no doubt that the blessed body of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was naturally fragrant and the blessed sweat of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is itself the best fragrance of the universe.

*Mushk-o-‘amber kya karoon? Ay dost khushbu kay liye  
Mujh ko Sultan-e-Madinah ka paseenah chahiye*

Sayyiduna Jabir Bin Samorah رَضِيَ اللهُ عَنْهُ has said that once the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gently moved his luminous hand on my face. I found it cool and like such fragrant breeze which emanates from the ‘Itr-box of an ‘Itr seller. (*Wasail-ul-Wusool*, p. 85)

## 2. Applying good kind of fragrance is Sunnah.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked nice and excellent fragrance very much and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ disliked unpleasant smell. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would use nice fragrance and instruct people to do the same. Sayyiduna Anas Bin Maalik رَضِيَ اللهُ عَنْهُ said: The Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a special kind of fragrance which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to apply. (*Wasail-ul-Wusool*, p. 87)

## 3. It is Sunnah to apply fragrance to head. It was the blessed habit of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would apply musk to his blessed hair of head and beard. (*Ibid*)

Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا said: I used to apply such excellent fragrance to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that its shine would be observed on his blessed head and beard. (*Sahih Bukhari*, vol. 4, p. 81, Hadees 5923)

## 4. Do not reject fragrance as a gift Sayyiduna Anas Bin Maalik رَضِيَ اللهُ عَنْهُ would not reject fragrance as a gift. He رَضِيَ اللهُ عَنْهُ has said that when fragrance was presented to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as a gift, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not reject it.

(*Sunan-e-Tirmizi*, vol. 5, p. 540, Hadees 216)

Sayyiduna ‘Abdullah Bin ‘Umar رَضِيَ اللهُ عَنْهُمَا narrated in *Shamaail-ut-Tirmidi*: The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Three things should not be refused: (1) Pillow, (2) fragrance and oil; and (3) milk.’ (*Ibid, Hadees 217*)

5. The fragrance is prohibited for women in case when this fragrance reaches the strangers. If they use fragrance at home and its fragrance reaches their husband, children or parents, then there is no harm. (*Derived from: Mirat-ul-Manajih, vol. 6, p. 113*)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated: The Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Fragrance for men is the fragrance that is apparent but its colour is not apparent, and fragrance for women is the fragrance whose colour is visible but fragrance is not apparent.’ (*Sunan-e-Tirmidi, vol. 4, p. 361, Hadees 2796*)

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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ ‘101 Madani Pearls’ and ‘163 Madani Pearls.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Speech: 02

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

أَنحَدُّ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةَ وَالسَّلَامَ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Why don't we fear?

وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
وَعَلَى الْإِكِّ وَأَصْحَبِكَ يَا نُورَ اللَّهِ  
الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةَ وَالسَّلَامَ عَلَيْكَ يَا نَبِيَّ اللَّهِ

## Excellence of Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There will be no shade on the Day of Judgement except for the Throne of Allah Almighty. Three persons will remain beneath the shade of the Divine throne. It was humbly asked, 'O the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Who will be those people?' The Rasool of Rahmah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '(1) The one who relieves the distress of my Ummati (follower) (2) the one who revives my Sunnah (3) and the one who recites Salat upon me abundantly.' (Al-Budoor-us-Saafirah, p. 131, Hadees 366)

*Un par Durood jin ko kas-e-bay kasan kahayn*

*Un par Salam jin ko khabar bay khabar ki hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' The intention of a believer is better than his action. (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)



## An important point

For righteous and permissible work the more good intentions we make, the more reward we 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 *تُتَوَبُّوا 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

## Broke backbone out of Divine fear

It has been narrated about Sayyiduna Sufyan Sawri رَحْمَةُ اللَّهِ عَلَيْهِ that his back had been bent in his youth. People tried to find the cause of it many times, but he رَحْمَةُ اللَّهِ عَلَيْهِ gave no reply. One of his students had been looking for the opportunity to ask about its reason for a long time. Finally, one day he found the opportunity and asked him about the reason for it. At first, he رَحْمَةُ اللَّهِ عَلَيْهِ did not give any reply, but when he continuously insisted, he رَحْمَةُ اللَّهِ عَلَيْهِ replied: When one of my teachers, who was one of the great Islamic scholars and from whom I gained the knowledge of arts and sciences in many disciplines, was about to depart this life, he said to me: O Sufyan! Do you know what has happened to me? I have persuaded people to obey Merciful Allah Almighty and keep away from sins for 50 years, but regretfully, today I am about to die. If Allah Almighty drives me out of His court by saying that 'you are not eligible to come into My court'.

Having heard my teacher, my back got broken out of fear. The noise of its cracking was also heard by the people who were present there at that time and I kept weeping out of the fear of my Merciful Rab. Even blood started to appear in my urine and I fell ill. When I fell seriously ill, I went to a non-Muslim Hakeem. At first, he could not diagnose my illness, then he carefully examined my face and checked my pulse and said after thinking for a while: Currently, I think there will be no young man like him among Muslims, whose liver has been ruptured out of Divine fear. (*Hikayaat-us-Saliheen*, p. 45)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From the above-mentioned parable it has become obvious that the hearts of the pious bondmen of Allah Almighty were always filled with Divine fear. Their acts of standing, sitting, walking, in short, every day and night were spent in pondering over the Hereafter because they would give no importance to the world at all in comparison to the Hereafter. Their hearts were filled so much with Divine love that they only wanted the pleasure of Allah Almighty. Their hearts were filled with the fear of Allah Almighty to such extent that the horrible scenes of the Judgement Day remain in their sight all the time. But Alas! Today due to the curse of sins, we do not have Divine fear in our hearts. We remain inflexible no matter how many Ayahs about torment, blessed Ahadees about warnings for sins and parables of terrible ends of sinners we are told, we listen inattentively looking here and there. Perhaps it is due to the sins that our hearts have become so much rusty that no advice has any effect on us.

Remember! If we fearlessly spend our lives committing sins in the same way, so Allah Almighty forbid, we might be raised with the sinners on the Judgement Day, who are spending their lives disobeying Allah Almighty and His Beloved Rasool ﷺ and keeping away from the righteous deeds. Such people will be deprived of the mercy of Allah Almighty on the Judgement Day. Due to sins, their faces will grow dark. These people will keep on running here and there on the Judgement Day, but no one will help and support them. This state has been mentioned in Ayah 33 – 37, of Surah ‘Abas, part 30:

فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾ يَوْمَ يَقْرَأُ الْمُرءُ مِنْ أَحِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَ  
صَاحِبَتِيهِ وَبَنِيهِ ﴿٣٦﴾ بِكُلِّ امْرئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾

*Then, when the deafening Shout will arrive. 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).*

These criminals will be dragged to Hell. It is stated in Ayah 86 of Surah Maryam, part 16:

وَنَسُوقُ الْمُجْرِمِينَ إِلَىٰ جَهَنَّمَ وِرْدًا ﴿٨٦﴾

*And will drive the culprits towards Hell; thirsty.*

Painful torment will be inflicted upon such sinners in Hell. It is stated in Ayah 27 of Surah Yunus, part 11:

وَالَّذِينَ كَسَبُوا السَّيِّئَاتِ جَزَاءُ سَيِّئَةٍ بِمِثْلِهَا ۖ وَتَرْهَقُهُمْ ذِلَّةٌ ۗ مَا لَهُم مِّنَ اللَّهِ مِن عَاصِمٍ ۖ كَانَتْ أَعْيُنُهُمْ كَصِفِّ أَعْيُنِ الْمَيِّتِ ۖ أُولَٰئِكَ أَصْحَابُ النَّارِ ۖ هُمْ فِيهَا خَالِدُونَ ﴿٢٧﴾

*And (for) those who earned evil (deeds), the recompense of evil is its equivalent, and humiliation will cover them; they will have no one to save them from Allah, as if their faces are covered with segments of the dark night; it is they who are the people of the Fire, they will remain therein forever.*

Dear Islamic sisters! From these blessed Ayahs it has become obvious that no one among mother and father, children, brothers will help those Islamic sisters on the Judgement Day who commit sins in the world. Such unfortunate Islamic sisters will be dragged to Hell. Hell will be made the abode of them for ever. Therefore, wake up to the fact and have fear after listening to the state of the sinners and spend

your life performing good deeds after repenting of your sins. Alas! In our society, sins are committed secretly day and night due to the fear of others that their friends and family members by thinking that they might know about their sins, but do not fear Allah Almighty Who is fully aware of our conditions all the time even in the darkness of the night. Further, while committing sins we do not have even the fear of the fact that we will have to read out the book of deeds, which will be full of sins, in front of all the people on the Judgement Day. Those people will also be included among them who used to respect us and gave importance in the world.

If only we have Divine fear now, in order to stay safe from the disgrace and shame of that time! May Allah Almighty bless us with success in protecting ourselves from committing sins! May we become the ones who spend every moment performing virtuous deeds! May we become the ones who always remember the frightful Day of the Judgement! If we are also blessed with this Divine fear, **إِنْ شَاءَ اللَّهُ** by virtue of its blessing we will develop the mind-set to protect ourselves from sins.

Our pious predecessors would spend their days and nights performing good deeds. Every part of their body used to be filled with the fear and devotion to Allah Almighty. Even then they would not consider their deeds to be sufficient and would weep bitterly out of Divine fear.

### **I do not know whether my abode will be in Paradise or Hell!**

Sayyiduna Maalik Bin Dinar **رَضِيَ اللَّهُ عَنْهُ** saw Sayyiduna Sa'doon **رَضِيَ اللَّهُ عَنْهُ** at Maqaam-e-Jibaanah and asked him about his condition. He replied: O Maalik! What will be the condition of the person whose morning and evening get spent in such a long journey in which there are no

provisions and he will be summoned to appear in the court of Allah Almighty Who does justice to His bondmen. Having said this, he started crying loudly. Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ said: I asked him about the reason for his weeping. He replied: I am neither weeping for the greed of the world, nor due to the fear of death and trouble, but rather I am weeping for the day (on which) I could not perform any good deed. I swear to Allah Almighty! Lack of virtuous deeds, difficulty in achieving salvation and tough stages of the Hereafter have made me weep. I do not know whether I will go to Paradise or Hell.

After hearing this conversation full of wisdom, Sayyiduna Maalik Bin Dinar رَحْمَةُ اللَّهِ عَلَيْهِ said: People consider you a mad man. So he replied: You have also fallen prey to deception like worldly people. I possess no attribute of Paradise-dwellers, but the devotion to Allah Almighty has penetrated into my heart, veins, flesh, blood and bones. I am lost in the love of Allah Almighty. (*Hadaiq-ul-Awliya*, vol. 2, p. 222)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From this parable it has become obvious that our pious predecessors would weep abundantly out of Divine fear. Despite being busy performing good deeds all the time they would not consider their deeds to be sufficient. But alas! Firstly we do not perform good deeds, and secondly, if we perform good deeds, we try our best to show them to people so that they admire us.

Remember! The act which is done due to showing-off will not be accepted at all. Hence we should concentrate on our intention thoroughly before every virtuous deed so that we may know whether we are doing it for the pleasure of Allah Almighty or for getting wealth or any other worldly benefit. Unfortunately, nowadays

sincerity is getting away from our acts of worship. We offer Salah so that people call us Salah-offering; we give Sadaqah and charity so that our act of generosity becomes famous among people; we perform Hajj and 'Umrah so that people admire us; we quarrel over petty issues at home, but behave well with outsiders in order to become famous as well-mannered among people.

Remember! If the righteous deeds, we have been considering the provisions for the Hereafter and source of our salvation throughout our life, are destroyed due to show-off, so we will be left with nothing, but longing and disgrace on the Judgement Day. Let's listen to two sayings of the Beloved Rasool ﷺ about the condemnation of show-off and try to protect ourselves from this spiritual disease:

1. The Beloved Rasool ﷺ has said: The fragrance of Paradise can be smelt from a distance of five hundred years' travel, but the one, who seeks the world with the Hereafter deeds, will not be able to have it. (*Kanz-ul-Ummal*, vol. 2, p. 190, *Hadees* 7489)
2. The Beloved Rasool ﷺ has said, 'Allah Almighty will disgrace the one who performs deeds for fame. Allah Almighty will torment the one who performs deeds for showing-off.'

(*Jami'-ul-Ahadees*, vol. 7, p. 44, *Hadees* 20740)

Dear Islamic sisters! Have you heard that a show-off person will not even have the fragrance of Paradise. Such a bad-practising person will be insulted and disgraced on the Judgement Day and will suffer great torment from Allah Almighty. Remember, one can get fame and benefits from show-off in the world, but there will be no reward for such deeds in the Hereafter. Thus expel the desire to hear people praising you from your heart. Keep in mind all the time horrors of

grave and the Hereafter and the severe punishments of Hell. Perform deeds only for the pleasure of Allah Almighty and make the life history of pious predecessors a source of guidance in every part of your life. *وَارْتَبِئْ بِاللَّهِ*, by virtue of its blessing you will attain Divine fear.

Stating the righteous deeds of the Muqarrab (beloved) people of Allah Almighty, a pious man has said: Those people (despite performing virtuous deeds abundantly) would remain terrified (by His Hidden Plan), but you are fearless (despite committing abundant sins). Those blessed personages would weep despite performing virtuous deeds, but you laugh even despite being idle. Those people would worship the whole night despite being ill and you keep sleeping despite being healthy. They would follow the right path, but you are running on the path leading to the wrath of Allah Almighty. (*Hadaiq-ul-Awliya, vol. 2, p. 226*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Surely, we have become non-practising Muslims today; we have lost Divine fear and absolutely stopped following the ways of our pious predecessors. Hence today the slogans of 'freedom of women' and 'women should go side by side with men' have destroyed our young generation. Love for fashion and immodesty have increased so much that heart-breaking scenes of immodesty can be witnessed in every street, town and even home. Mixed gatherings of men and women in co-educational institutes, hospitals, offices and places of entertainment have become very common. Due to this mixed gatherings, *مَعَاجِزَ اللَّهِ* today our young generation has lost their moral values as they have fallen prey to the accursed act of having girlfriend and boyfriend.

*Din lahw may khona tujhay shab subh tak sona tujhay  
Sharm-e-Nabi Khauf-e-Khuda yeh bhi nahin woh bhi nahin*



(*Hadaaiq-e-Bakhshish*, p. 111)

Dear Islamic sisters! When the slogan, '*men and women should go side by side*' was chanted first, its curse brought the women who were safe at their homes, out of their homes and now the sentence, '*ladies first*', used in west, is also being used here. First they were made equal to men and now they have been made to go one step ahead that has given rise to further boldness and immodesty. A woman thinks that she is being given respect through this sentence, though it is clear that the purpose of this sentence is not to give her any respect, but to use her beauty by befooling her for their financial benefits. This can be revealed commonly in fashion shows, billboards, and through advertisements. To sense the need and importance of Pardah (veiling), please study the precious and prominent book on this subject '*Parday kay baaray mayn Suwal Jawab*' [Questions and Answers about Islamic Veil] by Ameer-e-Ahl-e-Sunnat داعية بركاتها في العالم and also the book '*Faizan Surah Noor*' published by Maktaba-tul-Madinah. Also persuade the Islamic sisters of the household to study these books too.

Similarly, it can also be seen in offices, banks and hospitals. In short, wherever we go, especially at reception only modern girls are hired so that the attention of people can be obtained and their business can progress. Now immodesty has increased to such an extent that it is not felt bad to shake hand with non-Mahram. It is said very daringly that in this modern age everything is fair. Let's listen to a parable about the condemnation of fashion in order to rebuke such modern people, make them wake up to the fact, take them out of the flood of immodesty in the name of fashion and develop fear in their hearts.

### **Consequence of those who wear impermissible fashion**

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: (On the night of Mi'raaj), I saw some men whose skins were being cut with fire scissors. I asked, 'Who are they?' Jibra'eel Ameen (عَلَيْهِ السَّلَام) replied, 'These people would adorn themselves with impermissible things.' Further, 'I also saw a foul-smelling pit from which the noise and outcry was being heard.' I asked: Who are they? It was replied: 'These are the women who would adorn themselves with impermissible things.'

*(Tareekh Baghdad, vol. 1, p. 415)*

Dear Islamic sisters! Tremble with fear and repent in the Divine court of Allah Almighty lest we end our lives wearing fashion and then suffer in the same way. Alas! At present, some unwise parents themselves provide education to their children at such schools and colleges in order to make them fashionable, مَعَادَ اللهِ. In these institutes, the education of the colourfulness and immodesty of this world is provided, where music and dance teaching classes are conducted. Some of these parents bearing such an immodest mind-set prevent their children from going to Sunnah-inspiring Ijtimaa't, observing Shar'i veiling and offering Salah. In this age, which is full of Fitnah (turmoil), where there are such unwise people in this society who oppress their children regarding religion, الْحَقُّ لِلَّهِ there are also such parents who courageously bear the taunts of the society by following the commandments of Shari'ah. They reform their children and give them Madani Tarbiyyat (training) as per Islamic laws. Further, they also make efforts to make their own Hereafter as well as the Hereafter of their children better. Hence some of their [those who have Madani mind-set] children are privileged to become Haafizah of the Holy Quran, some Qaariah of the Holy Quran and some preachers/Muballighahs of Dawat-e-Islami.

The parents whose children are serving Islam in this manner are fully aware of the fact that the benefits of making doctors and

engineers are only limited to this world, whereas righteous children benefit their parents even after their death.

Sayyiduna Buraydah رَضِيَ اللهُ عَنْهُ has narrated that the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: On the Day of Judgement, parents of the one, who recited the Quran and learnt it and acted upon it, will be made to wear the crown of Noor [light] whose shining will be like the sun and his parents will be made to wear two garments the price of which this world cannot pay. Thereupon, they will ask, 'Why have we been made to wear these dresses?' They would be told: 'Because of your children holding the Holy Quran firmly (i.e. have recited, learnt and acted upon the Holy Quran). (Al-Mustadrak, vol. 2, p. 278, Raqm 2132)

It is stated in another blessed Hadees that undoubtedly, Allah Almighty will elevate the rank of a righteous person in Paradise. He will say: O my Rab! How have I got this rank? Allah Almighty will say: Your son has made Du'a for your forgiveness.

(Mishkat-ul-Masabih, vol. 1, p. 440, Hadees 2354)

*Mayri aanay wali naslayn tayray 'ishq hi may machlayn*

*Inhayn nayk tu banana Madani Madinay walay*

(Wasaail-e-Bakhshish, p. 429)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! It has become obvious that the parents whose children are righteous and act upon Quran and Sunnah and are Haafizah of Quran will be made to wear the precious crown the light of which will be like the sun. Such fortunate people will be made to wear very expensive dress on the Judgement Day. Their ranks will be elevated in Paradise. Hence perform virtuous deeds, recite the Holy Quran, have fear of Allah Almighty in your heart not only yourself, but giving Tarbiyyat to your children also make their mind right

from the beginning to have fear of Allah Almighty. If they develop Divine fear right from their childhood, they will protect themselves from sins throughout their life. Let's listen to a faith-refreshing parable about it in order to develop Divine fear in children.

### Divine fear of a real Madani child

Once a four-year old real Madani child, who was a descendant of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, was bitterly crying in a marketplace. A person, who was very enthusiastic about serving the descendants of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, asked, 'O Beloved son! What's the matter? If you need anything, order me. I will bring it right now.' Hearing this, the sound of Madani child's cry grew louder. He then said, 'O uncle! My heart is sinking out of the wrath of Allah Almighty and the fear of the torment of Hell!' The person said affectionately, 'Beloved son! You are very young; what is the cause of having so much fear at this age? Do not get worried! Children will not be tormented.' Listening to this, the Madani child became even more fearful and said tearfully, 'O uncle! I have seen that small pieces of wood are put around large pieces of wood in order to burn them, because small pieces of wood catch fire quickly, causing also the large pieces to burn. I fear being thrown into fire in place of small wood pieces to burn 'big' non-Muslims like Abu Jahl and Abu Lahab in Hell!' (*Anees-ul-Wa'izeen, p. 75, amended*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Tremble with Divine fear after hearing this admonitory parable because that small child was weeping out of the fear of Hell. On the other hand, some of us do not refrain from sins even in our old age let alone youth and the childhood. We do not

feel afraid even after listening to warnings of Divine torment. If anyone advises us, we do not give importance to her advice at all.

If snakes and scorpions enter our graves due to our evils, so what shall we do? If fire is lit due to our bad deeds in our graves, what shall we do? If the wealth of Iman (faith) is snatched at the time of death then what shall we do? If molten lead is put into our ears due to the curse of songs and music so what shall we do? If we face the wrath of Allah Almighty due to not observing purdah, what shall we do? Today if a thorn pricks our foot, knife cuts our hand or we hit our legs on something, we start screaming due to pain, so why do we say about the torment of Hell, '*we will see whatever will happen to us*'.

Hence expel the false thought of '*we will see whatever will happen*' from your heart and mind and wake up to the fact. Develop Divine fear in your heart because those Islamic sisters who have Divine fear are the beloved of Allah Almighty and His Beloved Rasool ﷺ. Those Islamic sisters who have Divine fear stay safe from sins. Those Islamic sisters who have Divine fear live a prosperous life. Those Islamic sisters who have Divine fear are loved by the creation of Allah. Let's listen to three sayings of the Beloved Rasool ﷺ about the virtues of Divine fear:

1. The Beloved Rasool ﷺ has said: Allah Almighty loves His bondman who is pious and Allah-fearing, carefree of people and does not desire people to be around him, but rather lives in seclusion. (*Sahih Muslim, p. 1212, Hadees 7432*)
2. The Beloved Rasool ﷺ has stated: Allah Almighty will say, 'Take him out of the fire who had ever remembered Me or had My fear at any place'. (*Shu'ab-ul-Iman, vol. 1, p. 469, Hadees 740*)

3. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Everything fears the one who fears Allah Almighty and Allah Almighty makes the one frightened of everything who fears someone else other than Allah . (*Shu'ab-ul-Iman, vol. 1, p. 541, Hadees 974*)

Dear Islamic sisters! Have fear of Allah's Hidden Plan, His Beni-yazi, His displeasure, His accountability and the torment He gives and repent of your sins. Turn to righteous deeds. It is very necessary to have the company of righteous Islamic sisters in order to be steadfast in repentance and make mind to perform virtuous deeds because having the company of righteous Islamic sisters brings about great blessings. اَلْحَمْدُ لِلّٰهِ, the Madani environment of Dawat-e-Islami is a source of attaining good company. You also associate yourself with this Madani environment.

May Allah grant you taufeeq to act upon it.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

### Does the door of Paradise open or Hell?

Sayyiduna Sarooq-ul-Joo Taabi'i رَحْمَةُ اللهِ عَلَيْهِ would offer Salah so long that his feet would swell. Seeing this state, his family members would feel pity on him and they would start weeping. One day, his mother said: O my son! Why do you not take care of your weak body? Why do you force it to do so much labour? Don't you feel any pity on your body? Take rest for some time. Has Allah Almighty created the fire of Hell only for you, that is, no one will go there except you? In reply to his mother he humbly said: Dear

mother! A man should worship in every state because there will be only two things on the Judgement Day—either I will be forgiven or held accountable. If I am forgiven, it will be only the blessing and mercy of Allah Almighty and if my accountability is made, it will be His justice. Hence now I will not take rest and will continue to try my best to kill my Nafs. When the time of his death approached, he started wailing. People asked him: You have spent the whole life in worship and spiritual exercises. Now why are you weeping? He then replied: Who should weep more than me because the door which I have been knocking for seventy years will be opened today, but I do not know whether the door of Paradise or Hell will be opened. Would that my mother had not given birth to me and I would have not seen this hardship! (*Hikayaat-us-Saliheen*, p. 36 amended)

*Kash kay na dunya may payda Mayn huwa hota*

*Qabr-o-Hashr ka har gham khatm ho gaya hota*

*Aah! Salb-e-Iman ka khauf khaey jata hay*

*Kash kay Mayri maan nay hi nahin jana hota*

(*Wasaail-e-Bakhshish*, p. 158)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Have you noticed how great the life style of our pious predecessors was! Despite offering long Salahs they used to be very scared due to Divine fear and fear of Hell. On the other hand, if we analyse our character, we will feel ashamed because we do not have good deeds; we do not take interest in Salahs, recitation of the Holy Quran etc., and nor do we act upon Sunnahs. We had a deep yearning to reform others, but do not care for our own reformation. We do not give up the habits of committing sins, talking uselessly and the company of bad friends; we do not get ready to repent of our sins, and nor do we get frightened of agonies of death, torments

of the grave, Judgement Day and Hell. In short, our condition is getting bad to worse day by day and we are committing sins abundantly. If only we can get rid of the disease of sins! If only we become those who spend every moment performing virtuous deeds! If only the tears keep on strolling from our eyes due to the fear of Allah Almighty and the sacred love of Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If only we also get blessed with the fear of Hell as our pious predecessors did!

*Ya Rab bacha lay Tu mujhay Naar-e-Jaheem say*

*Aulad par bhi balkay Jahannam Haraam ho*

*(Wasaail-e-Bakhshish, p. 310)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The mercy of Allah Almighty has no limit. If anyone repents truly and sincerely in the court of Allah Almighty and becomes obedient to Him, Allah Almighty forgives her sins and makes her His beloved bondwoman because Allah Almighty forgives all the wrongdoings of those Islamic sisters who repent. He blesses those Islamic sisters, who repent, with His closeness; He grants Paradise to those Islamic sisters who repent; He grants freedom from Hell to those Islamic sisters who repent. Let's listen to two sayings of Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the virtues of repentance:

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: If you commit so many sins that they reach the sky, and then you repent in the court of Allah Almighty, Allah Almighty will accept your repentance. (*Ibn-e-Majah, vol. 4, p. 490, Hadees 4248*)



2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Upon the repentance of His bondman, Allah Almighty is pleased more than the person whose camel is found again after being lost in the jungle. (*Bukhari, vol. 4, p. 191, Hadees 6309*)

Surely, repentance is something which if anyone makes from the bottom of her heart, she becomes the beloved of Allah Almighty. Allah Almighty is pleased by the repentance of His bondwoman and accepts the repentance of His sinful bondwoman.

### Repentance of young man of Bani Israel

There was a young man in Bani Israel who worshipped Allah Almighty for twenty years and then disobeyed Allah Almighty for twenty years. He then saw in the mirror and found that some of his beard's hairs had turned white. He became sad and started saying: O my Lord! I worshipped You for twenty years and disobeyed You for twenty years. Will my repentance be accepted if I come to You? He heard a voice: You loved Me, I loved you, then you left Me and I left you too; you disobeyed Me and I gave you a respite and if you come to Me after repenting [of your sins], I will accept your repentance. (*Mukashafa-tul-Quloob, p. 62*)

*Kar lay taubah Rab ki rahmat hay bari*

*Qabr may warnah saza hogi kari*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool 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-Masabeeh, vol. 1, Hadees 175*)

*Seena tayri sunnat ka Madinah banay Aaqa  
Jannat may parausi mujhay tum apna banana*

## Madani pearls of clothing

Dear Islamic sisters! Let's listen to a few Madani pearls of clothes from the booklet named '163 Madani pearls' written by Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri رَحْمَةُ اللهِ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

Firstly, Let's listen to 2 blessed sayings of Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The veil between the eyes of the jinn and the Satr (parts of the body that must be concealed) of people is to recite بِسْمِ اللهِ when anyone is about to take off his clothes.’ (*Al-Mu'jam-ul-Awsat, vol. 2, p. 59, Hadees 2504*)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘As a wall or a curtain serves as a barrier to the sight of people, this Zikr of Allah Almighty will serve as a barrier to the sight of jinns, preventing them from seeing a person's private parts. (*Mirat-ul-Manajih, vol. 1, p. 268*)

2. Whoever puts his clothes on and recites the following, his future and past sins will be forgiven:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ كَسَانِيْ هٰذَا وَرَزَقْنِيْهِ مِنْ غَيْرِ حَوْلٍ مِّنِّيْ وَلَا قُوَّةٍ

(*Shu'ab-ul-Iman, vol. 5, p. 181, Hadees 6285*)

3. Despite having the means to wear good clothing, if a person avoids them due to humility, Allah Almighty will make him wear the attire of Karamah [a heavenly dress].’

(*Abi Dawood, vol. 4, p. 326, Hadees 4778*)

4. Clothing must be obtained from Halal earnings. No Salah, whether Fard or Nafl, is accepted if offered in the clothing obtained from Haraam earnings.
5. Start wearing clothes from the right side. For example, when wearing your upper garment, put your right arm into the right sleeve first and then your left arm into the left sleeve.
6. In the same way, when putting on the lower garment, put your right foot into the right side first and then the left foot into the left side. When taking clothes off, do the opposite, i.e. start from the left side. Men should wear only masculine clothing and women should wear only feminine clothing. Take the same care when dressing small children.
7. Wearing clothes showing arrogance is forbidden. Whether one has become arrogant or not can be determined by pondering over one's feelings. If one has the same state after wearing the clothes he had before wearing, it indicates that he has not become arrogant. If the previous state does not exist anymore, this shows he has become arrogant. Therefore, he should refrain from wearing such clothes because arrogance is a very evil trait. (*Bahar-e-Shari'at, vol. 3, p. 409; Radd-ul-Muhtar, vol. 9, p. 579*)

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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami,

‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi  
داعیۃ بَرَکَاتُہُمُ الْعَالِیَہ ‘101 Madani Pearls’ and ‘163 Madani Pearls’.

صَلُّوا عَلَی الْحَبِیْبِ      صَلَّى اللهُ عَلَی مُحَمَّدٍ

## Speech: 03

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

## Effect of Mother's Du'a

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

## Excellence of Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Rasool of Rahmah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Whoever from my Ummah sends Salat upon me one time with sincerity, Allah will send/descend ten mercies upon him, exalt his ten ranks, write ten virtues for him and remove his ten sins. (*Sunan-e-Kubra lil Bayhaqi, vol. 6, p. 21, Hadees 9892*)

*Mayri zuban tar rahay Zikr-o-Durood say*

*Bay jan hansoo kabhi na karoon guftugu fuzool*

(*Wasaa'il-e-Bakhshish, p. 243*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

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

## An important point

For righteous and permissible work the more good intentions we make, the more reward we 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 others 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، 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.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Dignity of mother!

Dear Islamic sisters! Mother is a unique gift of Allah Almighty. The dignity of mother has been mentioned in the Holy Quran and Ahadees. One who obeys her mother succeeds in attaining the pleasure of Allah Almighty and the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Mother sacrifices her comfort for the comfort of her children. Child's body is formed from Mother's blood. For many years Mother lulls her child to sleep by patting her. Mother grows restless and weeps when she sees her child sick. Mother spends the whole night awake for the sake of her sick child even in very cold winter. Mother wanders in expensive hospitals and clinics for the sake of her sick child. Mother devotes her entire life for her child for making the future of her child better. Mother is like a shady tree for her child. Mother endures heat herself, but she waves fan with her hand for her child. Mother makes her child sit in the shade whereas she herself endures the scorching sun. Mother pampers her children. Mother fulfils the wishes of her children even by borrowing money. Mother does not let her children wander after her husband's death. Mother endures the pains before the birth, during the birth and after the birth of her child. Mother makes her child a good human. Mother feels happy even after sacrificing her food for her child and herself sleeps hungry. Mother makes her child lie on a warm bed and lies herself on a cold floor. Mother does not think anything bad for her children. Mother's happiness lies in the happiness of her children. Mother gets restless when she sees her children in trouble. Mother encourages her children in difficulties. Mother does not leave even her disabled child helpless. Mother becomes affectionate and kind even to her disobedient child. The home seems deserted

without Mother. The one who looks after his mother lives a comfortable and peaceful life. To serve mother entails her child to enter Paradise. It is mandatory for a child to keep his mother happy. It is impossible to be free from the rights of mother.

### **Carried mother on shoulders (and walked) 6 miles on hot stones ...**

A companion رَضِيَ اللهُ عَنْهُ once humbly said to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'On a path, stones were so hot that a piece of meat would have roasted if it had been put onto them! I carried my mother on my shoulders for six miles. Am I free from the rights of my mother?' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Perhaps, this could be the return for one of the contractions she endured in labour.' (*Al-Mu'jam-us-Sagheer, vol. 1, p. 92, Hadees 257*)

Mother is the kind personage who makes Du'as tearfully for her children. The Du'a of mother leads to Paradise. The Du'a of mother makes children obedient to Allah Almighty. The Du'a of mother protects from evils. The Du'a of mother blesses children with the status of sainthood. The Du'a of mother changes the fortune of children. The Du'a of mother is answered for her children. The Du'a of mother leads to successes. The Du'a of mother causes mercy to descend. The Du'a of mother is a source of forgiveness of sins. By the blessing of the Du'a of mother, Allah Almighty removes troubles and trials from children. Let's have the privilege to listen to a few faith-refreshing parables about the blessings of mother's Du'as.

### **Effect of mother's Du'a**

Sayyiduna Abdur Rahman Bin Ahmad رَضِيَ اللهُ عَلَيْهِ has said: I heard my father saying that once an elderly woman came to Sayyiduna Ibn-e-Makhlad رَضِيَ اللهُ عَلَيْهِ and humbly said: My young son has been imprisoned by Romans. I have a small house, other than that I have no



other possessions; I cannot sell it off. Therefore you ask any wealthy person to free my son by paying Fidyah (ransom) because now I am spending restless days and sleepless nights. Consoling her, he رَحْمَةُ اللَّهِ عَلَيْهِ said: I am trying to solve your problem. The narrator said: When the elderly woman left, he رَحْمَةُ اللَّهِ عَلَيْهِ sat lowering his head and his blessed lips were moving (as if he had been reciting something). After a few days, the same elderly woman came to him with her young son and making Du'as for him started saying: (الْحَمْدُ لِلَّهِ) My son has come back safely and he will also state his account of journey to you.

The son (came and) said: With a group of prisoners I was in prison of the Roman king who had many orchards. He would send us every day to work in his orchards and (in the evening) put us back in the prison. One day, when after Maghrib we were going back to the prison after working (in the orchards), suddenly the strong chains tied around my feet broke themselves and fell onto the ground.

(The narrator said that) The young man mentioned the same time and the same day [when the chains broke] on which the elderly woman came to Ibn-e-Makhlad رَحْمَةُ اللَّهِ عَلَيْهِ for Du'a. The soldiers asked me (the son of the elderly woman): Did you break the chains? I replied: No! They fell onto the ground from my feet after being broke themselves. Having heard the young man, the soldiers became very surprised. They went to their officer and mentioned it to him. He also became surprised. He then immediately called a blacksmith and said: Tie this young man tightly with chains. The blacksmith tied chains tightly around me. I had just gone a few steps; the chains again broke and fell from my feet onto the ground.

At this, everyone became quite surprised. They called their monks (religious guides) and informed them about the whole situation. Having heard all the conversation, the monks asked me: Is your

mother alive? I replied in the affirmative. After hearing me the monk turned to them and said: Allah Almighty has answered to his mother's Du'a. The soldiers said: When Allah Almighty has freed you, how can we tie you tightly with chains? Saying this, the Romans released me and helped me join Muslims. (In this way, the young man was released by virtue of the Du'a of his mother and blessing of Sayyiduna Ibn-e-Makhlad رَحْمَةُ اللَّهِ عَلَيْهِ.) (*'Uyoon-ul-Hikayaat*, p. 166)

اِسْمِعْنِ اللّٰهَ! Have you noticed! How effective Allah Almighty has made the Du'as of a mother. When she makes Du'a for her children, Allah Almighty bestows acceptance due to her raised hands and answers to her Du'as for her children. Even by virtue of the blessing of the heartfelt Du'as of mother, Allah Almighty removes troubles and trials from children. So fortunate are the people whose parents are alive and are happy with them. What a great fortune those children possess, who help their parents and get eligible of their Du'as by looking after them and become deserving of the Divine pleasure. Therefore if we want the Pleasure of Allah Almighty and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and our parents make Du'as for us, we should give importance to our parents, remember their favours, avoid the things which are against their mood, look after them in every way, treat them well, obey every permissible order of theirs, especially when they have grown old. In the old age, they need more sympathies from their children because their body parts do not work properly; body suffers from diseases; and even relatives become strangers. The old age of parents puts a person to the test. Most of the time, in the old age, they develop several diseases related to defecation and passing of urine, due to which usually their children get sick of them.

But remember! It is a must for children to look after their parents even under these conditions. In childhood, the mother also looks

after children and keeps them clean when they wet (their bed) and defecate. Therefore, even if they get extremely irritable and quarrelsome due to their old age and diseases, children still have to be patient, patient and nothing but patient, treating them with respect is necessary. Yes! This is the very test. They should not even say 'uff' to them, let alone being rude to them and shouting at them or else they may suffer a great loss and be destroyed in the world and in the Hereafter both. The one who hurts the feelings of her parents is humiliated and disgraced in the world and also deserves torment of the Hereafter.

### Consequence of the one who speaks ill of parents

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'On the night of Mi'raj, I saw some people who were hanging on the branches of fire. So I asked, 'O Jibraeel, who are these people?' He humbly replied, 'These are the people who used to speak ill of their fathers and mothers in the world.' (Al-Zawajir, vol. 2, p. 139)

### Grave breaks ribs

It is narrated, 'When the one, who disobeys his parents, is buried, the grave presses him to the extent that his ribs penetrate into each other (after breaking). (Al-Zawajir, vol. 2, p. 140)

*Dil dukhana chhor dayn Maan baap ka*

*Warnah hay is may khasarah aap ka*

*(Wasaail-e-Bakhshish, p. 713)*

صَلُّوا عَلَيَّ الْحَيِّبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! The status and dignity of parents are very high and elevated. It can be judged by the fact that in the Holy Quran where Allah Almighty has commanded us to worship Him, at the same place,

He has also commanded us to be good to parents and do favours to them. In Ayah 23 & 24 of Surah Bani Israel, part 15 it is stated:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا آيَاتَهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا آفٌ وَلَا تُنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾  
 وَاخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْتَنِي  
 صَغِيرًا ﴿٢٤﴾

*And your Lord has commanded not to worship anyone except Him, 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.'*

[Translation of Quran (Kanz-ul-Iman)](Part 15, Surah Bani Israel, verses 23 - 24)

Regarding the abovementioned blessed Ayah, Allamah Sayyid Mufti Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has said: When parents become very weak and their body parts no longer remain strong, they become as weak in their old age with you as you were with them in your childhood, do not say anything that indicates that you are considering them to be a burden on you. Neither scold them nor speak aloud to them, but rather talk to them in an extremely polite manner as a slave and servant do to his master. Treat them gently and politely and behave towards them in a loving and affectionate manner in their hard times because they brought you up with love when you were very weak. Further, do not become stingy in spending for the thing they need. This means that no one can fulfil the rights of the favours of parents, regardless of how great a person treats and looks after them in the world. Therefore a bondswoman

should make Du'a to Allah Almighty to have grace and mercy on them and should humbly say: O my Lord! My act of looking after [my parents] cannot be the return for their favours; You have mercy on them so that it can be the return for their favours.

Regarding Ayah 83 of Surah Al-Baqarah, part 1 he (Allamah Sayyid Mufti Muhammad Na'eemuddin Muradabadi رحمته الله عليه) says: 'The ways of doing favours to parents, which have been narrated, are as follows: (1) One should love them from the bottom of her heart (2) She must respect them while conversing and spending time with them (3) She should use respectful words for them (4) She should try to please them (5) She should not conceal his excellent (wealth/belongings) from them (6) She should act upon their wills after their death (7) She should make Isal-e-Sawab for them by Fatihah, Sadaqat and recitation of the Holy Quran (8) She should make Du'a of forgiveness for them from Allah Almighty (9) It is also included in doing good to parents that if they are habitual of committing sins or have any corrupt beliefs, their children should try to reform them, persuade them towards piety, correct their corrupt beliefs with extreme politeness. In short, if someone serves her parents throughout her life, even then it is not possible for her to return their favours. (*Khaza'in-ul-'Irfan, Part 1, Surah Al-Baqarah, Taht-al-Ayah 83*)

*Baray bhai behan ka Mayn kaha maana karoon har dam*

*Karoon Maa baap ki din raat khidmat Ya Rasoolallah*

*(Wasaa'il-e-Bakhshish, p. 331)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The way we have been persuaded to respect and revere parents in the Holy Quran, similarly, we have been commanded to obey parents at many places in blessed Ahadees and

their glory and greatness have also been stated. Let's listen to four blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for persuasion:

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When a person looks at his parents mercifully, Allah Almighty writes for him the reward of Hajj Mabroor (accepted Hajj) for every (such) look.' Blessed companions رَضِيَ اللهُ عَنْهُمْ humbly asked, 'Even if someone looks at them hundred times a day!' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ﴿نَعَمْ. اللهُ أَكْبَرُ وَأَطْيَبُ﴾ i.e. *Yes, Allah Almighty is the Greatest and the Purest.* (*Shu'ab-ul-Iman, vol. 6, p. 186, Hadees 7856*) That is, Allah Almighty is All-Powerful. He Almighty can bestow as much reward as He Almighty wills. He Almighty is absolutely beyond all limitations and bindings. (*Bahar-e-Shari'at, vol. 3, p. 554*)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Two doors of Paradise are opened for the one who spends his morning obeying his parents, and if only one parent [is alive], then one door opens. And two doors of Hell are opened for the one who spends his morning disobeying his parents and if only one parent [is alive], then one door opens. A person humbly asked, وَإِنْ ظَلَمُوا؟ 'Even if they oppress him' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Even if they oppress, even if they oppress, even if they oppress.'  
(*Shu'ab-ul-Iman, vol. 6, p. 206, Hadees 7916*)
3. A person humbly said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! What are the rights of parents upon their children?' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, هُمَا جَنَّتُكَ وَنَارُكَ i.e. 'They are your Paradise and your Hell.'  
(*Sunan Ibn Majah, vol. 4, p. 186, Raqm 3662*)
4. A person came to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said: Who is the most deserving of my good service? The Beloved

Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Your mother'. He again humbly asked: 'Who is after her?' It was replied: 'Your mother'. He humbly asked again: 'Who is after her?' This time the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also replied the same: 'Your mother'. He again humbly asked: 'Who is after her?' Then the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Your father'. (*Bukhari, vol. 4, p. 93, Hadees 5971*)

*Mutee' apnay Maan baap ka kar Mayn un ka*

*Har ik hukm laaon baja Ya Ilahi*

*(Wasaail-e-Bakhshish, p. 101)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From the above-mentioned blessed Ahadees, it has become obvious that the status of parents is extremely high and elevated. If we keep them happy, our world and Hereafter both will get better, whereas to displease them is an act leading to Hell. It has also been understood that no matter if parents oppress, even then it is a must for children to obey them. For example, if parents are displeased with us, scold us, we should reproach our conscience instead of declaring our parents guilty, by thinking that we might have made some mistakes. If I had kept them happy, I would not have to face this day today because parents are very kind to their children. Why will they treat me like this? Therefore the people whose parents are alive should contemplate: Do we fulfil the rights of our parents? Are our parents happy with us? Do we speak softly to them? Do we obey every permissible order of theirs? Do we quarrel with them? Do we talk rudely to them? Do we consider it to be a burden to look after them? Do we frown when doing their work? Do we give them an angry look when they scold us? Do we make excuses when they ask for money? Do our mother feel delight

when she sees us? Do we respect our mother? Do we request our mother to make Du'as for us?

Remember! The Du'a of mother is answered very quickly. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'The Du'a of a mother is answered quickly (in her children's favour)'. It was humbly asked: 'Why is it so?' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'A mother is more kind than a father and the Du'a for mercy is not rejected.'

(*Tabaqaat-us-Shafiyah, vol. 6, p. 317*)

Let's listen to some parables about the blessings of the Du'as of a mother and make intentions to perform the deeds which will cause our mother to make Du'as for us:

### Companion in Paradise

Ameer-e-Ahl-e-Sunnat, Muhammad Ilyas Attar Qadiri رَضِيَ اللهُ عَنْهُ الْعَالِيَةِ has stated in his booklet 'Oceanic Dome': Once Sayyiduna Musa عَلِيٌّ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly requested in the blessed court of Allah Almighty, 'O the most Forgiving! Show me the person who will be my companion in Paradise.' Allah Almighty said, 'Go to such and such city. You will find there so and so meat trader who is your companion in Paradise.' Therefore, Sayyiduna Musa عَلِيٌّ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ went to the city to meet the meat trader. (Despite not knowing him, considering him to be a traveller and a guest), the meat trader invited Sayyiduna Musa عَلِيٌّ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. When both of them sat down to eat, he placed a very big basket beside him. He would eat one morsel himself and put two into the basket. In the meantime someone knocked on the door. The meat trader stood up and went out. Meanwhile, Sayyiduna Musa عَلِيٌّ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ looked in the basket and found an elderly man and woman inside. As soon as they looked at Sayyiduna Musa عَلِيٌّ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, a smile spread



across their faces. They testified the Risalat [Prophethood] of Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ and passed away immediately.

When the meat trader came back and looked at his deceased parents in the basket, he understood the whole matter. Then, kissing the hands of Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ he humbly said: 'It seems that you are the Nabi of Allah Almighty, Sayyiduna Musa Kaleemullah (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).' Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ asked: 'How did you judge it?' He replied: 'My parents would make the following Du'a beseechingly every day: O Allah (Almighty)! Bless us with the death while we are beholding Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. Due to their sudden death, I judged that you must be Sayyiduna Musa (عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ).'

The meat trader humbly said further: 'When my mother ate food, she would get delighted and make the following Du'a for me. O Allah (Almighty)! Make my son the companion of Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ in Paradise.' Sayyiduna Musa عَلَى نَبِيِّنَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ said, 'Congratulations! Allah Almighty has made you my companion in Paradise.' (*Samundari Gumbad, p. 7, summarised*)

*Parausi bana mujh ko Jannat may un ka*

*Khuda-e-Muhammad Baraey Madinah*

*(Wasaail-e-Bakhshish, p. 369)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### 'Ateeq' by virtue of mother's Du'a

One reason why Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ was called 'Ateeq' has been stated that no child of her mother would remain alive. When he was born, she took him to Baytullah Sharif and made the following Du'a beseechingly: 'O my

Lord! If this son of mine is free from death, bestow him upon me'. Afterwards he was called 'Ateeq'. (*Tareekh-ul-Khulafa*, p. 22)

### Respect for mother

Ba-Yazeed Bistami عَدَسَ سِرَّةُ السَّامِي has said: 'During a very cold night, my mother asked me for [a glass of] water. I went to bring a glass of water, but she had fallen asleep when I came. I did not feel it appropriate to wake her up. Therefore, I stood near her holding the glass of water, waiting for her to wake up so that I could present it to her. I stood for a long time. Meantime, some water spilled over my finger and froze, turning into ice. When my respected mother woke up, I presented her the glass of water. My finger had stuck to the glass because of the ice. As I detached my finger from the glass, its skin came off, causing bleeding. Seeing it, my mother asked, 'What is this?' I told her the whole story. Listening to it, she raised her hands and made Du'a: 'O Allah Almighty! I am pleased with him. You also be pleased with him.' (*Samundari Gumbad*, p. 4)

### Great mother

The great mother of Muhaddis-e-A'zam Pakistan 'Allamah Maulana Sardar Ahmad Qadiri Chishti رَحْمَةُ اللَّهِ عَلَيْهِ would quite often say: إِنْ شَاءَ اللَّهُ this beloved child of mine will become a great personality and she would make this Du'a as well: 'Your name is Sardar (Chief); May Allah Almighty make you the Sardar of Deen and the world'; and the world saw that the Du'a of the mother was really answered for the great son and Allah Almighty made him Sardar. (*Hayat-e-Muhaddis-e-A'zam*, p. 30 summarised)

*Peer-o-Murshid par mayray Maan baap par*

*Ho sada Rahmat aye Nana-e-Hussain*

(Wasaa'il-e-Bakhshish, p. 258)

اِسْمُخِرَ اللّٰهُ! Have you noticed! When a mother makes Du'a for her child, how its blessed effects appear that not only a meat trader became Jannati by virtue of his mother's Du'a, but he was also blessed with the good news of becoming the neighbour of a Nabi in Paradise, whereas by virtue of the Du'a of his mother, Muhaddis-e-A'zam رَحْمَةُ اللّٰهِ عَلَيْهِ was given the Sardari (leadership) of Deen and the world as well. It has also been learnt that our pious predecessors would get Du'as of their mothers after keeping them happy by looking after them. Therefore following in the footsteps of these Allah-loving people, we should also get ready to look after our mother so that we also become the apple of our mother's eye and she feel pleased with us and make Du'as for us that O my Lord!; bless her with the success in both the worlds; make her enter Paradise without any accountability; be pleased with her forever, etc.! Let's all make intention that we will continue to look after our parents; we will not disobey them; we will not speak rudely to them; we will lower our voice and gaze before them; we will be patient upon their harsh sentences and the things they do contrary to our mood; we will fulfil their needs; we will take care of their likes and dislikes; we will help them in their suffering and trouble; we will not disturb them when they are taking a rest; we will try to bring round our angry parents; we will do good to them regarding their food, living, medicines and other things; we will obey every permissible order of theirs. اِنْ شَاءَ اللّٰهُ

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللّٰهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! Surely, it is a must for children to obey their parents. However, if parents order them to do anything contrary to Shar'iyyah, such as do not observe Purdah (Shar'i veil) etc., so in

this case, Shari'ah has forbidden to obey their order because it is not permissible to obey the creation by disobeying Allah Almighty.

### **If parents quarrel with each other, what should children do?**

A'la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ has said: If there is a quarrel between parents, children should neither support the mother nor the father. They should not treat their father harshly out of their mother's love. Hurting the feelings of the father, answering him back and talking to him rudely with disrespect are all Haraam acts as well as disobedience to Allah Almighty. It is not permissible at all for children to support either their mother or father in this way. Both of them are his Paradise and Hell. If he causes trouble to any of them, he will deserve Hell, وَالْعِيَاذُ بِاللَّهِ (We seek protection of Allah Almighty). No one can be obeyed by disobeying Allah Almighty.

For example, if a mother wants her son to cause a trouble to his father, but he does not do so, i.e. he refuses to treat his father cruelly, and his mother gets displeased with him because of his refusal, then he should let her get displeased and should not listen to her at all in this matter. The same ruling will apply if his father asks him to treat his mother cruelly. Islamic scholars have elaborated that priority should be given to the mother when it comes to looking after [parents], and preference should be given to the father when it comes to respecting them because he has authority and power even over his mother. (*Samundari Gumbad, p. 21*) It has become evident that we should not obey our parents if they order us to do something impermissible. You will become a sinner if you obey them in impermissible matters. For example, if parents ask us to tell a lie, we should not listen to them at all, no matter how much they get displeased. We will not be considered to be

disobedient. However, if we obey them in such a matter, we will definitely be considered to be disobedient to Allah Almighty. Similarly, if parents get divorced and the mother tries to prevent children from meeting the father, children must not obey this order of the mother, no matter how much she cries and warns that I will not forgive you at all. Not only will children have to meet the father, but they will also have to look after him. Even though parents are separated but the relationship with children is not cut-off. Both of them still have the same rights over their children.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The way the Du'a of mother is answered for her children, similarly, her curse is also answered. Hence we should not do anything at all that causes any kind of trouble to our mother due to which she curses us. How unwise are the people who perform deeds that result in the curse from their mothers! By Allah Almighty! If they make bad Du'a for their children after being displeased, the children will be destined to disrespect and disgrace. Let's listen to an admonitory parable about it and learn a lesson.

### Leg cut due to mother's curse

On page 441 of his book, 'Nayki ki Dawat', Ameer Ahl-e-Sunnat, Allamah Muhammad Ilyas Attar Qadiri دامت برکاتہم و العالیینہ has mentioned that 'Allamah Kamaaluddin Dameeri رحمته اللہ علیہ narrated: One leg of Zamakhshari (who was a scholar of the Mu'tazili sect) was cut off. When asked by people about it, he disclosed that it was the consequence of the curse of his mother. Going into details, he said: 'In my childhood, I once caught a sparrow and tied a string to its leg. Coincidentally, it flew away from my hand and entered an opening of a wall, but the string remained hanging out. Holding the string, I pulled it hard, and the sparrow came out of the opening writhing in

severe pain. The leg of the poor sparrow had been cut. Noticing this painful scene, my mother became very grieved and cursed me with these words, 'May your leg get cut as you have cut the leg of this bird that cannot express its suffering.' The matter was then ignored. After some time, I travelled to 'Bukhara' to gain knowledge. On the way, I fell down from my conveyance receiving a severe injury to my leg. Having reached Bukhara, I underwent treatments but nothing relieved the pain. Eventually, my leg was cut off. (This way, the curse of the mother produced its effect). (*Hayat-ul-Haywan-ul-Kubra*, vol. 2, p. 163)

*Dil dukhana chhor dayn Maan baap ka*

*Warnah hay is may khasarah aap ka*

(*Wasaail-e-Bakhshish*, p. 713)

Dear Islamic sisters! The above-mentioned parable not only contain Madani pearls of admonition for those who hurt animals and parents, it also has something for the parents to ponder over, especially for the mothers who curse their children on trivial matters by producing such utterances: May you be destroyed, may you be burst, may you suffer from leprosy, etc. They should control their tongue, lest their curse is heard provided that it is the very time of accepting Du'as and something bad happens to their children in reality. In this way, the mother herself will become worried. Therefore it is more appropriate to only make Du'a for well-being of children. May Allah Almighty enable us to keep our parents happy and get their Du'as!

أَمِينٌ بِجَانِبِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

## Summary of speech

Dear Islamic sisters! Today we have heard that

- ❖ By looking at parents mercifully one gets the Sawab of accepted Hajj.
- ❖ One who disobeys her parents, falls into disgrace in the world and the Hereafter.
- ❖ Two doors of Hell open for the one who spends her morning disobeying her parents.
- ❖ Mother's Du'a helps to get rid of troubles and difficulties.
- ❖ Mother's Du'a makes a person deserving of Paradise.
- ❖ Mother sacrifices her wishes for the sake of her children.
- ❖ One who obeys her mother will be with pious people in Paradise.
- ❖ The curse of mother disgraces and humiliates a person in the world and the Hereafter both.

May Allah Almighty enable all the Muslims to obey their parents, keep them happy, make Du'as for them, obey every permissible order of theirs and get their Dua's!

أَمِينَ بِجَاءِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## 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

## From Illness to Death!

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 Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna Ubayy Bin Ka'b رَضِيَ اللهُ عَنْهُ humbly said, 'If I (give up all my Awraad and Wazaaf<sup>1</sup> and) devote all of my time reciting Salat upon Nabi.' Upon this, the Rasool of Rahmah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'This will be sufficient to remove your worries and your sins will be forgiven.'

(Sunan-ut-Tirmizi, vol. 4, p. 207, Hadees 2465)

*Kyun kagoon bay kas hon Mayn*

*Kyun kagoon bay bas hon Mayn*

*Tum ho Mayn tum pay fida*

*Tum pay karooron Durood*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has

<sup>1</sup> Islamic invocations



said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

### **An important point**

- ❖ For righteous and permissible work the more good intentions we make, the more reward we 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، أَدْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in low voice 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

### Beloved Rasool ﷺ inquired after him

Sayyiduna Haseen Bin Wahwah [وَحَوْح] Ansari رَضِيَ اللَّهُ عَنْهُ has said: Sayyiduna Talhah Bin Bara رَضِيَ اللَّهُ عَنْهُ fell ill, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to inquire after him, though it was a cold winter and the sky was cloudy. As he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was about to go back he رَضِيَ اللَّهُ عَنْهُ said to the family members of Sayyiduna Talhah رَضِيَ اللَّهُ عَنْهُ: I think these are the last moments of his life. Inform me so that I can lead his funeral Salah; be quick to prepare him for the burial. As the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached Mahallah Bani Saalim, he رَضِيَ اللَّهُ عَنْهُ passed away. Sayyiduna Talhah رَضِيَ اللَّهُ عَنْهُ made a will to his family members as the night began: When I die, bury me and do not call the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I fear that non-Muslims might cause trouble to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because of me. His family members did the same.

In the morning, when the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was informed, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to his blessed grave. Blessed companions made a row, and then the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his blessed hands and made Du'a: O Allah Pak! May Talhah meet You in the state that he is smiling!

(Al-Mu'jam-ul-Kabeer, vol. 28, p. 4, Hadees 3554 summarised)

Dear Islamic sisters! Have you noticed! Despite very cold weather our Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to inquire after his beloved companion Sayyiduna Talhah Bin Bara رَضِيَ اللَّهُ عَنْهُ. When he رَضِيَ اللَّهُ عَنْهُ passed away, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to his grave and made Du'a of

forgiveness for him. But alas, at present, we have become negligent even in performing this beautiful Sunnah. Being occupied in gaining worldly wealth we have forgot that Muslims are brother to one another; we have forgot that real Muslims help one another in trouble; we have also forgot that a real Muslim helps his ill, poor and afflicted Muslim brother. Today we are in such a terrible condition that love between real brothers and sisters is also decreasing. For example, if one brother is at deathbed, his other brother does not go to meet him on the basis of old disputes and quarrels. In the past, if two people quarrel due to any reason, the third one used to make them understand with gentleness and reconcile them. But unfortunately in this age of social media, if two people are quarrelling, the third one keeps on making video. If somebody encounters an accident, nobody rushes him to hospital. Rather those having a negative mind-set try to steal the victim's belongings e.g. mobile, cash, jewellery. Due to our activities we have no time to go to anyone to inquire after her, though going to a patient to inquire after her at her home, heartens her, sit beside her for her comfort, persuade her to make repentance by presenting her call towards righteousness and make Du'a for her health all bring about reward.

*Tu saray mareezon ko Allah shifa day day  
Achha hay faqat woh jo Beemar-e-Madinah hay*

*Afsoos maraz barhta jata hay gunahon ka  
Day dijiye shifa 'arz aye Sarkar-e-Madinah hay*

*(Wasaail-e-Bakhshish, pp. 492, 494)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Teaching us the good manners, Islam has commanded us to inquire after the patient in order to comfort and

console her. Islam has also taught us its manners. Visiting a patient to inquire after her does not lessen her suffering, but it surely gives her pleasure. Thus not only should we go to inquire after our relatives, but we should also go to inquire after other patient Islamic sisters in the hospitals.

Let's listen to two blessed sayings of the Beloved Rasool ﷺ about inquiring after a patient and also make intention to act upon them sincerely.

1. The Beloved Rasool ﷺ has said: A proclaimer says to the person, who inquires after a patient or goes to meet his Islamic brother for the pleasure of Allah Almighty, by addressing: Be happy because this walk of yours is blessed and you have made your abode in Paradise.

*(Sunan-ut-Tirmizi, vol. 3, p. 405, Hadees 2015)*

2. Allah Almighty will grant a shadow through 75,000 angels, on the one who inquires after a patient and one virtue will be written for each step (foot) he lifts, and for placing each step (foot) one sin of his will be removed, and one rank will be elevated. When he sits beside the patient, mercy will cover him and mercy will continue to cover him until he returns to his home. *(Attargheeb Wattarheeb, vol. 4, p. 163, Raqm 13)*

Dear Islamic sisters! Have you noticed how excellent is to visit an Islamic sister to inquire after her health! An angel gives the good news to the fortunate Islamic sister of her abode in Paradise, who inquires after a patient. 75,000 angels make shadow of mercy on the one who inquires after a patient. The sins of the one who inquires after a patient are forgiven upon her every step. Divine Mercy is showered upon the one who inquires after a patient. Hence

whenever you go to inquire after a Mahram patient, adopt extremely affectionate tone with cheerfulness to ask about her health and also make Du'a for her recovery.

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللهُ عَنْهُ has said: When the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to inquire after a patient, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would say: 'لَا بَأْسَ طَهُورٌ إِنْ شَاءَ اللهُ' i.e. *No harm in it, this disease will purify of sins.* (Sahih Bukhari, vol. 2, p. 505, Hadees 3616)

*Yeh tayra jism jo beemar hay tashweesh na kar*

*Yeh maraz tayray gunahon ko mita jata hay*

*Asal aafat to hay Na-razi-e-Rabb-e-Akbar*

*Is ko kyun bhool kay barbad huwa jata hay*

(Wasaa'il-e-Bakhshish, p. 432)

Nowadays, it has also been noticed that people, who come to inquire become a source of worry and heartrending for the patient, instead of comforting her. Sometimes many people reach together to inquire after the patient and stand around her asking different types of questions. They ask for details of the disease unnecessarily. Sometimes, they ask such questions that the patient in reply would perhaps tell a lie. Sometimes, despite having no knowledge in Medicines, they (visitors) suggest the patient to use different types of treatment and remedies, they ask useless questions and by the noise of children disgust the patient, though it is very necessary to take care of patient's medical condition at the time of inquiring after her. If we feel that our presence is causing trouble to the patient, we should leave soon.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'أَفْضَلُ الْعِبَادَةِ سُرْعَةُ الْقِيَامِ' The best (way of) inquiring after someone is to get up soon.

(Shu'ab-ul-Iman, vol. 6, p. 542, Hadees 9221)

So whenever you have to go to a patient, treat her well. Speak such things which encourage her and her hope of Divine mercy can grow. Tell the patient the virtues of being patient and thankful in the state of being ill so that she has patience upon the trial, which comes from her Lord Almighty, and can succeed in earning reward.

To have patience on any trouble or illness, have great virtues. Let's listen to two blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about it.

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Whoever faces a trouble in his wealth or health and conceals it and did not disclose it to people, it is upon the mercy of Allah Almighty to forgive him.' (*Al-Mu'jam-ul-Awsat, vol. 11, p. 148, Hadees 11438*)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Whatever trouble a Muslim faces due to illness, worry, sadness, torture and grief, even if a thorn pricks him, Allah Almighty makes this [trouble] an atonement [Kaffarah] for that person's sins.

(*Sahih Bukhari, vol. 4, p. 3, Hadees 5641*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Protection from deadly diseases

Dear Islamic sisters! It has become obvious that it is a great act of reward to be patient all through illness. There are many pieces of good news for an ill person. Due to an illness, her sins are forgiven, even if a thorn pricks her foot; it also becomes atonement from her sins. Remember! In other religions of the world, illness is only considered to be a disaster and trouble, whereas Islam is the beautiful religion which not only declares health to be a blessing, but it also interprets illnesses and troubles as mercy because

illnesses not only are the source of bringing forgiveness from sins, but some minor illnesses also give protection from deadly diseases.

A great thinker of the Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: A common cold is not a disease, but rather a cure for mental diseases. It prevents many other diseases. One who suffers from a cold does not go mad or insane. One who has ever suffered from an itch, does not suffer from leprosy. There are many Divine pearls of wisdom behind cold and itching. (*Mirat-ul-Manajih*, vol. 6, p. 395)

Talking about the advantages of illnesses, Mufti Jalaluddin Amjadi رَحْمَةُ اللهِ عَلَيْهِ has stated: An illness apparently causes a trouble or pain, but in fact, it is a great blessing that provides a true Muslim with a great deal of eternal relief and comfort. This apparent illness is a very effective cure for spiritual diseases on the condition that a person should be a Muslim and remain patient and thankful in the face of even the most dangerous diseases. If he wails and does not have patience, he will not get any real benefit from the illness, i.e. he will be deprived of the reward. (*Anwaar-ul-Hadees*, p. 197)

### **Fruit of patience is sweet**

Dear Islamic sisters! Remember! When a person suffers from a disease or trouble, it does not go away by showing impatience, crying and complaining and telling to everyone, but rather she loses the reward which she can easily obtain by having patience. Hence we should not get impatient at all through illness and make our mind that a person never remains in the same condition for ever. If a person falls ill, he also recovers quickly. If he experiences a grief, he also gets many joys after it. After experiencing poverty he also experiences prosperity. However, a Muslim, in every condition, should spend his life with patience and gratitude as per the Will of Allah Almighty. Let's beseech in the blessed Divine court:

*Woh bay charay kay beemar hay jo*

*Jinn-o-Jadu say bayzar hayn jo*

*Apni rahmat say un ko shifa ki*

*Mayray Maula Tu khayrat day day*

*Woh kay aafaat may muhtala hayn*

*Jo giriftar-e-ranj-o-bala hayn*

*Fazal say un ko sabr-o-riza ki*

*Mayray Maula Tu khayrat day day*

*(Wasaa'il-e-Bakhshish, p. 125)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## What should be done at the time of agonies of death?

Dear Islamic sisters! Sometimes we have to go to inquire after the patient who is in her last hour and suffering from the agonies of death. It seems as if she would die very soon. At that time, instead of crying we should be patient and make this mind: Whoever has come into this world will also have to leave this world one day. We will have to die like her one day and will have to pass through the next stages after death.

Remember! Every moment of the dying person who is suffering from the agonies of death reminds us of death, but we have forgotten our death and are feeling satisfied and seem to be waiting for the time when we will repent of our sins and start performing virtuous deeds after giving up bad deeds. Even funerals which are being carried every day do not wake us up from our heedlessness.

Advising a young man Sayyiduna Mansoor Bin 'Ammar رَحْمَةُ اللهِ عَلَيْهِ has said: O young man! May your youth not deceive you; there were many such young men who delayed in repentance and had long



hopes, kept on saying after forgetting death: We will repent tomorrow, we will repent the day after tomorrow even to the extent that the Angel of death عَلَيْهِ السَّلَام came in this state of heedlessness and they have gone to their graves. (*Mukashafa-tul-Quloob*, p. 34)

Remember! The time of agonies of death is very hard. The one who passes through this state can feel its severities. If a deceased comes out of her grave and tells the people of this world the state of the pain of death, the peace and comfort of their life would get destroyed. Mentioning the severities of death, Sayyiduna Shaddad Bin Aws رَضِيَ اللهُ عَنْهُ said: For a believer, there is nothing more dreadful than death in this world and the Hereafter as its pain is severe than being cut open by saws, cut by scissors and boiled in pots. If a deceased comes out of his grave and tells people about death, people could not obtain any benefit from life, nor could they sleep peacefully. (*Ihya-ul-'Uloom*, vol. 5, p. 209)

Dear Islamic sisters! Have you noticed how bitter the taste of death is, which every person has to experience unwillingly! So delicate is the time of agonies of death in which on one hand, there are the troubles of death, on the other hand, the attacks of accursed Satan. Satan uses different types of tricks in order to deprive a person of her faith at the time of her death. He even impersonates parents and attacks the faith of some Muslims and tries to prove non-Muslims right.

At that time, the person who is greatly blessed by Allah Almighty succeeds in protecting her faith from Satan. Under these conditions, Islam has commanded us to do good to a Muslim. What things should be paid special attention to, just right before and after the soul has been seized? Let's listen to some important Madani pearls about them. If we act upon these Madani pearls, they will not only benefit us, but they will also be very useful for the deceased, إِنَّ شَاءَ اللهُ.

- ❖ When the signs of death are clearly evident on the patient, turn her towards her right side; and also turn her face towards the Qiblah as this

- is a Sunnah (if the patient feels pain while doing this, do not do it).
- ❖ Make ‘Talqeen’ when a person is dying, that is, recite loudly beside her ‘أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا رَسُولُ اللَّهِ’, but do not ask her to recite.
  - ❖ If she has recited Kalimah, stop making ‘Talqeen’. If she speaks something after reciting Kalimah, then make ‘Talqeen’ again as her last words should be ‘لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ’.
  - ❖ ‘Talqeen’ should be made by a pious person because the presence of pious and ascetic people is very good. At that time, Surah Yaseen should be recited near the patient and it is Mustahab to have fragrance over there.
  - ❖ Try your best not to have any picture or a dog in the house. Remove them immediately if these things are found because the angels of mercy do not visit the place where these things are present.
  - ❖ When a person passes away, take a broad strip of cloth, pass it under the lower jaw, bring it on to the head and tie it to keep the jaws together. Close the eyes and straighten fingers, arms and legs. This should be done by any family member of the deceased such as mother or daughter, who can be gentler when doing this.

*(Bahar-e-Shari'at, vol. 1, pp. 807, 808; summarized)*

## **Excellence of reciting Kalimah at the time of death**

Dear Islamic sisters! If the occasion arises when you find any of your relatives, beloved ones, friends or Muslims in such a state, do not become negligent in acting upon these above-mentioned Madani pearls because our little attention can bring about salvation and forgiveness for the dying person, *إِنْ شَاءَ اللَّهُ*. ‘Talqeen’ of Kalimah Tayyibah must especially be made to the dying person as the good news of Paradise has been stated in a blessed Hadees for the one who recites Kalimah at the time of death. Sayyiduna Mu’aaz Bin

Jabal رَضِيَ اللهُ عَنْهُ has narrated that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'مَنْ كَانَ آخِرُ كَلَامِهِ لَا إِلَهَ إِلَّا اللَّهُ دَخَلَ الْجَنَّةَ' 'The one whose last words are 'لا إِلَهَ إِلَّا اللَّهُ' will enter Jannah'. (Abu Dawood, vol. 3, p. 255, Hadees 3116)

Regarding the above-mentioned blessed Hadees Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: 'Though one recited Kalimah throughout his life, he must recite Kalimah at the time of death because he will be forgiven by its blessing'. (Mirat-ul-Manajih, vol. 2, pp. 446)

It has become obvious that when a person's last hour arrives, the people present around her should recite Kalimah Tayyibah, do the Zikr of Allah Almighty and recite the Holy Quran, so that she may also remember to recite Kalimah.

The people who succeed in reciting Kalimah Tayyibah despite going through the agonies of death and depart this life in the same state are very lucky.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Biography of Sayyidatuna Asma Bint Abi Bakr رَضِيَ اللهُ عَنْهَا

Dear Islamic sisters, 'Urs (i.e. the death anniversary) of a renowned female companion Sayyidatuna Asma Bint Abi Bakr رَضِيَ اللهُ عَنْهَا takes place on the 27<sup>th</sup> of Jumadal Owla. In connection with that, let's listen about her life.

Sayyidatuna Asma Bint Abi Bakr رَضِيَ اللهُ عَنْهَا was the eldest daughter of the first caliph Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ, real sister of Umm-ul-Mu'mineen Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا, and wife of a blessed Sahabi, Sayyiduna Zubayr Bin 'Awwam رَضِيَ اللهُ عَنْهُ who was one of the 'Asharah-e-Mubashsharah [the ten who were promised paradise]. Sayyiduna Zubayr Bin Awwam رَضِيَ اللهُ عَنْهُ got married to Sayyidatuna Asma Bint Abi Bakr رَضِيَ اللهُ عَنْهَا in Makkah and

they were blessed with several children. She is the mother of a famous Sahabi Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُ, she is Sahabiyyah and her father was a Sahabi and the first caliph. Her brother was a Sahabi and her sister was also a Sahabiyyah and the most beloved wife of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Her husband was also a Sahabi and one of the Asharah-e-Mubashsharah. Her son, Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُ, was also a Sahabi. (Faizan-e-Siddiq-e-Akbar, p. 74) Sayyidatuna Asma Bint Abi Bakr رَضِيَ اللهُ عَنْهَا was immensely generous. First she used to spend by measuring and weighing, but when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Don't hoard, save and estimate about spending in the cause of Allah, spend as much as you can.' After that, she began spending a lot. She used to advise her daughters and other women in the house: 'Don't think that you will spend in the path of Allah and do Sadaqah when you have a saving of money or more than needed. If you wait to have some money more than needed, then it never happens (as the needs keep on increasing automatically). If you keep doing Sadaqah, you will not face a loss by spending in the path of Allah.'

(Al-Tabqat-e-ul-Kubra, vol. 8, p. 198)

At the time of migration, there wasn't any piece of cloth to tie provisions for journey, she split her waistband into two piece to tie the provisions for journey. Since then, she became famous with the title of 'ذَاتُ النِّكَاحَيْنِ'. She lived for 100 years. She began losing eye-sight in the last years of her life and passed away in Makkah.

(Faizan-e-Siddiq-e-Akbar, p. 74)

## Lamentation on the deceased

Dear Islamic sisters! If somebody dies, so on this occasion, many acts contrary to Shari'ah are committed sometimes. One of them is lamentation [نَوْحًا], i.e. to weep loudly by exaggerating the attributes of

the deceased. It is also called wail [يَبِين]. There is a consensus that it is Haraam. Similarly, bewailing, crying loudly saying ‘Oh! Woe’, tearing the front upper part [of the shirt etc.], scratching face, untying [the braid of] hair, putting dust on the head, beating chest, beating thighs are all acts of ignorance and are Haraam. It is prohibited to weep with a loud voice; however, there is no prohibition if the sound does not get loud. (*Bahar-e-Shari’at*, vol. 1, pp. 854, 855)

Sometimes while weeping over the death of a person, people become extremely impatient and start making complaints to Allah Almighty and by committing such acts they utter statement of un-belief which destroys their faith.

### **Mourning more than three days**

On the occasion of someone’s death, one of the non-Shar’i acts is to mourn for more than three days, which is Haraam. Before the advent of Islam in Arab, a widow used to live in a bad house, wear a bad dress and live separately from entire family members for a year after the death of her husband. (*Mirat-ul-Manajih*, vol. 5, p. 151) Thus, she used to mourn for a year, but after the advent of Islam, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fixed the mourning period to three days upon the death of other relatives except the husband<sup>1</sup>, whereas the wife will observe the period of ‘Iddat’ at the death of her husband for four months and ten days. However, it is permissible for a woman to observe mourning for three days upon the death of any of her close relatives (other than husband); more than this is not permitted. (*Radd-ul-Muhtar*, vol. 5, p. 223)

When the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ended this practice of pre-Islamic era of ignorance, blessed Sahabiyyat رَضِيَ اللهُ عَنْهُنَّ started acting

<sup>1</sup> Sahabah Kiraam ka ‘Ishq-e-Rasool, p. 230

upon the blessed saying of the Beloved Rasool ﷺ and this wrong tradition came to an end.

When the brother of Sayyidatuna Zaynab رَضِيَ اللهُ عَنْهَا (daughter of Jahsh) passed away, she got the fragrance brought to her on the fourth day and applied and said: I did not need the fragrance, but I heard the Beloved Rasool ﷺ saying on the blessed pulpit, ‘It is not permissible for any Muslim woman to observe mourning for more than three days except for her husband that is four months and ten days.’ (*Sunan Abi Dawood, vol. 2, p. 422, Hadees 2299*)

Similarly, when the father (Sayyiduna Abu Sufyan رَضِيَ اللهُ عَنْهُ) of Sayyidatuna Umm-e-Habibah رَضِيَ اللهُ عَنْهَا passed away, she رَضِيَ اللهُ عَنْهَا applied fragrance to her cheeks and said, ‘I did not need it, I did it only in obedience to the blessed command of the Beloved Rasool ﷺ.’ (*Sunan Abi Dawood, vol. 2, p. 422, Hadees 2299*)

### **Keeping in mortuary (cold storage)**

On someone’s death, one of the practice of non-Shar’i acts that is becoming common is to wait for the sons etc., of the deceased who are out of the city or country by thinking that how the funeral will be held if he does not attend it. Though, at that time, other sons, daughters, sisters and brothers are all around the deceased. The son, who is coming from other city or country, gets very late due to getting no leaves or delay of transport etc. Under these conditions, the torture that is inflicted upon the poor deceased is not hidden from anyone.

This method is adopted to preserve the dead body of the helpless deceased from decomposition. The dead body is kept in a morgue having cold storage in which it freezes, causing severe pain to the deceased. Just ponder, when he was alive and had any trouble, all the family members would become restless. Due to his illness, they

would spend the whole night sitting at his head side awake. If a thorn would prick him, they would feel his pain, but after his death all his love is forgotten and the family members agree to keep this miserable person (his dead body) in a cold storage morgue.

### Causing trouble to the deceased at the time of Ghusl

Similarly, at the time of giving Ghusl, due to lack of knowledge or having unnecessary fear of the dead body no family member of the deceased gets ready to give Ghusl. Then the person who does not know about Sunnahs and manners gets ready and gives Ghusl to the deceased very harshly, though while giving Ghusl to the deceased one should take great precautions and be very gentle. Sayyiduna Sufyan Sawri رَحْمَةُ اللهِ عَلَيْهِ has narrated that the deceased knows everything; he even says to Ghassaal [Ghusl-giving person], 'I make you swear to Allah Almighty, be gentle with me in Ghusl.' (*Sharh-us-Sudoor*, p. 95)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! As a matter of fact, we ourselves should give Ghusl and shroud the deceased of our household, but regretfully, we have only paid attention to make our future better and got higher worldly education, hence deprived ourselves of Islamic knowledge.

Dear Islamic sisters, come to senses! Today we have time; we should gain not only Islamic knowledge ourselves, but should also get our children to learn Islamic rulings. Besides persuading them to perform virtuous deeds we should also persuade them to hate sins. اَلْحَمْدُ لِلّٰهِ, by virtue of its blessings we will gain plenty of knowledge. If our children become righteous, they will become a treasure of continuous reward for us after our death اِنْ شَاءَ اللهُ.

## Introduction to book!

Dear Islamic sisters! Buy today the book published by Maktaba-tul-Madinah namely, ‘*Tajheez-o-Takfeen ka Tareeqah*’, in order to get information about the rulings on funeral rites. **اَلْحَمْدُ لِلّٰهِ**, this book contains lot of information from inquiring after a patient and agonies of death to funeral rites. Buy this book from Maktaba-tul-Madinah today. Not only study it yourself, but also persuade other Islamic sisters to do so. This book can be read, downloaded and printed from the website of Dawat-e-Islami: [www.dawateislami.net](http://www.dawateislami.net).

## How should grave be?

Dear Islamic sisters! Due to a lack of Islamic knowledge nowadays, graves are also dug contrary to Sunnah for burying the deceased. In graveyards, after digging one or one and a half feet, walls consisting of blocks are built to make the grave and thus most part of the grave remains above the level of the earth. This method is wrong.

- ❖ The Sunnah is to dig the grave deep. The length of the grave should be equal to the height of the deceased and the width half of her height. The depth of the grave should be of half of the height of the deceased. It is better if the depth is also equal to the height of the deceased. The moderate level is that the depth should be up to the chest. (*Rad-dul-Muhtar*, vol. 3, pp. 164)
- ❖ There are two types of grave: (1) **Lahad**: The method to prepare it is to first dig a grave and then dig a recess in it towards the Qiblah in the wall which is sufficient to place the deceased easily.
 

(2) **Box**: It is a common practice nowadays. Lahad is Sunnah. If the ground is suitable for it, do it, but if the ground is soft, there is no harm in the box. (*Al-Fatawa Al-Hindiyyah*, vol. 1, pp. 165)



- ❖ It is impermissible to lay the mat or any such thing inside the grave as it is only a waste of money without any reason.  
(*Rad-dul-Muhtar*, vol. 3, pp. 164)
- ❖ It is Makruh to bury a dead body in a wooden coffin. However if needed, such as the ground is very wet; there is no harm in it.  
(*Al-Fatawa Al-Hindiyyah*, vol. 1, pp. 166; *Durr-e-Mukhtar*, vol. 3, pp. 165)
- ❖ If the dead body is buried keeping in a coffin, it is Sunnah to spread soil in it and place unbaked bricks on the right and left and plaster the walls with mud so that the interior of it can become like Lahad. An iron coffin is Makruh and if the ground of grave is wet, spreading the soil is Sunnah. (*Rad-dul-Muhtar*, vol. 3, pp. 165)
- ❖ It is Makruh to use red [baked] bricks in the part of the grave that is near the dead body as brick is baked by fire.  
(*Al-Fatawa Al-Hindiyyah*, vol. 1, pp. 166)
- ❖ If possible, make Dam (blow) on the inner slabs after reciting Surah Yaseen, Surah Al-Mulk and Durood-e-Taj. (*Madani Wasiyyat Namah*, p. 4)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Blessings of pious people's closeness

Dear Islamic sisters! If possible bury your deceased in close proximity to pious people as dead people are also blessed by their blessings. They stay safe from Divine torment and receive Divine mercy continuously. It has also been persuaded in blessed Hadees. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ﴿أَدْفِنُوا مَوْتَانَا كُمْ وَسَطَ قَوْمِ الصَّالِحِينَ﴾: *Bury your dead ones amongst the pious.* (*Kanz-ul-'Ummal*, vol. 8, pp. 254, *Hadees* 42364)

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: A deceased should be buried near righteous people as he gets the blessing of their closeness. If مَعَادَةُ اللهِ he

even deserves torment, they intercede on his behalf. The mercy that descends upon them also surrounds him. (*Fatawa Razawiyyah, vol. 9, pp. 385*)

So if space is easily found in close proximity to the righteous bondman of Allah Almighty, bury your dead ones there. When pious saints are blessed with so much greatness and excellence that the one who is buried in close proximity to them stays safe from Divine torment, so then what will be the status of the ones who are in close proximity to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ i.e. the glory and greatness of the Muslims buried in Jannat-ul-Baqi'. May Allah Almighty bless us with the martyrdom with faith and peace in Madinah Tayyibah, burial in Jannat-ul-Baqi' and a place somewhere near His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in Jannat-ul-Firdaus!

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Iman pay day maut Madinay ki gali may*

*Madfan Mayra mahboob kay qadamon may bana day*

*Allah Karam itna gunahgar pay farma*

*Jannat may parausi mayray Aaqa ka bana day*

(*Wasaail-e-Bakhshish, pp. 112*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Benefit the deceased by Isal-e-Sawab

Dear Islamic sisters! After the burial of the deceased comes the stage of Du'a of forgiveness and Isal-e-Sawab that will continue until the Judgement Day. The deceased always looks forward to the Isal-e-Sawab of her family members because as long as she had been alive, her parents, siblings, friends and relatives, etc., were with her in her every troublesome period and would try to relief her of her sorrow, but when she left them all and is now buried in a narrow and dark grave so neither parents, nor siblings and nor her family members are with her,

even her friends have also left her and now she is left all alone in the grave. If we want to do something good to our dead Muslims, we should present plenty of gifts of Du'a of forgiveness and Isal-e-Sawab because Isal-e-Sawab gives pleasure to the deceased and she receives Divine mercy in abundance. The deceased desperately wait for Isal-e-Sawab from her living relatives.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'In the grave the condition of the deceased is like a drowning person, who anxiously waits for the Du'a of his parents or son or any friend to reach him, and when the Du'a of someone reaches him, it is better than the world and everything in it for him. Allah Almighty bestows the reward given to the dwellers of the graves by their living relatives like mountains. The gift of the living for the deceased is 'to make Du'a of forgiveness' and 'to give Sadaqah' on their behalf.'

(Firdaus-ul-Akhbar, vol. 2, pp. 336, Hadees 6664)

In order to get more information about Isal-e-Sawab buy Ameer-e-Ahl-e-Sunnat's booklet 'Fatihah aur Isal-e-Sawab ka Tareeqah' [Method of Fatihah and Isal-e-Sawab] from Maktaba-tul-Madinah. Study it not only yourself, but also give it to other Islamic sisters as a gift.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool 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-Masabeeh, vol. 1, p. 55, Hadees 175)

Seenah tayri Sunnat ka Madinah banay Aaqa  
Jannat may parausi Mujhay tum apna banana

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Madani pearls regarding ring

Dear Islamic sisters! Let's listen to a few Sunnah and manners regarding wearing a ring from the booklet named '163 Madani pearls' written by Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri داعية كاتيه العالیه:

1. It is Haraam for men to wear a gold ring. The Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden wearing a gold ring. (*Sahih Bukhari, vol. 4, pp. 67, Hadees 5863*)
2. It is Haraam to have a minor (boy) wear the jewellery made of gold and silver, and the one having the minor doing so will be a sinner. A woman can apply henna to her hands and feet but if she applies it to a boy, she will be a sinner. (*Bahar-e-Shari'at, vol. 3, pp. 428; Durr-e-Mukhtar, Radd-ul-Muhtar, vol. 9, p. 598*) There is no harm in applying henna to the hands and feet of minor (girls).
3. The iron ring is the jewellery of the damned (i.e. the Hell-dwellers). (*Jami' Tirmizi, vol. 3, p. 305, Hadees 1792*)
4. It is permissible for men to wear only a masculine ring i.e. the one with only one gem. If there is more than one gem or there are many gems, then it will not be permissible for men even if it is made of silver. (*Radd-ul-Muhtar, vol. 9, p. 597*)
5. It is not permissible [for men] to wear a ring without a gem as a gemless ring is not actually considered a ring.
6. It is permissible to wear the ring inscribed with Huroof-e-Muqatta'at [the letters in the beginning of some Quranic Surahs] but it is not permissible to wear or touch such a ring without Wudu. Likewise, it is not also permissible for the one shaking hands with such a ring-wearing person to touch it without Wudu.

7. Similarly, it is not permissible for men to wear more than one (permissible) ring. Women can wear gemless rings.  
(*Bahar-e-Shari'at*, vol. 3, p. 428)
8. It is permissible to wear a silver ring that weighs less than 4.5 Masha (i.e. 4 grams and 374 mg) and that has only one gem.
9. It is preferable to wear a ring on the occasions of Eid.  
(*Bahar-e-Shari'at*, vol. 1, p. 779, 780)
10. Men should wear the ring in the way that the gem remains towards the palm while women should keep the gem towards the back of the hand. (*Al-Hidayah*, vol. 4, p. 367)
11. A gemless silver 'ring' is typical of feminine ornament and, for men, it is Makruh (Tahreemi, impermissible and sin).  
(*Fatawa Razawiyyah*, vol. 22, p. 130)
12. Women can wear as many silver and gold rings as they like whether with or without a gem.

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 *Maktaba-tul-Madinah*. In addition to these, buy and read the two booklets of *Shaykh-e-Tareeqat*, *Ameer-e-Ahl-e-Sunnat*, the founder of *Dawat-e-Islami*, 'Allamah *Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi* دامت بركاته و العالیہ '101 Madani Pearls' and '163 Madani Pearls'.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 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

## Disadvantages of Non-Observance of Purdah

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَلِكْ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

## Excellence of Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayyiduna ‘Abdul Azeez Dabbaagh رَحْمَةُ اللهِ عَلَيْهِ has stated: It is beyond any doubt that reciting Salat upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior action of all the acts of worship. This is a Zikr of those blessed angels who dwell in the surroundings of Jannah and when they recite Salat upon the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, by the blessings of this, Jannah becomes spacious. (Al-Abreez, vol. 2, p. 338)

*Gar chay hayn bay had qusoor tum hi ‘Afuw-o-Ghafoor*

*Bakhsh do jurm-o-khata tum pay karooron Durood*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let’s make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’ *The intention of a believer is better than his action.* (Al-Mu’jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

## **An important point**

For righteous and permissible work the more good intentions we make, the more reward we 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 *تُؤَبِّوْا 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

## Embodiment of modesty, purdah-observing Sahabiyyah's journey to Madinah

A person from Bani Khuza'ah, the ally tribe of Muslims, was going somewhere on his camel. On the way, he was astonished to see a Purdah-observing woman, who was the embodiment of modesty, travelling on foot in a deserted place at a little distance from Makkah Mukarramah. He doubted that the pious woman would be one of the Muslims who were stopped by the people of Makkah from going to Madinah. When the person was sure after asking the woman, he did not like the devotee of the Beloved Rasool travelling all alone. He discontinued his journey and offered his camel to the purdah-observing lady and made a firm intention to take her to sacred Madinah. The Purdah-observing lady, who was the embodiment of modesty, also accepted it considering it to be the help from Ghayb [unseen]. Thus the silent journey began which keeps alive the golden memories in the history that can even be appreciated today. How great was the courage of the lady who was filled with the devotion to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelling all alone to Madinah! She told the story of her journey in this manner:

During the journey, that person did not talk to me throughout the way. When rest time would come, he would sit the camel and get himself away and then I would dismount from the camel's saddle and sit under a shady tree. He then would tether the camel away from me under any other tree and would himself rest there. When the journey would restart, he would place the saddle on the camel and leave it near me; after leaving it to me he would get away from me. When I got on the camel, he would quietly come and hold the



nose-halter and would start to walk towards sacred Madinah. In this way, even during the journey I continued to wear the veil and did not face any problem in observing Purdah. May Allah Almighty grant him good reward as he showed very good character! When I reached Madinah, I, first of all, reached the blessed home of Umm-ul-Mu'mineen, Sayyidatuna Umm-e-Salamah رَضِيَ اللهُ عَنْهَا. I was still wearing a veil due to which Sayyidah Umm-e-Salamah did not recognize me. I took off the veil and introduced myself to her. When I told her as to how I migrated alone, she became surprised and asked me astonishingly: Have you really migrated alone for the pleasure of Allah Almighty and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? I admitted. We were just talking. Meanwhile, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also came. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ welcomed me after knowing the entire situation and praised my act of migration for the sake of Islam. (*Sifat-ul-Safwah*, vol. 1, p. 39 summarised)

*Yehi maaeyn hayn jin ki gaud may Islam palta tha  
Isi ghayrat say insan noor kay saanchay may dhalta tha*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The purdah-observing lady that has been mentioned in the parable was a famous Sahabiyyah, the embodiment of modesty, Sayyidatuna Umm-e-Kulsoom Bint-e-Uqbah رَضِيَ اللهُ عَنْهَا. She embraced Islam in Makkah Mukarramah. Since she could not afford a conveyance for herself due to being poor, she decided to migrate on foot. Having reached sacred Madinah she took the oath of allegiance from the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Sayyiduna Zaid bin Harisah رَضِيَ اللهُ عَنْهُ had Nikah with her in Madinah. (*Al-Isti'aab*, vol. 4, p. 508 summarised)

The way Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا continued to protect her modesty during such a long journey and observed purdah, surely it was her distinctive quality. She got its reward from the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in such a way that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was pleased by her migration and observance of Purdah.

### **Is it permissible for a woman to travel alone?**

Here, also keep this ruling in mind that the journey of migration which Sayyidatuna Umm-e-Kulsoom رَضِيَ اللهُ عَنْهَا made from Makkah to Madinah alone and without any Mahram was in accordance with Shar'iyah. Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has said: A refugee woman and the woman who gets released from the prison of unbelievers are exempted from the commandment [that says women are prohibited from travelling alone]. These both women can travel alone to Dar-us-Salam without any Mahram, or rather this journey is Wajib for them. (*Mirat-ul-Manajeel*, vol. 4, p. 90)

Therefore no one should understand from this parable that it is permissible for a woman to make such a long journey/distance all alone as it is Haraam for a woman to go to a place that takes three days without her husband or Mahram. Even if a woman has provisions for the journey of Hajj, but she is not accompanied by her husband or any reliable Maharim, she cannot go for Hajj. If she goes, she will be a sinner, though the Fard Hajj will be performed. (*Parday kay baray mayn suwal jawab*, p. 163) It is stated in *Bahar-e-Shari'at*: It is impermissible for a woman to travel to a place that takes three days or more, or rather travel to a place that takes even one day without any Mahram. She cannot even travel with a minor or a fool. It is necessary to go with an adult Mahram or her husband. For the Mahram it is necessary that he

should not be a grave sinner, committing sins openly and an unreliable person. (*Bahar-e-Shari'at, Part. 4, vol. 1, p. 752*)

Dear Islamic sisters! Just ponder over! How blessed the age was in which everyone, whether men or women, were filled with the Madani passion for protecting their gaze and observing Shar'i purdah (veil) strictly and would protect the honour of one another. But alas! As we are getting away from the blessed age of our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, ignorance and immodesty are increasing more and more. Besides other evils, the disasters of observing no purdah, immodesty and unlawful gaze have destroyed our society. Different ways are being chosen to destroy purdah and increase closeness between strange women and men. In every walk of worldly affairs, men and women are seen together. Today, purdah is considered to be an obstacle in the way of progress. Following non-Muslims the conspiracies which are being organized against the observance of purdah in the name of freedom of expression and the way our beautiful religion Islam is being presented after being distorted, are not surely hidden from any wise person. On the other hand, electronic, print and social media are busy promoting immodesty and obscenity with all their resources.

مَعَاذَ اللهِ, now conditions have become so painful that purdah-observing families are discouraged by being called the people having old notions and the ones who are conservative (the ones who do not change themselves as per the requirements of the time). On the other hand, those who promote non-observance of purdah and obscenity are admired and appreciated very much. The men who are strict in observance of purdah are made fun of by being called Mullah and women by being called Mullani. If a purdah-observing Islamic sister goes to a party arranged for women in Madani Burqa', so some say, what are you wearing? Take it off; some say, let it be, we know you are

very purdah-observing; some say: What style are you following, the world has advanced significantly! Now stop observing this purdah! There is not much strictness in religion ‘purdah should be observed only in the heart’. الْأَمَانُ وَالْخَفِيظُ

### How is it to say, ‘purdah should be observed only in the heart’?

Ameer-e-Ahl-e-Sunnat ‘Allamah Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ was asked a question: What is the truth behind the statement, ‘purdah should be observed only in the heart.’ In reply to the question Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has said: It is a very big and brutal attack by Satan. This statement denies the Quranic Ayahs in which we have been commanded to cover up the apparent body. In Ayah 33 of Surah Al-Ahzaab part 22, it is stated:

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.*

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

Dear Islamic sisters! (Remember!) The one who totally denies the purdah of body and says, ‘Purdah be observed only in the heart’ has lost her faith. A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has said: The thought that no matter how the appearance is, but the heart should be clean, is wrong. It is stated in a blessed Hadees: If his heart had been right, his appearance would have become right itself.

(Fatawa-e-Razawiyyah, vol. 22, p. 605) (Pariday kay baray mayn suwal jawab, pp. 193-195)

*Day day Pardah bahu baytiyon ko*

*Maaon behnon sabhi ‘auraton ko*

*Hum sabhi ko haqeeqi haya ki*

*Mayra Maula Tu khayrat day day*

(Wasaail-e-Bakhshish, p. 128)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Islam is a universal religion and favourite religion to Allah Almighty. Islam guides us perfectly in every walk of life. Islam teaches us to live with respect. If we follow the teachings of Islam, it will please Allah Almighty. Islam promotes good habits and modesty. Islam closes the doors leading towards evils. It is Islam which has ensured that the honour of woman be protected by keeping her in purdah. Islam teaches men and women to lower their gazes. Islam commands us to refrain from immodesty, obscenity, unveiling, unlawful gaze and adultery.

### Immodesty is Haraam!

In Ayah 33 of Surah Al-A'raaf part 8, Allah Almighty has said:

قُلْ إِنَّمَا حَرَّمَ رَبِّي الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَمَا بَطَّنَ

*Say you (O Beloved), 'My Lord has made indecencies unlawful; those which are open and those which are hidden.*

[Translation of Quran (Kanz-ul-Iman)](Part. 8, Surah Al-A'raaf, verse 33)

Dear Islamic sisters! Just ponder that Quran is preventing us from immodesty. When we have believed in Allah Almighty and His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it is the matter of wisdom that we act upon the blessed Sayings of Allah Almighty and His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as well. But what has happened to us? We are not ready to act upon these commandments. Our feet and hands are advancing towards immodesty; our eyes are looking at immodesty! Alas! Now the time has come when the majority of the people are busy surpassing one another in committing the sins of unveiling and immodesty. Whether it is personal matter or collective

ceremonies, street or market everywhere modesty is being destroyed and immodesty is being promoted. Just take the example of current marriages which from beginning to end have become a collection of spending money uselessly, unlawful gaze, mixed gathering of men and women, immodesty, dancing and singing, drinking wine, obscenity, unveiling, mingling of non-Mahrams, impermissible fashion and other impermissible and Haraam acts.

Dancing on the tunes of songs, making or getting someone to make a movie or photos of the ceremonies full of immodesty and indecencies and arranging function of dance has now become part and parcel of our marriages.

It is very surprising that the woman who feels shy coming without purdah even in front of her family Mahrams such as father or real brothers etc., and does not go out of home without burqa and hijab (veil), is seen adorned in a proud way, displaying her body and dress, leaving-aside the veil of modesty, bluntly letting non-mahram make her movie and pictures in front of everyone without any hesitation and breaking every record of immodesty publicly on the occasion of wedding.

Whereas the immodest way bridegroom and bride are made to enter the marriage hall and are made to sit in front of non-mahram are extremely bad. In short, it seems that today the concept of modesty has completely vanished from our society. The biggest reason for it is that Muslims have ceased adopting Islamic culture and embraced western culture. Islamic culture lays stress on purifying the heart and gaze and preserving modesty. It has never given such so-called freedom. That is why Umm-ul-Mu'mineen Sayyidatuna Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا has said: If the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ had seen (the adornment) that women have now invented, he صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ would have forbidden them (to come into the Masjid). (Bukhari, vol. 1, p. 300, Hadees 869)

Regarding the explanation of this blessed Hadees, Allamah Badruddin ‘Ayni Hanafi رَحْمَةُ اللهِ عَلَيْهِ has mentioned: If Umm-ul-Mu’mineen, Sayyidatuna Ayesha Siddiqah رَضِيَ اللهُ عَنْهَا had seen the way women adorn themselves, especially urban women of this era who have invented non-Shar’i ways and introduced bad innovations to their adornment and appearance, she would have very strongly condemned women. (*Umda-tul-Qaari*, vol. 4, p. 649, *Taht-al-Hadees* 869)

*Karay Islami behnayn Shar’i pardah*

*‘Ata in ko haya shah-e-umam ho*

(*Wasaail-e-Bakhshish*, p. 313)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! It has become obvious that women, in every era, brought something new in the name of fashion, which was definitely condemned by the pious women of that era. Let’s listen to three faith-refreshing parables of the blessed life of a few pious and purdah-observing women from the history of Islam and get some Madani pearls from them.

### 1. A Lady-Saint observing veil from lion:

Sayyiduna Asma’ee رَحْمَةُ اللهِ عَلَيْهَا has said: Once I set out with the intention to perform Hajj taking the route of Syria (with a caravan). During the journey, a very big and frightful lion appeared and became an obstacle in the way. I asked the person next to me: Isn’t there anyone who removes the lion from the way with a sword? He replied: I do not know such a person; however, there is a woman who can remove it even without a sword. We then stood up and reached the saddle of a riding-animal nearby. That person called out: O daughter! Get off the saddle and get this lion away from us. A voice came from inside: O my respected father! Do you like it that a lion sees me [because] it is male and I am

female? But O dear father! Go to the lion and say to it: My daughter Fatima says Salam to you and makes you swear to the One Who neither sleeps, nor feels drowsy! You leave our way. Sayyiduna Imam Asma'ee رَحْمَةُ اللهِ عَلَيْهِ said: I swear to Allah Almighty! No sooner had she finished her conversation than I saw that the lion was returning back in front of us. (*Hikayatayn aur Naseehatayn*, p. 435)

## 2. Lost son, not modesty

Sayyidatuna Umm-e-Khallad's son was martyred in a battle. She صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came wearing a veil to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to enquire about her son. Someone commented surprisingly, 'You are still wearing a veil even at such a time!' She رَضِيَ اللهُ عَنْهَا replied, 'I certainly have lost my son, but not modesty.' (*Sunan-e-Abi Dawood*, vol. 3, p. 9, *Hadees 2488*)

## 3. Thread of Daman (the lower part of a Qamees/shirt)

It is stated in *Akhbar-ul-Akhyar*: Once, there was a severe drought. Despite abundant Du'as made by people, it did not rain. Sayyiduna Baba Nizamuddin رَحْمَةُ اللهِ عَلَيْهِ held a thread of his blessed mother's رَحْمَةُ اللهِ عَلَيْهَا Daman in his hand and humbly said, 'O Allah Almighty! This thread is from the Daman of the woman who has never been seen by any non-Mahram man. My Lord Almighty! For its sake, shower rain of mercy!' He had hardly finished the Du'a when the clouds of mercy covered the sky and it started raining heavily.

(*Akhbar-ul-Akhyar*, p. 294)

*Bay pardagi ka khatimah ho 'auraton ko day*

*Zaywar haya-o-sharam ka Ya Rabb-e-Mustafa*

(*Wasaail-e-Bakhshish*, p. 131)

سُبْحَانَ اللهِ, have you heard, how the women in the past had been filled with the passion for following Islamic teachings and observing



Shar'i purdah, they used to avoid coming without veil in front of the beasts, let alone humans. May I be sacrificed for the great mother who instead of crying loudly, tearing her clothes and becoming immodest after getting the news of the martyrdom of her son, showed patience and forbearance and did not become heedless of the importance of purdah even for a moment. Whereas the respected mother رَحْمَةُ اللهِ عَلَيْهَا of Sayyiduna Baba Nizamuddin رَحْمَةُ اللهِ عَلَيْهِ observed purdah from non-Mahrams throughout her life till she departed her life in the same state. Will our Islamic sisters not act upon the life history of these pious women? Will they still continue to wander in the streets and markets without any purdah? Won't they repent of the sins of becoming informal with non-Mahram relatives and observing no purdah from them? Will they still continue to talk to non-Mahrams? Will the disobedience to Allah Almighty be still committed on the occasion of wedding ceremonies etc., in the name of enjoyment? Shall we still continue to remain silent after seeing our family members committing the evil act of not observing purdah? Remember! The people who despite having power do not prevent their women and Mahrams from non-observance of purdah are Dayyooos and it is Haraam for Dayyooos to enter Paradise. (*Musnad Imam Ahmad, vol. 2, p. 351, Hadees 5372 Extracted*) So we should not only protect ourselves from the evil of non-observance of purdah and observe Quf'l-e-Madinah of eyes and other body parts, but we should also keep persuading our family members to abstain from non-observance of purdah.

### **Why is purdah necessary for woman?**

Dear Islamic sisters! The commandments Islam has given to its believers are definitely full of wisdom. However, our low intellects are unable to understand the pearls of wisdom. Islam has given

clear instructions about observing purdah from non-Mahrams which contain countless pearls of wisdom.

Let's try to understand the importance of purdah through an example. If the sweet is kept in a plate and then the plate is covered by something, it will stay safe from the flies. But if it is not covered, flies will land on it. So if someone makes a complaint, why flies are landing on it, will be a very foolish thing because the sweet is such a thing which has to be covered in order to protect it from the flies. Otherwise it is very difficult to prevent flies from landing on it. Similarly, woman who is an object of concealment if kept in purdah, she can stay safe from many social problems and she can protect herself from wicked immoral people. (*Siraat-ul-Jinasaan*, vol. 6, p. 624 Amended)

In addition, let's listen to the benefits which can be obtained by observing purdah and feel proud of the teachings of Islam.

### **Worldly and religious benefits of purdah!**

Purdah is a source of attaining the pleasure of Allah Almighty and His Beloved Rasool ﷺ.

- ❖ Purdah is a sign of faith, recognition of Islam and recognition of Muslim women.
- ❖ Purdah is a sign of modesty and Allah Almighty likes modesty very much.
- ❖ Purdah protects a woman from the evil of Satan.
- ❖ A modest and purdah-observing woman is given great respect in Islamic society.

- ❖ Purdah protects a woman from the evil eye and Fitnah (conflict) and prevents her from the path of evil.
- ❖ The society having purdah observing women stays safe from corruption; it brings peace to the society.
- ❖ Purdah increases the dignity of a woman and protects her beauty.

(*Siraat-ul-Jinaan*, vol. 6, p. 624)

*Mayri kash! Sari behnayn, rahayn Madani Burqo'on may*

*Ho karam shah-e-zamanah Madani Madinah walay*

(*Wasaa'il-e-Bakhshish*, p. 429)

Dear Islamic sisters! Remember! The way Islam teaches women to observe purdah from non-Mahrams, similarly, it also gives the mind-set to men to observe purdah and protect their eyes from non-Mahram women.

The Beloved Rasool ﷺ has said: After the first gaze do not direct the second gaze (i.e. if suddenly your gaze falls on a woman unintentionally, avert it immediately and do not gaze again) that is, first gaze is permissible and second gaze is not permissible. (*Abu Dawood*, vol. 2, p. 358, *Hadees 2149*)

In regard to the matter of protecting eyes, our pious predecessors رَحْمَةُ اللَّهِ used to have a great Madani mind-set. Let's listen to a faith-refreshing parable about it.

### **Quf'l-e-Madinah of eyes**

Sayyiduna Hassaan bin Abbi Sinan رَحْمَةُ اللَّهِ عَلَيْهِ went for Eid Salah. When he رَحْمَةُ اللَّهِ عَلَيْهِ came back, his wife asked: How many women have you seen today? He رَحْمَةُ اللَّهِ عَلَيْهِ remained silent. When she firmly insisted he رَحْمَةُ اللَّهِ عَلَيْهِ replied: From leaving this house to coming back to you I kept on looking towards my toes.

(Kitab-ul-Wara' Mausū'ah Ibn-e-Abi Dunya, vol. 1, p. 205)

*Bolon na fuzool aur rahayn neechi nigahayn  
Aankhon ka zuban ka day Khuda Qufl-e-Madinah*

(Wasaail-e-Bakhshish, p. 95)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The way observing purdah has its blessings, similarly, non-observance of purdah has many evils and also has many disadvantages. Let's listen to a few disadvantages of non-observance of purdah so that we not only protect ourselves from non-observance of purdah, but we can also persuade our family members to avoid non-observance of purdah by telling these disadvantages.

### **Disadvantages of non-observance of purdah:**

- ❖ Non-observance of purdah is disobedience to Allah Almighty and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ Non-observance of purdah is a destructive major sin.
- ❖ Non-observance of purdah results in deprivation of Divine mercy and inflict of curse.
- ❖ Non-observance of purdah is an act leading to Hell.
- ❖ Non-observance of purdah brings about darkness on the Day of Judgment.
- ❖ Non-observance of purdah is a sign of hypocrisy.
- ❖ Non-observance of purdah is a bad act that Allah Almighty does not like.

- ❖ Non-observance of purdah is a source of spreading obscenity in the society.
- ❖ Non-observance of purdah brings about disgrace.
- ❖ Non-observance of purdah is a satanic act.
- ❖ Non-observance of purdah reminds us of pre-Islamic era of ignorance.
- ❖ Non-observance of purdah is against the nature.
- ❖ Non-observance of purdah brings disgrace and disrespect to human civilization.
- ❖ Non-observance of purdah is a root cause of countless evils.
- ❖ Non-observance of purdah brings about the end of modesty and sense of honour.
- ❖ Non-observance of purdah is a major source of destroying the youth.
- ❖ Non-observance of purdah sometimes brings about discord among families.
- ❖ Non-observance of purdah plays a vital role in promoting the fornication of eyes. (*Sahabiyat aur Pardah, p. 38 summarised*)

Let's listen to an admonitory parable of a girl about her dreadful end and repent of non-observance of purdah forever.

### **She tore the shroud and sat up!**

On page 280 of his book, 'Question and answer about purdah', Ameer Ahl-e-Sunnat Muhammad Ilyas 'Attar Qadiri دامت برکاتہم و العالیہ has mentioned:

Probably it was the last Friday of Sha'ban-ul-Mu'azzam 1414 AH when I met a young man at night in a large Sunnah-inspiring Ijtimā' at Korangi (Bab-ul-Madinah, Karachi). He swore that this story was true: A young daughter of one of my relatives suddenly passed away. When we returned after burying her, her father recalled that he by chance left his hand bag containing important documents inside her grave with her dead body. So the grave had to be dug up again. As soon as the slab was removed from the grave, we screamed with fear. The dead body of a young girl that we just buried in a shroud, had torn her shroud and sat up, bent like a bow. Her legs were tied with her hair and many unknown small terrifying living creatures were stuck to her.

Having seen this fearful sight we were left speechless with terror. We threw the soil back over her grave somehow with difficulty and ran away without taking out the bag. When I got home, I asked my relatives about her wrongdoing. They told me that she did not use to commit any sin which was considered outrageous these days, however, just like other girls she was also fashionable and did not observe purdah. Just a few days before her death, she attended a wedding, like other women, without any purdah with a fancy haircut by adorning herself.

*(Parday kay baray mayn suwal jawab, p. 280)*

*Aye mayri behnon! Sada pardah karo  
Tum gali koochon may mat phirti raho*

*Warnah sun lo qabr may jab jao gi  
Saap bichchu daykh kar chillao gi*

*(Wasaail-e-Bakhshish, p. 714)*

Dear Islamic sisters! Won't our Islamic sisters, who make excuses after being tempted by Satan, get the admonitory lesson after listening to the terrible incidence of this unfortunate fashion loving

girl? The excuses they make are: It is my compulsion, no one at our home observes purdah; we have to see the custom of our family as well; our entire family is educated; no one even sends a proposal of marriage for a simple and purdah-observing girl, etc. Will family customs and compulsions of Nafs bring salvation for them from the torment of grave and Hell? Will they succeed in achieving salvation by mentioning such so-called compulsions in the Divine court of Allah Almighty? If not and surely not, then they have to repent of non-observance of purdah at all costs. Remember! The spouse written on Lawh-e-Mahfooz will become his/her life partner and if it is not written, marriage will not take place. It can be noticed most often that many educated modern un-married girls become the victim of death in no time, or rather sometimes it also happens that the bride departs this life just before her traditional departure and instead of taking her to a room illuminated with lights and filled with fragrance, she is buried in a narrow and dark grave filled with insects. (*Parday kay baray mayn suwal jawab, p. 280*)

*Tu khushi kay phool lay gi kab talak?*

*Tu yahan zindah rahay gi kab talak?*

صَلُّوا عَلَيَّ الْحَبِيبِ      صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

### Evil acts of Valentine's Day

Dear Islamic sisters! At present, the deeds of Muslims are getting very bad. They are not following Islamic teachings. They feel very proud of adopting the habits and styles of non-Muslims; especially they spend too much money, waste time and do not feel ashamed in committing sins like fixing unlawful gaze, drinking wine and committing adultery

in order to celebrate their special days. Such indecent acts are also openly carried out on the occasion of ‘Valentine’s Day’.

On this day, people commit sins abundantly violating all Shar’i boundaries. Young boys and girls meet one another immodestly without any purdah. They commit openly or secretly every kind of act from exchanging presents to indecent and obscene acts within their reach. It is commonly heard and seen that the rush at gift shops and floral shops increase and the customers who buy these items are young boys and girls. On Valentine’s Day, the bookings of hotels increase compared to other days. مَعَآذَ اللّٰهِ, the business of wine booms, whereas many acts of non-observance of purdah and immodesty are committed at beaches.

The countries in which non-Muslims are free from religious and ethical restrictions and in which the indecent acts are given every kind of legal protection, also sometimes get worried due to the disturbance and agitation of this day. Sometimes little angry protests are also organized against this day. But it is extremely regretful that many Muslims who celebrate this day immodestly like non-Muslims, disobeying the Commandments of Allah Almighty and His beloved Rasool صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ not only increase sins in their Book of deeds, but they also pollute and spoil the purity of Muslim society by committing sins openly.

Unlawful gaze, non-observance of purdah, obscenity, meeting of strange (non-mahram) young boys and girls, laughter and jokes, exchanging gifts to strengthen this impermissible relation and the acts of adultery are the deeds which are committed intensely on this day. No Muslim may have any shadow of doubt about these satanic acts being impermissible and Haraam because these acts are proved to be Haraam by the blessed Ayahs of the Holy Quran and the clear



blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. We, therefore, should avoid all such evil acts and perform the deeds which please Allah Almighty. May Allah Almighty enable us to act upon them!

أَمِينٍ بِجَاوِ التَّيْبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In conclusion, I would like to deliver some manners regarding adorning oneself

### Sunnahs and manners of adorning oneself

- ❖ It is Haraam for women to braid their hair with any other human hair. It has been cursed in a blessed Hadees. In fact, even the woman, who fixes braid made of human hair into other woman's hair, is also cursed. (*Durr-e-Mukhtar*, vol. 9, pp. 614-615)
- ❖ If braid is made of woman's own hair [that had been separated] and it is then attached to her hair, it is still impermissible. (*Ibid*)
- ❖ Some people even get the ears of boys pierced and make them wear earring etc., this is impermissible i.e., getting their ears pierced and making them wear jewellery etc. are both impermissible acts. (*Radd-ul-Muhtar*, vol. 9, p. 598 summarized)
- ❖ It is permissible for women to apply Mehndi [henna] to hands or feet. It is impermissible to apply henna to the hands and feet of younger children [boys]. There is no harm in applying henna to the hands and feet of children [girls]. (*Ibid*, p. 599 Selective)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ narrated: A transgender person, who had coloured his hands and feet by using henna, was brought to the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked: What is the matter with this man? People humbly

said: He imitates women. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered: Banish him. Therefore, he was banished from Madinah Munawwarah to Naqee'. (*Sunan Abi Dawood, vol. 4, p. 368, Hadees 4928*)

As it is impermissible for men to imitate women, similarly, women are also prohibited to imitate men as Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا narrated: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cursed feminine men who imitate women, and masculine women who imitate men. (*Musnad Imam Ahmad, vol. 1, p. 540, Hadees 2263*)

- ❖ Women should adorn themselves with permissible things for their husbands, but within the four walls of their home. They should not go out of home after adorning themselves, as the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Woman is 'Awrat from top to bottom (i.e. something to be concealed). When a woman comes out, the Satan stares at her. (*Sunan-ut-Tirmizi, vol. 2, p. 392, Hadees 1176*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ '101 Madani Pearls' and '163 Madani Pearls'.

## Speech: 06

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

## Would that we could get rid of useless conversation!

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 Salat upon the Prophet ﷺ

The Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When Thursday arrives, Allah Almighty sends angels who have papers of silver and pens of gold. They write the names of those who recite Salat on me in abundance on the day of Thursday and the night of Friday (i.e. the night between Thursday and Friday).’ (Kanz-ul-‘Ummal, vol. 1, p. 250, Raqm 2174)

*Ya Nabi! Bay kar baton ki ho ‘aadat mujh say door*

*Bas Durood-e-Pak ki ho khoob kasrat Ya Rasool*

*(Wasaa'il-e-Bakhshish, p. 242)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has

said, 'يَتِيَةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

## **An important point**

For righteous and permissible work the more good intentions we make, the more reward we 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، 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! Surely tongue is one of the greatest blessings of Allah Almighty. Islamic sister who uses this blessing in a good manner gets its benefit, not only in this world, but she will also see its blessings in the Hereafter. However, Islamic sister who gives her tongue full freedom, suffers disgrace in the world and the Hereafter both. Today, we will be privileged to listen to different Madani pearls about the protection of the tongue. First of all, let's listen to a faith-refreshing parable.

### Advice of Sayyiduna 'Eisa عَلَيْهِ السَّلَام

Sayyiduna Umar Bin Saleem رَضِيَ اللَّهُ عَنْهُ has said: Once Sayyiduna Isa عَلَيْهِ السَّلَام went to his followers in the state that he عَلَيْهِ السَّلَام was wearing a woollen Jubba (cloak), barefooted and had no cloth etc., on his head, and tears were rolling down from his eyes. Due to being hungry his complexion changed and due to intensity of thirst his lips became absolutely dry. He عَلَيْهِ السَّلَام greeted his followers, and after giving some pieces of advice, he عَلَيْهِ السَّلَام gave them some advice of protecting the tongue and said: 'O people! Avoid speaking uselessly; never speak any word other than Zikr of Allah Almighty from your tongue; otherwise your heart will become hard. No doubt, hearts are soft, but useless talk makes them hard. And the person whose heart becomes hard, gets deprived of the mercy of Allah Almighty. ('Uyoon-ul-Hikayaat, vol. 1, p. 185)

*Bolon na fuzool aur rahayn neechi nigahayn*

*Aankhon ka zuban ka day Khuda Qufl-e-Madinah*

*Dozakh ki kahan tab hay kamzoor badan may*

*Har 'uzw ka 'Attar laga Qufl-e-Madinah*

*(Wasaail-e-Bakhshish, p. 95)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Sayyiduna 'Eisa Ruhullah عَلَيْهِ السَّلَام ordered his followers to do Zikr of Allah Almighty and avoid useless conversation through the pieces of advice he عَلَيْهِ السَّلَام gave to his followers in the above-mentioned parable. He عَلَيْهِ السَّلَام has also said that useless talk causes the heart to become hard. Remember! Where by virtue of this tongue we may deserve the eternal blessings of Paradise by doing Zikr and reciting Salat, Na'at and delivering speeches and presenting the call towards righteousness, we may also suffer the torment of fire by misusing it, like committing the sins of backbiting, tale-telling, abusing someone, etc. Alas! At present, the concept of protecting the tongue is almost vanishing. We do not realize how this small piece of meat, which is guarded by two lips and two jaws, can put our whole body into worldly and Hereafter troubles. But being careless of the consequences and without thinking of anything, we keep speaking and it has become our habit. Remember! Every word we utter [from our tongue] is written by the infallible angels of Allah Almighty. In Ayah 18 of Surah Qaaf part 26, Allah Almighty has stated:

مَا يَلْفِظُ مِنْ قَوْلٍ إِلَّا لَدَيْهِ رَقِيبٌ عَتِيدٌ ﴿١٨﴾

*He does not utter a single word, except that there is a ready recorder (angel) seated next to him.*

*[Translation of Quran (Kanz-ul-Iman)](Part. 26, Surah Qaaf, verse 18)*

## There are some keepers on you

Sayyiduna ‘Ata Bin Abi Rabah رَحْمَةُ اللهِ عَلَيْهِ has said: People of the past would dislike useless talks and for them, apart from the Holy Quran and Sunnah, presenting the call towards righteousness, forbidding from evils and the conversation for necessities of worldly life, every conversation was useless. Don’t you know that indeed, there are some honourable keepers, who write [your every act]; one is sitting on the right and the other one on the left. One keeper is always ready whenever you utter something [from your tongue]. Do any of you not feel ashamed of it that when his Book of deeds is opened, which he had filled in the beginning of his day, containing most of the talks which have nothing to do with the Deen (religion) and the world? (*Ihya-ul-‘Uloom, vol. 3, p. 348*)

*Mayn baykar baton say bach kay hamayshah*

*Karoon Tayri Hamd-o-Sana Ya Ilahi*

*(Wasaail-e-Bakhshish, p. 105)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Have you heard! Every word we utter is written by angels. Just ponder, we speak uselessly so much throughout the day, commit tale-telling and backbiting against so many people, use different kinds of foul language and make so many people silent by our glib talk. No one can win from us in useless arguments. Have we ever thought that by these useless conversations and arguments we can make people silent in the world, establish our superiority to them, but on the Judgement Day, in the plain of Mahshar, what will happen to us when the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and all the blessed Ambiya عَلَيْهِمُ السَّلَام will appear with their Ummahs, pious saints and our relatives and friends and

devotees will also be there before whom we were respected much in the world, the sun will be blazing fire, the earth will be of burning copper and everyone will have to read out their Book of deeds in front of everyone? Allah Almighty has stated:

وَنُخْرِجُهُ لَهُ يَوْمَ الْقِيَامَةِ كِتَابًا يَلْقَاهُ مَنْشُورًا ﴿١٣﴾

إِذَا قَرَأْتَ كِتَابَكَ كَفَىٰ بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيبًا ﴿١٤﴾

*And We have attached the destiny of every human being to his neck, and We shall bring forth a register for him on the Day of Resurrection, which he will find open. It will be said (to him), 'Read your own book (of deeds); this Day you are sufficient enough to take account of yourself.'*

*[Translation of Quran (Kanz-ul-Iman)](Parah. 15, Surah Bani Israel, Verses 13-14)*

Dear Islamic sisters! Just ponder! How shall we read out our Book of deeds in front of everyone on the Judgment Day? How shall we read out the book of deeds that will be full of useless conversation, polluted with abuses and indecent talks, which will contain utterances about breaking the hearts of Muslims? How shall we read out the Book of deeds that will have sins like backbiting and tale-telling against Muslims and untruth? Therefore we should try to speak as less as possible and should speak only that is necessary, refraining from speaking uselessly or we should speak good, because useless conversation only causes loss. On the basis of four reasons Hujjat-ul-Islam Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has mentioned the harm of useless conversations:

1. Kiraman Katibeen (those respected angels who record deeds) have to write down useless conversation, therefore, a person should feel shy from them and should not give them the trouble of writing down useless conversation.



2. Regarding condemnation of useless conversation, he رَحْمَةُ اللَّهِ عَلَيْهِ mentions the second reason. It is not good that the Book of deeds full of useless conversation be presented to the Merciful Allah Almighty.
3. The third reason for the condemnation of useless conversation is that a person will be ordered in the court of Allah Almighty in front of all the creation to read out his Book of deeds. Now, the terrifying severities of the Day of Judgement will be in front of him. Human will be without clothes; he will be incredibly thirsty; his back will be bent due to hunger; he will be stopped from going to Paradise, and every type of comfort will be stopped for him. (Just ponder! How worrying it would be to read out a Book of deeds full of useless conversation in such troublesome situation!)
4. The fourth reason for condemnation of useless conversation is that on the Day of Judgement we will be rebuked for useless conversation and we will be made to feel embarrassed. We will have no answer to this and we will feel deeply ashamed in the blessed Court of Allah Almighty. (*Minhaj-ul-'Aabideen*, p. 67)

*Mayri zuban tar rahay Zikr-o-Durood say*

*Bay ja hansoo kabhi na karoon guftugu fuzool*

(*Wasaa'il-e-Bakhshish*, p. 243)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Make your mind to protect your tongue in order to protect yourself from this disgrace on the Judgement Day. Get into the habit of avoiding useless conversation, as speaking less is such a deed for which Sayyiduna Adam عَلَيْهِ السَّلَام has been made to promise.

## Dear Father! Why don't you speak?

Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا has narrated: When Sayyiduna Adam عَلَيْهِ السَّلَام was sent to the earth, he had a great many children. One day, his sons, grandsons and great-grandsons (sons of grandsons) all gathered around him and were talking, whereas he sat silent and did not speak. His children humbly asked: Father! What is the reason you are quiet and we are talking? Abul Bashar Sayyiduna Adam عَلَيْهِ السَّلَام replied: 'O my sons! When Allah Almighty sent me to the earth from His closeness (i.e. Paradise), I was made to promise: O Adam! Speak less till you regain My closeness'. (*Tareekh-e-Baghdad, vol. 7, p. 339, Raqm. 3843*)

Dear Islamic sisters! Have you heard! To speak less has been given such great importance that Allah Almighty Himself is commanding His highly respected Nabi عَلَيْهِ السَّلَام to speak less. We have to take great care in protecting our tongue and saving it from speaking uselessly. Alas, Alas! Neither do we have the mind-set of protecting our tongue, nor have the fear of speaking too much and useless conversation. It is the tongue due to whose misuse many people will be made to enter Hell.

## Bad conversation will make us fall flat on the face in the Hell!

Sayyiduna Ubadah Bin Saamit رَضِيَ اللهُ عَنْهُ has narrated: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty came out of his home and got on his vehicle. Sayyiduna Mu'az Bin Jabal رَضِيَ اللهُ عَنْهُ humbly asked: Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Which deed is the best? Pointing towards his blessed mouth, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: To stay quiet except for speaking about righteousness. It was humbly asked: Will Allah Almighty account for what we speak [from our tongue]? Hitting his blessed hand on his thigh the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: O Mu'az! Words uttered from the tongues will make people fall flat on the face into the Hell. So the one who believes in Allah Almighty

and the Judgement Day, should speak good or stay quiet from speaking bad. (It was further said:) Speak good, you will get benefit and stay quiet from speaking bad, you will be safe. (*Mustadrak Lil-Hakim, vol. 5, p. 407, Hadees 7844*)

*Fuzool aur baykar baton kay badlay*

*Karoon kash! Har dam Madinay ki baatayn*

(*Wasaail-e-Bakhshish, p. 273*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Definition of useless conversation

Dear Islamic sisters! Have you heard! Our Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated a very beautiful method of staying safe. Safety lies in it that a person speaks good and avoids speaking bad. Remember! We will be able to succeed in observing Qul-e-Madinah of tongue and staying safe from the destruction of useless conversation when we know what useless conversation is. Regarding this, Sayyiduna Imam Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has said: The definition of useless conversation is that, to have such conversation, from which if you stop, you will not become a sinner, and nor will you suffer any loss at present or in future. For example, you describe your journey in front of people in any gathering and relate the events that occurred to you and the mountains and streams you saw during the journey. Similarly, you mention the food and clothes you like and the wonderful things about the Mashaaikh of different cities and their wonderful events. These are the acts due to which you will not become a sinner if you do not mention them, and nor will you suffer any loss, though you try your best not to make any reduction or addition in describing the incident, and nor does it have any backbiting and any condemnation of the creation. Despite all these precautions you will

be the one who wastes his time. And how will you protect yourself from the evils of useless conversation? (*Ihya-ul-'Uloom, vol. 3, p. 345*)

Dear Islamic sisters! Have you heard what useless conversation means! Useless conversation means there will be no harm if it is not done. Thus before we speak we should ponder over its consequence whether or not it will benefit our Hereafter. If it benefits our Hereafter, it should be done, otherwise we should keep quiet. If we bear the concept of being disgraced on the Judgement Day in mind due to useless and indecent conversation, we will become the one who speak less and refrain from useless conversation, because the one who suffers from any worldly tension her concentration is fully diverted to it. For example, if someone's mother or father or relative meets sudden death, or her running business suddenly slows down or she has quarrel at home on trivial issues, she falls silent. Similarly, if we are blessed with pondering over the Hereafter after listening to the torments of Hell, our hearts tremble with the fear of Allah Almighty, **إِنْ شَاءَ اللَّهُ** we will also fall silent. But we do not keep silent at any moment. We speak all the time without thinking. If we study the blessed life of our Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, it will become obvious that our Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** used to speak very less; he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would remain silent quite often. Sayyiduna Jabir Bin Samorah **رَضِيَ اللَّهُ عَنْهُ** has said that the Beloved and Blessed Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would mostly remain silent. (*Musnad Imam Ahmad, vol. 7, p. 404, Hadees 20836*)

The renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi **رَحِمَهُ اللَّهُ عَلَيْهِ** has said regarding the blessed Hadees, 'Silence here means silence from worldly conversation, otherwise the blessed tongue of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would always remain occupied with the Zikr of Allah Almighty. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would not talk to people unnecessarily. This refers to permissible

conversation whereas he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never had any impermissible conversation throughout his entire blessed life. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is an embodiment of truth, then how any falsehood can ever approach him!’ (*Mirat-ul-Manajih*, vol. 8, p. 81)

Dear Islamic sisters! The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not only protect his blessed tongue himself, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also greatly persuade or rather urge his Ummah to keep silent. Let’s listen to six blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the virtues of silence.

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘Should I not tell you about the nicest and easiest deed?’ A blessed companion humbly said: ‘May my parents be sacrificed for you! Why not, please state.’ The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘It is good manners and prolonged silence; must adopt both of them because you cannot take any other act like them in the court of Allah Almighty.’ (*Mauso’ah, Ibn-e-Abi Dunya*, vol. 7, p. 346, *Hadees 650*)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Silence is the highest act of worship’. (*Tareekh-e-Isbahan*, vol. 2, p. 34, *Raqm 999*)
3. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Silence is mandatory for the one who wants to stay safe’. (*Musnad Abi Ya’la*, vol. 3, p. 271, *Hadees 3595*)
4. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The one who remains silent achieves salvation’. (*Sunan-ut-Tirmizi*, vol. 4, p. 225, *Raqm 2509*)
5. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A bondman cannot achieve the reality of faith until he stops his tongue.

(*Al-Mu’jam-ul-Awsat*, vol. 5, p. 55, *Hadees 6563*)

6. The Beloved Rasool ﷺ has said: Good news is for the person who saves his excessive conversation and spends his extra wealth. (*Al-Mu'jam-ul-Kabeer, vol. 5, p. 72, Raqm 4616*)

Dear Islamic sisters! Have you heard! Silence has a great many virtues. Keeping silent is a very nice deed. Keeping silent is the best act of worship. Keeping silent is a proof of safety. Keeping silent brings about salvation. Keeping silent is a source of attaining the reality of faith. So in order to attain the virtues which have been mentioned in these blessed Ahadees, protect your tongue and also give the mind-set to observe Quf'l-e-Madinah of tongue to your family members because sometimes it happens that there is a strong possibility that we may start sinful conversation if we speak unnecessarily. So goodness lies in silence.

*Ya Rab na zaroorat kay siwa kuch kabhi bolon!*

*Allah Zuban ka ho 'ata Quf'l-e-Madinah*

*Bak bak ki yeh 'aadat na sar-e-hashr phansa day*

*Allah Zuban ka ho 'ata Quf'l-e-Madinah*

*(Wasaail-e-Bakhshish, p. 93)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### **Disadvantages of useless conversation**

Dear Islamic sisters! We are listening to the condemnation of useless conversation. Remember! Speaking without thinking can result into very dangerous consequences and may lead to perpetual displeasure of Allah Almighty. Surely observing Quf'l-e-Madinah of tongue i.e. protecting yourself from unnecessary conversation, brings safety because one who speaks more, generally makes more

mistakes and even reveals secrets. It is also very difficult for such a person to refrain from sins like backbiting, tale-telling and finding fault with people. One who speaks uselessly out of habit, sometimes even مَعَادُ اللَّهِ utters a word of unbelief. Let's listen to some disadvantages of useless conversation.

## 1. Loses her respect

It is a fact that the risk of embarrassment is very low in silence, whereas one who speaks excessively has to apologize again and again after making a mistake. She regrets in her heart, 'If I had not spoken anything at that time, it would have been better, because as a result of my speaking, the one who was listening to me spoke rudely to me and insulted me in front of many people, damaging my reputation as well. In this way, one who speaks uselessly loses her respect. Sayyiduna Muhammad bin Nadar Harsi رَحْمَةُ اللَّهِ عَلَيْهِ has narrated: 'Dignity i.e. honour is lost by talking excessively.' (*Al-Mausu'ah li-Ibn-e-Abi Dunya*, vol. 6, p. 52, Raqm 7)

*Ya Ilahi Faltu baton ki 'aadat door ho*

*Kash! Lab par koi bhi jaari na ho bay ja kalam*

(*Wasaail-e-Bakhshish*, p. 246)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 2. Uses foul language

Another disadvantage of speaking uselessly is that such a person finally uses obscene language and talks about immodesty which are extremely bad deeds. It does not suit any Muslim at all to use such a language. It is stated in a blessed Hadees: A true believer is not the one who finds fault with others, who curses others, uses obscene language and is immodest. (*Tirmizi*, vol. 3, p. 393, *Hadees 1984*) The people, who destroy their Hereafter by indulging in immodest

conversations using foul language in their friends' gatherings, should learn an admonitory lesson.

### **3. Indulges in backbiting and fighting**

Dear Islamic sisters! Useless conversation and useless questions generally lead to backbiting and a quarrel. If something is asked for a good purpose, there is no harm in it, but questions usually have no correct purpose. In fact, questions are asked for the sake of asking. For example, some people are habitual if they see something with somebody, they start asking questions like this: How much did you buy it? From where have you bought it? How many years warranty does it have?

Remember! Asking about these things unnecessarily is considered to be a useless conversation and one has to account for it in the Hereafter. Sometimes by asking these questions, one starts backbiting and committing tale-telling, fighting and quarrelling. For example if someone rents a house, questions are asked: How many rooms does it have? How much is the rent? How is the landlord? It is a very dangerous question about the landlord. The sinful answer to this question is given usually without any Shar'i permission like this: Our landlord is very strict, merciless and short-tempered. He does not tolerate even the delay of one day regarding the rent.

Remember! All these fall into the category of backbiting and to do backbiting against any Muslim means you are destroying yourself. It is stated on page 26 of 'Gheebat ki Tabahkariyan' (Backbiting – A Cancer in our Society):

- ❖ Backbiting cuts faith.
- ❖ Backbiting leads to bad end.



- ❖ The Du'a of the one who does backbiting abundantly is not answered.
- ❖ One loses the spirituality of Salah and Sawm due to backbiting.
- ❖ Backbiting destroys virtuous deeds.
- ❖ Backbiting burns virtuous deeds.
- ❖ One who does backbiting will be the last to enter Paradise even after repenting of it. In short, backbiting is a grave sin, absolutely Haraam and an act leading to Hell.

#### **4. Speaks words of unbelief**

Dear Islamic sisters! At present, due to lack of knowledge some Islamic sisters are observed that whatever comes to their mind they speak immediately. They do not think even for a moment what they are saying. This habit of speaking uselessly makes an Islamic sister speak what she should not speak and puts her into hot water. Sometimes even an Islamic sister utters words of unbelief and loses her most precious thing 'faith' and she does not know at all about it that she no longer remains a Muslim and also has invalidated her Nikah (marriage). Some are very inconsiderate. They want such confirmation after every utterance unnecessarily: Yes sisters! Is it ok or not? Am I saying wrong! What do you think? Now, at all costs, an Islamic sister has to say yes to agree to her statement and thus doing this, she commits the sin of telling a lie. Islamic sisters who speak uselessly speak sometimes of apostasy; or rather **مَعَادِ اللَّهِ** utter words of unbelief in order to get confirmation as per their habit. They utter such sentences: Yes, sisters! I am saying right, am not I? And make their listeners also utter 'yes' to them and sometimes destroy their faith as well because supporting words of unbelief with sense and

understanding is also unbelief. In order to obtain further important pieces of information about words of unbelief it is extremely useful to study Ameer Ahl-e-Sunnat's *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ* excellent book 'Questions and Answers about Kufriyah Kalimat'.

*Ya Rab! Na zaroorat kay siwa kabhi kuch bolon*

*Allah Zuban ka ho 'ata Qufil-e-Madinah*

*(Wasaail-e-Bakhshish, p. 93)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Remember! Useless conversation is condemnable in every way. Regarding this, Imam Ghazali *رَحِمَهُ اللَّهُ عَلَيْهِ* has said: It also includes useless conversation and the conversation that is useful but more than the need because it is also possible to do useful work with a brief conversation. It can also be done exaggeratedly and with repetition. When we can serve our purpose with one word, but we use two words, so the second word is useless i.e. it will be more than the need and it is also condemnable. (*Ihya-ul-Uloom, vol. 3, p. 41*) Therefore in order to protect the tongue, it is very necessary to refrain from useless conversation. Our pious predecessors would spend every minute in doing Zikr of Allah Almighty, but even then these righteous people would protect their tongue very much. Let's listen to the blessed sayings of these personages about it.

### **It might be a useless conversation**

Ameer-ul-Mu`mineen Sayyiduna Abu Bakr Siddeeq *رَضِيَ اللَّهُ عَنْهُ* would keep a piece of stone in his mouth in order to avoid conversation and would say pointing towards his tongue: It is the very thing that has taken me to the places of destruction.

- ❖ A blessed companion رَضِيَ اللهُ عَنْهُ has said: When a person talks to me about something, I like it more to answer it than a thirsty person likes cold water, but I do not answer due to the fear that it could be a useless conversation. (*Ihya-ul-'Uloom, vol. 3, p. 348*)
- ❖ Sayyiduna Musa Bin Ali رَضِيَ اللهُ عَنْهُ has said: A monk (i.e. who is away from the world busy in worship) from Bani Israel has said: The beauty of a woman is modesty and the beauty of a wise person is silence. (*Aik chup 100 Sukh, p. 16*)
- ❖ Sayyiduna Ruba'i Bin Khaysam رَضِيَ اللهُ عَنْهُ did not have a worldly conversation for 20 years. In the morning, he would have an ink pot, a sheet of paper and a pen and he رَضِيَ اللهُ عَنْهُ would write whatever conversation he would make and then in the evening he would account for his Nafs. (*Ihya-ul-'Uloom, vol. 3, p. 338*)

Dear Islamic sisters! Have you heard! Our pious predecessors would give great importance to the tongue. Despite spending every moment in Zikr and Salat these righteous people would keep a stone in their mouth in order to avoid speaking uselessly. When they would talk about something, they would write it and then would ponder over it in the evening. At present, this trait can be found in Shaykh e Tareeqat Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ not only acts upon the teachings of these pious predecessors, but hundreds of thousands of people have also started following the right path by virtue of the blessing of his Tarbiyyat (teachings). Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has given us many Madani In'amaat about the protection of tongue:

For example, in a Madani In'aam he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ says: Have you today asked anybody the questions due to which a Muslim usually

commits the sin of telling a lie? (e.g. Asking unnecessarily: Did you like our food? etc.)

He states in a Madani In'aam: Have you falsely accused anyone or spoiled anyone's name (at home and outside) today? Have you abused anyone?

Similarly, it is stated in a Madani In'aam: Have you succeeded in refraining from untruth, backbiting, tale-telling, jealousy, arrogance and breaking promises today?

It is stated in a Madani In'aam: Have you made any conversation in a gesture and at least 12 times in writing in order to form the habit of refraining from useless conversation by observing the Qufl-e-Madinah of tongue today?

Just ponder! All the above-mentioned Madani In'amaat are about the protection of tongue. We should also make conversation in writing at least 12 times daily in order to form the habit of being silent and get rid of useless conversation. If we try, we will gradually get into the habit of talking about everything in writing. However, while making conversation in writing we should also take great care that it should not be a useless conversation because useless conversation is prohibited even in writing. May Allah Almighty enable us to avoid useless and indecent conversation and enable us to do Zikr and recite Salat upon Nabi all the time!

أَمِينٌ بِجَاوِزِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

*Bachayn baykar baaton say parhayn aye kash kasrat say*

*Tayray mahboob par har dam Durood Pak hum Maula*

*Hamari faaltu baaton ki 'aadat door ho jaey*

*Lagaeyn Mustaqil Qufl-e-Madinah Lab pay hum Maula*

*(Wasaail-e-Bakhshish, p. 99)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, Jumadal Ukhra is in progress. ‘Urs of Sayyiduna Talhah Bin Zubayr رَضِيَ اللَّهُ عَنْهُ is commemorated on the 10<sup>th</sup> of this month and ‘Urs of Sayyiduna Zubayr Bin Al-Awwam رَضِيَ اللَّهُ عَنْهُ is commemorated on the 11<sup>th</sup> of this month. Let’s briefly listen about the lives of these blessed Sahabahs.

### **Blessed biography of Sayyiduna Talhah Bin ‘Ubaydullah رَضِيَ اللَّهُ عَنْهُ**

- ❖ Sayyiduna Talhah bin ‘Ubaydullah رَضِيَ اللَّهُ عَنْهُ was one of the supremely devoted Sahabah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ He is one of the migrant Sahabahs. He رَضِيَ اللَّهُ عَنْهُ migrated from Makkah to Madinah. *(Tareekh-e-Madinah Dimashq, vol. 25, p. 66)*
- ❖ He was among the fortunate 10 Sahabahs of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, who got the glad tidings in their lives that they would be awarded Paradise, from the blessed and true tongue of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- ❖ The Holy prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ awarded him with titles like ‘طلحة الخَيْر’, ‘طلحة القَيَّاض’ and ‘طلحة الجُود’. *(Al-Mu’jam-ul-Kabeer, vol. 1, p. 112, Hadees 197)*
- ❖ Sayyiduna Talhah Bin Ubaydullah رَضِيَ اللَّهُ عَنْهُ is the one who named his children after blessed prophets of Allah.
- ❖ He was a successful businessman and devoted his life and wealth to Islam after embracing Islam.
- ❖ He رَضِيَ اللَّهُ عَنْهُ was so generous that he distributed 400,000 and another time 700,000 Dirhams straight away in the path of Allah.

(Al-Tabqat-ul-Kubra, vol. 3, p. 165, Raqm 47)

- ❖ He accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in every battle.
- ❖ ‘Allamah Badruddin ‘Ayni رَحِمَهُ اللهُ عَلَيْهِ said: ‘Sayyiduna Talhah Bin Ubaydullah رَضِيَ اللهُ عَنْهُ narrated 38 Ahadees, out of which, three are mentioned in Bukhari Sharif and four are mentioned in Muslim Sharif.’
- ❖ Sayyiduna Talhah Bin Ubaydullah رَضِيَ اللهُ عَنْهُ wounded by arrow attack in 34 Hijri which became the reason for his martyrdom.

### Condolences paid by the lion of Allah Sayyiduna Ali رَضِيَ اللهُ عَنْهُ

When Ameer-ul-Mu’mineen Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ was informed about the martyrdom of Sayyiduna Talhah Bin Ubaydullah رَضِيَ اللهُ عَنْهُ, he came right away, dismounted and sat near the body of Sayyiduna Talhah Bin Ubaydullah رَضِيَ اللهُ عَنْهُ. Sayyiduna Ali removed dust off his blessed face and said in sorrow: ‘I wish I had departed this world 20 years before witnessing this day!’ (Tareekh-e-Madinah Dimashq, vol. 25, p. 115, Raqm 2983)

### Introduction to Sayyiduna Zubayr Bin Awwam رَضِيَ اللهُ عَنْهُ

- ❖ Sayyiduna Zubayr رَضِيَ اللهُ عَنْهُ was the son of the Holy Prophet’s صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ paternal aunt Sayyidatuna Safyah رَضِيَ اللهُ عَنْهَا.
- ❖ Sayyiduna Zubayr رَضِيَ اللهُ عَنْهُ was the first cousin of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, nephew of Sayyidatuna Khadijah رَضِيَ اللهُ عَنْهَا and son-in-law of Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ.
- ❖ He رَضِيَ اللهُ عَنْهُ was extremely brave, resolute and courageous since childhood due to his mother’s excellent upbringing.
- ❖ He رَضِيَ اللهُ عَنْهُ embraced Islam at the age of 16 when only 6 to 7 people had embraced Islam.

- ❖ He رَضِيَ اللهُ عَنْهُ was among Sabiqeen Awwaleen (i.e. Early Forerunners).
- ❖ He رَضِيَ اللهُ عَنْهُ migrated two times in the path of Allah.
- ❖ He رَضِيَ اللهُ عَنْهُ was the first youngest immigrant in Qafilah who migrated to Habshah.
- ❖ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ awarded him with the title 'Hawari' (supremely devout and honest companion) on the day of the battle of Khandaq.
- ❖ He رَضِيَ اللهُ عَنْهُ is also among Asharah-e-Mubashsharah, means those 10 fortunate blessed Sahabahs who got the glad tidings in their lives by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that they would be awarded Paradise. (*Karamaat-e-Sahabah, p. 120*)
- ❖ He رَضِيَ اللهُ عَنْهُ was the first Sahabi had the honour of using sword in the defence and support of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.  
(*Hilyat-ul-Awliya, vol. 1, p. 132, Hadees 280*)
- ❖ Ameer-ul-Mu`mineen Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said: 'Sayyiduna Zubayr is one of pillars of Islam.' (*Al-Riyad-un-Nadrah, vol. 2, p. 282*)
- ❖ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Talhah and Zubayr, both will be my neighbours in Paradise.' (*Tareekh-e-Madinah Dimashq, vol. 18, p. 391*)
- ❖ He was on the way back from the battle of Jumal while being displeased. 'Amr Ibn Jarmooz martyred him by deceiving him.
- ❖ He رَضِيَ اللهُ عَنْهُ was 64 at the time of martyrdom.
- ❖ He received martyrdom at Safwan in 36 Hijri. (*Karamaat-e-Sahabah, p. 120*)

Dear Islamic sisters, even after getting a guarantee of being Paradise-dweller, Sayyiduna Zubayr and Sayyiduna Talhah رَضِيَ اللهُ عَنْهُمَا lived their

whole lives to obtain/seek the pleasure of Allah Almighty. They made such sacrifices for the sake of Islam that they will remain exemplary for Muslims till the Judgement Day. Lives of these Sahabahs motivate us to avoid committing sins, perform good deeds, dislike this world and contemplate the hereafter. Moreover, every angle of their lives is inviting us to sacrifice our lives and wealth in the path of Allah to obtain His pleasure. Avoid laziness and try to perform a great amount of good deeds in this short span of lifetime by acting upon the lives of these Sahabahs and Sahabiyaat رَضِيَ اللَّهُ عَنْهُنَّ وَرْضَى اللَّهُ عَنْهُنَّ so that your good deeds will help you in the everlasting hereafter. I hope we would act upon the lives of these Sahabahs and Sahabiyyat رَضِيَ اللَّهُ عَنْهُنَّ وَرْضَى اللَّهُ عَنْهُنَّ and spend rest of our lives performing good deeds and fearing the hidden plan of Allah.

*Mukhtasar si zindagi hay behno!*

*Naykiyan kijiye, na ghaflat kijiye*

*Gar Riza-e-Mustafa darkar hay*

*Sunnaton ki khoob khidmat kijiye*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Manners of conversation

Dear Islamic sisters! Let's listen to a few Sunnah and manners regarding conversation from the booklet named '101 Madani pearls' written by Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ:

1. Make conversation smilingly and politely.
2. With the intention of pleasing Muslims, talk respectfully with the elders and kindly with the youngsters. اِنْ شَاءَ اللَّهُ.



3. Talking loudly as if you are shouting, as friends do, is not a Sunnah.
4. With good intentions, make it your habit to talk politely even with a new-born baby. Your manners will improve رَضِيَ اللهُ عَنْهُ and the child will also learn good manners.
5. During a conversation, one should not do anything disgusting such as removing dirt from the body with the fingers, touching the nose or putting fingers into the ears, nose or repeatedly spitting etc. People are disgusted by such acts.
6. Calmly continue listening as long as the other person is speaking. Interrupting someone's conversation is not a Sunnah. Whilst talking, do not laugh, as the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never laughed. Talking excessively and laughing frequently destroys a person's dignity.
7. There should be a genuine purpose of the conversation. Always talk to people according to their level of wisdom and awareness.
8. Avoid foul and indecent talks. Refrain from vulgarism. Remember! Swearing at a Muslim without any Shar'i permission is absolutely Haraam (*Fatawa Razawiyyah, vol. 21, p. 127*) and Heaven is Haram on the one engaged in indecent conversation. The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Paradise is Haraam for the person using foul language.' (*Kitab-us-Samt ma' Mawsu'ah, vol. 7, p. 204, Raqm 325*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ 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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت بركاته العالیہ '101 Madani Pearls' and '163 Madani Pearls'.

## 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

### Consequence of Heedlessness

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 Salat upon the Prophet ﷺ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who recites Salat 100 times on the night and day of Friday, Allah Almighty will fulfil his 100 needs; 70 of the Hereafter and 30 of this world and Allah Almighty will appoint an angel who will take the Salat to my grave in a way as you are presented gifts. Undoubtedly, my knowledge after my (Apparent) demise will be the same as it is in my (Apparent) life. (*Jam'-ul-Jawami'*, vol. 7, p. 199, *Hadees* 22355)

*Hay karam hi karam kay suntay hayn!*

*Aap khush ho kay baar baar Durood*

(*Zauq-e-Na't*, p.87)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.* (*Al-Mu'jam-ul-Kabeer*, vol. 6, p. 185, *Hadees* 5942)

## An important point

For righteous and permissible work the more good intentions we make, the more reward we 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 *اَذْكُرُوا 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 عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, today our topic of Bayan is ‘Consequence of Heedlessness’. We will listen to parables related to heedlessness and also points and advice obtain from it. We will also listen to consequences of heedlessness in the world and hereafter, causes of heedlessness and methods to prevent from it. I hope we would listen to complete Bayan with good intentions and firm attention! Now first let’s listen to a parable.

### Consequence of Heedlessness

Muhammad Bin Ghassan رَحْمَةُ اللهِ عَلَيْهِ, Qadi of Kufa, has said: On the day of Eid-ul-Adha, I went to my mother where I saw an old woman, wearing old, torn and worn-out clothes. I liked her style of conversation. I asked my mother about the woman. She said: ‘She is your aunt ‘Aaniya, the mother of the minister of Haroon Rasheed, Jaffar Bin Yahya Barmaki’. I said Salam to her and in return she replied to my Salam. I inquired after her and asked about her present condition. She replied: O son, I spent my life heedlessly and remained busy wasting time. The time has gone far away from me. I said: Describe any event of your glorious time. She started saying: Why not. I am relating a short event by which you may judge my glory and dignity. Three years ago, on the occasion of Eid-ul-Adha, I had four hundred Scarves. As a part of custom, my son sent me the heads of 1400 billy goats and 300 oxen. In addition, there were also jewellery, dresses, etc. Despite this, I thought that my son was disobedient and today my state is such that I have come to you to get the skins of two billy goats so that I can prepare my dress from

them. Qazi Sahib said: After hearing her story of downfall I grew very sad and started weeping. That time whatever Dinars I had, I gave her as a gift. (*Bahr-ud-Dumu*, p. 105)

*Nahin darker woh khushiyan, jo ghaflat ka banayn saman*

*'Ata kar apni ulfat apnay piyaray ka Tu gham Maula*

(*Wasaail-e-Bakhshish*, p. 99)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Causes of heedlessness

Dear Islamic sisters! Surely the one who loves worldly blessings, falls prey to heedlessness of the Hereafter. Heedlessness makes the one bold on committing sins. Heedlessness prevents the one from performing virtuous deeds. Heedlessness incurs the displeasure of Allah Almighty. Allah Almighty has bestowed countless blessings upon us in the world. Splendid house with many facilities are a blessing. A nice conveyance is also a great blessing. For parents, children are also a blessing, but remember! Becoming occupied with any worldly blessing more than the need causes heedlessness and harm.

In Ayah 9 of Surah Al-Munafiqoon, part 28 Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تُلْهِكُمْ أَمْوَالُكُمْ  
وَلَا أَوْلَادُكُمْ عَنْ ذِكْرِ اللَّهِ ۗ وَمَنْ يَفْعَلْ ذَلِكَ فَأُولَئِكَ هُمُ الْخٰسِرُونَ ﴿٩﴾

*'O believers! Let not your wealth or your children (or) anything cause you to neglect the remembrance of Allah. And whoever does this, so it is they who are in loss.'*

(*Kanz-ul-Iman [Translation of Quran]*) (*Surah Al-Munafiqoon, Part. 28, Ayah 9*)

In this blessed Ayah, believers [Muslims] are being advised: O believers! Like hypocrites your wealth and children might make you heedless of Zikr of Allah Almighty and the one who does something like this, that is, forgets her religion after being occupied with the world, does not care for her present after falling in love with wealth and remains heedless of the Hereafter comfort for the happiness of her children, will suffer a loss because such Islamic sisters do not care for the eternal blessings of the Hereafter for the sake of the mortal world. (*Khaazin, Al-Munaafiqoon, Taht-al-Ayah. 9, vol. 4, p. 274; Madarik, p. 1245 selective*)

Alas! Alas! Today the practical condition of Muslims is getting bad to worse. We spend much money on the decoration of our home, but avoid spending in the path of Allah Almighty, even some Islamic sisters do not pay their Zakah despite it being Fard for them. We adopt different techniques in order to increase wealth, but become lazy in the matter of blessing in virtuous deeds.

Remember! We still have time, therefore we should wake up to the fact and repent immediately lest the death carries us away from our lavishly decorated room to a dark grave infested with insects and then we will plead: O Allah Almighty! Send me back to the world. I will worship You abundantly, spend my entire wealth in Your path. Remember! At that time, these pleadings will bring no benefit because the Holy Quran has already warned us about it. In Ayah 10 and 11 of Surah Al-Munafiqoon, Part 28, Allah Almighty has stated:

وَأَنْفِقُوا مِنْ مَّا رَزَقْنَاكُمْ مِنْ قَبْلِ أَنْ يَأْتِيَ أَحَدَكُمُ الْمَوْتُ فَيَقُولَ رَبِّ لَوْلَا  
 أَخَّرْتَنِي إِلَىٰ أَجَلٍ قَرِيبٍ لَّفَاصَّدَقَ وَأَكُنْ مِنَ الصَّالِحِينَ ﴿١٠﴾ وَلَنْ يُؤَخِّرَ اللَّهُ  
 نَفْسًا إِذَا جَاءَ أَجَلُهَا ۗ وَاللَّهُ خَبِيرٌ بِمَا تَعْمَلُونَ ﴿١١﴾

*'And from what We have provided you, spend some in Our path, before this; that death comes upon any one of you, then he says, 'O my Lord! Why did you not give me respite for a little while, that I would have given charity and become of the virtuous?' And Allah will never give respite to any soul when its promise arrives. And Allah is Aware of your deeds.'*

*(Kanz-ul-Iman [Translation of Quran]) (Surah Al-Munaafiqoon, part. 28, verses 10-11)*

Dear Islamic sisters! The one wakes up to the fact at the time of death. At that time she feels greatly sad. She wishes she could have got some more respite (time) and performed some virtuous deeds. She wishes she had not spent her life heedlessly. She wishes she could have made her Lord happy, but she will get no benefit for her regret that time. Therefore wise is she who not being heedless performs a great many virtuous deeds in her lifetime and enters her grave with the Madani luminosity of Sunnah to brighten up her grave. Otherwise, in case of displeasing Allah Almighty and His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ she will get nothing but regret and wistfulness.

### **Could not get time even for distributing wealth**

On page 389 of a 417-page book, 'Summary of Ihya-ul-Uloom', Maktaba tul Madinah, it is stated: Abu Bakr Bin Abdullah Muzni رَحِمَهُ اللهُ عَلَيْهِ has said: A person from Bani Israel accumulated wealth. When the time of his death got near, he said to his sons: Show me my different possessions. Many horses, camels and slaves were brought to him. He looked at them and started weeping wistfully. When Malak-ul-Maut عَلَيْهِ السَّلَام saw him weeping he عَلَيْهِ السَّلَام said: Why are you weeping? By the One Who has given you all this! I will not leave until I separate your soul from your body. He said: Give me some respite (time) so that I can distribute this wealth. The angel replied: Now you will get no respite (time). Why didn't you do this work before your death? Malak-ul-Maut عَلَيْهِ السَّلَام then seized his soul.



*Maut aa kar hi rahay gi yaad rakh!*  
*Jaan ja kar hi rahay gi yaad rakh!*  
*Tayri taqat tayra fun 'uhdah tayra*  
*Kuch na kaam aaey ga sarmayah tayra*  
*Kar lay taubah Rab ki rahmat hay bari*  
*Qabr may warnah saza ho gi kari*

(Wasaa'il-e-Bakhshish, pp. 711, 712)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Strange regret

Hujjat-ul-Islam Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has said that Shaykh Abu 'Ali Daqqaq رَحْمَةُ اللَّهِ عَلَيْهِ said: A great pious saint رَحْمَةُ اللَّهِ عَلَيْهِ was very ill, so I went to inquire after him. I saw his students sitting around him. The pious saint was weeping. I humbly asked, 'O Shaykh! Are you weeping for the world?' He replied in the negative and said: I am weeping for missing Salah.' I asked, 'You used to worship abundantly then how did you miss your Salah?' He replied, 'Whenever I performed Sajdah, I was heedless and whenever I lifted my head from Sajdah, I was heedless, and now I am dying in the state of heedlessness.' (Mukashafa-tul-Quloob, p. 22)

### Merely claim is useless

Dear Islamic sisters! Have you heard! Pious people of Allah Almighty did not use to give importance to their worship and spiritual exercises despite spending every moment in remembering Allah Almighty and being busy in pondering over the Hereafter. Fearing the Self-reliance of Allah Almighty they would shed tears but we do not perform any good deeds and if we have performed a good deed, we do not get relaxed unless we mention it to people

and get their praises. Pious bondmen of Allah Almighty always tremble with His fear and weep, but we do not have any fear despite committing sins fearlessly day and night. We talk as if there is no one like us. Making us wake up to the fact, Shaqeeq Balkhi رَحْمَةُ اللَّهِ عَلَيْهِ has said: People say three things only verbally, but they practise against them: (1) They say that they are the bondmen of Allah Almighty, but their deeds are not like the deeds of slaves, but rather they do like the free people as per their will. (2) They say that Allah Almighty provides them sustenance, but their hearts are not satisfied without accumulating the world and the possessions of the world and it is totally contrary to their acknowledgement. (3) They say that finally they have to die, but they act in a way as if they would never die. (*Mukashafa-tul-Quloob*, p. 45 summarised)

*Hay yahan say tujh ko jana aik din*

*Qabr may hoga thikana aik din*

*Munh Khuda ko hay dikhana aik din*

*Ab na ghaflat may ganwana aik din*

*Aik din marna hay aakhir maut hay*

*Kar lay jo karna hay aakhir maut hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Today we are in such a state that we make great efforts to earn the worldly things, but we are heedless of pondering over the Hereafter. We have golden dreams to have wealth abundantly. We try to go around in nice cars and always follow new fashions, but we forget that one day we will have to die and we have to leave this world empty-handed. However, none of us knows when we will die; whether today will be our last day or tonight will be the last night of our life, instead we have no guarantee that whether we will be able to take another breath or

not. It may be possible that the breath we are taking is the last one and we will not be able to take the second breath. Very frequently we hear this news that so and so was absolutely alright, she had apparently no disease, but suddenly she departed this life within few moments due to a heart failure. Let's listen to two admonitory parables in order to wake up to the fact and start performing virtuous deeds after repenting of sins.

### 1. Drowned in flood

It has been narrated: A person had constructed his home in an area having flood hazards. When he was asked: It is a very dangerous place; abandon it. He replied: I know it that it is a dangerous place, but the beauty and greenness of this place have greatly surprised me. He was asked: All the beauty and elegance are with the life, therefore save your life and do not put yourself in danger. He said: I will not abandon this place at all costs. Then one night while he was sleeping, a flood came and he drowned in it and died. (*'Uyoon-ul-Hikayaat*, p. 446)

### 2. Desire of marriage was ruined

An intelligent student of final year studying at a medical college of Faisalabad went on picnic with his friend. Reaching the picnic point his friend went to the stream to swim, so he started drowning. The doctor of future emotionally jumped into the water in order to save him. He did not know how to swim, and hence got into trouble. Fortunately, his friend succeeded in getting out, but the doctor of future drowned. Lamentation began; the only hope of parents' old age became a victim of water. The golden dreams of parents could not come true. The miserable intelligent student had entered his grave before the result of MBBS Final examination was announced.

*Milay khak may ahl-e-shan kaysay kaysay*  
*Makeen ho gaey la-makaan kaysay kaysay*

*Huway naamwar bay nishan kaysay kaysay*

*Zameen kha gaey naujawan kaysay kaysay*

*Jagah ji laganay ki dunya nahin hay*

*Yeh 'ibrat ki ja hay tamashah nahin hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Wake up to the fact and ponder over the Hereafter and prepare for the death before the death. If we remain busy with the elegance and beauty of the world like this and die suddenly after suffering from any deadly disease, becoming the victim of any accident or if our breaths stop all of a sudden, so there will be nothing but regret. Dispel this misconception from your heart and mind that now I am young; I still have a long life to live; I will perform virtuous deeds in the last stage of my life.

Remember! Death does not come only in the old age or during illness, but even healthy and cheerful young woman/girl also meet sudden death and is buried in the dark grave. The status of this world is like a passage that we have to travel in order to reach our destination. Now the destination will be either Paradise or Hell! It depends on how we travelled! Do we travel it by obeying or disobeying Allah Almighty and His Beloved Rasool ﷺ?

### **World is mortal and Hereafter is immortal**

The last sermon of Ameer-ul-Mu`mineen Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ also contains: Allah Almighty has bestowed this world upon you so that you prepare only for the Hereafter through it. He has not bestowed it so that you only get busy with it. Undoubtedly, the world is mortal and the Hereafter is immortal. [I fear that] this mortal (world) might deceive you into making heedless (of the

Hereafter). Do not prefer the mortal world to the immortal Hereafter because the world is going to end and undoubtedly we have to get back to Allah Almighty. Fear Allah Almighty because fear of Allah Almighty is a shield against His torment and a source to reach Him.

*(Mausu'ah Ibn-e-Abi Dunya, vol. 5, p. 83, Hadees 146 Summarised)*

*Chand rozah hay yeh dunya ki bahaar*

*Dil laga is say na ghafil zi nahar*

*'Umr apni yun na ghaflat may guzar*

*Hoshiyar aye Mahw-e-Ghaflat hoshiyar*

*Aik din marna hay aakhir maut hay*

*Kar lay jo karna hay aakhir maut hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Every moment of our life is very precious and our life is very rapidly decreasing. Therefore instead of being deceived by this mortal world and giving no importance to the moments which are more precious than gold and jewellery, become pious by acting wisely. Do not waste your days and nights in useless activities and worldly luxuries. Do not become lazy in performing the acts for which Shari'ah has commanded us and do not delay even for a moment in refraining from the acts from which Shari'ah has prohibited us. We have been commanded in the Holy Quran and blessed Ahadees to offer Salah, but we do not offer Salah due to our heedlessness though Salah is an extremely important Fard (obligatory) act amongst the rights of Allah Almighty. Salah is the pillar of Islam. Sins are forgiven through Salah. Salah protects us from diseases. Salah is a source through which Du'as are answered. The name of the one who deliberately misses Salah is written on the door of the Hell.

Shari'ah has commanded us to give Zakat of our wealth only once a year if we own the Nisaab. We are heedless of fulfilling its rights though blessing in wealth is attained by giving Zakat. There is peace at home by giving Zakat. The one who gives Zakat is blessed with Divine mercy. Giving Zakat removes troubles as the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah Almighty removes evil from the person who gives Zakat of his wealth. (*Al-Mu'jam-ul-Awsat, vol. 1, p. 431, Hadees 1579*)

Similarly, Shari'ah has commanded us to observe Siyam of Ramadan once a year, but we act heedlessly. Remember! Observing Sawm is not only obedience to Shari'ah, but it also brings many medical benefits. For example, by observing Sawm one can recover from stomach problems and its illnesses and her digestive system gets better. Sawm moderates the level of sugar, cholesterol and blood pressure and due to it there is no risk of a heart attack. During Sawm the quantity of blood decreases and that is why heart gets extremely beneficial rest. Sawm terminates physical strain, mental stress, depression and psychological diseases. Sawm reduces obesity and burns extra fat. By observing Sawm childless women's chances of becoming mother increases manifold. (*Siraat-ul-Jinaan, vol. 1, p. 293*)

It will be very useful to study 'Faizan-e-Ramadan' (modified), an excellent book written by Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ to get information about the detailed rulings and virtues of Sawm. Further, study 'Jannat mayn lay jaanay walay a'maal' (Deeds leading to Paradise) in order to know about the virtues of the acts for which Shari'ah has commanded us to perform and study 'Jahannam mayn lay jaanay walay a'maal' (Deeds leading to Hell) to know about the destruction of the acts for which Shari'ah has commanded us to avoid.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Gold Brick

It is narrated: A pious person once found a gold brick. Out of the love of wealth, he spent his entire night in making different plans, thinking of delicious foods, fine clothing, having a number of servants to serve him. In short, due to becoming rich he was lost in the fantasy of comforts and luxuries and became totally heedless of his Lord that night. The next morning driven by the same desire he left home. By chance, he passed by a grave yard. What he saw was that a man was kneading clay on a grave for making bricks. Seeing this scene immediately he woke up to the fact and started weeping by imagining, 'Perhaps people will make bricks from the earth of my grave as well after my death. Alas! My splendid houses and fine clothes etc., will become useless. So falling in love with gold brick means to spend life heedlessly! If I have to fall in love, I have to fall in love with my Allah Almighty.' He left the gold brick and adopted contentment. (*Booklet Ghaflet, p. 1*)

*Go paysh-e-nazar qabr ka phool garha hay*

*Afsoos! Magar phir bhi yeh ghaflet nahin jati*

*(Wasaail-e-Bakhshish, p. 382)*

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Surely wealth is such a thing that makes a person heedless of Allah Almighty. This parable contains admonitory lessons for those who are always greedy for wealth, forget to differentiate between Halal and Haraam wealth while satisfying the burning desire to accumulate wealth and find peace of life only in wealth.

Remember! Medicines can be bought by wealth, but not cure. One can live a good life through wealth, but cannot avoid death. Fame can be

achieved by wealth, but not respect. Good houses, vehicles and nice clothes can be bought by wealth, but one cannot become deserving of the intercession of the Beloved Rasool ﷺ and the pleasure of Allah Almighty by using them for the wrong purpose.

Remember! Our wealth may be useful to make every difficult work easy in the world, but will the same wealth help us if we are tormented in the grave due to our bad deeds? If we do not answer to the questions of Munkar Nakeer, so will we get benefit from our wealth that time? If snakes and scorpions attack us in the grave, so will our wealth bring us salvation from them? Will our wealth bring comfort and peace for us in the terrors of the Judgement Day? Will our wealth be useful in helping us to get rid of the Hell? Of course not, not at all, but rather the virtuous deeds for which we are heedless today, will become the source of salvation from the difficult situations.

### **How should I be happy?**

Sayyiduna ‘Awn Bin ‘Abdullah رَحْمَةُ اللهِ عَلَيْهِ has said: Alas! How heedless am I though there will be no negligence at all in my accountability? How can my life be pleasant though a very tough day is ahead of me? Why don't I become active in performing deeds though I do not know when I will die? How should I be happy in the world though I do not have to live here forever? Why should I prefer it though before me the world harmed the one who preferred it? Why should I like it though it will perish? Why should I be greedy for it as my abode is somewhere else? Why should I feel sad for it (loss of this world) because by Allah Almighty! I do not know how I will be treated due to my sins. (*Hilyat-ul-Awliya*, vol. 4, p. 285, Raqm 5593)

### **Ways of avoiding heedlessness**



Dear Islamic sisters! Have you noticed! Our pious predecessors would always keep themselves busy pondering over the Hereafter to protect themselves from heedlessness and greed. Following in their footsteps we should also start preparing for the grave and the Judgment Day in our life. In order to get rid of the disease like heedlessness we should get it cured because a treatment method is adopted in order to stay safe from every disease and one can recover from the disease by treating it. Let's listen to a few methods of protecting ourselves from a deadly disease like heedlessness and try to make our Hereafter better.

### 1. Avoid worldly love!

At present, a very important reason for not performing virtuous deeds and becoming heedless is the love of this world, which causes a person to stop performing virtuous deeds by making her forget to differentiate between Halal and Haraam. Therefore dispel worldly love from your heart because it is the root of all evils. The Beloved Rasool ﷺ has said: The one who is made to drink the beverage of worldly love will definitely have to taste three things: (1) Such a hardness due to which his tiredness will not go away. (2) Such a greed due to which he will not be free from want. (3) Such a desire that he will not be able to fulfil. So the Hereafter will keep on looking for the one who seeks the world, until he dies. When he dies, it (Hereafter) will grasp him and the world will keep on finding the one who seeks the Hereafter, until he gets his entire sustenance from it.

*(Tabarani Kabeer, vol. 10, p. 162, Raqm 10328 selective)*

*Mayray dil say duniya ki chahat mita kar*

*Kar ulfat may apni fana Ya Ilahi*

*(Wasaail-e-Bakhshish, p. 105)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 2. Have good company!

Have the company of pious people in order to get rid of the life of heedlessness, as by virtue of its blessing we will be able to protect ourselves from sins and perform virtuous deeds. At present, the Madani environment of Dawat-e-Islami is not less than a great blessing for attaining good company. *وَالْحَمْدُ لِلَّهِ*, by virtue of the blessing of this Madani environment until now, hundreds of thousands of Muslims have started performing virtuous deeds after giving up their sinful lives. Along with it, do protect yourself from bad company because bad company not only may ruin our world, but it may also ruin our Hereafter. We have been commanded to avoid the company of bad women in the blessed Ahadees. Let's listen to two sayings of the Beloved Rasool *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* about it and try to act upon them.

1. The Beloved Rasool *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said: Avoid bad companion because he is a piece of Hell; his love will not benefit you and he will not keep his promise to you.

*(Firdaus-ul-Akhbar, vol. 1, p. 224, Hadees 1573)*

2. The Beloved Rasool *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* has said: Avoid bad companion because you will be recognized with him. (i.e. A man is known by the company he keeps) *(Ibn 'Asakir, vol. 14, p. 46)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 3. Study the life of pious predecessors!

Another way of getting rid of heedlessness and sinful life, performing virtuous deeds regularly, living life according to the Holy Quran and

Sunnah is to study the blessed life of pious predecessors and to act according to their blessed life and character because our pious predecessors would remain busy all the time worshipping Allah Almighty and pondering over the Hereafter. Sayyiduna Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ is a personage, who is a practising Islamic scholar and a Sufi. When we study regarding his knowledge, practice, character and blessed life, we attain the privilege to ponder over the Hereafter after avoiding heedlessness. Every moment of his life was spent in remembering Allah Almighty and pondering over the Hereafter. He has had such great achievements through his scholarly interest and ability that even today the Islamic world is benefiting from his teachings. Through his blessed life, Muslim Ummah develops the passion for obeying Allah Almighty, performing Sunnah regularly, adopting piety and many other righteous habits. For attaining blessing and mercy, let's listen to some brief spheres of his blessed life.

### **Name and lineage, birth and death**

The Kunyat of Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ is Abu Hamid, title Hujjat-ul-Islam (proof of Islam) and blessed name Muhammad Bin Muhammad Ghazali Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ. He was born in Taabiran in District Tus (Iran) in 450 H. (*Ithaf-us-Sadaat-ul-Muttaqeen*, vol. 1, p. 9). He received his early education in his city. He studied books of Fiqh from Sayyiduna Ahmad Raazkani رَحْمَةُ اللهِ عَلَيْهِ. When he was below 20, he went to Jurjaan (the eastern city of Iran) to acquire further knowledge. In 473 H, he went to Imam-ul-Haramayn, Imam Abdul Malik Juwani رَحْمَةُ اللهِ عَلَيْهِ in Neeshapur (an old city of Iran) where he gained complete expertise in Usool-e-Deen (Principles of Islam), logic and wisdom etc. (*Ithaf-us-Sadaat-ul-Muttaqeen*, vol. 1, p. 9). Every book of Sayyiduna Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ is a precious treasure of knowledge, but Ihya-ul-Uloom is a matchless book. This book is very helpful in making human 'a perfect human'. It has been

the centre of attention of Mashaaikh and Aarifeen, Aqtaab and pious saints, Islamic scholars and Sofia in every age. Finally, Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ departed this mortal world on 14 Jumadal Akhir, 505 H, Monday in Taabiran (Tus) and his blessed shrine is situated there.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### A Brief Biography of Malik-ul-Ulama

Dear Islamic sisters, among great personalities, Malik-ul-Ulama Khalifah of A'la Hadrat 'Allamah Maulana Mufti Zafaruddin Bihari رَحْمَةُ اللهِ عَلَيْهِ is one of them. He made Allah's pleasure his aim of life and spent his whole life in preaching Islam and learning Islamic knowledge. He was very pious and Allah-fearing, and filled with abstinence. Even till the last days of his life, he woke up before Fajr Salah, prepared for the Salah, offered Sunnah Rak'at and would begin reciting Wazaaf [Wazifah or Wird means a set of sacred and blessed words recited usually in a fixed number for having spiritual or physical benefits.]. Then he used to offer Salah with congregation and would recite Wazaaf for a short time of period. Then he used to go for a morning walk. During this, he would keep doing the Zikr of Allah. He used to offer Salah with congregation regularly. He was the kind of pious man who used to strictly act upon Sunnah and Mustahabbat. He would remain fond of increasing knowledge, learning and teaching. 'Allamah Mufti Zafaruddin Bihari رَحْمَةُ اللهِ عَلَيْهِ had a cook who wasn't literate, Mufti Zafaruddin رَحْمَةُ اللهِ عَلَيْهِ was so fond of preaching religious knowledge and Deen that he spared some time out of his busy schedule and taught the cook many parts of the Holy Quran. He was a great pious man, Islamic scholar, Mufti and even a teacher of hundreds of Islamic scholars. He spent successful 80 years of his life and departed this world while performing Zikr of Allah on the 19th Jumadal Ukhra, 1382 Hijri.

(Malik-ul-'Ulama, pp. 50 to 72 Selective)

*Bana day Mujhay nayk naykon ka Sadqah  
Gunahon say har dam bacha Ya Ilahi*

Dear Islamic sisters! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool 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-Masabeeh, vol. 1, p. 55, Hadees 175)

*Seenah tayri sunnat ka Madinah banay Aaq  
Jannat may parausi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **Sunnah and manners of wearing shoes**

Dear Islamic sisters! Let's listen to a few Sunnah and manners regarding wearing shoes from the booklet named '101 Madani pearls' written by Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas 'Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ:

1. A saying of the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Wear shoes sufficiently, because it is as if one is on a ride (that is, he does not tire much) as long as he is wearing shoes.'

(Sahih Muslim, p. 1161, Hadees 2096)

2. Clean out the shoes before wearing them so that insects or stones, if any, are removed.
3. First put on the right shoe then the left. When taking them off, take off the left one first then the right. The Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘When anyone of you wears shoes, he should start with the right; and when taking them off, he should start with the left, so that the right foot is first when putting them on and last when taking them off.’

(*Sahih Bukhari, vol. 4, p. 65, Hadees 5855*)

4. Men should wear men’s shoes and women should wear women’s shoes.
5. Someone told Sayyidatuna ‘Aaishah رَضِيَ اللهُ عَنْهَا that there is a woman who wears masculine shoes. She رَضِيَ اللهُ عَنْهَا replied that the Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed masculine women. (*Sunan Abi Dawood, p. 84, vol. 4, Hadees 4099*) A legendary and leading scholar of Shari’ah and Tareeqah, ‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘Women should not wear men’s shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither should men adopt feminine styles nor should women adopt masculine styles.’ (*Bahar-e-Shari’at, part. 16, p. 65*)
6. When you sit down take off the shoes as this gives comfort to the feet.
7. One of the causes of destitution is seeing a shoe lying upside down and leaving it like that. It is written in Dawlat-e-Bay-Zawaal: If the shoe remains upside down all night, Satan comes and sits on it, as that is his throne’. (*Sunni Bihishti Zaywar, vol. 5 p. 604*)

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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami,

‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi  
دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ ‘101 Madani Pearls’ and ‘163 Madani Pearls’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**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 ط

**Good Manners and Miracles of Siddeeq-e-Akbar**

وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا حَبِيبَ اللَّهِ  
وَعَلَى إِلِكْ وَأَصْحِبِكْ يَا نُورَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

**Excellence of Salat upon the Prophet ﷺ**

Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ has stated, 'Reciting Salat upon Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ removes the sins so quickly that even water cannot extinguish the fire with such swiftness, and sending Salam to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is better than freeing slaves.' (Tareekh-e-Baghdad, vol. 7, p. 172)

*Un par Durood jin ko kas-e-bay kasan kahayn*

*Un par salaam jin ko khabar bay khabar ki hay*

(Hadaaiq-e-Bakhshish, p. 209)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبْتَهُ الْمُؤْمِنُ خَيْرٌ مِنْ عَمَلِهِ' The intention of a believer is better than his action.



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

## An important point

For righteous and permissible work the more good intentions we make, the more reward we 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، 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

### Attributes of Siddeeq-e-Akbar

Dear Islamic sisters! Wisdom not only stimulates a person's good thinking, but it also sometimes leads him to the wrong paths, but Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ was blessed with great grace and favour of Allah Almighty because he had always been away from evils, wrong customs and practices, moral and social evils which were spread around him. Not only was he free from bad manners, but he also possessed nice attributes. He was a merchant who was very well-mannered, a man of good character, sociable, promise-keeping and extremely honest. All of his friends, and relatives used to acknowledge that he possessed good qualities and marvels. By virtue of these attributes he used to be given great love and respect in Makkah Mukarramah and in its surrounding areas. His good habits have also been stated in a blessed Hadees.

### 360 Habits

Sayyiduna Sulayman bin Yasaar رَضِيَ اللَّهُ عَنْهُ has narrated: The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Good habits are 360. When Allah Almighty intends to do good to someone, He Almighty creates a good habit in him and makes him enter Paradise by virtue of it. Sayyiduna Abu Bakr رَضِيَ اللَّهُ عَنْهُ humbly asked: Ya Rasoolallah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Do I possess any of the habits? The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: O Abu Bakr! You possess all the habits. (*Tareekh-e-Madinah Damishq, vol. 30, p. 103*)

In his Na'tiyah collection 'Zauq-e-Na't', Maulana Hassan Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, the brother of Ala Hadrat, has stated the glory and greatness of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ like this:

*Bayan ho kis zuban say martabah Siddiq-e-Akbar ka  
Hay yaar-e-ghaar Mahboob-e-Khuda Siddiq-e-Akbar ka  
Rusul aur Ambiya kay ba'd jo Afzal ho 'aalam say  
Yeh 'Aalam may hay kis ka martabah, Siddiq-e-Akbar ka*

(Zauq-e-Na't, pp. 53, 54)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Let's have the privilege to listen to two bright aspects [i.e. good manners and miracles] of Sayyiduna Siddeeq-e-Akbar's رَضِيَ اللهُ عَنْهُ life. First of all, let's listen to his brief introduction.

### **Brief introduction to Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ**

The respected name of the first caliph of Islam, the leader of the believers, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ is 'Abdullah'. His Kunyah [patronymic appellation] is 'Abu Bakr' and his titles are 'Siddeeq and 'Ateeq'. The meaning of 'Siddeeq' is 'One who speaks the truth very much'. He رَضِيَ اللهُ عَنْهُ became famous by this title even in pre-Islamic era of ignorance because he always spoke the truth. The meaning of 'Ateeq' is 'free'. Giving him good news, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'أَنْتَ عَتِيقٌ مِنَ النَّارِ' i.e. *You are free from the fire of Hell.*' This is why he earned this title. (Tareekh-ul-Khulafa, pp. 26-29)

He is 'Qurayshi' and at seventh generation his family tree joins to that of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

He was born in Makkah Mukarramah approximately two and a half years after 'Aam-ul-Feel' (Year of the Elephant). The leader of the

believers, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ is the companion who was the first free man to testify to the Nubuwwah (Prophethood) of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and believe in him. He رَضِيَ اللهُ عَنْهُ possesses so many virtues and marvels that after the blessed Rusul and Ambiya عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ, he is the greatest and most highly ranked of all mankind. He رَضِيَ اللهُ عَنْهُ participated in many battles which were fought for the sake of Islam.

He رَضِيَ اللهُ عَنْهُ had been the minister and advisor of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in every decision of war and peace. He رَضِيَ اللهُ عَنْهُ proved his loyalty and devotion by supporting the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at every stage of life. After a splendid reign of caliphate that lasted two years and seven months, he رَضِيَ اللهُ عَنْهُ passed away on 22 Jumadal Ukhra, in 13<sup>th</sup> Hijri at 63 after spending the blessed day of Monday. The leader of the believers, Sayyiduna ‘Umar رَضِيَ اللهُ عَنْهُ led the funeral Salah and Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was buried in Rauda-e-Munawwarah [blessed Rauda] beside the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Al-Ikmaal Fi Asma-ir-Rijaal, p. 587 - Tareekh-ul-Khulafa, pp. 27 to 66 summarised and selective)

*Maqaam-e-Khuwab-e-Rahat chain say aaram karnay ko*

*Bana pehloey Mahboob-e-Khuda Siddiq-e-Akbar ka*

*(Zauq-e-Na't, p. 53)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Siddeeq-e-Akbar's Insight

On page 541 of a book, ‘Faizan-e-Siddeeq-e-Akbar’ published by Maktaba-tul-Madinah, it is stated: **Kindah** was also one of the Arab tribes that stopped following Islam after the blessed apparent demise of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ also fought a battle against the

people of that tribe. His army arrested the chief of the tribe namely 'Ash'as bin Qays' and then presented him in the court of caliphate in iron chains. As Ash'as bin Qays reached in front of Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رضي الله عنه, he confessed to his crime loudly and then immediately repented and embraced Islam wholeheartedly.

Pleased with him, Ameer-ul-Mu'mineen forgave his mistake and performed his own sister, Umm-e-Farwah's رضي الله عنها Nikah with him and blessed him with different other favours. All the courtiers present in the court were surprised at why Ameer-ul-Mu'mineen blessed such a hazardous rebel and a dangerous criminal so much who rebelled and fought a battle against him after reverting from Islam and unjustly killed many devotees of Islam.

When Sayyiduna Ash'as Bin Qays رضي الله عنه achieved such outstanding successes in the battle of Iraq risking his life that the credit of conquering Iraq went to him. In the caliphate of Sayyiduna Umar Farooq رضي الله عنه, the breath-taking performances of bravery that he رضي الله عنه showed in the battles of Qadisiya, Qal'a-e-Madaain, Jaloolaa and Nahawand everyone had to acknowledge that spiritual insight and miraculous eye of Sayyiduna Siddeeq-e-Akbar رضي الله عنه had really seen the marvels which were hidden in Sayyiduna Ash'as bin Qays رضي الله عنه long time ago. Undoubtedly, it was a very great miracle of Sayyiduna Siddeeq-e-Akbar رضي الله عنه. (*Izala-tul-Khifa*, vol. 3, p. 145, summarised) (*Faizan-e-Siddiq-e-Akbar*, p. 541 Amended)

### Having the highest status of spiritual insight

A famous companion Sayyiduna Abdullah bin Mas'ood رضي الله عنه would usually state: To the best of my knowledge, there were three personages who attained the highest status of spiritual insight. One of them is Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رضي الله عنه.

His spiritual insight had seen the marvels of Sayyiduna Umar Farooq رضي الله عنه. He رضي الله عنه chose as his successor Sayyiduna Umar Farooq رضي الله عنه for caliphate and this choice was declared the best choice by the historians and intellectuals of the entire world. (*Izalatul-Khifa*, vol. 3, p. 121 Summarised) (*Faizan-e-Siddiq-e-Akbar*, pp. 541 - 542)

## Meaning of spiritual insight

Meaning of spiritual insight: Allah Almighty bestows the wisdom into the hearts of His pious saints by which they become aware of the conditions of some people. (*Al-Nihayah*, vol. 3, p. 383)

*Behtari jis pay karay fakhr woh behtar Siddiq*

*Sarwari jis pay karay naaz woh sarwar Siddiq*

*Saray Ashab-e-Nabi taaray hayn ummat kay liye*

*In sitaron may banay mahr-e-munawwar Siddiq*

(*Rasaail-e-Na'eemiyyah*, *Dewaan-e-Saalik*, p. 26)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Remember! Good manners are very great blessing of Allah Almighty. The person whom Allah Almighty grants this blessing has a stroke of fortune. أَلْحَمْدُ لِلَّهِ, by virtue of the blessing of good manners the benefits can be obtained which can never be obtained by bad manners. For example, every Islamic sister wants to meet a well-mannered Islamic sister, whereas an ill-mannered Islamic sister becomes unsuccessful everywhere. If we also want to propagate our religion, and have the passion for serving our religion, want to see Sunnah everywhere in the society, want to see Madani environment at our homes, want to propagate Madani activities in our areas and want to succeed in this Madani aim, 'I must strive to reform myself and people of the entire world,

إِنْ شَاءَ اللَّهُ. We have to improve our manners and become sociable (with other Islamic sisters). Let's listen to five blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to become the embodiment of good manners and form the habit of becoming sociable.

### Five blessed sayings of the Beloved Rasool ﷺ

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: You cannot please people by your wealth, but your cheerfulness and good manners can please them. (*Shu'ab-ul-Iman*, vol. 6, p. 254, *Hadees* 8054)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: On the Day of Judgement there will be no other deed that weighs heavier on the scale of deeds of a believer than good manners, and undoubtedly, Allah Almighty does not like foul language and bad conversation. (*Sunan-ut-Tirmizi*, vol. 3, p. 403, *Hadees* 2009)
3. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There are two attributes which cannot be found in a hypocrite: (1) good manners and (2) understanding of religion. (*Ibid*, vol. 4, p. 313, *Hadees* 2693)
4. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا' The perfect believers in Iman (faith) are those whose manners are very good. (*Sunan-e-Abi Dawood*, vol. 4, p. 290, *Hadees* 4682)
5. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Those whose manners are the best amongst you will be most favourite to me and will be nearest to me on the Day of Judgement.

(*Sunan-ut-Tirmizi*, vol. 3, p. 409, *Hadees* 2025)

Making a request in the court of Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, the devotee of Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ, has humbly said:

*Mayray akhlaq achhay ho mayray sab kaam achhay hon*

*Bana do mujh ko tum paband-e-sunnat Ya Rasoolallah*

*(Wasaail-e-Bakhshish, p. 332)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## What are good manners?

Dear Islamic sisters! Let's listen to what good manners are. It is narrated that a person once humbly asked a question to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about good manners, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited the following blessed Ayah before him:

حُذِرِ الْعَفْوُ وَأُمِرَ بِالْعُرْفِ وَأَعْرِضْ عَنِ الْجَاهِلِينَ ﴿١٩٩﴾

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

*[Kanz-ul-Iman (Translation of Quran)] (Part 9, Surah Al-A'raaf, verse 199)*

Sayyiduna 'Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ has said: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'Should I not guide you about the best manners of the people of the past and the future?' I humbly replied, 'Do guide me about it.' The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Bestow upon the one who deprives you; forgive the one who oppresses you and establish relations with the one who breaks off relations with you.' (*Shu'ab-ul-Iman, vol. 6, p. 221, Hadees 7956*)

Sayyiduna Abdullah Bin Mubarak رَضِيَ اللهُ عَنْهُ has stated: Meeting (people) cheerfully, benefiting them greatly and not causing trouble to anyone are among good manners. (*Tirmizi, vol. 3, p. 404, Hadees 2012*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ



Dear Islamic sisters! As we are getting away from the blessed age of the Beloved Rasool ﷺ our tones are getting harsher. If someone slaps someone once, so the latter slaps the former twice in revenge for it.

Similarly, some Islamic sisters consider the small mistakes of their relatives, friends, family members, neighbours, to be the matter of their honour and start fighting against them, abuse them or rather break all the records of bad manners. Just ponder! Are the slaves of Siddeeq-e-Akbar like them? Do the devotees of Siddeeq-e-Akbar quarrel with anyone without any reason? Do the devotees of Siddeeq-e-Akbar look for the opportunities to take revenge on anyone? Do they abuse? Do they become uncivilized and ill-mannered? Are they foul-mouthed? Do they become ill-mannered? Surely, the answer is 'No'. Since Sayyiduna Siddeeq-e-Akbar رضى الله عنه was himself the embodiment of courtesy, he never took revenge even from the one who misbehaved with him. Let's listen to a faith-refreshing parable about it and obtain the Madani pearls of advice.

### **Came across a mad man**

Sayyiduna Qasim bin Muhammad رضى الله عنهما has narrated that Sayyiduna Abu Bakr Siddeeq رضى الله عنه was going to blessed Ka'batullah. A mad man of a Quraysh put dust on his رضى الله عنه head. In the meantime, Waleed bin Mughayrah or 'Aas bin Waail passed by. Looking at him Sayyiduna Abu Bakr Siddeeq رضى الله عنه said: Have you noticed the filthy act of this fool? He started saying: You are yourself responsible for it (that is, who told you to abandon the religion of your forefathers and embrace Islam; this is the punishment for becoming Muslim). Having heard this, (Instead of taking revenge or being angry), he رضى الله عنه humbly said three times in the blessed Court of Allah Almighty: O Lord Almighty! You are

the biggest Forbearer. (*Al-Bidayah Wan Nihayah, vol. 2, p. 452 – Al-Riyad-un-Nadrah, vol. 1, p. 94*)

*Bila shak paykar-e-Sabr-o-riza Siddiq-e-Akbar hayn  
Yaqaenan makhzan-e-sidq-o-wafa Siddiq-e-Akbar hayn*

*Nihayat muttaqi-o-paarsa Siddiq-e-Akbar hayn  
Taqi hayn balkay shah-e-atqiya Siddiq-e-Akbar hayn*

(*Wasaail-e-Bakhshish, p. 565*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

!السُّبْحَانَ اللَّهِ! How glorious Ameer-ul-Mu'mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ is! A person put dust onto his blessed head and another taunted him, but the good manners of Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ were so perfect that instead of being angry with them he رَضِيَ اللَّهُ عَنْهُ turned towards Allah Almighty. We, therefore, should also control ourselves if someone says something against our mood or hurts our feelings. We should think over it that we may have also hurt many people's feelings, scolded many people without any reason, violated the rights of many people, but they forgave us, behaved well towards us, they also remained patient, etc. Let's make intention that we will not take revenge for ourselves on anybody. If someone causes a trouble to us or hurts our feelings, we will be patient. If we have a difference of opinion with any responsible Islamic sister, we will not please Satan by backbiting against her or spreading rumours about her, لَنْ يَشَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ was privileged to have the company and Tarbiyyat from the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it was the blessings of the company of

Beloved Mustafa ﷺ that he رضى الله عنه would care for relatives, support them financially, and treat them well. Let's listen to a faith-refreshing parable of his good manners and good treatment.

### Good behaviour towards relatives

It is narrated in 'Tafseer Khaazin': Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رضى الله عنه would provide for his maternal cousin, Sayyiduna Mistah رضى الله عنه, who was a poor and immigrant companion and had taken part in the battle of Badr. Once Sayyiduna Mistah رضى الله عنه deeply hurt the feelings of Sayyiduna Abu Bakr Siddeeq رضى الله عنه. He رضى الله عنه, therefore, swore not to provide for him any longer. Upon this, blessed Ayah 22 of Surah Al-Noor, part 18 was revealed. The blessed Ayah is as follows:

وَلَا يَأْتَلِ أُولُو الْفَضْلِ مِنْكُمْ وَالسَّعَةِ أَنْ يُؤْتُوا أُولِي الْقُرْبَىٰ وَالْمَسْكِينِ وَالْمُهَاجِرِينَ فِي سَبِيلِ اللَّهِ ۗ وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ أَلَا تُحِبُّونَ أَنْ يَغْفِرَ اللَّهُ لَكُمْ ۗ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢٢﴾

*And those amongst you who possess excellence and have capacity should not take oath (in not) giving to the relatives, and the needy, and the emigrants in the path of Allah. And they should forgive and overlook, do you not like that Allah may forgive you? And Allah is Most Forgiving, Ever Merciful.*

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Noor, verse 22)

After the Beloved Rasool ﷺ recited this blessed Ayah, Sayyiduna Abu Bakr Siddeeq رضى الله عنه said, 'Undoubtedly, I wish Allah (Almighty) to forgive me and I will not discontinue providing for Mistah (رضى الله عنه).' He رضى الله عنه, therefore, resumed helping him financially. The above Ayah shows that even if a person has sworn not to carry out a certain act, but later on he realizes that carrying

out that act is better, he should carry it out and pay expiation for breaking the oath. This Ayah proves the excellence of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ and shows the greatness of his status. (In the Ayah of the Holy Quran) Allah Almighty has said the words ﴿أُولُو الْفَضْلِ﴾ for him (i.e. one who has superiority). (Bukhari, vol. 3, p. 61, Hadees 4141 selective) (Tafseer-e-Khaazin, vol. 3, pp. 344 to 345)

*Ameer-ul-Mu`mineen hay aap Imam-ul-Muslimeen hay aap*

*Nabi nay jannati jin ko kaha Siddiq-e-Akbar hayn*

*Sabhi ashab say barh kar muqarrab zaat hay un ki*

*Rafeeq-e-Sarwar-e-arz-o-sama Siddiq-e-Akbar hayn*

*'Umar say bhi woh Afzal hayn woh 'Usman say bhi hayn a'la*

*Yaqaenan payshwae Murtaza Siddiq-e-Akbar hayn*

(Wasaail-e-Bakhshish, pp. 565 - 566)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From the above-mentioned parable, blessed Ayah and its Tafseer [commentary] the dignity of Ameer-ul-Mu`mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ, the first caliph of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, has become clearly evident. It has also been revealed that Ameer-ul-Mu`mineen, Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was obedient to Allah Almighty and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, wanted to seek forgiveness and had very good manners. When he رَضِيَ اللهُ عَنْهُ heard the commandment of the Holy Quran, he رَضِيَ اللهُ عَنْهُ accepted it from the bottom of his heart and resumed helping his maternal cousin financially like before. It has also become obvious that he رَضِيَ اللهُ عَنْهُ would act upon Shar'i commandments. Siddeeq-e-Akbar would forgive immediately. Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ would treat his relatives well. Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ would spend heavily in the way of Allah Almighty. Following in his footsteps we should also act upon

the commandments of Allah Almighty and the Beloved Rasool ﷺ, become the embodiment of good manners, spend in the way of Allah Almighty, keep seeking forgiveness, form our habit of doing favour and good to our relatives and have always good company. *إِنْ شَاءَ اللَّهُ*, we will get their abundant blessings.

Dear Islamic sisters! Allah Almighty did not only bless Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ with good manners, well-wishing, spiritual insight and many other unique attributes, but He Almighty also blessed him with the excellent attribute of performing miracles, that is, he رَضِيَ اللَّهُ عَنْهُ was the glorious companion who, from time to time, would perform different miracles. Let's listen to two great miracles of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ and refresh our faith.

## 1. Conquered fort

In his age of caliphate, Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ sent an army to fight against Caesar of Rome and appointed Sayyiduna Abu Ubaydah bin Jarrah رَضِيَ اللَّهُ عَنْهُ as commander. This army was extremely weak as compared to the army of Caesar of Rome, but when this army besieged the Roman fort and raised the slogan of *'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَّسُولُ اللَّهِ'*, such an earthquake hit the fort of Caesar of Rome that the whole fort was destroyed and very soon the fort was conquered. No doubt, it is a very great miracle of Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللَّهُ عَنْهُ because he رَضِيَ اللَّهُ عَنْهُ sent the army to fight after tying the flag by his own blessed hands and giving them the good news of victory. (*Izalat-ul-Khifa*, vol. 3, pp. 148 - 149) (*Faizan-e-Siddiq-e-Akbar*, p. 543 summarised)

## 2. Blessing in food:

It is stated on page 535 of 'Faizan-e-Siddeeq-e-Akbar', published by Maktaba-tul-Madinah: Sayyiduna Abdur Rahman bin Abu Bakr

Siddeeq رضى الله عنه said: Once Sayyiduna Siddeeq-e-Akbar رضى الله عنه brought three guests from the blessed court of Risalat to his home and himself went to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رضى الله عنه remained busy with religious conversation for a long time and even had dinner with the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. After spending much part of the night he رضى الله عنه went back to his home. His wife humbly said: Where were you after bringing guests to your home? Sayyiduna Siddeeq-e-Akbar رضى الله عنه said: Have you not served food to the guests yet? She humbly replied: I gave them food, but they refused to have it in the absence of the host. Having heard this, he رضى الله عنه expressed his displeasure with his son Sayyiduna Abdur Rahman رضى الله عنه. He رضى الله عنه then sat with the guests to eat and all the guests ate until they were satiated. The guests stated: When we would lift the morsel from the plate, we would find more food emerging from below than the amount of food we used to have in our hand, and when we finished eating, we found that the food was more than before instead of decreasing.

Feeling astonished Sayyiduna Siddeeq-e-Akbar رضى الله عنه said to his wife: What is this? Why is there more food than before in the plate? She humbly replied by swearing: This food is definitely three times more than before. He رضى الله عنه then took the food in the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In the morning, suddenly a caravan of guests came to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ which had 12 chiefs from 12 tribes and there were many others with every chief. All of them ate the same food until they were satiated, and yet the food did not reduce in that plate.

(Bukhari, vol. 2, p. 495, Hadees 3581 summarised – Hujjatullah 'Alal 'Aalameen, p. 611)

*Imam-e-Ahmad-o-Maalik, Imam-e-Bu Hanifah aur  
Imam-e-Shaafi`i kay payshwa Siddiq-e-Akbar hayn*

*Khuda-e-Pak ki rahmat say insanon may har ik say  
Fuzoon tar ba'd az kul Ambiya Siddiq-e-Akbar hayn*

*Na ghabrao gunahgaron tumharay hashr may Hami  
Muhib-e-Shafi'-e-Roz-e-Jaza Siddiq-e-Akbar hayn*

*(Wasaail-e-Bakhshish, pp. 566-567)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

!استخبرن الله! Have you noticed! Ameer-ul-Mu'mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was a great miracle-performing companion. Muslims achieved excellent victory by virtue of his miracle. The food that was prepared for the guests not only increased threefold by virtue of his miracle, but it had so much blessing that the chiefs of 12 tribes and the people with them also ate the same food until they were satiated, but may I be sacrificed, that the food was still left. Another Madani pearl we have got is that Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ was very hospitable. Therefore acting upon the Sunnah of Siddeeq we should also make hospitality our habit cheerfully. One of the best means of increasing the passion for hospitality and having the love and devotion to Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ in the hearts is to associate yourself with Dawat-e-Islami, the Madani movement of devotees of Rasool.

May Allah Almighty also bless us with the unique wealth of good manners for the sake of Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ!

أَمِينٍ بِجَاوِ التَّيْبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah as well as some Sunan and manners. The Rasool 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-Masabeeh, vol. 1, p. 55, Hadees 175)

*Seenah tayri Sunnat ka Madinah banay Aaqa*

*Jannat may Parausi mujhay tum apna banana*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Let’s listen to the Sunan and manners of Sleeping and Awakening from the booklet “101 Madani Pearls” written by Ameer-e-Ahl-e-Sunnat, دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ:

### Madani pearls about sleeping and waking up

1. Dust the bed off properly before sleeping, so that poisonous insects etc., if any, are removed.
2. Recite this Du’a before sleeping:

اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَى

O Allah Almighty, I die and live (sleep and wake up) by Your name.

(Sahih Bukhari, vol. 4, p. 196, Hadees 6325)

3. Do not sleep after ‘Asr, as there is a fear of losing the intellect. The Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Whoever sleeps after ‘Asr and loses his intellect, should blame only himself.’

(Musnad Abi Ya’la, vol. 4, p. 278, Hadees 4897)

4. It is Mustahab [preferable] to nap for a while in the afternoon.



(Fatawa Hindiyyah,, vol. 5, p. 376)

‘Allamah Maulana Mufti Muhammad Amjad ‘Ali A’zami رَحْمَةُ اللهِ عَلَيْهِ says, ‘This is probably for those who remain awake at night offering Salah, doing Zikr of Allah Almighty, or reading and studying religious books, so that the tiredness caused by staying awake at night can be removed by the midday nap.’ (Bahar-e-Shari’at, vol. 16, p. 79)

5. It is Makruh [disliked] to sleep in the beginning of the day or between Maghrib and ‘Isha. (Fatawa Hindiyyah, vol. 5, p. 376)
6. To sleep in the state of purity is Mustahab.
7. First sleep on your right side facing Qiblah with your right hand under the right cheek for some duration, and then on your left side. (Fatawa Hindiyyah, vol. 5, p. 376)
8. Remember the grave as you go to sleep, as in the grave we will be alone and there will be no one but our deeds.
9. When going to sleep, busy yourself with the remembrance of Allah Almighty. Keep reciting Tahleel, Tasbih and Tahmeed (i.e. keep reciting ﴿لَا إِلَهَ إِلَّا اللَّهُ﴾, ﴿سُبْحَانَ اللَّهِ﴾ and ﴿الْحَمْدُ لِلَّهِ﴾) until you fall asleep because a person wakes up in the same state that he falls asleep in, and on the Day of Judgement a person will rise in the same state that he dies in. (Fatawa Hindiyyah, vol. 5, p. 376)
10. Recite this Du’a upon waking up:

الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ

All praise is to Allah Almighty who gave us life after death and to Him we will return. (Sahih Bukhari, vol. 4, p. 196, Hadees 6325)

11. When boys and girls are ten years old, they should be made to sleep separately. Even a boy of this age should not sleep with the boys of the same age or with men older than him. (*Durr-e-Mukhtar ma' Rad-dul-Muhtar, vol. 9, p. 629*)
11. Perform Miswak upon waking up.
12. Offer Tahajjud after waking up in the night as it is a great blessing to do so. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The best Salah after the Fard [Salah], is Salah performed in the night.' (*Sahih Muslim, p. 591, Hadees 1163*)

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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ '101 Madani Pearls' and '163 Madani Pearls'.

## 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

## Disadvantages of Fights & Quarrels

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
وَعَلَى إِلَيْكَ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

## Excellence of Salat upon the Prophet ﷺ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The Salat of the one who recites Salat upon me reaches me. I do Istighfar for him and in addition, ten virtuous deeds are written for him. (*Al-Mu'jam-ul-Awsat, vol. 1, p. 446, Raqm 1642*)

*Zikr-o-Durood har ghari wird-e-zuban rahay*

*Mayri fuzool goi ki 'aadat nikal do*

*(Wasail-e-Bakhshish, p. 305)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

## An important point

For righteous and permissible work the more good intentions we make, the

more reward we 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 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.

صَلُّوْا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, today our topic of Bayan is 'Adverse effects of quarrels'. In this Bayan, we will listen to the blessed verses [of the Holy Quran] and blessed Ahadees on the condemnation of quarrel. We will also listen to parables and quotes of pious men of Allah on how to avoid quarrel. We will also listen about the reasons, adverse effects and cure of quarrel. Now first of all, let's listen to a parable:

### **The whole city got ruined**

Once, a person saw Satan going putting up his finger. He asked Satan: Why are you going putting up your finger? Satan replied: I get great work done by my finger; it is the trick of this finger that people fight and quarrel with each other and cause disturbance. That person asked in astonishment: How is it possible? Satan replied: The city in front of me will be destroyed in a short period of time by this finger of mine and people will start fighting against each other themselves. Satan entered the city with the person. At a market, a confectioner was heating sugar after dissolving it in water in a very big caldron to make its syrup. Satan took out a little syrup of sugar after putting his finger into it and said after applying it on a wall: Now see how the city gets destroyed. Flies landed on the syrup of sugar applied on the wall; seeing the swarm of flies a lizard climbed up the wall to pounce on them. The confectioner had a cat that saw the lizard and got ready to pounce on the lizard. In the meantime, two soldiers, who had a dog, were passing through the market. The dog saw the cat and immediately attacked her. The cat jumped in order to escape, but fell straight into the caldron of the syrup of sugar and died. When the confectioner saw his cat dying, he killed the dog. Having seen the scene, the soldiers killed the confectioner. When the relatives of the confectioner learnt, they killed the soldiers. When the army was informed about the death of their two soldiers, they [got angry and] destroyed the whole city. (*Shaytan ki Hikayaat, p. 150, Summarised*)

*Musalman Musalman kay khoon ka piyasa*

*Huwa waqt aaya 'ajab Ya Ilahi  
Sabhi aik ho jaeyn Iman walay  
Paey shah-e-'aali nasab Ya Ilahi*

*(Wasaail-e-Bakhshish, p. 108)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! From this parable it has become obvious that causing disturbance, inciting hatred and provoking to fight against one another are the favourite acts of Satan. Accursed Satan provokes quarrels by any means and then starts watching it as an onlooker. Then the disadvantage of fights and quarrels is that the women, who used to claim that they will sacrifice for each other, protect the honour of each other, the examples of their friendship and unity were quoted, did not like to hear even a single word against each other, did not use to even eat without each other, used to help each other in hard times, used to persuade each other to perform good deeds; due to the curse of Satanic acts like quarrelling and fighting, such hatred is developed between them that they do not even want to see each other. The way fire destroys houses, factories, companies, warehouses, forests, villages, rural areas, and different things by burning them in hours or rather in minutes, similarly, the devastation of quarrel becomes quite often the cause of the destruction of countries, cities, generations, nations, houses, families, institutions and organizations and stirs up hatred in the hearts. Allah Almighty has stated in Ayah 53 of Surah Bani Israel, part 15, giving a warning about the dangerous attack of Satan:

إِنَّ الشَّيْطَانَ يَنْزَعُ بَيْنَهُمْ إِنَّ الشَّيْطَانَ كَانَ لِلنَّاسِ عَدُوًّا مُبِينًا ﴿٥٣﴾

*Undoubtedly, the Devil causes mischief amongst them; indeed, the Devil is an open enemy of mankind.*

*[Translation of Quran (Kanz-ul-Iman)](Part 15, Surah Bani Israel, verse 53)*

Similarly, in Ayah 91 of Surah Al-Mai'dah, part 7, Allah Almighty has said:

إِنَّمَا يُرِيدُ الشَّيْطَانُ أَنْ يُوقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ

*The Devil desires only that he infuses hatred and enmity between you.*

*[Translation of Quran (Kanz-ul-Iman)](Part 7, Surah Al-Maai'dah, verse 91)*

Dear Islamic sisters! In the light of these blessed Ayahs if we see in our society, our conscience will bear witness that today Satan is becoming successful in this attack. For example, somewhere people are fighting due to the discrimination on the basis of caste, so somewhere people are fighting with sticks out of prejudice; somewhere people are abusing the members of their organizations, so somewhere teachers and students are clashing with each other; somewhere the quarrel between husband and wife is intensifying, so somewhere the bitter conversation between mother-in-law and daughter-in-law is going on; somewhere shopkeepers and business-partners are fighting against each other, so somewhere landlords and tenants are grappling with each other; somewhere conductors and passengers are arguing with each other, so somewhere hawkers and small vendors [who sit somewhere to sell their goods] are speaking harshly to each other; somewhere doctors and patients are showing impatience against each other, so somewhere contractors and employees have a row with each other; somewhere neighbours have become bitter enemies of each other, so somewhere there is a clash amongst relatives; somewhere disagreements are increasing between the Imam and Muqtadees, so somewhere the Masjid Committee and Salah-offering people are busy fighting against each other; somewhere very old friends are in disagreement, so somewhere the entire home has become a battle field. If we had not ignored the commandments of the Holy Quran, had been acting upon the blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, had attained the Madani pearls of advice from the sayings of our pious predecessors رَحِمَهُمُ اللهُ تَعَالَى, had been associated with the pious Islamic sisters

and had kept the destruction of quarrels in mind, so our society would have been a peaceful society today.

*Dars-e-Quran agar hum nay na bhulaya hota*

*Yeh zamanah na zamanay nay dikhaya hota*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Let's listen to four blessed sayings of Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ about the destruction of fight and quarrels and seek admonition.

### Four sayings about the condemnation of fights and quarrels

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The most unliked one in the blessed Court of Allah Almighty is the one who is the most quarrelsome. (*Bukhari, vol. 2, p. 193, Hadees 2457*)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who quarrels without any reason always displeases Allah Almighty, until he gives it up. (*Mausu'ah Li Ibn-e-Abi Dunya, vol. 7, p. 111, Hadees 153*)
3. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: No nation has ever gone astray after remaining on the right path, but due to quarrels. (*Tirmizi, vol. 5, p. 170, Hadees 3264*)
4. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: A bondman cannot attain the excellence in the reality of Iman [faith], until he stops quarrelling despite being right. (*Mausu'ah Li Ibn-e-Abi Dunya, vol. 7, p. 101, Hadees 139*)

*Koi dhutkaray ya jhaaray balkay maaray sabr kar*

*Mat jhagar, mat Barbara, pa ajr Rab say sabr kar*

(*Wasaail-e-Bakhshish, p. 687*)



صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! From the above-mentioned blessed Ahadees it has become obvious that Allah Almighty does not like a quarrelsome one because she displeases Allah Almighty. Quarrelling leads one astray and the one who quarrels despite being right cannot become perfect in the reality of Iman until she stops quarrelling.

### Evils of Quarrel

Imam Ibn-e-Hajar Makki رَحِمَهُ اللهُ عَلَيْهِ has said: Whether quarrels are for the right cause even then their abundance makes a person perform impermissible acts, (*Jahannam mayn lay janay walay A'maal*, vol. 2, p. 674). A small evil (of quarrels) is that a quarrelsome person's heart is occupied with quarrels even when offering Salah. (*Jahannam mayn lay janay walay A'maal*, vol. 2, p. 706 summarised)

Dear Islamic sisters! So how unwise are those Islamic sisters who cannot spend their life without picking a quarrel unrightfully. Such Islamic sisters should fear that if Allah Almighty is displeased with them due to fights and quarrels, they will fall into disgrace and humiliation. Thus goodness lies in it that we should keep in mind the disadvantages of fights and quarrels and should avoid them. For example, if someone quarrels with us without any reason, even then we should avoid quarrelling with her despite being just, by controlling our anger. Remember! The fortunate person, who does not quarrel despite being just, will attain success.

### Heavenly Home

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: I guarantee a home in the (inner) corner of Paradise to the one who does not pick a quarrel despite being rightful. (*Abu Dawood*, vol. 4, p. 332, *Hadees 4800*)

Ameer Ahl-e-Sunnat دامت بركاته العالیه humbly requests in The Divine Court:

*Har waqt jahan say kay unhayn daykh sakoon Mayn*

*Jannat may mujhay aysi jagah piyaray Khuda day*

*(Wasaail-e-Bakhshish, p. 120)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Keeping in mind this blessed Hadees, if we study the life of pious predecessors رحمهم الله, it will become as clear as day that these personages would act upon the blessed Hadees completely and would always avoid fights and quarrels, because they were not so-called devotees of Rasool, but rather they were filled with the true devotion to Rasool. Further, if someone quarrelled with them without any reason, so these Allah-loving people did not quarrel with them despite being right, but rather they would resolve the matter properly. Impressed with their splendid manners their opponents would also stop quarrelling and agree to get reconciled with them. Let's listen to a faith-refreshing parable about it.

### **I will not quarrel with you!**

On page 362 of 'Ihya-ul-Uloom', vol. 3 published by Maktaba-tul-Madinah, it is stated: Saalim Bin Qutaibah رحمته الله عليه has stated: Sayyiduna Bashir Bin 'Ubaydullah Bin Abu Bakrah رحمته الله عليه said while passing by me: Why are you sitting here? I humbly replied: Due to a quarrel that is going on between me and my paternal cousin. He said: There is some favour of your father upon me and I want to do something in return for it. (He then said:) I have not seen anything more than a quarrel that takes a person away from religion, reduces respect, ends pleasure and makes heart busy. Having heard this I stood up to leave, so my paternal cousin asked: What has happened? I replied: I will not quarrel with you. He said: So you have realized that I am right. I said: No, but I want to protect myself from it. He said: I do not ask for anything from you. (He then putting forward to him

the thing over which they had a quarrel started, saying): This is yours. (*Ihya-ul-'Uloom*, vol. 3, p. 362 summarised)

*Nahin Sarkar! Zaati dushmani mayri kisi say bhi  
Mayri hay nafs-o-shaytan say larai Ya Rasoolallah*

(*Wasaail-e-Bakhshish*, p. 350)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! Surely every wise person knows it very well that there is no goodness in picking a fight and quarrel, but rather it has only disadvantages. The disadvantages of fights and quarrels are not limited only to the one who fights, but their disasters also affect those who are related to her. At present, the quarrel between husband and wife is a clear example.

### **Disadvantages caused by quarrels between husband and wife**

Somewhere a husband has a grievance against his wife, so somewhere a wife is sick of her husband. Due to quarrelling everyday not only their life gets disturbed, but its bad effects also start spreading on their children. Children have neither respect for their father nor for mother. One of the biggest reasons for the discord is that husband and wife do not fulfil each other's rights and make small mistakes the matter of their stubborn egos. A husband wants his wife to live like a maid servant and a wife wants her husband to live with her like an obedient slave etc. Just ponder, when husband and wife develop such bad thoughts, then how will they spend their lives?

Due to the fight between husband and wife the future of their children is at great risk; their mental abilities become rusty. The advice of such parents does not have any effect on their children. Seeing their parents fighting, they also learn how to fight; they pay more attention to fights and quarrels

than to their education. In short, the environment of the entire home is ruined due to daily quarrels. Finally, this quarrel leads to divorce. To what extent does the separation between husband and wife gives pleasure to Satan, can be judged by the following blessed Hadees.

### Throne of Satan

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ has narrated that the Noble and Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Satan lays its throne on the water, then sends its troops. Amongst these troops, nearer to it (Satan) in rank is the one who is the most Fitnah-provoking one. One of them comes and says: I did such and such thing, so Satan says: You did nothing. Then another amongst them comes and says: I did not leave so-and-so until I brought about separation between him and his wife. Listening to it Iblees gets him closer and says: You are very good. Sayyiduna Imam A'mash رَضِيَ اللهُ عَنْهُ said: I think it was said: Embraces him. (*Muslim, p. 1158, Hadees 7106*)

Dear Islamic sisters! It has become obvious that the act of separating a husband from his wife pleases Satan enormously. May Allah Almighty have mercy on our conditions and protect us from fights and quarrels and from provoking people to have fights and quarrels! In order to resolve the matters between husband and wife, mother-in-law and daughter-in-law, etc., satisfactorily do study the following three booklets namely, 'Nachaqiyun ka ilaaj', 'Ghar Aman ka gehwara kaysay banay?' and 'Saas bahu mayn sulah ka raaz' written by Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ. One will get great help in making home peaceful. إِنَّ شَاءَ اللهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Deprived of blessings

Dear Islamic sisters! One of the disadvantages of fights and quarrels is that its curse deprives of many blessings. For example, during a fight and quarrel someone gets a head injury, so someone loses her eye, someone

breaks her arm, so someone receives an injury on her leg, someone gets her vertebra [any of the small bones that are connected together to form the spine] violently pulled, so someone loses her teeth, someone's relative loses his life, so someone falls victim to death. Remember! Fights and quarrels not only have many worldly disadvantages, but they also become the cause of many deprivations from the religious viewpoint. For example, every Muslim knows that the night of Qadr is the great night in which the Holy Quran was descended; it [this night] is better than 1000 months; there is a blessed Surah regarding the excellence of this night in the Holy Quran [part 30], but the determination of this blessed night has also been kept hidden due to the fight between two Muslims.

### Reason for keeping Night of Qadr hidden

Sayyiduna Ubadah Bin Saamit رضى الله عنه has said that the Beloved Rasool صلى الله عليه وآله وسلم came to tell us about the night of Qadr, two Muslim men started fighting. The Beloved Rasool صلى الله عليه وآله وسلم said: I came to tell you about the night of Qadr, but so-and-so started fighting, so the determination of the night of Qadr was lifted, maybe this act of it being lifted is better for you; now find it in the last ninth, seventh, fifth (night of blessed Ramadan). (*Bukhari, vol. 1, p. 662, Hadees 2023*)

In relation to this blessed Hadees Mufti Ahmad Yar Khan رحمه الله عليه has said: The quarrel of these people was un-rightful and was more than a moderate level that has produced this effect. It has become obvious that worldly quarrels are a curse; their evil effect is very severe; due to them, the mercy of Allah Almighty, which is on the way, stops. (*Mirat-ul-Manajeeh, vol. 3, p. 210 summarised*)

Let's make an intention that we will not fight and quarrel; we will try to act upon the Sunnah of making reconciliation between Islamic sisters who are fighting and quarrelling. If someone makes us angry, we will be patient; we will avoid the acts which add fuel to the fire of fights and quarrels such as

untruth, backbiting, tale-telling, envy, arrogance, breaking of a promise, unnecessary stubbornness, stinginess, insult, insensitivity, shouting, swearing, criticising, racism and oppression. If someone provokes us to fight, even then we will not fight and quarrel, but rather we will make Satan unsuccessful in its effort. We will remain associated with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, in order to attain this Madani thought. اِنْ شَاءَ اللّٰهُ

*Hay karam is par Khuda-e-Pak ka*

*Dawat-e-Islami say yun piyar hay*

*Is pay hay nazr-e-karam Sarkar ki*

*Dawat-e-Islami say yun piyar hay*

*(Wasaail-e-Bakhshish, p. 701)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

### **Another reason for fight is tale-telling:**

Dear Islamic sisters! Remember! Fights and quarrels do not break out themselves, but rather there is a reason behind them. When the cause exists, fights or quarrels begin. Another reason for fights and quarrels is tale-telling. Remember! To mention what someone has told you to someone else for creating disturbance is called tale-telling. (*'Umdat-ul-Qaari, vol. 2, p. 594, Taht-al-Hadees 216*)

Alas! No matter whether it is the gathering of friends or gathering after a religious Ijtima, a wedding ceremony or session of condolence, a meeting with someone, if we have a chance to talk to someone and if a sensitive Islamic sister having Islamic knowledge looks into our conversation so perhaps she may prove dozens of tale-tellings along with other sinful words in majority of our gatherings. Listen to an admonitory parable about the destruction of tale-telling and make intention to abstain from it.

## Home got destroyed due to tale-telling

On page 71 of a booklet ‘*Curse of Sins*’, published by Maktaba tul Madinah, it is stated: Once a person sold his slave to someone and said to him: This slave has no fault, except one, that is, he is a tale-teller. Considering the fault (minor) the buyer bought him and the slave started looking after him. One day the same slave went to the wife of his master and said: O ma’am! I am sorry to say that your husband does not love you; now he intends to leave you completely. If you want, I can tell you a way by which he may turn towards you and may start loving you. The wife asked: What is the way? The slave said: Tonight when your husband falls asleep, get a razor and cut some hairs of his beard from the throat side and then keep the hair yourself, I will then tell you the method. After this the slave went to his master and started saying: Your highness! Today I have seen ma’am with a stranger having a close personal relationship with him and she wants to murder you. If you want to get a proof of what I am saying, pretend that you are sleeping tonight with your eyes closed. Whatever the slave told aroused suspicion [in his heart] and that night he did the same. His wife thought that he was sleeping. With a razor in her hand she went near him to cut the hair of the beard. Her husband became sure that his wife wanted to kill him. He immediately stood up, snatched the razor and killed her. When the relatives of the woman learnt, they came quickly and killed him. Then the relatives of both fought against each other and almost 100 people were killed. (*Ihya-ul-‘Uloom*, vol. 3, p. 195)

*Hasad, wa’dah khilafi, Jhoot, Chughli, Gheebat-o-Tohmat  
Mujhay in sab gunahon say ho nafrat Ya Rasoolallah*

(*Wasaail-e-Bakhshish*, p. 332)

## Illegal occupation of plots of land:

Dear Islamic sisters! Another reason for fights and quarrels is illegal occupation of plots of land. Let's listen to an admonitory parable about it and learn a lesson.

### Woman who tried to occupy land illegally went blind

A woman named Arwa had a quarrel with Sayyiduna Sa'eed Bin Zayd رضي الله عنه about some parts of the house. He رضي الله عنه said: Give her this land. I have heard the Beloved Rasool صلى الله عليه وآله وسلم saying: 'مَنْ أَخَذَ شَيْئًا مِنَ الْأَرْضِ بِغَيْرِ حَقِّهِ طَوَّقَهُ فِي سَبْعِمْ' 'أَرْضَيْنِ يَوْمَ الْقِيَامَةِ' The person who unjustifiably seizes even a hand span of land will be made to wear the collar of seven earths around his neck on the Judgment Day. After this, he رضي الله عنه made Du'a: Ya Allah Almighty! If she is a liar, make her blind and make her grave in this home.

The narrator said: I saw that the woman had gone blind; she would grope her way along the walls and would say: I have been cursed by Sa'eed Bin Zayd رضي الله عنه. At last, one day while walking in the home she fell into the well and died. The same well became her grave. (*Sahih Muslim, p. 669, Hadees 4132*)

*Dunya mayn har aafat say bachana Maula*

*'Uqba mayn na kuch ranj dikhana Maula*

*Baython jo Dar-e-Pak Payambar kay Huzoor*

*Iman par us waqt Uthana Maula*

(*Hadaaiq-e-Bakhshish, p. 445*)

Dear Islamic sisters! Have you noticed! How destructive are fights and quarrels that the person who gets involved in them becomes an admonitory lesson in the world. Dawat-e-Islami is so great that it is always making efforts to keep Muslims away from fights and quarrels and trying to unite them in this critical age. A glaring example of it is 'Majlis Izdiyad-e-Hub' under the supervision of Dawat-e-Islami.



associate the Islamic sisters, who used to come in the past but do not come now, go to meet them individually at their homes after making an arrangement for a meeting at an agreed time, give them the mind-set of attending Sunnah-inspiring Ijtima'at, take part in their matters of joy, sorrow, illnesses, deaths, etc., and arrange Maktubaat and Ta'wizaat of Attariyyah for them when they are in trouble etc. All these acts are included in the aims and objectives of this Majlis. May Allah Almighty enable Majlis Izdiyyad-e-Hub to progress further! Aameen

*Allah karam aysa karay tujh pay jahan may*

*Aye Dawat-e-Islami tayri dhoom machi ho*

*(Wasaail-e-Bakhshish, p. 315)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## How can we get rid of fights and quarrels?

Dear Islamic sisters! We have just heard about the disadvantages of fights and quarrels. May Allah Almighty enable us to develop hatred towards them after listening to them and make our mind to repent of them! But the question is: What are the acts by virtue of the blessing of which we can get rid of fights and quarrels? Presented below are seven ways by which we can get rid of fights and quarrels. Listen to them and try to act upon them:

1. Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has said: First make your right foot enter after reciting بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ through the door at the time of entering home. Then saying Salaam to family members go inside the home. If there is no one at home, say اَسْلَامٌ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ. Some pious predecessors have been observed that they recite بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ and قُلْ هُوَ اللَّهُ at the time of entering home in the beginning

of the day as it maintains unity at home (that is, quarrel does not break out) and brings blessing in sustenance. (*Mirat-ul-Manajeeh*, vol. 6, p. 9)

2. Beseech in the court of Allah Almighty in order to get rid of fights and quarrels and make Du'a raising your hands with tearful eyes for achieving salvation from fights and quarrels.
3. Read again and again the blessed Ahadees and narrations, parables and sayings of Islamic saints about the virtues of avoiding fights and quarrels and disadvantages of having fights and quarrels.
4. Become humble.
5. Avoid the company of quarrelsome friends.
6. Control your anger.
7. Study the booklets namely, 'Zulm ka Anjam' (Catastrophic Consequences of Cruelty), 'Ihtiram-e-Muslim' (The Respect of a Muslim), 'Ghussay ka Ilaj' (Cure for Anger) and the book namely, 'Taklif na dijiye'. **إِنْ شَاءَ اللَّهُ** you will make up your mind to avoid fights and quarrels.

Teaching us and giving us the Madani pearls of advice, Ameer Ahl-e-Sunnat, Allamah Muhammad Ilyas Attar Qaadiri **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةُ** has said:

*Tu narmi ko apnana jhagray mitana  
Rahay ga sada Khushnuma Madani Mahool  
Tu ghussay jhiraknay say bachna wagarnah  
Yeh badnam hoga tayra Madani Mahool*

(*Wasaail-e-Bakhshish*, p. 646)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! In conclusion, I would like to take the opportunity to mention the excellence of Sunnah and manners of reconciliation.

### **Madani Pearls (Important points) regarding Reconciliation**

- Bringing a reconciliation among Muslims is a blessed Sunnah of Allah Almighty [a blessed practice of Allah Almighty]. (*Fayslah karnay kay Madani phool, p. 31 Summarised*)
- It is mentioned in a Hadees: 'Bring reconciliation among people because Allah will also bring reconciliation among Muslims on the Judgment Day.' (*Mustadrak, vol. 5, p. 795, Hadees 8758*)
- Developing affection and love and bringing reconciliation among Muslims are (also) blessed Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Siraat-ul-Jinaan, vol. 2, p. 19*)
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought reconciliation between two tribes Aws and Khazraj. (*Durr-e-Mansoor, vol. 2, p. 279 Extracted*)
- It is permissible to bring reconciliation between two men or a man and a woman by telling a lie. (*Jahannam mayn lay janay walay a'maal, vol. 2, p. 713*)
- It is mentioned in Hadees that it is not lawful to lie except in three cases. 1. A husband tells a (lie) to pacify his wife. 2. To tell a lie during quarrel. 3. To tell a lie to bring reconciliation among people. (*Tirmizi, vol. 3, p. 377, Hadees 1945*)
- It is permissible to tell a lie in three situations and it means it won't be sinful. 1. When a cruel person wants to oppress, it is permissible [to tell a lie] in order to save yourself from his oppression. 2. If there is discord between Islamic sisters and someone wants to bring reconciliation between them. For instance, she should say in front of an Islamic sister in this way, 'she thinks positive about you, she would admire you' or 'she has said Salam to you' and then the same Islamic sister should go to another Islamic sister as well and say similar things in order to decrease the level of enmity and bring reconciliation between them.

- The most excellent Sadaqah is to reconcile those who are offended with each other. (*Attargheeb Wattarheeb, vol. 3, p. 321, Hadees 6*)
- Conciliating Muslims is one of the good deeds and excellent manners. (*Ihya-ul-'Uloom, vol. 2, p. 1266*)
- The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'It is permissible to reconcile Muslims except the conciliation which makes Haraam to Halal or Halal to Haraam.' (*Abu Dawood, vol. 3, p. 425, Hadees 3594*)

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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadir Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ '101 Madani Pearls' and '163 Madani Pearls'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Speech: 10**

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

**How can Interest in Worship be developed?**

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

**Excellence of Salat upon the Prophet ﷺ**

The Rasool of Rahmah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There will be no shade on the Day of Judgement except for the Throne of Allah Almighty. Three persons will remain beneath the shade of the Divine Throne. It was humbly asked, 'O the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who will be those people?' The Rasool of Rahmah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, '(1) The one who relieves the distress of my Ummati (follower) (2) the one who revives my Sunnah (3) and the one who recites Salat upon me abundantly.' (Al-Budoor-us-Saafirah, p. 131, Hadees 366)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبْتِئَةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' The intention of a believer is better than his action. (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

**An important point**

For righteous and permissible work the more good intentions we make, the more reward we 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 the 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 اللهُ عَلَى مُحَمَّدٍ

## Child who loved Salah

A man came to Sayyiduna Ma'roof Karkhi رَحْمَةُ اللهِ عَلَيْهِ, a great pious saint of the great Sufi chain Qadiriyyah, Razawiyyah, and humbly said:

I saw a strange thing this night. He رَحْمَةُ اللهِ عَلَيْهِ asked: What did you see? He humbly said: My family members desired to eat fish. Hence I went to the market and bought fish and then hired a labour, who was a child, so that he could carry the fish to my home. He started walking with me. On the way, when he heard the Azan for Zuhr Salah, he told me: O Sir! Won't you offer Zuhr Salah? It was as if he had roused me to the fact. I replied: Of course, why not! I will definitely offer. He kept the pot carrying the fish at the gate of the Masjid and entered the Masjid. I said to myself: This child has sacrificed the pot for Salah, so can't I sacrifice the fish? He continued to offer Salah until the Iqamah was called out and we offered Salah with the Jama'at (congregation). When we got out of the Masjid we saw the pot was there where we left. Having reached home I told the parable to my family members. They started saying: Invite the child to our home for eating the fish. When I invited him he said: I am observing Sawm. I then asked him to have Iftar at our home. He accepted our invitation and asked me to show him the way to the Masjid. I showed him the way and he went to the Masjid and sat over there. When we completed Maghrib Salah, I asked him: Now come to my home. He replied: I will go with you after offering 'Isha Salah. After offering 'Isha Salah I took him to my home that had three rooms: One for me and my wife, second one for my daughter who was disabled since 20 years and the third one for our guest. In the last part of the night someone suddenly knocked at the door. I asked who is this? A voice came: I am your so-and-so daughter. I said: She has been disabled since 20 years; and she is like a piece of meat at home; how is it possible for

her to walk after recovering? Hearing this she started saying: I am the same daughter of yours. Open the door. When I opened the door, I found her that she was standing absolutely alright. We asked her as to how she recovered. She replied: When I heard you talking about the guest with goodness, so this thought came to my mind that I should beseech in the court of Allah Almighty through the Wasilah (sake) of this guest, so that He Almighty remove my trouble. I, therefore, humbly said:

O Allah Almighty! I present the Sadaqah of the dignity of this guest of ours in Your Blessed Court! Remove my trouble and bestow upon me peace. Having made this Du'a I stood upright as you can see me right now. Hearing this I went towards my guest, but I did not find him in the home. I then went to the door, but the door was closed too. After hearing this, Sayyiduna Ma'roof Karkhi رَحْمَةُ اللهِ عَلَيْهِ said: Of course! Pious saints are certainly found amongst the elders and the younger as well. (*Ar-Raud-ul-Faa'iq*, p. 109 summarised)

*'Ibadat may guzray mayri zindagani*

*Karam ho karam ya Khuda Ya Ilahi*

(*Wasaail-e-Bakhshish*, p. 105)

Dear Islamic sisters! From the above-mentioned parable not only have we learnt that the Du'as which are made by the Wasilah of righteous people are answered, but we have also learnt about the child's strong desire for Salah and worship as he preferred Salah to his work. Further, not only did he himself go to the Masjid as he heard the Azan, but he also took the person to the Masjid after presenting him the call towards Salah. Alas! As we are getting away from the blessed era of Risalat, we are continuously becoming more and more negligent in Salahs. Today we hear the Azan, but due to remaining busy with our work or due to only being lazy we miss our Salah. On the other hand, for committing a sin our laziness immediately turns into activeness. There are some people who do not deliberately offer Salah for many months if they miss one Salah or a few Salahs. If an Islamic



sister persuades them to offer Salah by making an individual effort upon them, they say: **رَأَيْتُمْ أَهْلَ اللَّهِ**, I will restart offering Salah from the next Friday or I will offer Salah regularly from the blessed month of Ramadan. Thus without feeling ashamed or hesitant and with bluntness, **مَعَادَ اللَّهِ** it is acknowledged that she will continue to commit the grave sin of missing Salahs until Friday or until the blessed month of Ramadan. Perhaps that is why today we have no unity in our homes; fights and quarrels have become a daily routine. Everyone is worried due to having no blessing in sustenance; parents are sick of their disobedient children.

Just ponder! Why is it happening to us? Why are we having these troubles? Perhaps it is because today we have stopped acting upon the blessed sayings of Allah Almighty and His Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and are busy performing the acts of disobedience to them day and night. If we do not offer Salah ourselves and do not persuade our children to offer Salah, so remember, we may often have to suffer from the same troubles. How excellently someone has said to wake us from our heedlessness:

*Jo kuch hayn woh sab apnay hi haathon kay hayn kartoot*

*Shikwah hay zamanay ka na qismat ka gila hay*

*Daykhay hayn yeh din apni hi ghaflat ki badaulat*

*Sach hay kay buray kaam ka anjam bura hay*

Dear Islamic sisters! Surely the reason for the troubles, illnesses, fights, quarrels and poverty we have in our homes, may be due to the violation of the commandments of Allah Almighty and His Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Thus, assuming life a golden opportunity, make true repentance and start offering Salah regularly. Otherwise, remember! Missing Salah deliberately is a grave sin, Haraam act and an act leading to Hell. In Ayah 59 of Surah Maryam part 16, Allah Almighty has stated:

فَخَلَفَ مِنْ بَعْدِهِمْ خَلْفٌ أَضَاعُوا الصَّلَاةَ وَاتَّبَعُوا الشَّهْوَاتِ فَسَوْفَ يَلْقَوْنَ غَيًّا ﴿٥٩﴾

*So, after them in their place came those unworthy successors who missed Salah and pursued their lusts, so they will therefore soon encounter the jungle of Ghayy in Hell (a dreadful valley in the Hellfire).*

*[Kanz-ul-Iman (Translation of Quran)] (Part 16, Surah Maryam, Ayah 59)*

Dear Islamic sisters! In the above-mentioned blessed Ayah ‘Ghayy’ [غَيًّا] has been mentioned that means ‘a valley of Hell’. Allamah Maulana Mufti Muhammad Amjad Ali A’zami رَحِمَهُ اللهُ عَلَيْهِ has said: ‘Ghayy’ [غَيًّا] is a valley in Hell which is the hottest and deepest of all. It has a well namely, ‘Hab Hab’ [هَبَّ هَبَّ]. When the fire of Hell is about to be extinguished, Allah Almighty opens the well due to which it [i.e. the fire of Hell] blazes, as usual. (Allah Almighty has stated)

كُلَّمَا خَبَتْ زِدْنُهُمْ سَعِيرًا ﴿٦٤﴾

*And remain worshipping your Lord, until death.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 15, Surah Bani Israel, verse 97)*

This well is for the people who do not offer Salah, fornicators, drinkers, usurers and for those who hurt their parents. (*Bahar-e-Shari'at*, vol. 1, p. 434)

## **Torment of Hell and troubles of the world**

Dear Islamic sisters! Tremble with Divine fear and make true repentance. Just ponder, when the person who does not offer Salah will be put into the dangerous valley, so what will become of her? Therefore safety lies in it that we should develop a strong desire for Nafil acts of worship besides offering Fard acts regularly; we should offer all five Salahs, offer the Nawafil of Tahajjud, Ishraq, Chasht and Awwabeen, observe Siyam of the month of Ramadan every year and should also observe Nafil Siyam during the year.

In case of being the owner of Nisab (i.e. liable to pay Zakah), we should make our habit to spend in other righteous acts besides paying Zakat. We should form a habit to recite the Holy Quran, do Zikr and recite Salat-‘Alan-Nabi daily. Further, we should be beware of our enemy, accursed Satan, because when he sees us day and night busy with these acts of worship, he will try his best to divert our attention away from this path. He will make us feel lazy and will use different tricks to make us heedless, but remaining steadfast we will have to make Du’a for steadfastness in worship until we are alive instead of feeling proud of our acts of worship. Our Allah Almighty has commanded us to worship until the end of our life:

وَاعْبُدْ رَبَّكَ حَتَّىٰ يَأْتِيَكَ الْيَقِينُ ﴿٩٩﴾

*And keep worshipping your Lord, till death.*

[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah Al-Hijr, Verse 99)

## No bondman can be free from worship

Regarding the above-mentioned blessed Ayah it is stated in *Tafseer Siraat-ul-Jinaan*: No matter how great pious saint a person becomes, he cannot be free from acts of worship. When the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was commanded to worship until his blessed apparent demise, so who are we? From this, such Islamic sisters should get advice who considering themselves to be of very high status and rank become lazy in the acts of worship. They should ponder lest they fall prey to Satan’s secret and dangerous attack because by such attacks Satan has led great Mashaaiikh astray and with the same attack he tried to deceive Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ, the chief of pious saints.

**All this is the grace of my Lord**

Sayyiduna Shaykh Abu Nasr Musa Bin Shaykh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ has said: My father said: During a journey, I went towards a desert and stayed there for a few days, but I could not get water. When I felt thirsty, a cloud gave me a shade and a thing resembling rain fell from it on me by which my thirst was satisfied. I then saw a Noor that illuminated the corner of the sky and a face appeared from which I heard a voice: O Abdul Qadir! I am your Rab and I have made Haraam things Halal for you. So I recited 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ' and said: O accursed Satan! Get lost! So the illuminated corner turned into darkness and the face turned into smoke. It then told me: O Abdul Qadir! You have achieved salvation from me through your knowledge and the commandment of your Lord, and in the similar way I have led 70 Mashaaiikh astray. I said: It is only the Grace and Favour of my Lord.

Sayyiduna Shaykh Abu Nasr Musa رَحْمَةُ اللهِ عَلَيْهِ further said: He رَحْمَةُ اللهِ عَلَيْهِ was asked: How did you know it was Satan? He رَحْمَةُ اللهِ عَلَيْهِ replied: I knew from the thing that he said: Undoubtedly, I have made Haraam things Halal for you. (*Bahjat-ul-Asraar*, p. 228 - *Siraat-ul-Jinaan*, vol. 5, p. 274)

*Shaha nafs-e-ammarah maghloob ho ab*

*Ho shaytan ka door shar Ghaus-e-A'zam*

(*Wasaail-e-Bakhshish*, p. 558)

## Real purpose of jinns and humans' birth

Dear Islamic sisters! Have you noticed! How Satan tries to lead righteous bondmen of Allah Almighty astray, but what will become of us? Firstly, we do not worship. Secondly, if we perform a virtuous deed, we become very happy and do not feel relaxed until we mention it to others to make a good name for ourselves. Further, considering ourselves to be better than others, we think that we are pious and abstinent.

Remember! Satan worshipped thousands of years and had been the teacher of angels, but due to arrogance and disobedience to Divine commandment, his years of acts of worship became useless and spiritual exercises of thousands of years were ruined. He has been predestined to disgrace and curse forever and has become deserving of the torment of fire forever after losing his faith. Alas! We do not know as to how many times we disobey our Lord in a day; we continue to commit sins throughout the day; we do not perform Fard [obligatory] acts of worship, let alone performing Nafil acts of worship. However, the purpose of our birth is to worship Allah Almighty. In Ayah 56 of Surah Az-Zariyaat part 27, Allah Almighty has stated:

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)*

Similarly, in Ayah 2 of Surah Al-Mulk part 29, Allah Almighty has stated this purpose like this:

الَّذِي خَلَقَ الْمَوْتَ وَالْحَيَاةَ لِيَبْلُوَكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا ۗ وَهُوَ الْعَزِيزُ الرَّحِيمُ ﴿٢﴾

He Who created death and life 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, verse 2)*

Dear Islamic sisters! In the both above-mentioned blessed Ayahs the real purpose of the creation of human has been mentioned. For achieving this purpose human has been sent to this world for a very brief period of time and during this period of time she will have to prepare for the matters of

the grave and the Judgement Day that will go on for a very long period of time. Therefore attaching importance to this time, get busy preparing for the grave and the Judgement Day. Instead of wasting any moment of your life in useless activities try to spend it in worship and spiritual exercises, recitation of the Holy Quran, abundance of Zikr and Salat-‘Alan-Nabi and presenting call towards righteousness because we do not know whether we shall be alive the next moment or death will make us sleep deeply forever.

Let’s listen to an admonitory saying of the Beloved Rasool ﷺ in order to wake up to the fact: The Holy Rasool ﷺ has said: *اغْتَنِمْ خَمْسًا قَبْلَ خَمْسٍ* Value five things before five things! (1) *شَبَابِكَ قَبْلَ هَرَمِكَ* Youth before old age (2) *وَصِحَّتِكَ قَبْلَ سَقَمِكَ* Health before illness (3) *وَعِنَاكَ قَبْلَ فَقْرِكَ* Wealth before poverty (4) *وَفَرَاغِكَ قَبْلَ شُغْلِكَ* Spare time before being busy (5) *وَحَيَاتِكَ قَبْلَ مَوْتِكَ* And life before death. (*Al-Mustadrak, vol. 5, p. 435, Hadees 7916*)

Dear Islamic sisters! Keeping the real aim of our life in mind and attaching importance to our healthy bodies and youth before any illness, disability or old age, we should perform as many virtuous deeds as possible.

Our Beloved Rasool ﷺ would remain busy worshipping Allah Almighty the whole night and due to standing for a long time, his blessed feet would swell. Sayyidatuna ‘Aaishah Siddiqah رضى الله عنها said: The Beloved Rasool ﷺ would stand so much during the Salah that his blessed feet would swell. (One day) Sayyidatuna ‘Aaishah Siddiqah رضى الله عنها humbly said: Ya Rasoolallah ﷺ! *صَلَّى اللهُ عَلَيْكَ وَالْهَيْبَةُ وَالرَّحْمَةُ وَالْجَبَلُ* You are doing like this though Allah Almighty has forgiven the sins of the people of the past and the future because of your blessed self! The Beloved Rasool ﷺ replied: ‘O ‘Aaishah! *أَفَلَا أَكُونُ عَبْدًا شَكُورًا*’ (رضى الله عنها) Should I not become the thankful bondman of Allah Almighty. (*Muslim, p. 1148, Hadees 7126*)

Dear Islamic sisters! Have you heard! The Beloved Rasool ﷺ would perform worship and spiritual exercises to such an extent that his

blessed feet would swell, even then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain busy with worship. On the other hand, we remain busy throughout the day in worldly chores and remain heedless of offering Salahs which are to be offered during the day. Furthermore, making excuses of being tired we sleep heedlessly without offering Isha Salah at night. We set our alarms at night if we have to go somewhere in the morning, so that we do not get late, but regretfully, why don't we make such an effort for offering Fajr Salah.

Remember! We are Muslims and for Muslims five Salahs throughout the day are obligatory. The one who misses Salah will become a sinner and deserving of the torment of fire. We have to offer all five Salahs whether we are travelling or in home, facing cold or hot weather, having joyful or sad occasions. In addition to performing obligatory Salahs, acting upon the beautiful Sunnah of our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ we should try to perform some acts of worship regularly after sacrificing our sleep even during the night so that we can also be included amongst the righteous persons, because performing worship during the night is a very beautiful attribute of righteous bondmen of Allah Almighty. Allah Almighty has stated this attribute in Ayah 64 of Surah Al-Furqan, part 19 like this:

وَالَّذِينَ يَبِيتُونَ لِرَبِّهِمْ سُجَّدًا وَقِيَامًا ﴿٦٤﴾

And those who spend the night prostrating and standing for their Lord.

[Kanz-ul-Iman (Translation of Quran)] (Part 19, Surah Al-Furqan, verse 64)

Similarly, in Ayah 16 of Surah As-Sajdah, part 21 Allah Almighty has stated:

تَتَجَافَى جُنُوبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُونَ رَبَّهُمْ خَوْفًا وَطَمَعًا وَمِمَّا رَزَقْنَاهُمْ يُنفِقُونَ ﴿١٦﴾

*Their sides become detached from their beds and they call upon their Lord, fearing and hoping, and they donate some from what We have provided them.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 21, Surah Al-Sajdah, verse 16)*

Likewise, in Ayah 17 and 18 of Surah Al-Zariyaat part 26 Allah Almighty has stated:

كَانُوا قَلِيلًا مِّنَ اللَّيْلِ مَا يَهْجَعُونَ ﴿١٧﴾ وَبِالْأَسْحَارِ هُمْ يَسْتَغْفِرُونَ ﴿١٨﴾

They used to sleep less during the night. And used to seek forgiveness in the latter part of the night.

*[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Al-Zariyaat, verses 17-18)*

Dear Islamic sisters! In the above-mentioned blessed Ayahs the strong desire of the righteous bondmen to worship Allah Almighty has been mentioned by saying that when people sleep these righteous personages become occupied with the worship of their Lord.

Remember! Pious saints would also work and teach manners to their family during the day. Although after working throughout the day everyone loves sleeping in the night, these personages, instead of sleeping, would make their Rab happy and would repent and make Istighfar. If they felt sleepy as they were humans, they would get rid of sleep in different ways and then would get busy with the worship again.

### **Unique way of getting rid of sleep!**

Sayyiduna Shaykh Shibli رَحْمَةُ اللَّهِ عَلَيْهِ has said: in the beginning of my spiritual exercises when I would feel sleepy, I would apply salt with the needle (applicator) in my eyes. When I would feel much sleepy, I would move a hot needle in my eyes. Sayyiduna Ibraheem Bin Haakim رَحْمَةُ اللَّهِ عَلَيْهِ said: When my respected father would feel sleepy, he would go into the river and



start doing Tasbih of Allah Almighty by hearing which the fishes of the river would gather and they would also start doing Tasbih. When Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللهِ عَلَيْهِ made Du'a to get rid of his sleep, Allah Almighty answered to his Du'a and he did not feel sleepy for forty years. (*Mukashafa-tul-Quloob*, p. 38)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Let's listen to a few parables of worship acts and spiritual exercises carried out by the pious saints' during the night and create a strong desire for worship.

### **Humbleness should be like this!**

Sayyiduna Habib Najaar رَحْمَةُ اللهِ عَلَيْهِ would worship the whole night and would observe Sawm throughout the day. He would give the food he was presented for Iftar to others and would worship himself hungrily the whole night in the blessed court of Allah Almighty. When the morning was about to come he would humbly say in the blessed court of Allah Almighty: I remained heedless and continued to commit sins. O Allah Almighty! This disgraceful, sinful and ill bondman of Yours is present at Your door of mercy and beseech Your protection. (*Ar-Raud-ul-Faa'iq*, p. 246 summarised)

### **Home would remain illuminated without oil lamp!**

The sister of Imam Muhammad Bin Seereen رَحْمَةُ اللهِ عَلَيْهِ Sayyidatuna Hafsah Bin Seereen رَحْمَةُ اللهِ عَلَيْهَا was a woman in Basra who would perform worship too much. She would spend the whole night offering Salah and recite half of the Quran during the Salah. Sometimes she would stand for such a long time at the place where she would offer Salah that her oil lamp would get extinguished, but the home would remain illuminated for her until the morning (without the oil lamp). (*Siraat-ul-Jinaan*, vol. 7, p. 53)

## O Nafs, how long will you sleep?

Sayyidatuna Raabi'ah Basariyyah رَحْمَةُ اللهِ عَلَيْهَا had a habit till her death that she would offer Salah the whole night. When the time of Fajr would get near, she would sleep for a while. She then would wake up and say: O Nafs! How long will you sleep and how long will you be awake? Very soon you will experience such a sleep after which you will wake up only in the morning of the Judgement Day. (*Ruh-ul-Bayan, vol. 6, p. 242*)

## Advantages of performing worship during night

Dear Islamic sisters! After hearing the parables of the pious saints we must also have created a strong desire to worship Allah Almighty. We, therefore, should try to perform some worship and recitation of the Holy Quran regularly after offering Isha Salah and resting for some time after getting rid of laziness because performing worship during the night has many advantages. Let's listen to some of its advantages in the light of Tafseer *Siraat-ul-Jinaan*.

Remember! The worship that is Fard (obligatory) to perform at a fixed time should be performed at the same time. However, to perform Nafl worship during the night is more beneficial as compared to the day.

- ❖ At this time, one can feel ease of mind in reciting the Holy Quran and understanding it because there is no noise, but rather peace and satisfaction which are a very big source of attaining ease of mind.
- ❖ At this time, one attains pure sincerity in performing worship and there is no show-off in worship because people are not usually awake due to which a person does not get the chance to show off [her deeds/worship]. (*Siraat-ul-Jinaan, vol. 7, p. 52 selective*)

*'Ibadat may guzray Mayri zindagi  
Karam ho karam Ya Khuda Ya Ilahi*

(Wasaail-e-Bakhshish, p. 105)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Some methods to create passion for worship!

Dear Islamic sisters! We were listening to the virtues of worship and the parables of pious predecessors in order to create a passion for worship. They used to spend their days and nights in worship. At present, majority of us do not perform worship and are busy committing sins. We should ponder over the causes, the curse of which is not letting us perform worship.

Remember! There are many causes of being heedless of worship due to which we have forgotten the real purpose of our life. Due to keeping busy with them neither can we attain any worldly benefits, nor will these causes be beneficial for our Hereafter. Now let's listen to the causes, due to which we do not get pleasure and steadfastness in worship, and their cure as well.

### 1. Make Du'a for developing desire for worship!

Dear Islamic sisters! For developing further strong desire, make Du'a in the blessed Court of Allah Almighty because our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would also make Du'a for getting help in worship like this: **اَللّٰهُمَّ اَعِيْنِ عَلٰى ذِكْرِكَ** وَشُكْرِكَ وَحُسْنِ عِبَادَتِكَ O Allah Almighty! Help me in [doing] Your Zikr, [expressing] Your gratitude and [performing] Your worship in a proper way. (Musannaf Ibn-e-Abi Shaybah, vol. 7, p. 134, Hadees 2)

### 2. Dispel worldly love from heart!

Another reason for not having a strong desire for worship is wrong love for wealth and to remain busy accumulating wealth all the time due to which

we are becoming heedless of the worship of Allah Almighty and the rights of people.

Remember! All these are the signs of love for the world as we feel anxiety about business even during the Salah due to which we remain deprived of the real pleasure of worship. Sayyiduna Isa Ruhullah ﷺ has said: The way a patient does not derive pleasure from the food, similarly, a worldly person does not derive pleasure from worship because the one who feels pleasure in the love for the world cannot get the pleasure of worship. (*Ihya-ul-'Uloom, vol. 3, p. 264*)

Therefore, we should try to get the love of the world out of our heart and make a habit of offering Salah and other acts of worship.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### 3. Form your habit to eat less!

Dear Islamic sisters! Another obstacle and laziness in worship is to eat one's fill because when a person eats her fill, her body becomes heavy, eyes filled with sleep and body parts become lazy. She despite making efforts cannot do any work and thus becomes lazy in worship and recitation of the Holy Quran.

The cure for it is to form the habit of eating less than the appetite so that the pleasure from worship can be attained. *إِنْ شَاءَ اللَّهُ*, you will not become lazy in worship and it will develop the desire for worship. Ameer-ul-Mu`mineen Sayyiduna Siddeeq-e-Akbar رَضِيَ اللهُ عَنْهُ once said: I have never eaten my fill since I became Muslim so that I can have the privilege of getting pleasure in worship and since I became Muslim, I have never drunk (water etc.) my fill due to the strong desire for viewing my Lord. (*Minhaj-ul-'Aabideen, p. 84*)

Sayyiduna Abu Sulayman Daarani رَحْمَةُ اللهِ عَلَيْهِ has said: I feel pleasure the most in worship at that time when my stomach is empty due to hunger. (*Minhaj-ul-'Aabideen*, p. 84)

*Bhook ki aur piyas ki Maula mujhay soghat day*

*Ya Ilahi! Hashr may deedar ki khayrat day*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

#### 4. Keep advantages of worship in mind

Dear Islamic sisters! Keep Divine pleasure along with its worldly and Hereafter advantages in mind in order to develop interest in worship as it will also create a strong desire for worship. Maulana Naqi Ali Khan, the father of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, has mentioned many worldly and Hereafter benefits of performing worship. Let's listen to some of them:

1. The person who worships is included in the list of bondmen worshipping Allah Almighty, as Allah Almighty praises Aabids (worshippers).
2. The one who worships Allah Almighty, Allah Almighty loves him.
3. The one who worships Allah Almighty, Allah Almighty gets his all tasks right.
4. The one who worships Allah Almighty, Allah Almighty gives him sustenance.
5. The one who worships Allah Almighty, Allah Almighty helps him and protects him from the evil and mischief of his enemies.
6. The one who worships Allah Almighty, Allah Almighty becomes his close friend and removes terror from his heart.

7. The one who worships Allah Almighty, Allah Almighty creates his love in the heart of people due to which the younger and the elder, the rich and the poor, the good and the bad even beasts and birds of the sky and the earth have love for him.
8. The one who worships Allah Almighty, Allah Almighty grants him blessings to the extent that people get blessings from his clothes and home and get benefits from them.
9. The one who worships Allah Almighty, attains the respect in the Blessed Court of Allah Almighty that people make Wasilah of his honour and blessing for their needs and get their desires fulfilled through his Tawassul and intercession.
10. The one who worships Allah Almighty, stays safe from the severities of death.
11. The one who worships Allah Almighty, Allah Almighty makes him steady in his faith and Ma'rifat at the time of death and saves him from the evil thoughts instilled by Satan and his deception.
12. The one who worships Allah Almighty, Allah Almighty grants him peace from the Fitnah of grave and teaches him the answers to the questions of Nakirayn.
13. The one who worships Allah Almighty, Allah Almighty illuminates and widens his grave.
14. The one who worships Allah Almighty, Allah Almighty opens a window in his grave towards the Paradise.
15. The one who worships Allah Almighty, Allah Almighty saves him from the difficulties of the Judgement Day.

16. The one who worships Allah Almighty, will be given his Book of deeds in his right hand.
17. The one who worships Allah Almighty, his accountability will be made easily or his accountability will not be made at all.
18. The one who worships Allah Almighty, will be made to drink the water of Kawsar pond. After he has drunk the water, he will never feel thirsty.
19. The one who worships Allah Almighty, will cross the Siraat Bridge easily.
20. The one who worships Allah Almighty, will be made to sit on the pulpits of Noor and will be given space under the blessed shade of 'Arsh or under the blessed shade of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
21. The one who worships Allah Almighty, will be privileged to see Allah Almighty and this blessing is the best of all blessings and perfect of all bestowals. (*Al-Kalam-ul-Awdah, pp. 328-329 Selective*)

### 5. Further methods to create passion for worship!

Dear Islamic sisters! Have good company to create a passion for worship because seeing righteous people busy with worship and recitation of the Holy Quran will also develop the passion for worship in us. Further, give up the habit of performing virtuous deeds for name and show-off because it will not benefit our Hereafter. Perform worship only for the pleasure of Allah Almighty. إِنَّ شَاءَ اللهُ, it will not only benefit in the world, but it will also bring success in the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The blessed ‘Urs of Sultan-ul-Hind Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ is celebrated on 6<sup>th</sup> Rajab-ul-Murajjab. So, let’s listen briefly to his blessed biography in relation to it.

### Name, lineage and brief introduction

The name of Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ is Hassan Chishti Ajmayri. He رَحْمَةُ اللهِ عَلَيْهِ was born in 1142 (537 H) at Sanjar in Saijistan or Seestaan in a prestigious and educated family. (*Iqtibas-ul-Anwaar, p. 345 summarised*)

His famous titles include Mu’eenuddin, Ghareeb Nawaz, Sultan-ul-Hind and Atta-e-Rasool. (*Mu’een-ul-Hind Hazrat Khuwajah Mu’eenuddin Ajmayri, p. 20 summarised*)

He رَحْمَةُ اللهِ عَلَيْهِ also travelled Syria, Baghdad and Kirman, etc., for gaining knowledge. During the visit of Haramayn he رَحْمَةُ اللهِ عَلَيْهِ was blessed with the sainthood of India from the blessed court of Risalat and was ordered to serve Islam in India. (*Sayr-ul-Aqtaab, p. 142 summarised*)

With his good manners, good character and speech, he propagated Islam in this region. Hundreds of thousands of people embraced Islam after being impressed thanks to him. Through reformation and preaching, he رَحْمَةُ اللهِ عَلَيْهِ prepared such a group of students and Khulafa that carried out the great duty of serving Islam everywhere in Pakistan and India (subcontinent). He رَحْمَةُ اللهِ عَلَيْهِ also carried out the duty of serving Islam and reforming people through his writings and books. In his books, one can find the mention of Anees-ul-Arwah, Kashf-ul-Asraar, Ganj-ul-Asraar and Deevan-e-Mu’een. (*Mu’een-ul-Hind Hazrat Khuwajah Mu’eenuddin Ajmayri, pp. 103 – 106 selective*)

Khuwajah Ghareeb Nawaz رَحْمَةُ اللهِ عَلَيْهِ approximately spent 45 years serving Islam in India. Finally, this fountain of wisdom and knowledge and guidance departed this world on 6<sup>th</sup> Rajab 627 H in Ajmer Sharif (Rajasthan, India). His luminous shrine is situated in Ajmer Shareef.

*Jo bhi sail aa jata hay*

*Man ki muradayn pa jata hay*



*Mayn nay bhi daman hay pasara*

*Ya Khuwajah mayri jholi bhar do*

*(Wasaail-e-Bakhshish, p. 568)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Madani pearls about Nafil Siyam

Dear Islamic sisters! In conclusion, I would like to take the opportunity to mention some Madani pearls about Nafil Siyam. Firstly, lets listen to 2 sayings of Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Rasool of Rahmah, the Intercessor of Ummah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever keeps a Nafil Sawm expecting reward, Allah Almighty will move him as far away from Hell as is the distance of 40 years.’  
*(Kanz-ul-‘Ummal, vol. 8, p. 255, Hadees 24148)*
2. The Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: If someone keeps a Nafil Sawm and (even if he) is given the whole earth full of gold (as a reward) his reward will still remain incomplete, he will be given his reward on the Day of Judgement only. *(Musnad Abi Ya’la, vol. 5, p. 353, Hadees 6104)*
3. Sayyiduna Sulayman عَلَيْهِ السَّلَام used to observe Sawm the first three days, the middle three days, and the last three days of the month. Hence he used to be in the state of observing Sawm in the beginning, middle and end of the month. *(Kanz-ul-‘Ummal, vol. 8, p. 304, Hadees 24624)*
4. If parents prevent their offsprings from having a Nafil Sawm for fear of illness, they must obey their parents. *(Rad-dul-Muhtar, vol. 3, p. 416)*
5. A wife cannot keep a Nafil Sawm without her husband’s permission. *(Durr-e-Mukhtar, Rad-dul-Muhtar, vol. 3, p. 415)*

6. In case of having a Nafil Sawm deliberately, it becomes Wajib to complete it. If it is broken, it will be Wajib to make up for it. (*Durr-e-Mukhtar*, vol. 3, p. 411)

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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ "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

## What has the World Given us?

وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا حَيِّبَ اللَّهِ      الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكِ يَا نُورَ اللَّهِ      الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ

## Excellence of Salat upon the Prophet ﷺ

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: (Sayyiduna) Jibra'eel (عليه السلام) came to him stating humbly that Allah (Almighty) said: 'O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Are you not pleased that when anyone from your Ummah sends Salat upon you once then I shower mercy ten times upon him, and when anyone from your Ummah sends one Salam, then I send Salams ten times upon him.' (Mishkat-ul-Masabih, vol. 1, p. 189, Hadees 928)

*Un par Durood jin ko kas-e-bay kasan kahayn*

*Un par salaam ji ko khabar bay khabar ki hay*

(Hadaaiq-e-Bakhshish, p. 209)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

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

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

## An important point

For righteous and permissible work the more good intentions we make, the more reward we 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 the 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 *أَذْكُرُوا 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 عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, today topic of our Bayan is ‘What world has given us’. We will learn about the consequence of the love for the world, importance of world in the eyes of pious predecessors and how they used to safeguard themselves from it.

We will also listen about that what is world and why it is called ‘world’ and which world is good and which world is condemnable. Moreover, along with listening about the importance of good deeds, related to the month of Rajab-ul-Murajjab, we will also listen to the brief introduction of Sayyiduna Ameer Mu’awiyah رَضِيَ اللهُ عَنْهُ and Sayyiduna Imam Ja’far Sadiq رَضِيَ اللهُ عَنْهُ. I hope we would listen to complete Bayan with good intentions and firm attention!

Now first let’s listen to a parable.

### Consequence of loving the world

Sayyiduna Wahb bin Munabbih رَضِيَ اللهُ عَنْهُ has said: Sayyiduna ‘Isa عَلَيْهِ السَّلَامُ passed by a town whose dwellers humans and jinns, beasts and birds, all four-footed animals and insects were dead. He عَلَيْهِ السَّلَامُ stood for a while and kept looking at it and then paying attention to his followers, said: All of them have died of the torment of Allah Almighty. If it wasn’t the case then they would not have died all together. He عَلَيْهِ السَّلَامُ then called these deads: O the people of this town! One of them replied: الْكَيْفَ يَا رُؤْمُ اللهِ i.e. O Ruhullah! Here we are! He عَلَيْهِ السَّلَامُ asked: What was your sin? He replied: We used to worship Satan and love the world. He عَلَيْهِ السَّلَامُ asked: What was your worship of Satan? He replied: We used to follow the ones who were disobedient to Allah Almighty. He عَلَيْهِ السَّلَامُ asked: How was your love for the world? He replied: It was as a child loves his mother. When the world would come to us, we would feel happy and when it would go away from

us, we would feel sad. We had high hopes at the same time and we were displeasing Allah Almighty by disobeying Him. He عَلَيْهِ السَّلَام asked: How has it happened to you? He replied: We spent the night peacefully, but in the morning we were in Haawiyah. He عَلَيْهِ السَّلَام asked: What is Haawiyah? He replied: 'سَجِّين' [Sijjeen]. He عَلَيْهِ السَّلَام asked: What is Sijjeen? He replied: It is a live coal of fire equal to the whole parts of the world in which the souls of all of us have been buried. He عَلَيْهِ السَّلَام asked: Why are your companions not talking? He replied: They cannot talk. He عَلَيْهِ السَّلَام asked about the reason for it. He replied: The reins of fire have been put in their mouths.

He عَلَيْهِ السَّلَام asked: How then are you talking to me though you are also one of them? He replied: Surely I am one of them, but I am not in the state in which they are. When trouble came I also became the victim along with them and now I am hanging with a hair in Haawiyah; I do not know whether I will be thrown into the fire or I will achieve salvation. (*Hilya-tul-Awliya, vol. 4, p. 64, Raqm 4762*)

*Maut aa kar hi rahay gi yaad rakh!*

*Jaan ja kar hi rahay gi yaad rakh!*

*Gar jahan may 100 baras tu ji bhi lay*

*Qabr may tanha qiyamat tak rahay*

(*Wasaail-e-Bakhshish, p. 711*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! This parable contains many Madani pearls of advice for those Islamic sisters who love the world.

We should ponder whether we have become heedless of the admonitory end of the ones who used to love this world. Do we have to live in this world forever? Have we been forgiven? Have we forgotten the torment inflicted on the previous Ummahs? Don't we learn an admonitory lesson from the funerals we observe frequently? Don't we learn a lesson from the

bedridden patients who are suffering badly? Shall we be able to bear the severities of the agony of death? Have we forgotten the narrow and dark grave? Have we prepared to achieve salvation from the snakes, scorpions and insects in the grave? Have we prepared to answer the questions of Munkar and Nakeer? Anyway, it is safe for us to be busy preparing as much for the world as much we have to live in it and be busy preparing as much for the grave and the Hereafter as much we have to live in the grave and the Hereafter. Many happy and cheerful Islamic sisters suddenly die and are buried in no time in the dark grave. Similarly, we will also have to die, and be buried in the dark grave and will have to reap what we sow in the world.

*Daulat-e-Dunya kay peechay tu na ja  
Aakhirat may maal ka hay kam kiya*

*Maal-e-Dunya 2 jahan may hay wabal  
Kaam aaey ga na Paysh-e-Zul-Jalal*

*(Wasaail-e-Bakhshish, pp. 709- 710)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Deception of Satan

Dear Islamic sisters! The love of this world is such a deception of Satan in which if we are trapped, we start getting away from virtuous deeds. For example, first of all, we get away from Mustahab acts, then become heedless of Sunnahs, and then form the habit of missing Fard and Wajib acts and then gradually get into the habit of performing Haraam acts. We miss Salah regularly and then spend our life in telling lies, committing backbiting, hurting the feelings of others, listening to songs and music and committing many different types of Haraam and impermissible acts. Moreover, the one, who is excessively busy with the world, forgets her relatives. The one, who is excessively busy with the world, starts

considering the poor to be inferior. The one, who is excessively busy with the world, becomes a miser. The one, who is excessively busy with the world, becomes a victim of the evil of arrogance. The one, who is excessively busy with the world, takes no effect of any advice. The one, who is excessively busy with the world, cannot differentiate between Halal and Haraam. The one, who is excessively busy with the world, becomes heedless of the rights of Allah Almighty along with the rights of people. In short, the one who is excessively busy with the world commits different types of evils. If the ones who are excessively busy with the world knew the reality of the world, they would never take interest in it. The reality of the world has been mentioned in different blessed Ayahs of the Holy Quran. In Ayah 20 of Surah Al-Hadeed part 27, Allah Almighty has stated:

اعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي  
الْأَمْوَالِ وَالْأَوْلَادِ ط

*You should know that the life of this world is nothing but play and amusement, and adornment, and your boasting amongst yourselves, and the desire to surpass each other in wealth and children.*

*[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Hadeed, Verse 20)*

It is written in *Tafseer Siraat-ul-Jinaan* about this blessed Ayah: The reality of the world is being mentioned in this Ayah so that Muslims do not feel inclined to it because the world is very less beneficial and is about to end soon. In this blessed Ayah, Allah Almighty has mentioned five things about the world. (1, 2) The life of the world is only fun and frolic that is the pastime of children. Further, to work hard only for attaining it is nothing but a waste of time. (3) The life of the world is the name of beauty and adornment that is the way of women. (4, 5) The life of the world is the name of feeling proud and being arrogant of one another and wanting



more wealth and children than others. When this is the state of the world and it has such defects, one should become occupied with the acts by which her Hereafter life may improve instead of taking interest in it (world) and making efforts to gain it. (*Siraat-ul-Jinaan, vol. 9, p. 740*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Let's now listen to a few sayings of pious predecessors رَحْمَةُ اللَّهِ about the reality of the world.

### Blue-eyed ugly old woman

Sayyiduna Fudayl Bin 'Iyaad رَحْمَةُ اللَّهِ عَلَيْهِ has stated that Sayyiduna 'Abdullah Ibn 'Abbas رَضِيَ اللَّهُ عَنْهُمَا said: On the Day of Judgement, an extremely ugly blue-eyed old woman with her teeth sticking out will appear in front of people. They will be asked, 'Do you know her?' People will reply: 'We seek refuge in the blessed Court of Allah Almighty from recognizing her.' They will be told, 'This is the same world you used to be proud of; you used to break off relations due to it [and] used to feel jealousy and enmity towards one another because of it.' Then it (the world in the form of the old woman) will be put into Hell. She will call, 'O my Creator! Where are my followers and my people?' Allah Almighty will say, 'Bring them also with her.' (*Zamm-ud-Dunya ma' Mawsu'ah Imam Ibn Abi Dunya, vol. 5, p. 72, Raqm 123*)

### Reality of the world

Similarly, It is stated in the book '*Malfuzaat A'la Hadrat*' by Maktaba-tul-Madinah; condemning the world, A'la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated: It is stated in a blessed Hadees, 'If the value of the world were equal to even a mosquito's wing to Allah Almighty, He Almighty would not give even a mouthful of water from it to the unbelievers.' (*Sunan-ut-Tirmizi, vol. 4, p. 144, Hadees 2327*) The world is disgraced and hence has been

given to the disgraced. Allah Almighty has not [mercifully] seen it ever since He Almighty has created it. The world is hanging between the sky and the earth, crying and saying, ‘O my Lord! Why are You displeased with me?’ (A’la Hadrat رَحْمَةُ اللهِ عَلَيْهِ further said): Gold and silver are the enemies of Allah Almighty. Those loving gold and silver in the world will be called on the Day of Judgement in these words: Where are the people who loved the enemy of Allah Almighty. Allah Almighty keeps the world away from His beloved bondmen as a mother keeps her ill child away from harmful things. (*Nayki ki Da’wat*, p. 265 *Selective and summarised*)

*Hubb-e-Dunya may dil phans gaya hay*

*Nafs badkar haawi huwa hay*

*Haae Shaytan bhi peechay para hay*

*Ya Khuda Tujh say Mayri Du’a hay*

(*Wasaail-e-Bakhshish*, p. 134)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! اَلْحَمْدُ لِلّٰهِ, the character of pious predecessors is a role model for us. These personages know the reality of the world very well. The world comes to them, but they always prefer the Hereafter to the world. Let’s listen to a faith-refreshing parable for persuasion.

### **The caliph who took no interest in the world**

When Ameer-ul-Mu`mineen Sayyiduna Umar bin Abdul ‘Aziz رَحْمَةُ اللهِ عَلَيْهِ became the caliph, he adopted piety and contentment (became uninterested in the world), rejected luxurious life, stopped eating delicious foods and started using very simple food. Nu’aym Bin Salamat رَحْمَةُ اللهِ عَلَيْهِ has said: I went to Ameer-ul-Mu`mineen Umar Bin Abdul Aziz رَحْمَةُ اللهِ عَلَيْهِ and saw that he رَحْمَةُ اللهِ عَلَيْهِ was eating bread with olive oil. (*Seerat-e-Ibn Jawzi*, p. 180)

Yunus Bin Sheeb رَحْمَةُ اللَّهِ عَلَيْهِ has said: After caliphate, I saw Ameer-ul-Mu`mineen Sayyiduna Umar Bin Abdul Aziz رَحْمَةُ اللَّهِ عَلَيْهِ in the state that if I had wanted I could have counted his ribs without touching. (*Seerat Ibn-e-Jawzi, p. 181*) His slave has said: One day I came to my master, Ameer-ul-Mu`mineen, he was eating red lentil. I asked: 'كُلُّ يَوْمٍ عَدَسٌ!' i.e. why daily lentils? His wife replied: 'هَذَا طَعَامُ مَوْلَاكَ أَمِيرِ الْمُؤْمِنِينَ!' i.e. this is the food of your master, Ameer-ul-Mu`mineen رَضِيَ اللَّهُ عَنْهُ. (*Seerat Ibn Jawzi, p. 181 summarised*)

### How great red lentil is

Dear Islamic sisters! اُسْبِحْنَ اللَّهُ! Despite being the caliph of so vast kingdom, Ameer-ul-Mu`mineen Sayyiduna Umar bin Abdul Aziz رَحْمَةُ اللَّهِ عَلَيْهِ would eat simple food. We, therefore, should, following in the footsteps of Allah-loving people, become simple and eat lentils and vegetables happily too. اَلْحَمْدُ لِلَّهِ! How glorious is the red lentil, as it has been declared the blessed thing in a blessed Hadees. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: You must eat red lentils because it contains blessing that softens the heart and increases tears. It contains the blessings of 70 blessed Ambiya عَلَيْهِمُ السَّلَام including Sayyiduna 'Isa عَلَيْهِ السَّلَام. (*Firdaus-ul-Akhbar, vol. 2, p. 67, Hadees 3876*)

Sayyiduna Imam Sa'labi رَحْمَةُ اللَّهِ عَلَيْهِ has stated: Sayyiduna Umar bin Abdul Aziz رَحْمَةُ اللَّهِ عَلَيْهِ would eat bread one day with olive oil, one day with meat and one day with red lentil. A pious person رَحْمَةُ اللَّهِ عَلَيْهِ has said: Red lentil and olive are the foods of righteous people. Red lentil makes a body thin and thin body is helpful in worship. Red lentil does not increase lust as is increased by meat. (*Tafseer Qurtubi, vol. 1, p. 346*)

Mayn kam khanay ki 'aadat banaon

Khudaya karam! Istiqamat bhi paaon

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The world and Hereafter!

Dear Islamic sisters! It is a true fact that the world will end very soon compared to the everlasting Hereafter. The world-seeker apparently is very happy for achieving this world; she has high hopes from it; she is lost in its colourfulness, but when she realizes the truth, she regrets. One who, living in this world, tries to make her Hereafter better, makes her world and Hereafter both better. On the other hand, the one who only earns the world living in this world, gets deprived of the benefits and fruits of the Hereafter. Satan likes the one who is lost in the colourfulness of the world, whereas the one who prepares for the Hereafter becomes the beloved of Allah Almighty. The path to the world apparently looks easy due to Nafsani (carnal) desires and high hopes, but its end is very bad. The path to the Hereafter apparently looks tough, but its destination is the beautiful and everlasting place of Paradise. Since the world is very close to us compared to the Hereafter, our heart is very quickly attracted to it, whereas, the Hereafter is after the world, hence Islamic sisters become heedless of it. Remember! It is one of the reasons to call the world by the (name دُنْيَا) world that the world is closer to us than the Hereafter.

## Why world is called world?

Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Muhammad Ilyas Attar Qaadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has narrated on page 260 of his book ‘*Nayki ki Da’wat*’ [Call to Righteousness]: The word ﴿دُنْيَا﴾ [i.e. the world] literally means ‘closeness’. That is to say, it is called the world because it is closer to humans than the Hereafter, or due to the reason that, it is closer to the heart because of its desires and (carnal) pleasures. (*Al-Hadiqa-tun-Nadiyyah*, vol. 1, p. 17)

## What is the world?

Sayyiduna ‘Allamah Badruddin ‘Ayni رَحْمَةُ اللهِ عَلَيْهِ has said: Before the home of the Afterlife, all creatures are [referred to as] the world. (*‘Umda-tul-Qaari*, vol.

1, p. 52) Therefore from this viewpoint, gold, silver and every essential and inessential thing bought by them is included in the world. (*Al-Hadiqa-tun-Nadiyyah, vol. 1, p. 17*)

## Which world is good and which is condemnable?

Dear Islamic sisters! Remember! There are three types of worldly things:

1. There are only two worldly things that help a person in the Hereafter and their benefit is obtained even after the death. (1) Knowledge and (2) Deed. Deed means that one should worship Allah Almighty with sincerity.
2. The things whose benefit is limited to the world only and one cannot get any fruit of it in the Hereafter such as getting pleasure from sins and gaining benefits more than the need from permissible things, for example a piece of land, property, gold, silver, nice clothes and eating delicious foods are all included in the condemnable type of the world.
3. The type in which there are things that are helpful in performing virtuous deeds like essential food, clothes are also a good type of the world, but this world will be condemnable if one aims to get only immediate worldly benefit and pleasure from it. (*Summarized from: Ihya-ul-Uloom, vol. 3, pp. 270-271*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The world is like an inn in which travellers come and stay and after staying for a few days they leave. The one who goes to an inn and stays for a few days never has high hopes and takes interest in its liveliness. We, therefore, should not engross ourselves in this temporary home [the world], because one day we have to depart

from it. This world is not our destination, but Paradise. Let's listen to three blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to increase disinclination in the world and develop contemplation of the Hereafter in the heart and get the Madani pearls of advice and admonition.

4. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Allah Almighty will make all the affairs of the person who is always worried about the world (and does not care for the religion) troublesome and his poverty will always be in front of him and he will get the world as much as is written in his destiny and the one whose intention is towards the Hereafter, Allah Almighty will make all of his matters proper for his ease of mind and will put the unwillingness of this world in his heart and the world will come to him by itself. (*Ibn Majah, vol. 4, p. 424, Hadees 4105*)
5. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The world is the home of the one who has no home (in the Hereafter) and the world is the wealth of the one who has no other wealth and the person who saves for the world has no wisdom. (*Shu'ab-ul-Iman, vol. 7, p. 375, Hadees 10638*)
6. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: The one who loves his world, harms his Hereafter and the one who loves his Hereafter, harms his world. Hence you prefer the immortal (Hereafter) to the mortal (world). (*Musnad Imam Ahmad, vol. 7, p. 165, Hadees 19717*)

Regarding the above-mentioned blessed Hadees Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: From these blessed sayings it has become obvious that the love of the world and the Hereafter both cannot be together in one heart; the world is opposite to the Hereafter. Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said: The lower rank of Knowledge, wisdom and faith is that a human should know that the world is mortal and the Hereafter is immortal. That is to say, living in this world he should not become busy

with the world, but rather prepare for the Hereafter. (*Musnad Imam Ahmad, vol. 7, p. 18*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## World is like sand!

Dear Islamic sisters! Have you heard! In the above-mentioned blessed Ahadees, people who love this world have been strongly condemned. We, therefore, should not only have a strong desire for the world, but rather we should collect virtuous deeds for the Hereafter because the world is like sand. No matter how much sand a person gets in her fist, all the sand gets out slowly from the fist in the form of particles and finally the fist remains empty. Same is the state of this deceitful world.

## Do not forget death

Giving warning about the mischiefs of the world, Imam Muhammad Ghazali رَحْمَةُ اللَّهِ عَلَيْهِ has written with reference to a pious person: O people! Perform virtuous deeds in this spare time and keep fearing Allah Almighty. Do not be happy with hopes and nor forget your death. Do not get attracted to the world; undoubtedly, it is deceitful and puts you in mischief [Fitnah] by its desires. The world becomes disgraced those who wanted to get satisfaction from it. Therefore see it from the viewpoint of reality because it is a place full of troubles. Its Creator has condemned it; its new gets old and the one who desires for it also dies. May Allah Almighty have mercy on you!

Wake up to the fact and open your eyes from sleep (of heedlessness) before this announcement is made: So-and-so is ill and her illness has become severe. Is there any medicine for her? Or is there any way by which she can

be taken to a doctor? Now Hakeems [and doctors] are called for you, but the hope of cure dies. It is then said: So-and-so has made a will and counted her money. Then it is said: Now she has lost her speaking ability; now she does not talk to her sisters and recognize her neighbours. Now your forehead is perspiring; the voice of people weeping has started coming and you have been sure of your death; after you have closed your eyelashes, the presumption of your death has turned to confirmation; the tongue is trembling; your siblings are weeping; you are said that this is your such and such son, this is your such and such sister, but you have been stopped from talking. Hence you cannot speak; your tongue has been sealed due to which voice does not come out. You then die and your soul gets out of your body parts completely; it is then taken to the sky. At that time your sisters gather, bring your shroud and you are given Ghul [ritual bath] and then you are wrapped in a shroud. Now the ones who inquired after you sit silently and the ones who were jealous of you also feel relaxed. Your family members turn attention to your wealth and your deeds get sealed. (*Ihya-ul-'Uloom, vol. 3, p. 260*)

*Dil say dunya ki mahabbat door kar*

*Dil Nabi kay 'ishq say ma'moor kar*

*Ashk mat dunya kay gham may Tu baha*

*Haan Nabi kay gham may khoob aansu baha*

(*Wasaail-e-Bakhshish, p. 710*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Importance of virtuous deeds

Dear Islamic sisters! Alas! We are engrossed in the colourfulness of this world instead of thinking about the Hereafter; we decorate our houses extremely well. We want to spend our lives by having plenty of money, beautiful and splendid palaces. Just ponder, how long will these things



benefit us? Shall we take all these things to our grave? Shall we get virtuous deeds in exchange for them in the Hereafter? Of course, no! This bank balance, wealth and property all will be left in the world; nothing will be helpful in the grave. It will be only our virtuous deeds that will help us there. It will be our virtuous deeds that will help us to succeed in answering to the questions of Munkar and Nakeer. It will be our virtuous deeds that will console us during the terror of the grave. It will be our virtuous deeds due to which the narrowness of the grave will turn to expansion. It will be our virtuous deeds that will shine brightly in the darkness of the grave. It will be our virtuous deeds that will become an obstacle in the way of the torment of the grave. It will be our virtuous deeds that will bring us salvation not only in the grave, but also after the grave from the heat of the plain of Mahshar and its thirst. It will be our virtuous deeds that will help us to pass over Siraat Bridge successfully. It will be our virtuous deeds that will help us during our accountability and bring salvation from the torment of Hell. Therefore become anxious for virtuous deeds.

### Three types of friends

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘Three things go with the deceased: (1) His family members (2) his wealth and (3) his deeds. Then two things return and one stays with him. His family members and wealth return, whereas his deeds go with him.’ (Bukhari, vol. 4, p. 250, Hadees 6514)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated: When a person dies, the angels say: ‘مَا كُنْفَ?’ i.e. what did he send forward? And people ask: ‘مَا خَلْفَ?’ i.e. what did he leave behind? (Shu’ab-ul-Iman, vol. 7, p. 328, Hadees 10475) That is, at the time of death heirs are anxious for the wealth [he leaves] as to what he is leaving to them. The angels, who come to seize the soul, count his deeds and check his beliefs. (Mirat-ul-Manajih, vol. 7, p. 49)

Dear Islamic sisters! It is wise not to become anxious for the world and its goods, but rather become busy performing virtuous deeds.

Only the part of the wealth we spend belongs to us out of the wealth for [accumulating] which we end our lives. The part that is left is not ours, but rather it will belong to our heirs. Therefore it is wise to overcome the desire for wealth and the world and pay attention to make the Hereafter better. This money has not been faithful to anyone; it is really the dirt of hands. For example, if someone saves millions or rather billions in her life, even then she will be able to use only the amount that she can.

It can be understood like this that a person is feeling very hungry; in front of her a cauldron of biryani is being cooked; the light pleasant aroma of the biryani is pleasing her heart and mind; her heart is attracted to it and it makes her mouth water; she feels like eating the whole cauldron, but in reality she will not eat much from it; only one plate of biryani will be sufficient for her. If she eats too much, even then she will not be able to eat after having two or three plates. Sometimes it also happens that we satiate our appetite, but not heart. We feel like eating more because it is very tasty, but we do not eat because we cannot eat any more since our stomach is full. Similarly, whether we save millions, or rather billions, we will spend only that much by which we will be able to eat our fill. Similarly, we will use the length of cloth by which one suit can be made. In short, if we accumulate enormous worldly possessions and wealth, even then we will be able to use as much as we can and the rest will be left in the world.

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'A bondman keeps on saying 'my wealth, my wealth' though he has only three parts in his wealth: One which he has finished by consuming, second which he has worn out and the third which he has given to someone else (in the path of Allah Almighty) and saved. And apart from it whatever he has, all is going to finish and he is going to leave it for other people.' (*Sahih Muslim, Kitab-uz-Zuhd, p. 1210, Hadees 7240*)

## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, Rajab-ul-Murajjab is in progress, 'Urs of two great personalities is commemorated in this blessed month, one of them is Sahabi, Ameer-ul-Mu'mineen, the scribe of revelation, Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ and second one is a beloved of the sacred family of the Holy Prophet, Wali Ibn-e-Wali, Sayyiduna Imam Ja'far Sadiq رَضِيَ اللهُ عَنْهُ. Let's listen about the blessed biographies of these two great personalities.

### Biography of Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ

1. Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ was the beloved Sahabi of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
2. He رَضِيَ اللهُ عَنْهُ embraced Islam when the treaty of Hudaibiyah was signed but he رَضِيَ اللهُ عَنْهُ expressed his Islam openly at the conquest of Makkah.
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ appointed him as a scribe of the revelation.
4. He رَضِيَ اللهُ عَنْهُ remained Khalifah [ruler] of Muslims for 20 years. Imam-e-Ahl-e-Sunnat Imam Ahmed Raza Khan Qadiri رَضِيَ اللهُ عَنْهُ said: 'Abu Bakr Siddeeq, 'Umar Farooq, Usman Ghani, Sayyiduna Ali, Imam Hassan, Ameer-e-Mu'awiyah and Umar Bin Abdul Aziz رَضِيَ اللهُ عَنْهُمْ were righteous caliphs.' It means that Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ was one of the righteous caliphs. (*Al-Nabras, p. 308*)
5. He used to be extremely humble and disliked being respected. (*Abu Dawood, vol. 4, p. 457, Hadees 5229*)
6. He was most forbearing and patient (good-tempered).

7. He رَضِيَ اللهُ عَنْهُ accompanied the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in many battles. Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُ said: 'I have never seen any ruler more well-mannered than Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ.'
8. He رَضِيَ اللهُ عَنْهُ was extremely passionate regarding the well-wishing of Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
9. He رَضِيَ اللهُ عَنْهُ was among the Islamic jurists Sahabahs.
10. He رَضِيَ اللهُ عَنْهُ would try his best to follow the acts of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as much as possible.
11. He رَضِيَ اللهُ عَنْهُ would always be on front to perform good deeds and give others call towards righteousness.
12. He had a Kurta (long shirt), a Tahband [a piece of cloth to cover lower part of the body], a chador and some blessed hair of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ made a will that he should be shrouded in these clothes. (*Faizan-e-Ameer-e-Mu'awiyah, p. 63*)
13. He would love Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ, his sons and all the family members of the Holy Prophet. (*Faizan-e-Ameer-e-Mu'awiyah, pp. 72 to 95 Summarised*)
14. He passed away in 60 Hijri in Damascus, famous city of Syria; he was 78 years old at that time.

For more information regarding the blessed life of Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ, do read book entitled 'Faizan-e-Ameer-e-Mu'awiyah', published by Maktaba-tul-Madinah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, now let's listen about the life of Sayyiduna Imam Ja'far Sadiq رَضِيَ اللهُ عَلَيْهِ.

## The life of Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ

1. Sayyiduna Imam Ja'far Sadiq رَحْمَةُ اللهِ عَلَيْهِ was born on Monday on the 17<sup>th</sup> Rabi'-ul-Awwal, 83 Hijri in Madinah Sharif.
2. His Kunyah (patronymic name) is Abu Abdullah and Abu Isma'eel whereas his titles are Sadiq, Faadil and Taahir.
3. He رَحْمَةُ اللهِ عَلَيْهِ is the eldest son of Sayyiduna Imam Muhammad Baqar رَحْمَةُ اللهِ عَلَيْهِ.
4. Sayyiduna Imam Ja'far Sadiq's رَحْمَةُ اللهِ عَلَيْهِ mother Sayyidatuna Umm-e-Fardah رَحْمَةُ اللهِ عَلَيْهَا was the granddaughter of Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ.
5. He was expert in academic and spiritual fields of knowledge; he was famous for ascetic practices, worshipping and spiritual exercises.
6. Imam Malik رَحْمَةُ اللهِ عَلَيْهِ said: 'I had been paying visit to Imam Ja'far رَحْمَةُ اللهِ عَلَيْهِ for a long time, I always used to find him performing one out of three worships, either he would offer Salah, recite the Holy Quran or observe fast.' Even having a noble lineage, he always remained humble.
7. He was 68 years old when some accursed person poisoned him on 15<sup>th</sup> Rajab-ul-Murajjab, 148 Hijri which became a reason for his martyrdom.
8. His blessed shrine is located in Jannat-ul-Baqi (Madinah) at the side of his father Imam Baqar's رَحْمَةُ اللهِ عَلَيْهِ shrine.

May Allah bestow blessings on these pious predecessors and forgive us by their virtue!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, in conclusion, I would like to take the opportunity to deliver points regarding Tawakkul [trust in Allah] and Qana'at [Contentment].

## Important points on trust in Allah and Contentment

First of all, let's listen to two sayings of the Holy Prophet ﷺ

1. He ﷺ said: Contentment is a treasure that never ends. (*Al-Zuhud lil Bayhaqi, p. 88, Hadees 104*)
2. He ﷺ also said: 'He is successful who has accepted Islam, who has been provided with sufficient for his want and been made contented by Allah with what He has given him.' (*Muslim, p. 406, Hadees 2426*)
3. When a person gets whatsoever Allah has bestowed upon him and he remains pleased with it and spends his life giving avarice and greed up is called Qana'at [contentment]. (*Jannati Zaywar, p. 136*)
4. Be content even not having daily usage items is also Qana'at. (*Al-Ta'reefaat, p. 126*)
5. There are three levels of Tawakkul.
  1. Have trust in Allah. 2. Bow down before the order of Allah. 3. Entrust all your matters to Allah. (*Al-Risala-tul-Qushayriyah, p. 203*)
6. Contentment and patience are good when it comes to worldly things; avarice and greed are excellent when it comes to the hereafter related things. Don't observe contentment reaching at some religious level, strive to progress. (*Mirat-ul-Manajeeh, vol. 7, p. 112*)
7. Greed is the most terrible attribute and horrendous habit. Sustenance, blessing and wealth or respect that Allah bestows upon a person, he

- should remain pleased and content on that. (*Jannati Zaywar, p. 110 Summarised*)
8. The one, whose greedy eyes keep looking at people's wealth, he will always remain grief-stricken. (*Al-Risala-tul-Qushayriyah, p. 198*)
  9. Bal'am Bin Ba'ura who was a great scholar and Mustajab-ud-Da'waat [One whose prayers are accepted by Allah], he ruined his world and the hereafter due to greed and avarice. (*Malfozaat-e-A'la Hazrat, p. 367 Extracted*)
  10. Allah says: 'The one is wealthiest near to Me, who remains the most content on whatever I have bestowed.' (*Ibn-e-'Asakir, vol. 61, p. 139, Raqm 7740 Summarised*)
  11. Even if the person has two valleys of wealth, he will desire for the third and nothing but the sand of grave can fill up the stomach of Ibn-e-Adam. (*Muslim, p. 404, Hadees 2415*)

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 Maktaba-tul-Madinah. In addition to these, buy and read the two booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دامت برکاتہم العالیہ '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 Blessings of Charity

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

### Excellence of Salat upon the Prophet ﷺ

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Whosoever recites Salat upon me once, Allah Almighty showers 10 mercies upon him, and whosoever recites Salat upon me 10 times, Allah Almighty showers 100 blessings on him, and whosoever recites Salat upon me 100 times, Allah Almighty writes between both his eyes that he is free from hypocrisy and the fire of Hell. On the Day of Judgement, he will be kept with the martyrs.’ (Mu’jam-ul-Awsat, vol. 5, p. 252, Hadees 7235)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech, let’s make good intentions in order to attain reward. The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ i.e. The intention of a Muslim is better than his action.<sup>1</sup>

Important Matter: The more intentions one makes in permissible and righteous actions, the more reward he attains.

Mu’jam-e-Kabeer, vol. 6, p. 185, Hadees 5942



## Intentions of listening to the speech

Intentions can be increased, decreased, or changed depending on the circumstance and situation.

- I will listen to the speech attentively whilst lowering my eyes.
- Instead of resting/leaning against a wall, backrest, etc. I will sit in a respectful posture like that of Tashahhud for as long as it is possible with the intention of paying respect to the religious knowledge.
- I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
- If someone pushes or shoves me, I will be patient and will avoid staring, snapping and arguing with them.
- After hearing **صَلُّوا عَلَى الْحَبِيبِ** **أَذْكُرُوا اللَّهَ. ثُوْبُوا إِلَى اللَّهِ. صَلُّوا عَلَى الْحَبِيبِ**, etc., I will reply quietly with the intention of gaining reward and encouraging the one who called out.
- After the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts upon them.
- I will avoid using my phone unnecessarily during the speech, nor will I record the speech, nor any other kinds of sounds as there is no permission of this.
- Whatever I hear, after hearing and understanding it, I will earn the honour of acting upon it, passing on to others and making the invitation towards righteousness widespread.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Valuable Pearl

Sayyiduna Ahmad Bin Naasih رَحْمَةُ اللَّهِ عَلَيْهِ states: A poor man who would worship in abundance had a large family. To support his family, he would make rope using wool and sell it. From that, he would buy food provisions. Whatever he would buy, he would thank Allah Almighty whilst eating it. As per his usual routine, the pious man went to the marketplace to sell his ropes made out of wool.

When he sold all the ropes, he started to buy food provisions for his family. Meanwhile, one of his friends came over to him and said, ‘I am in extreme need, give me some money.’ The merciful pious man gave all his money to the poor needy man and went home empty handed.

When his family asked about the food provisions, he replied: ‘A destitute and needy man asked for help, he was more in need than us; hence, I gave all my money to him.’

His family then said: ‘What shall we eat? We have nothing in the house.’

The pious man looked around the house. He saw a broken vessel and pitcher. He picked them up and went towards the marketplace with the hope that someone would buy them and he would be able to buy some food provisions. When he got to the marketplace, no one bought the broken vessel or pitcher.

Meanwhile, a person passed by who had a rotten swollen fish. He said to the pious man: ‘Buy my defected goods in exchange for your defected goods (i.e. buy my swollen rotten fish in exchange for your broken pitcher and vessel).

The pious man accepted his offer and took the rotten swollen fish home and handed it over to his family. When they looked at the state of the fish, they said: ‘What can we do with this useless fish?’

The pious man said: ‘Cook this fish, we will eat it. I have hope in Allah Almighty that He would surely provide me with sustenance.’

When his family cut open the fish’s stomach, they found a valuable pearl. They informed the pious man of the pearl. In the morning, the pious man took the pearl to a jeweller. When the jeweller looked at the pearl, he was amazed and asked the pious man: ‘Where did you find this pearl?’

The pious man replied: ‘Allah Almighty has provided me with sustenance.’

The jeweller said: ‘This is a valuable pearl and I think the value of this pearl is 30,000 dirhams. Go to so and so jeweller and he will be able to give you the full worth of this pearl.’

The pious man took the valuable pearl to the jeweller. When he looked at the pearl, he too was amazed, and asked: ‘Where did you get this pearl from?’

The pious man replied: ‘This is sustenance provided by Allah Almighty.’

The jeweller said: ‘The price for this pearl is at least 70,000 Dirhams. I feel sorry for the person that gave you such a valuable pearl; nonetheless, take this amount of 70,000 Dirhams and give this pearl to me.’

The pious man took all the money home. As he got home, a needy person came to him and said: ‘Give me some of your provisions which Allah Almighty has provided you.’

The pious man said: ‘Like you, we were also needy and dependant yesterday; here, take half of what I have.’

Upon seeing this, the needy man said: ‘May Allah Almighty bless you. I am an angel sent by Allah Almighty. I was sent to test you.’ (*‘Uyoon-ul-Hikayaat, p. 133 Summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear that by spending in the way of Allah Almighty and helping the needy, how the pious man was blessed with a fortune. It is true that those who help others, Allah Almighty helps them. Whoever shows mercy to someone, Allah Almighty showers mercy upon him.

Remember! Giving Sadaqah and donations does not decrease one's wealth. If one spends his wealth in the way of Allah Almighty, he attains virtuous deeds and blessings appear in his wealth by the virtue of it. As mentioned in the above narration, the poor pious man gave away his whole day's earnings in Sadaqah, and from the blessings of the wealth he received, he was prepared to give away half in the way of Allah Almighty.

Remember! To spend in the way of Allah Almighty is beneficial for oneself; astonishing blessings appear in the wealth of those who spend generously in noble causes and help the poor and needy

It is stated in Parah 3, Surah Al-Baqarah, Verse number 261:

مَثَلُ الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ كَمَثَلِ حَبَّةٍ أَنْبَتَتْ سَبْعَ سَنَابِلَ فِي كُلِّ سُنبُلَةٍ مِائَةٌ حَبَّةٌ وَاللَّهُ يُضَعِفُ لِمَنْ يَشَاءُ وَاللَّهُ وَاسِعٌ عَلِيمٌ ﴿٢٦١﴾

*The example of those who spend their wealth on the path of Allah is similar to a grain which has sprouted seven ears (of wheat) and each ear contains a hundred grains, and Allah may increase this many a time for whomsoever He desires, and Allah is All-Encompassing, All-Knowing.*

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verse 261)

Dear Islamic sisters! Under this verse, it is stated in *Tafseer Siraat-ul-Jinaan*, vol. 1, page 395: 'The excellence of those who spend in the way of

Allah Almighty is being mentioned through an example that it is like a man who plants a seed in the ground and it sprouts seven ears, and in every ear are 100 grains; so by planting one seed, one benefits 700-fold. Similarly, the person who spends in the path of Allah Almighty, Allah Almighty rewards him 700 times more based on his sincerity, even though there are no bounds to this. Allah Almighty's treasures are full as He is Jawwad and Kareem, He can grant more reward to whomever He wishes.' (*Siraat-ul-Jinaan*, vol. 1, p. 395)

Dear Islamic sisters! From this statement of Allah Almighty, it is guaranteed that the fortunate person who spends one pound in the way of Allah Almighty, he will be bestowed 700 times more in return for one from the grace and favour of Allah Almighty, so only those who are foolish will avoid spending in the way of Allah Almighty.

Imam Shams-ud-Deen Qurtubi رحمه الله عليه has said: 'When this blessed verse was revealed, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said in the court of Allah Almighty: رَبِّ زِدْ أُمَّتِي, meaning, 'O My Lord Almighty! Bestow even more reward than this on my Ummah.' The glad tidings was given from the court of Allah Almighty, (Part 2, Surah Al-Baqarah, Verse number 245)

مَنْ ذَا الَّذِي يُقْرِضُ اللَّهَ قَرْضًا حَسَنًا فَيُضِعِفَهُ لَهُ أَضْعَافًا كَثِيرَةً ط

*Is there anyone who will give a good loan to Allah, so that Allah may increase it for him many a time?.*

[*Kanz-ul-Iman (Translation of Quran)*] (Part 2, Surah Al-Baqarah, verse 245)

Even after hearing of the glad tidings, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ requested for bestowal of further grace whilst helping his Ummah: 'رَبِّ زِدْ أُمَّتِي' Meaning, O my Lord Almighty! Grant my Ummah more reward.

Then it was said:

## إِنَّمَا يُوفَّى الصَّابِرُونَ أَجْرَهُمْ بِغَيْرِ حِسَابٍ ﴿١٠﴾

*It is the patient ones who will be paid their reward in full, without measure.'*

*[Kanz-ul-Iman (Translation of Quran)] (Part 23, Surah Al-Zumar, verse 10) (Tafseer-e-Qurtubi, vol. 2, p. 229)*

Dear Islamic sisters! You have just heard of the love that our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has for his Ummah, for the reward of Sadaqah to increase in the book of deeds, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is requesting In the court of Allah Almighty to increase the reward further for the Ummah.

So, spend wholeheartedly in the way of Allah Almighty, also take this thought out of your mind that if I spend in the way of Allah Almighty, then my wealth will decrease, how will I fulfil my own needs, or how will I run my household?

Remember! This is the trap of Satan; he does not want us to spend in the way of Allah Almighty and become entitled to reward. It is for this reason that he makes us fear that our wealth will decrease and tries to stop us from giving Sadaqah. To foil this satanic trap and develop a mind-set to spend in the way of Allah Almighty, let us listen to a beautiful narration.

### **Spend in the way Of Allah and He will bestow you**

It is narrated by Sayyiduna Qays Bin Sal'a Ansari رَضِيَ اللهُ عَنْهُ that his brothers complained about him to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that he spends needlessly and he openly spends in this regard. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: 'What is the problem of your brothers, they are complaining based on this assumption that you are needlessly spending your wealth and you are openly doing so?'

I said: 'O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, through the earnings, I take my share and spend it in the way of Allah Almighty and on my friends.'

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ put his blessed hand on his chest and said 3 times: ‘Spend, Allah Almighty will give you.’

The narrator said that from there onwards, whenever I would set out in the path of Allah Almighty, I would have my own animal to ride upon, and presently my state is such that my wealth and fortune is more than that of my brothers. (*Mu'jam-ul-Awsat, vol. 6, p. 210, Hadees 8536*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Give charity, even if it is a piece of a date

Dear Islamic sisters! Have you heard of how giving Sadaqah and charity does not decrease one’s wealth, but in actual fact, it increases it further. Remember! Sadaqah and charity does not mean that we do not give charity until we do not become rich or accumulate a hefty bank balance, nice house or attain all amenities and comforts, rather, as per your capability, spend for the sake of Allah Almighty with true sincerity in His divine path and attain benefits in this world and it will also become a means of salvation in the Hereafter.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: اِتَّقُوا النَّارَ وَلَوْ بِشِقِّ تَمْرَةٍ

‘Save yourself from the Fire, even if it is by donating a piece of date.’ (*Bukhari, vol. 4, p. 257, Hadees 6540*)

In this Hadees, there is glad tidings for those Islamic sisters who still give charity and Sadaqah despite being financially constrained, but become disheartened by giving even the least in charity.

Whereas if charity or Sadaqah is less or more and is given out of halal wealth with utmost sincerity, then it is truly excellent in terms of reward. As the father of A’la Hadrat, Imam-e-Ahl-e-Sunnat, Maulana Mufti Naqi ‘Ali Khan رَحِمَهُ اللهُ عَلَيْهِ, said: ‘When giving Sadaqah, do not consider something

small to be insignificant even if you have the capability of giving more. As when a person has the intention to give Sadaqah, Satan stops him and the Nafs becomes a hindrance, as not only one Satan stops from giving in the path of Allah Almighty, but 70 Satans try to prevent this.’

It is stated in a Hadees: ‘Man takes his Sadaqah out by ripping it out of the jaws of 70 Satans.’ (*Majma’-uz-Zawaaid, vol. 3, p. 282, Hadees 4601*)

In this state, even if one gives a smaller amount, then do not think of this as insignificant and cut ties with him. Likewise, the smallest thing is somewhat sufficient for the needy person, and one’s heart would not fall prey to miserliness. (*Fazaail-e-Du’a, p. 276, with little amendment*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### A simple way of giving charity

Dear Islamic sisters! Safeguarding yourself from Satanic tricks, make a habit of giving charity and Sadaqah by giving a fixed amount daily. For example, we need to spend 10 rupees in the way of Allah Almighty, if for instance one does not take it out due to forgetting or due to a necessity, she should spend 20 rupees the following day in the path of Allah Almighty. Write the benefits of Sadaqah and place it at a prominent place in the house where sanctity can be observed which one can look upon whilst wandering around the house and remind herself.

Alas! Currently, rather than giving charity and Sadaqah, helping the poor and spending in virtuous actions, an untold amount is spent on unnecessary and futile things and activities. However, there is no attention given towards the unfortunate people that are shunned from society around us; who do not have an adequate roof over their heads or clothes to cover their bodies or food to satiate their hunger. If, when fulfilling our permissible desires, we try and help those poor people who do not implore others for favour, we try and take care of their needs and treat them



compassionately, Allah Almighty will surely give reward in the Hereafter and sometimes one can reap the benefits in this world also! Let us listen to a narration regarding this.

### The blessings of Sadaqah became apparent immediately

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ narrates in his renowned book, 'Faizan-e-Sunnat', page 513: The Abdaal of his time, Sayyiduna Abu Ja'far Bin Khattab رَحِمَهُمُ اللَّهُ عَلَيْهِ said: A beggar came to my door and called out, so I asked my honourable wife, 'Do you have anything?' She replied, 'There are 4 eggs.' I said give them to the beggar, so she acted upon my instructions and when the beggar received the eggs, he left. After a short while, my friend sent a basket full of eggs. I asked my wife, 'How many eggs are in this basket altogether?' She replied, 'There are 30.' I said to her, 'You only gave 4 eggs to the beggar, based on what count did you receive back 30?', to which she replied, '30 eggs are intact and 10 are broken, that is because from the 4 eggs that were presented to the beggar, three were intact and 1 was broken. Allah Almighty gave 10 eggs for every egg given. Every intact egg was returned with intact eggs, and every broken egg was returned with broken eggs.' (*Raud-ul-Riyaheen*, p. 274)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear of how the effect of giving charity was evident immediately! The blessings of the 4 eggs that Sayyiduna Ja'far Bin Khattab رَحِمَهُمُ اللَّهُ عَلَيْهِ gave for Sadaqah was that he received a basket full of eggs. From time to time, the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spoke of the benefits of Sadaqah. Let us listen to 10 blessed Ahadees on the benefits of Sadaqah:

### The religious and worldly benefits of Sadaqah

1. Truly, Sadaqah extinguishes the wrath of Allah Almighty, and prevents an evil death. (*Tirmizi*, vol. 2, p. 146, *Hadees* 664)

2. Sadaqah closes 70 doors of evil. (*Firdaus-ul-Akhbar*, vol. 2, p. 34, *Hadees 3651*)
3. Sadaqah erases sins, just like water extinguishes fire. (*Tirmizi*, vol. 2, p. 118, *Hadees 614*)
4. Truly, Sadaqah increases the age (life) of a Muslim and prevents an evil death. (*Firdaus-ul-Akhbar*, vol. 2, p. 26, *Hadees 3578*)
5. Strengthen the connection between you and your Lord Almighty through abundantly remembering Him and by giving charity secretly and openly, then you will be given sustenance, you will be assisted and your problems will be resolved. (*Ibn-e-Majah*, vol. 2, p. 5, *Hadees 1081*)
6. Sadaqah stops 70 types of calamities, the smallest calamity of which is the deformity of the body and vitiligo. (*Tareekh-ul-Baghdad*, vol. 8, p. 204, *Hadees 4326*)
7. Save yourself from Hell by donating half a date, this can straighten crookedness and save one from an evil death. (*Musnad-e-Abi Ya'la*, vol. 1, p. 57, *Hadees 80*)
8. Sadaqah given in the morning prevents misfortunes. (*Firdaus-ul-Akhbar*, vol. 2, p. 35, *Hadees 3653*)
9. Allah Almighty increases age and prevents an evil death through Sadaqah and maintaining ties of kinship. (*Musnad-e-Abi Ya'la*, vol. 3, p. 397, *Hadees 4090*)
10. Give Sadaqah in the morning as calamity does not step ahead of Sadaqah. (*Mu'jam-ul-Awsat*, vol. 4, p. 180, *Hadees 5643*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Which goods should be given as Sadaqah

Dear Islamic sisters! When spending in the way of Allah Almighty, be mindful that whatever you like yourself, donate that in charity, as its reward is greater. Allah Almighty commands in the Holy Quran to donate your most beloved things in Sadaqah:

It is stated in Parah 4, Surah Al-Imran, Verse 92:

لَنْ تَنَالُوا الْبِرَّ حَتَّى تُنْفِقُوا مِمَّا تُحِبُّونَ ۗ وَمَا تُنْفِقُوا مِنْ شَيْءٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٩٢﴾

*You shall never reach righteousness until you spend the thing you love in the way of Allah, and Allah is Aware of whatever you spend.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aal-e-Imran, verse 92)*

Dear Islamic sisters! ‘Righteousness’ in this verse refers to piety and obedience. Where spending is mentioned, Sayyiduna ‘Abdullah Bin ‘Umar رضى الله عنهما has said, ‘Spending mentioned here includes all Wajib (obligatory) and Nafl (optional) forms of Sadaqah.’ Imam Hasan Basri رحمه الله عليه said: ‘The wealth that is beloved to a Muslim and he spends for the pleasure of Allah Almighty falls under attaining the excellence of this verse, even if he spends only one date.’ (Tafseer-e-Khaazin, vol. 1, p. 272)

Dear Islamic sisters! What can we say about our pious predecessors who acted upon this verse! Let us listen to the accounts of our pious predecessors and ignite a passion within ourselves to donate our beloved things.

### **Beloved garden given in the path of Allah Almighty**

1. Sayyiduna Abu Talhah Ansari رضى الله عنه was a wealthy Sahabi from Madinah. From his riches was a garden named ‘Bayruha’, which was most beloved to him. When this verse was revealed, he presented himself in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: ‘Out of all my riches, I love the garden Bayruha most, I am giving this in the

way of Allah Almighty.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ displayed happiness upon this, and with the command of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Abu Talhah رَضِيَ اللهُ عَنْهُ donated the garden to his family. (*Bukhari, vol. 1, p. 493, Hadees 1461 Summarised*)

### He presented his favourite horse

Sayyiduna ‘Amr Bin Dinar رَضِيَ اللهُ عَنْهُ said: When this verse was revealed, Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ عَنْهُ took his favourite horse and presented himself in the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: ‘O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I give this horse away in Sadaqah.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the horse to his son, Sayyiduna Usamah رَضِيَ اللهُ عَنْهُ. Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ عَنْهُ said: ‘I intended to give this horse in the path of Allah Almighty.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Truly, your Sadaqah has been accepted.’ (*Tareekh-e-Ibn-e-‘Asakir, vol. 19, p. 367*)

### Giving sacks of sugar in Sadaqah!

Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَضِيَ اللهُ عَنْهُ would buy sacks of sugar and give it away as Sadaqah. He was asked: ‘Why do you not give its price in Sadaqah?’ He رَضِيَ اللهُ عَنْهُ said, ‘Sugar is my favourite and beloved thing; I wish to give my most favourite thing in the way of Allah Almighty.’ (*Tafseer-e-Madarik, p. 172*)

*Mayn sab dawlat rah-haq mayn luta don*

*Shaha aysa mujhay jazbah ‘ata ho*

*(Wasail-e-Bakhshish, p. 316)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The month of Rajab-ul-Murajjab is upon us. On the 20<sup>th</sup> of this month is the ‘Urs of Ameer-ul-Mu’mineen Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَضِيَ اللهُ عَنْهُ. Let us hear about his blessed life.

## A brief Introduction to Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَحْمَةُ اللَّهِ عَلَيْهِ

Ameer-ul-Mu’mineen Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَحْمَةُ اللَّهِ عَلَيْهِ was born in 61 AH or 63 AH to the Banu Umayyah family in Madinah. After acquiring his education, at the young age of 25, he became the governor of Makkah, Madinah and Taa’if and after fulfilling his responsibility in the most exceptional manner, he resigned and became the close minister of the Khalifah. After the demise of Salman Bin ‘Abdul Malik, Sayyiduna ‘Umar Bin ‘Abdul ‘Aziz رَحْمَةُ اللَّهِ عَلَيْهِ was appointed Khalifah on the 10<sup>th</sup> of Safar-ul-Muzaffar 99 AH at the approximate age of 36 on the blessed day of Friday. He رَحْمَةُ اللَّهِ عَلَيْهِ fulfilled his duty as Khalifah with such eminence that his name is written with golden words in history! After serving for around two and a half years as Khalifah, on 25<sup>th</sup> Rajab-ul-Murajjab at the approximate age of 39 years, he رَحْمَةُ اللَّهِ عَلَيْهِ passed away. He was buried near Halb, in Dair Sim’aan, which is situated in Syria. (*‘Umar Bin ‘Abdul Aziz ki 425 Hikayaat*)

## Give the finest things in Sadaqah

Dear Islamic sisters! Whenever you intend to give Sadaqah, then give the finest things in Sadaqah. The state of our pious predecessors was such that they would give their most favourite things in the path of Allah Almighty; they did this with great passion. On the other hand, our state is such that we are lazy and tight-fisted in giving Sadaqah and charity, or we donate such things that are useless, i.e. mouldy bread or even bad curry which we pack and give to the housemaid. Or buying low-priced food rations for people that have been affected by natural disasters (earthquakes, floods, etc.) It is a common practice for us to donate such clothes that no one uses or shoes that are not suitable to wear.

Ponder! It is strange that we select only the best of what we eat or the things we use, but when it comes to spending in the way of Allah Almighty, we only donate leftovers or cheap things as Sadaqah. For our own children,

we buy only the best quality, but when it comes to giving to a poor child, then we give the lowest quality and that too whilst boasting.

In our homes, we eat our food with such attention and care that if a beggar comes, we spurn them or give them our leftover old mouldy curry which no one would eat, and then we presume in vain that our food has not gone to waste and that we have helped the poor. Whereas, the practice of our pious predecessors was remarkable in this regard; these great personalities would have nice food made of their choice, and if a beggar would come to their door and ask from them, these pious people would sacrifice their own desire and give their favourite things to the beggar.

It is narrated from Sayyiduna Sa'eed Bin Hilal رَحْمَةُ اللَّهِ عَلَيْهِ that once Sayyiduna 'Abdullah Ibn-e-'Umar رَضِيَ اللَّهُ عَنْهُمَا stayed at the place 'Juhfah'; at that time, he رَضِيَ اللَّهُ عَنْهُ was unwell. He expressed his desire to eat fish. His companions went in search for fish but came back with only one fish. His wife, Sayyidatuna Safiyyah Bint-e-Abi 'Ubayd رَضِيَ اللَّهُ عَنْهَا cooked the fish and presented it to him. Meanwhile, a needy person came and stood close by. He رَضِيَ اللَّهُ عَنْهُ said to him: 'Take this fish.' to which his wife said, 'سُبْحَانَ اللَّهِ, this fish has tired us, there was other food which we could have given the poor man.' He رَضِيَ اللَّهُ عَنْهُ said: 'But 'Abdullah liked this fish (and to give your favourite thing is superior).' (*Tareekh-e-Ibn-e-'Asakir, vol. 31, p. 143*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Do not boast upon your favour!

Dear Islamic sisters! What a great aspect it is of our pious predecessors that they would sacrifice their desires in order to help and aid others. We should also make the habit that out of the wealth that Allah Almighty has given us, along with looking after our families, we should also spend on the poor and destitute. Think of this action as an honour and a means of salvation in the Hereafter. After helping a poor person, do not boast of

your favour upon them or degrade them by embarrassing them, as the reward of Sadaqah would be wasted. One only receives the reward of Sadaqah without being arrogant and boastful.

Allah Almighty has mentioned the following about those who spend in His way in Para 3, Surah Al-Baqarah, verse 262 and 263:

الَّذِينَ يُنْفِقُونَ أَمْوَالَهُمْ فِي سَبِيلِ اللَّهِ ثُمَّ لَا يُتَّبِعُونَ مَا أَنْفَقُوا مَنًّا وَلَا أَذًى لَهُمْ أَجْرُهُمْ  
عِنْدَ رَبِّهِمْ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ ﴿٢٦٢﴾ قَوْلٌ مَّعْرُوفٌ وَمَغْفِرَةٌ خَيْرٌ مِنْ صَدَقَةٍ  
يَتَّبِعُهَا آذًى ط

*Those who spend their wealth in the path of Allah, and after spending they do not boast of their favour nor taunt; their reward is with their Lord; they shall have no fear nor shall they grieve. To speak kind words (to a beggar) and to forgive (his pestering) is better than that charity which is followed by causing anguish.*

[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verses 263-264)

Under this verse in ‘Tafseer-e-Khaazin’, Sayyiduna ‘Allamah ‘Ala-ud-Deen ‘Ali Bin Muhammad رَحْمَةُ اللَّهِ عَلَيْهِ says: ‘Keeping favour means that after you have given something to someone, to express it in front of others of how much you have given and how you have treated them. Upsetting and causing distress to others in this manner is called boasting of favour. Hurting someone means to shame them, i.e. saying things like ‘You were poor, destitute or compelled and useless etc. and I helped you.’ He رَحْمَةُ اللَّهِ عَلَيْهِ goes on to say: ‘If nothing is given to the poor person, speak to them politely and wholeheartedly so that they do not feel unhappy. If they insistently beg or argue, then forgive them (it is better than that Sadaqah

that has been given with shaming others and boasting of one's favour).  
(*Tafseer-e-Khaazin, vol. 1, p. 206 summarised*)

## Honour of Muslim

Dear Islamic sisters! Ponder over the consideration that Islam has given to the honour of a Muslim. Those Islamic sisters who help their Muslim sisters should not hurt them later by boasting or taunting them, rather, they should be considerate of their self-respect. As, whilst giving Sadaqah or charity, no one has the right to boast and mention all their favours whenever they feel like and strip the poor of their self-respect. It is better not to give Sadaqah at all than giving in this manner or just apologise and send them to someone else.

There is a message for those Islamic sisters who initially overcome with passion and aid those in need, but then they hurt them later by taunting them. If they are angered over a small issue, they immediately begin to read out their long list of favours. They would say things like, "Till yesterday, you people were beggars who would beg from everyone but I helped you, your so-and-so relative was ill in hospital, I gave you the money for treatment, I gave all the expenses of your daughter's wedding, have you forgotten my favours?"

## Do not waste your donations!

Dear Islamic sisters! Remember! Helping someone financially, and then taunting them afterwards about your favours wastes all of your reward. As in Para 3, Surah Al-Baqarah, verse 264, Allah Almighty says:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَبْطُلُوا صَدَقَاتِكُمْ بِالْمَنِّ وَالْأَذَى

*O believers! Do not invalidate your charity by boasting of favours and by causing anguish,*

*[Kanz-ul-Iman (Translation of Quran)] (Part 3, Surah Al-Baqarah, verse 264)*



Under this blessed verse in ‘*Tafseer-e-Siraat-ul-Jinan*,’ it is stated: ‘O believers! Do not boast of your favours of whom you spend on, do not hurt them and waste the reward of your Sadaqah. Like the hypocrite who spends purely to gloat and show off to others, but his reward is ruined. Similarly, to count favours carried out for a poor person and to hurt him ruins the reward. Think of it through this example: As though a smooth stone is covered in mud, if heavy rain water falls on it, then the stone will be completely clean and have no effects of mud on it whatsoever. This is the state of a hypocrite’s deed which the people are watching; he will think of his action as a deed but on the Day of Judgement, all the deeds would be wasted, as they were not performed for the pleasure of Allah Almighty. The hypocrite’s heart is like a block of stone, his worship, especially his Sadaqah, and all his pretence of charity is dust and dirt which settles on the rock, in which seeds cannot be cultivated and Allah Almighty rejects all deeds like the water that washes all the mud off the rock and leaves it smooth. So, from this we have come to know that if openly giving Sadaqah results in the humiliation of the poor person, Sadaqah should be given privately in such a way that no one is aware of it.’ (*Siraat-ul-Jinaan*, vol. 1, p. 400)

Dear Islamic sisters! We have learnt when giving Sadaqah and boasting of one’s favour upon the poor and to wound their heart with the arrows of your words, ruins the reward Sadaqah. Give charity and Sadaqah for the pleasure of Allah Almighty, as this action is a means of reward and forgiveness in the Hereafter. We have also learnt that to humiliate someone is prohibited in Shari’ah.

### **Avoid miserliness**

Some unwise Islamic sisters are so desirous for the worldly wealth that when they hear of spending in the path of Allah Almighty, they run far and cross all boundaries of miserliness. Let alone spending in the path of Allah Almighty, even when spending on themselves or necessary things for their

families, they do this with a heavy heart. Such sisters are always thinking of hoarding the wealth of the world; their miserliness and greed slowly makes them headstrong and makes them neglectful of the remembrance of Allah Almighty. In the Holy Quran, the rich and wealthy have been encouraged to spend in the way of Allah Almighty and to avoid miserliness:

Part 26, Surah Muhammad, verse 38, Allah Almighty commands:

هَآءَنتُمْ هَآؤَآءٌ تُدْعَوْنَ لِتُنْفِقُوا فِي سَبِيلِ اللَّهِ ؕ فَمِنْكُمْ مَنْ يَبْخُلُ ؕ وَمَنْ يَبْخُلْ فَإِنَّهُ يَبْخُلُ  
عَنْ نَفْسِهِ ؕ وَاللَّهُ الْغَنِيُّ وَأَنْتُمُ الْفُقَرَاءُ ؕ وَإِن تَتَوَلَّوْا يَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ ثُمَّ لَا يَكُونُوا  
أَمْثَالَكُمْ ﴿٣٨﴾

*Yes, certainly! It is you who are being called, that you may spend in Allah's path. So, someone amongst you acts miserly, and whoever acts miserly, he is being a miser upon himself. And Allah is Independent (of your wealth), and you are all needy. And if you turn your face away (from His obedience), so He will replace you with other people, and they will not be like you (rather, they will be better than you in the obedience of Allah).*

[Kanz-ul-Iman (Translation of Quran)] (Part 26, Surah Muhammad, verse 38)

## Destruction of man

Dear Islamic sisters! Those that are miserly, and instead of spending in the path of Allah Almighty, are busy in saving, not only will they face worldly repercussions, but will have to face loss in the Hereafter also.

## 2 Ahadees condemning miserliness

Let us listen to two blessed Ahadees condemning miserliness and try to avoid this internal disease.

1. The first people of this Ummah will attain salvation through their firm belief and asceticism, whereas the later people will face destruction due to their desires and miserliness. (*Firdaus-ul-Akhbar, vol. 2, p. 374, Hadees 7106*)
2. Allah Almighty has taken oath and reminded us that the miser will not enter Paradise. (*Kanz-ul-Ummal, vol. 3, p. 181, Hadees 7382*)

Dear Islamic sisters! Did you hear of the destruction of the miserly person? Is it not sufficient that Allah Almighty has said that the miser will not enter Paradise? Will we still not avoid the misfortunate act of miserliness? Will we still act miserly? Will we cause destruction to ourselves through miserliness? Will we try and avoid Sadaqah and charity?

Remember! The miserly person is loved by the accursed Satan. Sayyiduna Yahya عَلَيْهِ السَّلَام asked Satan: ‘Which person do you like and which person do you dislike?’

Satan said: ‘I like the miserly believer but I do not like the generous sinner.’

He عَلَيْهِ السَّلَام asked: ‘Why is that?’

Satan replied: ‘It is because the miser will be a cause of destruction to himself through his miserliness, whereas I am afraid that the open sinner who is generous will be forgiven by Allah Almighty through his generosity.’ Satan said as he was leaving: ‘If you were not a Prophet, I would never tell you my secrets.’ (*Mukashafa-tul-Quloob, p. 181*)

Dear Islamic sisters! Have you heard that the miserly person is loved by Satan.

Satan does not need to work hard on these people, but their stinginess and miserliness cause them to destroy themselves. Miserliness is a cause of many religious and worldly losses.

## **Destruction of miserliness in one's religion**

Let us listen to a few destructions caused to religion through miserliness and make an intention to leave this bad habit.

1. The miser can never be a perfect believer. Sometimes, miserliness stops one from Iman (Faith) and directs a person towards Kufr. Like the miserliness of Qaroon prevented him from accepting Islam.
2. It is as though the miserly person is holding on to that branch which will take her to the Hellfire.
3. Miserliness can prevent one from entering Paradise.
4. The miserly is deprived from the reward of wealth that is spent and is punished for not spending.
5. The miser falls prey to the dangerous internal disease of greed and she holds a passion to hoard wealth and for this, she is careless to what is permissible and what is forbidden.

Other than the above stated destructions, there are more destructions caused to one's religion. (*Siraat-ul-Jinaan, vol. 9, p. 333*)

## **Destructions caused by miserliness in the world**

Let us listen to how miserliness causes effects of destruction in the world.

1. Miserliness is the worst defect in a person.
2. Miserliness leads to reprehension and disgrace.
3. Miserliness is the root of evils like murder, discord and quarrels etc., and is a means to destruction.
4. Miserliness provokes oppression.
5. Miserliness breaks the ties of kinship.

6. Due to miserliness, a person is deprived of blessings in his sustenance.  
(*Siraat-ul-Jinaan, vol. 9, p. 333*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Introduction to the book 'Ziya-e-Sadaqat'

Dear Islamic sisters! Did you hear of the damage that miserliness causes to one's world and religion? To avoid these evils, from time to time, we should make a habit of giving charity and Sadaqah. Along with fulfilling our own needs, we should also try to help the poor and avoid unnecessary expenditure. We should have the passion of spending in the way of Allah Almighty. To attain the remedy for miserliness, reading the book from Maktaba-tul-Madinah, entitled 'Ziya-e-Sadaqat', will particularly be helpful.

لَا حَسَدَ بَيْنَهُمُ this book includes the meaning of Sadaqah, the types of Sadaqah, mention of obligatory Zakah, blessings of showing kindness towards family, condemnation of miserliness, the blessings of giving Sadaqah and the admonition of not giving Sadaqah in the light of various Quranic verses, blessed Ahadees and narrations from the pious predecessors.

So, try and purchase this book today, try and read this book yourself and encourage other Islamic sisters to do the same too. Besides this, booklets written by Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ 'The Fish of Madinah' and Maktaba-tul-Madinah's booklet 'The Reward of Giving Sadaqah' are also beneficial to read.

This book can also be read, downloaded or printed from Dawat-e-Islami's website: [www.dawateislami.net](http://www.dawateislami.net)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! To conclude the bayan, let us listen to a few precautions and a few Madani pearls regarding the paying of Zakah.

### Precautions when paying Zakah

In the Holy Quran, Allah Almighty commands at many places to pay Zakah and also mentioned its importance. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has also encouraged us to pay Zakah in Ahadees.

Two sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The completion of your Islam lies in the fact that you pay Zakah of your wealth. (*Majma'-uz-Zawaaid, vol. 3, p. 198, Hadees 4326*)
2. The foundation of Islam lies upon 5 things, one of them is paying Zakah. (*Tirmizi, vol. 4, p. 275, Hadees 2618, Extracted*)
  - The blessed Sahabah رَضِيَ اللهُ عَنْهُمْ would generously give Sadaqah and charity from their wealth in the way of Allah Almighty.
  - Making a non-Haashimi Muslim Faqeer the owner of the part of your wealth that the Shari'ah has specified for the pleasure of Allah Almighty is called Zakah. (*Bahar-e-Shari'at, vol. 5, p. 574 summarised*)
  - Zakah is Fard upon every free, sane, Baaligh Muslim who meets the Shar'i threshold. (*Bahar-e-Shari'at, vol. 5, pp. 875-876 summarised*)
  - Zakah should first of all be paid to the poor, Miskeen, destitute and needy people.
  - Paying Zakah on time benefits the poor.
  - If close relatives are deserving of receiving Zakah, then giving Zakah to them is more rewarding.

- Not paying Zakah can lead to individual, collective and worldly harms as well as that of the Hereafter. As the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The nation that does not pay Zakah, Allah Almighty will inflict drought upon it.’ (*Mu’jam-ul-Awsat*, vol. 3, p. 275, *Hadees* 4577)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

In order to learn various types of Sunnahs, purchase the following books and booklets of Maktaba-tul-Madinah and Ameer-e-Ahl-e-Sunnat دامت برکاتہم العالیہ, and read them: *Bahar-e-Shari’at*, part 16 (312 pages); *Sunnatayn aur Adaab* (120 pages); *101 Madani phool*; and *163 Madani phool*.

## 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

## The Journey of Mi'raaj

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى أَلِيكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
وَعَلَى أَلِيكَ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

## Virtue of Salat upon the Prophet ﷺ

Sayyiduna Ubay Bin Ka'b رَضِيَ اللَّهُ عَنْهُ said: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I recite Salat upon you in abundance. How much time should I set aside to recite Salat upon you?'

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Do as much as you want.'

I asked: 'One-fourth?'

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Do as much as you want, but it is better if you recite more Salat.'

I asked: 'Half (i.e., half of the day)?'

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: 'Recite as much as you want, but the more you read, the better.'

I said I will keep reciting Salat upon you all the time.

He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Then this act will help you in removing your hardships and will be the cause of your forgiveness.' (Mustadrak, to the end, vol. 3, p. 198, Raqm 3631, selected)



*Baythtay, uthtay, jagtay, sotay*  
*Ho Ilahi mayra Shi'aar Durood*  
  
*Ro-ye anwar pay noor bar Salam*  
*Zulf-e-Athar pay mushkbaar Durood*  
  
*Us mahak pay shameem bayz Salam*  
*Us chamak per faroogh baar Durood*  
  
*Un kay her jalwah per hazaar Salam*  
*Un kay her lam'ah per hazaar Durood*  
  
*Sar say paa tak karoor bar Salam*  
*Aur sarapah pay bay-shumar Durood*  
  
*Un kay her jalwah per hazaar Salam*  
*Un kay her lam'ah per hazaar Durood*

(Zauq-e-Na't, pp. 86-87)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

### An important point

For righteous and permissible work, the more good intentions we make, the more reward we attain.

### Intentions of listening to the speech

Intentions can be increased, decreased, or changed depending on the circumstance and situation.

- I will listen to the speech attentively whilst lowering my eyes.
- Instead of resting/leaning against a wall, backrest, etc. I will sit in a respectful posture like that of Tashahhud for as long as possible with the intention of paying respect to religious knowledge.
- I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
- If someone pushes or shoves me, I will be patient and will avoid staring, snapping and arguing with them.
- After hearing **أَذْكُرُوا اللَّهَ. تُوْبُوا إِلَى اللَّهِ. صَلُّوا عَلَى الْحَبِيبِ**, etc. I will reply quietly with the intention of gaining reward and encouraging the one who called out.
- After the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts with them.
- I will avoid using my phone unnecessarily during the speech, nor will I record the speech, nor any other kinds of sounds as there is no permission of this
- Whatever I hear, after hearing and understanding it, I will earn the honour of acting upon it, and after this passing on to others and making the invitation towards righteousness widespread.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Great and Blessed Night

Dear Islamic sisters! Thousands of thanks to Allah Almighty that He has once again blessed us with this holy night of great virtues and blessings, i.e. Shab-e-Mi'raaj.

لَيْلَةَ الْحَمْدِ لِلَّهِ this night is the great and shining night in which a great miracle was bestowed upon our Master, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On this night, the leader of all angels, Sayyiduna Jibra'eel Ameen عَلَيْهِ السَّلَام brought in the service of the Beloved Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ a dazzling super-fast ride, Buraaq. Angels made him the groom, made him sit on Buraaq with utmost respect, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled from Makkah-tul-Mukarramah to Bayt-ul-Muqaddas, all of the Prophets welcomed him, and the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led all of the Prophets in Salah. The Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled through all the skies and saw their wonders that night. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met the Noble Prophets عَلَيْهِمُ السَّلَام on each and every sky; that night, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also went to Sidra-tul-Muntaha, and after reaching that point, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام excused himself from going any further. That night, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also reached the place where the intellect cannot reach. That night, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was bestowed with special gifts. That night, initially he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was given the gift of 50 Salahs from the court of Allah Almighty which was imposed upon us in the form of five prayers after it was reduced. That night, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed Heaven and Hell, and that night he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ achieved the special proximity of Allah Almighty. That night, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ beheld Allah Almighty with his physical eyes.

Dear Islamic sisters! Let us listen to the Noble Master's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ journey of Mi'raaj with focus and dedication. The love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will further increase in our hearts.

### Summary of the Journey of Mi'raaj

It is stated in volume 5, page 414 and 415 of '*Tafseer Siraat-ul-Jinaan*': On the night of Mi'raaj, when Jibra'eel عَلَيْهِ السَّلَام came in the court of the Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, He told him the good news of Mi'raaj and opened his blessed chest and washed it with Zam Zam water and then filled it with wisdom

and faith. After that, he presented the ride named Buraaq in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mounted him onto it with utmost respect and reverence and took him towards Masjid-e-Aqsa.

In Bayt-ul-Muqaddas, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led all the Prophets and Messengers عَلَيْهِمُ السَّلَام in prayer and then turned to travel to the skies from there. Sayyiduna Jibra'eel عَلَيْهِ السَّلَام asked the doors of all the skies to open one by one. Sayyiduna Aadam عَلَيْهِ السَّلَام on the first sky, Sayyiduna Yahya عَلَيْهِ السَّلَام and Sayyiduna Eisa عَلَيْهِ السَّلَام on the second sky, Sayyiduna Yusuf عَلَيْهِ السَّلَام on the third sky, Sayyiduna Idrees عَلَيْهِ السَّلَام on the fourth sky, Sayyiduna Haroon عَلَيْهِ السَّلَام on the fifth sky, Sayyiduna Musa عَلَيْهِ السَّلَام on the sixth sky and Sayyiduna Ibraheem عَلَيْهِ السَّلَام on the seventh sky were blessed to meet the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accordingly.

They respected and hosted the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and congratulated him for coming. To the extent that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled from one sky to another and while witnessing their wonders, reached Sidra-tul-Muntaha. As even the closest angels do not have the courage to surpass this place, Sayyiduna Jibra'eel عَلَيْهِ السَّلَام excused himself from going further and stayed there. Then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ascended to the special place of closeness and reached such great proximity which cannot be conceived by the minds of creation.

In that place was a special bounty and mercy bestowed upon the Noble Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he was bestowed with distinguished gifts and was given the kingship of the heavens and the earth and was given the greatest and most superior knowledge. The Salah was made obligatory for the Ummah, the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made intercession for some sinful people, he travelled through Heaven and Hell and then arrived back to his place in the world. (*Tafseer Siraat-ul-Jinaan, vol. 5, pp. 414-415, summarised*)

*Day diye tum ko apnay khazanay*

*Rab-e-Izzat Rab-e-'Ula nay*

*Donon jahan ki ni'mat walay*

*Tum per lakhon salam*

*Tum per lakhon salam*

*'Arsh-e-'Ula per Rab nay bulaya*

*Apna jalwah khaas dikhaya*

*Khalwat walay jalwat walay*

*Tum per lakhon salam*

*Tum per lakhon salam*

*Takht tumhara 'Arsh khuda ka*

*Mulk-e-khuda hay milk tumhara*

*Rab ki A'la Khilafat walay*

*Tum per lakhon salam*

*Tum per lakhon salam*

*Tum ko daykha haq ko daykha*

*Ap ki surat us ka jalwah*

*Achi achi surat walay*

*Tum per lakhon salam*

*Tum per lakhon salam*

*Chashm-e-sar nay haq ko daykha*

*Dill nay haq ko haq hi jana*

*Aye Haqqani surat walay*

*Tum per lakhon salam*

*Tum per lakhon salam*

*(Saaman-e-Bakhshish, pp. 80-83)*

## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! **سُبْحَانَ اللَّهِ**, did you hear about how much greatness and blessings the journey of Mi'raaj of the Noble Messenger **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was full of. In which, on every step, the mercy to the worlds, **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, observed many great signs of the Lord. We also came to know that his blessed chest was washed with the blessed water of Zam Zam and then filled with wisdom.

One may have a thought in their heart that why the Zam Zam water was chosen instead of other waters to bathe the pure body of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**? Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi **رَحِمَهُ اللَّهُ عَلَيْهِ** says while mentioning its wisdom: "The Prophet of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was sleeping at the house of Umm-e-Hani Bint Abi Taalib **رَضِيَ اللَّهُ عَنْهَا** when angels awakened him from there and took him to Hateem-e-Ka'bah. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was still slumbering. Then was bathed there; the worldly groom's body is bathed but the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is such a unique groom that even his heart was bathed.

The water of Zam Zam is better than other waters because this water flowed forth from the foot of Sayyiduna Isma'eel **عَلَيْهِ السَّلَام**, that is why this water was chosen for the bathing. The chest of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was filled by pouring faith and wisdom into it, then it was sewn. Faith and wisdom were already present in the noble heart of the Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. This also happened to multiply (faith and wisdom). (*Mirat-ul-Manajih, vol. 8, p. 152, summarised*)

The chest (of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**) was already luminous, then it became light upon light; the gold was heavenly, water was the Zam Zam, the water of the Haram in the attachment of the heavenly gold increased its sublimity, **سُبْحَانَ اللَّهِ**. (*Mirat-ul-Manajih, vol. 8, p. 136, summarised*)

A'la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمۃ اللہ علیہ says:

*Uttar ker un kay rukh ka sadaqah yeh noor ka bat raha tha bara  
Keh chand suraj machal machal ker jabeen ki khayraat mangtay thay*

*Wohi to ab tak chalak raha hay wohi to jo ban tapk raha hay  
Nahanay mayn jo girra tha pani kattoray taroon nay bhar liye thay*

*Bacha jo talwoon ka un kay dhowan bana woh Jannat ka rang-o-roghan  
Jinhood nay dolha ki payi utran woh phool gulzar noor kay thay*

(Hadaiq-e-Bakhshish, p. 231)

**Brief Explanation:** (The Night of Mi'raaj) The splendours of light were being distributed through taking alms of the enlightened face of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, despite the fact that the moon and the sun were so bright, they were begging impatiently for the light of the forehead of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. On the night of Mi'raaj, the stars preserved the blessed water that was used to bathe the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Today, the beauty of the same water is manifested in the light of the stars. From the remnants of the dust of the Prophet's صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ soles, Paradise was adorned, which became the blessed flowers in the illuminated garden through the blessings of the blessed garments that touched the holy body of the groom of the night of Mi'raaj صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

## The Glory of Buraaq

Dear Islamic sisters! On the night of Mi'raaj, the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled on different rides and reached La-Makaan, as the Holy Prophet

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said: '(on the night of Mi'raaj) a white animal was

brought to me. It was smaller than a mule and bigger than a donkey, and is known as Buraaq. One of its steps is as far as it can see, and I was made to ride upon it.' (Muslim, p. 87, Hadees 411)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ says in the commentary of this Hadees: 'Since its speed is as fast as lightning and it is bright white coloured, that is why it is called Buraaq. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rode on it on the night of Mi'raaj and will ride upon it on the Day of Judgement as well. It should be known that every Prophet would have a Buraaq in paradise as their ride, but the Buraaq of the Holy prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be the best; this is the same Buraaq.'

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ further says: '(the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:) I did not ride upon it myself but was made to ride upon it. Jibra'eel Ameen عَلَيْهِ السَّلَام made the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ride upon it, the stirrup was held by Jibra'eel عَلَيْهِ السَّلَام and the bridle was held by Mika'eel عَلَيْهِ السَّلَام. The ride of the groom (of the night of Mi'raaj) rode with this glory. Remember that the riding of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Buraaq was a sign of glory, as the bridegroom is on the horse and the attendees of the wedding are on foot, and the horse moves slowly, Buraaq's speed was also slow. (Mirat-ul-Manajih, vol. 8, p. 137, summarised)

### **Blessed rides of the journey of Mi'raaj**

Imam 'Alaa-ee رَحْمَةُ اللهِ عَلَيْهِ says: 'On the Night of Mi'raaj, the rides of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were of 5 types:

1. (From Makkah) to Bayt-ul-Muqaddas was on the Buraaq.
2. From the Bayt-ul-Muqaddas to the worldly sky was on the stairs of light
3. From the first heaven to the seventh heaven was on the arms of the angels



4. From the seventh heaven to Sidra-tul-Muntaha was on the arm of Sayyiduna Jibra'eel عَلَيْهِ السَّلَام and
5. From Sidra-tul-Muntaha to the Station of Qaaba Qausayn, it was on the Rafraf. (*Ruh-ul-Ma'ani, part 15, Surah Al-Isra, under the verse 1, vol. 15, p. 14*)

### Destinations of Mi'raaj

'Allamah Shahaab-ud-Deen Mahmood Aaloosi Baghdadi رَحْمَةُ اللهِ عَلَيْهِ says: 'To reach from Bayt-ul-Muqaddas to the Station of Qaaba Qausayn, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ traversed 10 stations: (1) First Heaven (2) Second Heaven (3) Third Heaven (4) Fourth Heaven (5) Fifth Heaven (6) Sixth Heaven (7) Seventh Heaven (8) Sidrah Al-Muntaha (9) Maqam-e-Mustawa, where he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard the sound of the writing of Qalam (the Pen) (10) The Great Throne. (*Ruh-ul-Ma'ani, part 15, Surah Al-Isra, under the verse 1, vol. 15, p. 15, summarised*)

Ameer-ul-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, in his famous Na'tiyyah Diwan, 'Wasail-e-Bakhshish', depicts the beautiful moments of the journey of Mi'raaj and writes:

*Hayn saf aara sab hoor-o-Malak aur ghilman khuld sajatay hayn  
Ik dhoom hay 'arsh-e-a'zam per mehmaan khuda kay atay hayn  
Hay aj falak roshan roshan, hayn taray bhi jagmag jagmag  
Mahboob khuda kay atay hayn mahboob khuda kay atay hayn  
Qurban mayn shan-o-'azmat per soye hayn chayn say bistar per  
Jibra'eel-e-Ameen hazir ho ker mi'raaj ka mushdah sunatay hayn  
Jibra'eel-e-Ameen Buraaq lay ker Jannat say zameen per aa puhnchay  
Barat firishton ki ayi mi'raaj ko Dulha jatay hayn  
Hay khuld ka jora zayb-e-badan rahmat ka saja sehra sar per  
Kaya khoob suhana hay manzar mi'raaj ko Dulha jatay hayn  
Yeh 'azz-o-jilal Allah! Allah! Awj-o-Kamal Allah! Allah!*

*Yeh husn-o-jamal Allah! Allah! Mi'raaj ko Dulha jatay hayn*

*(Wasail-e-Bakhshish amended version, pp. 286-287)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Witnessing Paradise

Dear Islamic sisters! In the journey of Mi'raaj, where the mercy of the worlds صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw great signs of Allah Almighty, at the same time, a distinguished fact of this blessed journey was that He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also saw with his blessed eyes a great sign of the Noble Lord, that is the heaven and the blessings there. Let us listen to what he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ observed there:

## Magnificent heavenly palace

Sayyiduna Ali Al-Murtada رَضِيَ اللَّهُ عَنْهُ narrated that once Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq A'zam رَضِيَ اللَّهُ عَنْهُ asked in the court of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Tell me what you saw in Paradise on the night of Mi'raaj?'

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Ibn-e-Khattab! If I live among you for the same time as Nuh عَلَيْهِ السَّلَام lived among his people and tell you the stories and observations of Paradise, even then they would not finish. But O 'Umar! Since you have asked me to tell you about Paradise as well, so I will tell you a thing that I have not told anyone else. (Listen!) I saw in Paradise a magnificent palace whose threshold was below the heavenly earth and its upper part was in the middle of the Throne. I asked Jibra'eel عَلَيْهِ السَّلَام: 'O Jibra'eel! Do you know about this magnificent palace whose threshold was below the heavenly earth and its upper part was in the middle of the Throne?'

Jibra'eel Ameen عَلَيْهِ السَّلَام said: 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I do not know.'

I asked again: 'O Jibra'eel! The light of this palace is like the light of the sun in the world. At least tell me who will reach it and who will reside in it?'

So Jibra'eel Ameen عَلَيْهِ السَّلَام said: O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! He who speaks only the truth; preaches the truth; when someone speaks truth to him, he does not get angry and will die on truth will stay in this palace.'

I asked: 'O Jibra'eel! Do you know his name?'

He said: 'Yes O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, that is only one person.'

I asked: 'O Jibra'eel! Who is that one person?'

He said: 'Sayyiduna 'Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ.'

After listening to this, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq A'zam رَضِيَ اللَّهُ عَنْهُ began to tremble and fell unconscious onto the ground. Sayyiduna Abdullah Bin Hasan رَضِيَ اللَّهُ عَنْهُ said: 'After this incident, we never saw a smile on the face of the Ameer-ul-Mu'mineen Sayyiduna Farooq A'zam رَضِيَ اللَّهُ عَنْهُ until he left the world.' (Kanz-ul-Ummal, juzz 6, vol. 12, p. 264, Hadees 35833)

*Pas Siddeeq-e-Akbar Mustafa kay sab sahabah mayn*

*Hay bay shak sab say aoncha martabah Farooq-e-A'zam ka*

*(Wasail-e-Bakhshish amended version, p. 526)*

## Golden Palace

It is narrated from Sayyiduna Abu Buraydah رَضِيَ اللَّهُ عَنْهُ that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: '(on the night of Mi'raaj) When I entered Paradise, I passed by a palace adorned with gold, I asked: 'رَبِّمَنْ هَذَا الْقَصْرُ' Whose palace is this? The angels said: 'لِرَجُلٍ مِّنَ الْعَرَبِ' It belongs to an Arab youth. I said: 'أَنَا عَرَبِيٌّ' 'I am an Arab.' The angels said: 'لِرَجُلٍ مِّنَ قُرَيْشٍ' it belongs to a youth of Quraysh. I said: 'أَنَا قُرَيْشِيٌّ' I am a Qurashi. They said: 'لِرَجُلٍ مِّنَ أُمَّةٍ مُحَمَّدٍ' it is for a man from the Ummah of Muhammad. I said: 'أَنَا مُحَمَّدٌ' I am Muhammad.

The angels humbly said: 'يَعْمَرُ بْنُ الْخَطَّابِ' This palace is for 'Umar Bin Khattab رَضِيَ اللَّهُ عَنْهُ. The Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'فَأَرَدْتُ أَنْ أَدْخُلَهُ فَأَنْظُرَ إِلَيْهِ. فَذَكَرْتُ عَيْرَتَكَ' so I wanted that I enter in that palace so that I can see but I remembered your dignity. After listening to this, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq A'zam رَضِيَ اللَّهُ عَنْهُ said: 'يَا أَيُّهَا الرَّسُولُ اللَّهُ أَعَلَيْكَ أَغَاوَاهُ؟' O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ I sacrifice my parents on you! Will I show my dignity before you as well.' (Tirmizi, to the end, vol. 5, p. 385, Hadees 3709, selected; Bukhari, to the end, vol. 2, p. 525, Hadees 3679)

*Rahay tayri 'ata say ya khuda! Tayri 'inayat say  
Hamaray hath mayn daman sada Farooq-e-A'zam ka*

(Wasail-e-Bakhshish amended version, p. 526)

## Greetings of the Maidens

It is narrated from Sayyiduna Anas رَضِيَ اللَّهُ عَنْهُ that the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'During the journey of Mi'raaj, I entered a place called 'Baydakh' where there were tents of pearls, green emeralds and red rubies. The maidens said: 'السَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ' which means 'Peace be upon you, O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'. I asked: 'O Jibra'eel! What is this voice?' He said: 'These are the veiled maidens in the tents. They asked permission from their Noble Lord to greet you. Allah gave them permission,' so they said: 'We will remain pleased, we will never be angry, we will live forever, we will never leave.' On which the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited verse no. 72 of Surah Al-Rahman in Part 27. (Al-Ba's wall-Nushor lil Bayhaqi, p. 215, Hadees 340)

حُورٌ مَّقْصُورَاتٌ فِي الْخِيَامِ

*There are Hoors (Heavenly maidens of Paradise), hidden from view, in tents.*

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Rahman, Verse 72)

*Muddat say jo arman tha woh aaj nikala*

*Horoon nay kiya khob nazarah shab-e-mi'raaj*

*(Qabalah-e-Bakhshish, p. 67)*

## The heavenly birds and streams

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (On the night of Mi'raaj) I entered Paradise and I saw that its stones were of pearls and the dirt was of musk. (*Bukhari, vol. 2, p. 417, Hadees 3342*) Then I saw four streams: One of water which does not change, the second of milk the taste of which does not change, the third of wine which has only pleasure for the drinkers (no intoxication at all), the fourth stream of pure and clean honey. The birds of Paradise were like camels, in which Allah عَزَّوَجَلَّ has prepared such rewards for His pious servants which no eye has seen, no ear has heard, and no human heart has thought of. (*Dalaail-un-Nubuwwah lil Bayhaqi, vol. 2, p. 394*)

A'la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Ahmad Raza Khan

رَحْمَةُ اللهِ عَلَيْهِ, while penning the heart-warming moments of the journey of Mi'raaj, says:

*Woh burj-e-batha ka mah parah Bihisht ki sayr ko sidhara*

*Chamk peh tha khuld ka sitarah keh is qamar kay qadam gaye thay*

*(Hadaiq-e-Bakhshish, p. 237)*

**Explanation of the Couplet:** When the moon of the valley of Makkah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) went to journey of the heavens on the night of Mi'raaj, so the paradise's lucky star illuminated, since the blessed foot of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was touching paradise.

*Suroor-e-maqdam ki roshni thi keh taabishon say mah-e-'arab ki*

*Jinan kay gulshan thay jhaar farshi jo phool thay sab kanwal banay thay*

*(Hadaiq-e-Bakhshish, p. 237)*

**Explanation of the Couplet:** When the moon of Arab, the beloved Allah's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed arrival took place in Paradise, the light spread everywhere, the flowers of the paradise were immensely blooming from the light emanating from the face of the moon of Arab (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## You Are the Imam of all Prophets!

Dear Islamic sisters! One aspect of the journey of Mi'raaj is also that our beloved master, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led Salah to all the noble Prophets عَلَيْهِمُ السَّلَامُ, as it is in the blessed Hadees: I reached Bayt-ul-Muqaddas riding on that (Buraaq) and where the noble Prophets عَلَيْهِمُ السَّلَامُ used to tie their rides, I tied it there then I entered Masjid (Aqsa) and prayed two Rak'ah Salah. (Muslim, p. 87, Hadees 411, selected)

The renowned saint, 'Allamah Maulana Makhdoom Muhammad Haashim Thathwi رَحْمَةُ اللهِ عَلَيْهِ says: 'In that Salah, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the Imam of all the noble Prophets عَلَيْهِمُ السَّلَامُ. (Seerat-e-Sayyid-ul-Ambiya, p. 128, summarised) (Because) to represent the greatness of the Beloved Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, all the noble Prophets عَلَيْهِمُ السَّلَامُ were gathered in Bayt-ul-Muqaddas. (Nasaai, p. 81, Hadees 448, summarised) When the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came here, all of those personalities said welcome when they saw the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. And at the time of Salah, everyone sent him forward to lead the prayer and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ led all the noble Prophets عَلَيْهِمُ السَّلَامُ. (Mu'jam Awsat, vol. 3, p. 65, Hadees 3879, summarised)

While sketching the faith-refreshing scene of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ leading the Salah of Aqsa, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ writes in his Na'tiyyah collection, 'Wasail-e-Bakhshish':

*Aqsa mayn Suwari jab puhnchi to Jibra'eel nay barh kay kahi Takbeer  
Nabbiyyon ki imaamat ab berh ker sultan-e-jahan fermatay hayn*

*Woh kaysa haseen manzar ho ga jab dulha bana sarwar ho ga  
'Ushshaq Tasawwur ker ker kay bas rotay hi reh jatay hayn*

(Wasail-e-Bakhshish amended version, p. 287-288)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! **سُبْحَانَ اللَّهِ!** What a beautiful Salah; all of the Prophets and Messengers **عَلَيْهِمُ السَّلَام** are followers, our beloved master **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** is leading, and the first Qiblah is the place of prayer. Indeed, such a Salah has never been prayed in the universe, the sky has never seen such a sight. In any case, the secret of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** being the first and the last has also been revealed today. The veil has been lifted from this secret as well and the meaning has become clear like daylight. Because today, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, who is the final Messenger, is leading the earlier Prophets and Messengers **عَلَيْهِمُ السَّلَام** in prayer. Explaining this very secret, A'la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** says:

*Namaz-e-Aqsa mayn tha yehi sir, 'iyan hoon ma' ni-e-awwal aakhir  
Keh dast bastah hayn pechay haazir, jo saltanat agay ker gaye thay*

(Hadaiq-e-Bakhshish, p. 232)

**Brief explanation:** On the journey of the night of Mi'raaj, in Masjid-e-Aqsa, the Salah that the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** led for all the noble Prophets and Messengers **عَلَيْهِمُ السَّلَام**, there was this same secret in it that the difference between the first and the last becomes clear; the noble Prophets **عَلَيْهِمُ السَّلَام** who beautifully spread the message of their prophethood before the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** were all standing with their hands folded behind the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and the crown of Imamah was granted on the night of Mi'raaj to the Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

## صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! When the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the earth from the heavens after observing the signs of Allah Almighty and entered the Bayt-ul-Muqaddas and headed toward Makkah-tul-Mukarramah after riding on the Buraaq, on the way, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw all the destinations from Bayt-ul-Muqaddas to Makkah-tul-Mukarramah and the caravans of the Quraysh as well. After traversing all of these destinations, when there was still a large portion of the night left, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived at Masjid-e-Haraam and fell asleep.

Drawing a map of this enchanting scene, A'la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ writes in *Hadaiq-e-Bakhshish*:

*Khuda ki qudrat keh chand haq kay karoon manzal mayn jalwah ker kay*

*Abhi na taroon ki chaoon badli keh noor kay tarkay aa liye thay*

*(Hadaiq-e-Bakhshish, p. 237)*

**Brief Explanation:** i.e. look at the glory of Allah Almighty that the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in just a few moments, manifested himself in millions of destinations and then returned, the stars were still shining the same way and their shadows did not change in the slightest.

When he woke up in the morning, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned the incidents of the night to the Quraysh. The chiefs of the Quraysh were so astonished that some wretched people even called him a liar, مَعَادَ اللهِ, and some asked different questions.

As most of the Quraysh chiefs had seen Bayt-ul-Muqaddas many times, and they also knew that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had never gone to Bayt-ul-Muqaddas, that is why as a test, they inundated him with questions about the door and the walls and the arches of Bayt-ul-Muqaddas. At that time, Allah Almighty immediately presented the whole plan of Bayt-ul-



Muqaddas in front of his Prophetic vision. Thus, the disbelievers of Quraysh continued to ask questions and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to answer their questions correctly whilst witnessing the building. (*Seerat-e-Mustafa*, p. 735, summarised)

A'la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ says:

*Sar 'arsh per hay tayri guzar dill farsh per hay tayri nazar  
Malakot-o-mulk mayn koi shay nahin woh jo tujh peh 'iyan nahin*

(*Hadaiq-e-Bakhshish*, p. 109)

**Brief description:** O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! You frequently visit the 'Arsh, and the earth is also under your blessed sight, nothing of the heavens and the earth is hidden from you.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The test of faith in the confirmation of the event of Mi'raaj is that it defies reason that one travels to the heavens and the 'Arsh and even beyond to that (i.e. La Makaan) with the physical body and whilst being awake in a short span of time. That is why the people whose hearts were empty of the light of faith not only denied this great event but also ridiculed it in various ways, but those who had the lamp of perfect faith shining in their hearts did not suffer any trouble nor doubt, and they accepted this miracle without any evidence. Like it is said about Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ:

**Companion who testified Mi'raaj**

It is narrated from Umm-ul-Mu'mineen Sayyidatuna 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا: When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ travelled from Masjid-e-Haraam to Masjid-e-Aqsa, the next morning, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned the whole incident to the people. Some disbelievers came running to Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ and said: 'Can you testify to what your friend said that he travelled from Masjid-e-Haraam to Masjid-e-Aqsa in one night?' He رَضِيَ اللهُ عَنْهُ asked: 'Did he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ really say this?' They said: 'Yes.' So, he رَضِيَ اللهُ عَنْهُ said: 'لَعْنُ كَانَ قَالَ ذَلِكَ لَقَدْ 'صَدَقَ' which means, 'If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said this, then indeed he has spoken the truth and I testify to this statement of his without hesitation.' They said: 'Do you also testify to this amazing fact that he went to Bayt-ul-Muqaddas at night and returned before morning arrived as well?' He رَضِيَ اللهُ عَنْهُ said: 'Yes! I testify to the heavenly news reaching him day and night, which is indeed more surprising and astonishing than this fact.' Thus, after this incident, he رَضِيَ اللهُ عَنْهُ became known as 'Siddeeq'. (Mustadrak, vol. 4, p. 25, Hadees 4515)

*Ameer-ul-Mu'mineen hayn ap Imam-ul-Muslameen hayn ap  
Nabi nay Jannati jin ko kaha Siddeeq-e-akbar hayn*

*Sabhi ashaab say barh ker Muqarrab zaat hay un ki  
Rafeeq-e-sarwar-e-arz-o-sama Siddeeq-e-Akbar hayn*

*'Umar say bhi woh afzal hayn woh 'Usman say bhi hayn a'la  
Yaqaenan payshway-e-murtaza Siddeeq-e-akbar hayn*

(Wasail-e-Bakhshish amended version, p. 565-566)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! اَلْحَمْدُ لِلّٰهِ, the blessed month of Rajab-ul-Murajjab has appeared among us, then soon the blessed month of Sha'ban-ul-Mu'azzam will come. On 2<sup>nd</sup> of Sha'ban-ul-Mu'azzam, the great leader of millions of Hanafis, Imam-e-A'zam Abu Hanifah Nu'man Bin Saabit's رَضِيَ اللهُ عَنْهُ 'Urs

(death anniversary) is celebrated. Let us have the honour of listening to some aspects of his blessed life accordingly.

## Biography of Imam-e-A'zam

Sayyiduna Imam-e-A'zam Abu Hanifah رضي الله عنه used to trade in clothes and would observe honesty and benevolence towards the Muslims in his trading. His name is Nu'man, he رضي الله عنه was born in the city of Kufa, Iraq, in 70 Hijri, and at the age of 80, he رضي الله عنه passed away on 2nd Sha'ban-ul-Mu'azzam 150 Hijri. He رضي الله عنه is the highest ranked among the four Imams (رحمهم الله) because he رضي الله عنه is a Taabi'i. The definition of 'Taabi'i' is as following: 'Whoever meets a companion in the state of faith and also passes away upon faith.' (*Muntakhab Hadeesayn, p. 25, summarised*) According to different narrations, Sayyiduna Imam-e-A'zam Abu Hanifah رضي الله عنه had the privilege of meeting some companions (رضي الله عنهم) and he heard some sayings of the Beloved Prophet صلى الله عليه وآله وسلم directly from some companions as well. (*Ashkon ki Barsaat, pp. 2-3*)

## Attributes of Sayyiduna Imam-e-A'zam رضي الله عنه

Sayyiduna Imam-e-A'zam Abu Hanifah رضي الله عنه used to complete 62 Qurans in Ramadan-ul-Mubarak and Eid-ul-Fitr (one in the day, one at night, one in Taraweeh throughout the month and one on the Eid day). He was generous, a teacher of knowledge, Allah-fearing, considerate of the rights of people, would show forgiveness and overlook others, abstain from useless speech and was the possessor of qualities like piety and ascetism. (*Ashkon ki Barsaat, p. 8, summarised*)

*Jo bay misal ap ka hay taqwa, to bay misal hay apka fatwa*

*Hayn 'ilm-o-taqwa kay ap sangam, Imam A'zam Abu Hanifah*

*(Wasail-e-Bakhshish amended version, p. 573)*

For more information about the life and character of Sayyiduna Imam-e-A'zam Abu Hanifah رَضِيَ اللهُ عَنْهُ, purchase and study the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ, entitled 'Ashkon ki Barsaat' [Flood of Tears] from Maktaba-tul-Madinah yourself and also gift it to others in order to convey reward to Imam A'zam رَضِيَ اللهُ عَنْهُ in Sha'ban Al-Mu'azzam.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Concluding the bayan, I will have the privilege of narrating the virtue of Sunnah, and some Sunnahs and etiquettes. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Whoever loves my Sunnah loves me, and whoever loves me will be with me in Paradise. (*Mishkat-ul-Masabih*, vol. 1, p. 55, Hadees 175)

*Seenah tayri sunnat ka Madinah banay aaqa  
Jannat mayn parosi mujhay tum apna banana*

## The Sunnahs and etiquettes of sneezing

Dear Islamic sisters! Let us listen to the Sunnahs and etiquettes of sneezing from '101 Madani Phool', the booklet of Ameer Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ. We will listen to 2 sayings of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first:

6. Allah Almighty likes sneezing, and He does not like yawning. (*Bukhari*, vol. 4, p. 163, Hadees 6226)
  7. When someone sneezes and says اَلْحَمْدُ لِلّٰهِ, then the angels say رَبِّ الْعَالَمِينَ. If he says رَبِّ الْعَالَمِينَ, then the angels say, 'may Allah Almighty have mercy upon you.' (*Mu'jam Kabeer*, vol. 11, p. 358, Hadees 12284)
- ❖ At the time of sneezing, lower your head, hide your face and suppress your voice, raising the voice of the sneeze is foolishness. (*Rad-ul-Muhtar*, vol. 9, p. 684)

- ❖ After sneezing, one should say **الْحَمْدُ لِلَّهِ** (it is written on page number 3 of *Tafseer Khaza'in-ul-Irfan*, 'after sneezing, praising (Hamd) Allah Almighty is an emphasised (Mu`akkadah) Sunnah).
- ❖ It is better to say **الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ** or **حَالٍ**.
- ❖ It is incumbent (Wajib) upon the listener that he immediately says **يَرْحَمُكَ اللَّهُ** (i.e., may Allah Almighty have mercy upon you) and it should be said in such a voice that the person who sneezed can hear. (*Bahar-e-Shari'at*, part 16, p. 119)
- ❖ After listening to the answer, the one who sneezed should say **يَغْفِرُ اللَّهُ لَنَا وَلكُمْ** (which means may Allah Almighty forgive you and us!) or say **يَهْدِيكُمُ اللَّهُ وَيُصْلِحْ بآلِكُمْ** (which means may Allah Almighty guide you and improve your condition). (*Fatawa Hindiyah*, vol. 5, p. 326)
- ❖ It is in *Mirat-ul-Manajih* that whoever say **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ** after sneezing and brushes his tongue over all his teeth, then **إِنْ شَاءَ اللَّهُ** he will be safe from the diseases of teeth. (*Mirat-ul-Manajih*, vol. 6, p. 396)
- ❖ Sayyiduna Ali Al-Murtada **رَضِيَ اللَّهُ عَنْهُ** says: Whoever say **الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ** after sneezing, he will never be afflicted with the ache of molar tooth or ears. (*Mirqat-ul-Mafatih*, vol. 8, p. 499, under the Hadees 4739)
- ❖ It is Wajib to reply once to the sneeze, if the person sneezes a second time and says **الْحَمْدُ لِلَّهِ**, it is not Wajib to reply, rather, it is Mustahabb.
- ❖ The answer will become Wajib with the condition that the one who sneezes says **الْحَمْدُ لِلَّهِ**, and if he does not mention Hamd, then it is not Wajib. (*Bahar-e-Shari'at*, part 16, p. 120)
- ❖ If a sneeze occurs during the Salah, then do not say **الْحَمْدُ لِلَّهِ**.

- ❖ If you are praying Salah and someone sneezes and you answer them, then your Salah will become invalid.
- ❖ If many Islamic sisters are present and some of the Islamic sisters answered, then it would be answered on behalf of everyone, but it is better that all of the Islamic sisters respond.

To learn thousands of different Sunnahs, refer to the two books of Maktaba-tul-Madinah: the 312-page book '*Bahar-e-Shari'at*', part 16 and the 120-page book '*Sunnatayn aur Adaab.*' Also refer to the two booklets of Ameer-e-Ahl-e-Sunnat *داعش بَرَكَائِهِمُ الْعَالِيَةِ*, '*101 Madani Phool*' and '*163 Madani Phool.*'

## Speech: 14

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 consequences of cruelty

أَلصَّلُوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلُوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

## Virtue of Salat

Sayyiduna Abdul ‘Azeez Dabbaagh رَحِمَهُ اللهُ عَلَيْهِ states: ‘There is no doubt that reciting Salat upon the Prophet is better than all other practises. This is the *Zikr* of those angels that live in the surroundings of Jannah. The blessings of reciting *Salat* on the Prophet are such that when they (i.e. the angels) recite Salat upon the generous and merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, paradise expands.’ (Al-Ibreez, vol. 2, p. 338)

*Jayen na jab tak Ghulam khuld hay sab par Haraam*

*Milk to hay aap ka tum pay karoron Durood*

(Hadaiq-e-Bakhshish, p. 269)

## A brief explanation

Meaning: O owner of Jannah, Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How elevated is your status! That entry into Paradise has been made Haraam and prohibited until your followers do not enter it, because Paradise is under your ownership, then how can one enter Jannah without your permission?

O beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, may millions of Durood and Salam be upon you! (*Sharh Hadaiq-e-Bakhshish*, p. 974)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech, let's make good intentions in order to attain reward. The Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ i.e. The intention of a Muslim is better than his action.<sup>1</sup>

Important point: The more intentions one makes in permissible and righteous actions, the greater the reward.

### Intentions of listening to the speech

Intentions can be increased, decreased, or changed depending on the circumstance and situation.

- I will listen to the speech attentively whilst lowering my eyes.
- Instead of resting/leaning against a wall, backrest, etc. I will sit in a respectful posture like that of Tashahhud for as long as possible with the intention of paying respect to religious knowledge.
- I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
- If someone pushes or shoves me, I will be patient and will avoid staring, snapping and arguing with them.
- After hearing اَذْكُرُوا اللّٰهَ. ثُوْبُوا اِلَى اللّٰهِ. صَلُّوا عَلَى الْحَبِيبِ, etc. I will reply quietly with the intention of gaining reward and encouraging the one who called out.

<sup>1</sup> (*Mu'jam-e-Kabeer*, vol. 6, p. 185, Hadees 5942)



- After the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts with them.
- I will avoid using my phone unnecessarily during the speech, nor will I record the speech, nor any other kinds of sounds as there is no permission of this
- Whatever I hear, after hearing and understanding it, I will earn the honour of acting upon it, and after this passing on to others and making the invitation towards righteousness widespread.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### A fish bit the thumb

Imam Muhammad bin Ahmad Zahabi رحمته الله عليه reports that a pious saint once saw someone whose arm had been amputated from the shoulder and he was shouting, ‘whoever has seen me, should never oppress another person’.

I enquired regarding his situation and he said, ‘my situation is very strange. I was a companion of robbers. One day, I snatched a fish from a fisherman and walked towards my house. On the way, the fish bit my thumb. I rushed home as quickly as possible and put the fish to one side. I was unable to sleep all night due to the pain in my thumb, so I went to see the doctor first thing in the morning. I showed him my swollen hand and he informed me that the thumb needs to be amputated immediately or else the entire hand will have to be amputated later, so I had my thumb amputated.

Then one day, I hurt my hand and the old wound opened up again and I was in severe pain. I went to the doctor and he asked to amputate my hand, so I had my hand amputated as well. But the pain had spread throughout

my arm and I was in extreme pain. I had no relief for even a second. I had to have my arm amputated till my elbow first, and then till my shoulder.

Some people enquired regarding the initial cause of my pain and I told them the incident of the fish. So, they said, 'Had you gone to the fisherman in the first instance, apologised to him and made up with him, perhaps you wouldn't have had to amputate your entire arm. There is still time, go and apologise to that fisher man now before the disease spreads to the entire body'.

So, with great difficulty, I tracked that fisherman down and fell at his feet, begging for forgiveness. He worryingly asked me: 'who are you?'

I replied, 'I am the same person who snatched a fish from you'. Then I told him everything in detail and showed him my amputated arm.

He began to cry and said: 'My brother, I have forgiven you'. I made him a witness and repented from showing oppression to anyone ever again. (*Kitab-ul-Kaba'ir*, p. 127)

Dear Islamic sisters! Did you see how, as well as being punished in the Hereafter, an oppressor can also face severe punishment in this world too. They must never remain heedless of the consequences; when the lightning of wrath falls upon the earth, oppressors die a humiliating death and there is no one to show them sympathy or even shed a tear at their death.

This is the humiliation in this world, who can imagine the punishment of the Hereafter, the humiliation on the Day of Judgement and the severity of accountability.

Oppression isn't just to pluck someone's eyes out, sever someone's limbs off and fill the wounds with chillies, pull someone nails out, or to keep someone hungry and thirsty in imprisonment. Rather, violating someone's rights, unnecessarily frustrating and teasing someone, hurting someone's feelings etc. all fall under oppression and cruelty, and this is against the

Islamic commandments, and a cause of displeasing Allah and His Beloved Prophet ﷺ.

Let us first listen to the definition of oppression (Zulm) and then we will listen to its consequences and its condemnation:

### Definition of oppression

‘Allamah Shareef Jurjaani رحمه الله عليه defines oppression (Zulm) in his book ‘*Al-Ta’reefat*’ as: ‘To place something outside of its designated place’. (*Al-Tareefat Lil-Jurjaani*, p. 102)

In Shar’iah, oppression means to violate someone’s rights, to expend someone for an unsuitable job and to punish someone for no reason. (*Mirat-ul-Manajeeh*, vol. 6, p. 669)

Very sadly, people today have become fearless of their end, and so they act cruelly with people, demand money by threatening them, they illegally occupy other people’s properties, they violate the right of Muslim by getting involved in crimes such as stealing, robbing, murder, terrorism, violence and many other similar crimes.

Remember! The consequences of oppression are horrific. We can walk around without any fear in this world while hurting people and causing them pain, but remember, we will have to answer for every act of oppression after death!

Many oppressors and tyrants have passed before; they were considered the most powerful men, they had all the treasures of this world at their disposal, opposing their command was considered an invitation to death, they would strut arrogantly on the earth, and never mind their acts of oppression and tyranny, their names would be enough to shake people (with fear). Perhaps they were unaware that they too will die one day and face the consequences of their doings. Ultimately, death came to them and

their arrogance and pride came crashing down. Let us listen to a story of a tyrant king and take lessons from it:

### **The horrific end of a tyrant king**

There was a tyrant and arrogant king of a particular kingdom. He spent a lot of money on the construction of a magnificent palace for himself. Upon the completion of the palace, the king went to have a look around the palace alongside a few of his guards. He had a quick glance at it and then began to walk around having a detailed look at the outer parts of the palace.

He suddenly stopped and saw a small hut close to the palace and asked: 'Who made this hut in the proximity of our palace?'

The guards replied, 'An old Muslim woman has arrived in the last few days, she is the one who has made this hut and she remains occupied in the remembrance of Allah Almighty in it'.

Hearing this, the king said in an arrogant manner, 'How dare this poor old woman make a hut in the proximity of our palace! Flatten it immediately!'

Receiving these orders, the guards rushed towards the hut, but the old woman was not present there at that time. The guards demolished the hut of the old woman. After destroying the hut, the king went inside the palace with a few of his friends.

When the old woman returned, she saw her flattened hut and became really upset. When she found out that it was the king who had her hut destroyed, she looked towards the sky, raised her hands and began to supplicate in the court of Allah Almighty: 'Oh my Lord! When my hut was being destroyed, I was not present. But o my Merciful and Compassionate Lord! You see everything, Your power is all encompassing and despite You being present, they have destroyed the hut of your weak slave'.

The supplication of the old woman was accepted. Allah Almighty commanded Jibraeel عَلَيْهِ السَّلَام to destroy the entire palace along with the guards and the king. Sayyiduna Jibraeel عَلَيْهِ السَّلَام immediately came down to the earth and flattened the palace along with the guards and the king. (*'Uyoon-ul-Hikayaat, p. 176*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Allah Almighty's seizure is severe

Dear Islamic sisters, we have learnt from this story that Allah Almighty does not at all like the one who commits oppression and is arrogant and haughty. When an ignorant person intoxicated with arrogance and pride oppresses another person, it induces the wrath of Allah Almighty and no matter how strong or powerful he may be, Allah Almighty makes a lesson out of him in this world before he even reaches the Hereafter.

No doubt there is a lesson in this account for those people who oppress others due to their pride over their wealth, family, and high status. Such people should fear the wrath of Allah and immediately repent from the destructive sin of oppression. Allah Almighty gives respite to an oppressor, but when He takes him to account, then His seizure is very severe.

Sayyiduna Abu Musa Ash'ari رَضِيَ اللَّهُ عَنْهُ reports that the noble and blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'No doubt, Allah gives respite to an oppressor. But when He takes him to account, He does not let go of him'. After saying this, He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ recited verse no. 102 of Surah 'Hood', Part 12:

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

*And similar is the seizing of your Lord when He seizes the (inhabitants of the) towns upon their injustice; indeed, His seizing is painful, severe.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 12, Surah Hood, verse 102) (Bukhari, vol. 3, p. 247, Hadees 4686)*

The exegete of the Quran, ‘Allamah Saawi رحمه الله عليه states: ‘It is necessary on every oppressor to repent from his oppression, abstain from oppressing people, and make up for any rights of the people that he has violated so that he is not deserving of the warning mentioned in the verse. This verse is not specific to previous nations, it is generic for all oppressors. (*Tafseer-e-Saawi, vol. 3, p. 931*)

### **The role of Islam in eradicating oppression from the community**

Dear Islamic sisters, we have learnt that when Allah Almighty takes an oppressor to account, then there is no one to save him. No doubt, oppression is such a despicable sin due to which, disputes and unrest arises; people’s honour is not protected, the peace of the community is disturbed, people resort to rebellion and the rights of Muslims are violated.

Islam is a religion that upholds the rights of people and maintains the peace of society. Islam has prohibited every such act that is a cause for violation of people’s rights. Oppression has a much larger part and effect when it comes to the rights of the people as compared to other acts.

Therefore, Islam has also placed such measures in place that end oppression so that the rights of people remain protected and they can live their lives in peace and security. One of them is that wherever you see someone being oppressed, then try to stop the oppressor according to your ability; make him aware of the pure teachings of Islam by narrating Hadees of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in regards to oppression, that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

1. ‘O people, Fear Allah! By Allah, if a believer oppresses another believer, Allah Almighty will take revenge from the oppressor on the Day of Judgement’ (*Kanz-ul-‘Ummal*, vol. 2, p. 202, *Hadees* 7621)
2. ‘Whoever assists an oppressor in his oppression will arrive on the Day of Judgement with the statement ‘أَيْسٌ مِّنْ رَّحْمَةِ اللَّهِ’ (i.e. deprived from the mercy of Allah) written on his forehead’. (*Musnad-ul-Firdaus*, vol. 2, p. 291, *Hadees* 6232)
3. ‘There is no other sin like oppression and cutting ties (with relatives) in which Allah hastens to punish a person in the world as well as in the Hereafter’. (*Tirmizi*, vol. 4, p. 229, *Hadees* 2519)

Dear Islamic sisters, when you cite these Ahadees of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in order to bring back peace and be an obstacle in the way of oppression, then إِنَّ شَاءَ اللهُ it is possible that the oppressor will listen to these horrific warnings, pay heed and abstain from oppression.

In order to get rid of oppression and cruelty from the community, it is important to keep in mind the way our pious predecessors spent their life. They would speak the truth without hesitation, with the intention of reforming the oppressor and stopping him from committing any acts of oppression.

Sayyidatuna Nafeesah رَحْمَةُ اللهِ عَلَيْهَا was a very pious woman. She رَحْمَةُ اللهِ عَلَيْهَا would fast during the day and remain occupied in worship throughout the night. She رَحْمَةُ اللهِ عَلَيْهَا would never distance herself from the blessed city of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَحْمَةُ اللهِ عَلَيْهَا performed 30 Hajj, the majority of which were performed on foot. She رَحْمَةُ اللهِ عَلَيْهَا would hold on to the covers of the Ka’bah and cry while making the following supplication, ‘O Allah! Keep me happy with whatever You are pleased with’. (*Noor-ul-Absaar*, p. 390)

## How did Ahmad Bin Tuloon become a just leader?

Let us listen to an incident in which she رَحْمَةُ اللّٰوِ عَلَيْهِا stopped oppression:

It is reported that before Ahmad Bin Tuloon became a just leader, he would oppress the people. So, they went to the court of Sayyidatuna Nafeesah

رَحْمَةُ اللّٰوِ عَلَيْهِا and complained about him.

She رَحْمَةُ اللّٰوِ عَلَيْهِا asked: ‘When will he set out on his steed?’

The people replied, ‘He will set off tomorrow’.

She رَحْمَةُ اللّٰوِ عَلَيْهِا wrote a letter and stood on the path from which Ahmad Bin Tuloon would pass. When he passed, she said ‘O Ahmad! O Ibn-e-Tuloon!’.

When he saw her, he recognised her and dismounted his horse. He took the letter and started reading it. The letter said: ‘You became a king, so you imprisoned people. You became powerful, so you forced people. You gained control, so you oppressed people. You were made responsible for people’s provision, so you deprived them. You are also aware that the arrow of oppression always hits the target; it seldom misses. Especially those hearts that you caused pain to, those stomachs that you starved and those bodies which you left uncovered. It is not possible that the oppressor will live while the oppressed one dies. It is up to you to do as you please, we will be patient and complain in the court of Allah Almighty of this injustice’.

(The letter had a massive effect on him and) After this, he became just in his decisions regarding the people. (*Al-Mustatraf*, vol. 1, p. 190)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Assisting the oppressors is also bad**



Dear Islamic sisters, did you see that when Sayyidatuna Nafeesa رَحْمَةُ اللَّهِ عَلَيْهَا advised the tyrant in order to reform him, he gave up oppression and began to rule justly among the people. Therefore, we should also refrain from committing any type of cruelty towards our children, relatives, servants, and Muslims in general. We should also prevent others from committing oppression; do not participate with others in committing cruelty because the consequences of assisting oppressors is also severe.

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Whosoever assisted an oppressor in an evil task in order to distance the truth by means of it, then he is no longer under the protection of Allah and His Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. And whosoever walks with an oppressor in order to assist him while knowing that he is an oppressor, then he has left Islam’. (*Al-Mu’jam-ul-Awsat*, vol. 2, p. 180, *Hadees 2944*; *Al-Mu’jam-ul-Kabeer*, vol. 1, p. 227, *Hadees 619*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ states, ‘Here, walking means to assist him in committing oppression. Whether that is by walking with him, sitting at home, by means of the tongue or pen. Assisting in oppression is Haraam (prohibited) in any case. Allah Almighty states:

وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

*And do not help one another in sin and injustice*

[*Kanz-ul-Iman (Translation of Quran)*] (Part 6, Surah Maa'idah, verse 2)

Nowadays, those who assist oppressors outnumber the actual oppressors. He further states: ‘Meaning, those assisting the oppressors have left the Noor (light) of Islam or have left the reality of Islam, as the reality of Islam is for people to be safe from his evil.’ (*Mirat-ul-Manajeeh*, vol. 6, p. 679)

### Consequence of assisting oppressors

When Ibn-e-Hubayrah intended to make Imam Mansoor Bin Mu'tamar رَحْمَةُ اللَّهِ عَلَيْهِ a judge, Imam Mansoor Bin Mu'tamar رَحْمَةُ اللَّهِ عَلَيْهِ said, ‘I will not

become a judge, as I have heard a Hadees from Sayyiduna Imam Nakh'i رَحْمَةُ اللهِ عَلَيْهِ. Ibn-e-Hubayrah enquired, 'Which Hadees did he relay to you'?

Imam Mansoor said: Sayyiduna Ibraheem رَحْمَةُ اللهِ عَلَيْهِ has reported from Sayyiduna Alqamah رَحْمَةُ اللهِ عَلَيْهِ, who has reported from Sayyiduna Ibn-e-Mas'ood رَضِيَ اللهُ عَنْهُ that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'A caller will call out on the Day of Judgement: 'Where are the oppressors? Where are those who assisted the oppressors? Where are those who supported the oppressors?' To such an extent that, even those who trimmed a (wooden) pen or filled inkpots for oppressors will be summoned and they will all be gathered into a metal coffin and then thrown into the fire of Hell.' (*Musnad-ul-Firdaus, vol. 1, p. 153, Hadees 995*) (*Al-Mustatraf, vol. 1, p. 188*)

## **How will we give accountability of oppression on the Day of Judgement?**

Dear Islamic sisters, did you see how our pious predecessors feared to accept any type of religious or worldly authority because they understood that it is possible for whoever is given authority to make an unfair decision, commit cruelty towards someone or unknowingly violate someone's right and then have to face humiliation and rejection on the Day of Judgement in the court of Allah Almighty.

Therefore, we should have this thing firmly set in our mind that if I were to oppress a poor individual today due to my power, fame, or wealth, then it is possible that in this world, no one will catch or punish me, but what will I do after death on the plains of resurrection when everyone will be held accountable? Will my fame and wealth save me on that day from accountability? Will connections with worldly personalities save me on that day? Will physical strength and power save me from being caught on that day?

Certainly not! Because on that day, it will not be like the worldly courts in which you can get an innocent person imprisoned and avoid

imprisonment yourself. In fact, the court on that day will be the court of the Owner of the universe, the True King of the world; on that day, we will be held accountable for the smallest of cruelties and violations of rights. For example, swearing at someone, scolding someone without Shar'i permission, humiliating someone, dishonouring another person, upsetting people, hurting one's feelings, beating someone up, borrowing something and not returning it, not returning the loan taken from someone, scaring someone by showing them an angry face etc. In summary, we will be held accountable for all types of oppression and cruelty on that day.

Therefore, instead of having to be accountable for it in the Hereafter, we should beg forgiveness from the people who we have wronged for all the violations of rights and cruelties because there will be no way out of accountability on the Day of Judgement.

Our Beloved Prophet ﷺ has also encouraged us to do so. He ﷺ has said: 'Whoever has violated the honour, etc. of his brother, it is necessary for him to ask him for forgiveness before the arrival of the Day of Judgement, because there will be no Dirham nor Dinar (money) on that day. If he (the oppressor) has any good deeds, then some of those will be taken from him and given to the other person (the oppressed one) in exchange for the violation he was caused. Otherwise, his (the oppressed person's) sins will be given to him (to the oppressor).' (Bukhari, to the end, vol. 2, p. 128, Hadees 2449)

The renowned exegete of the Quran, Hakeem-ul-Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states, 'If you did not fulfil the rights of the people in this world, then you will certainly fulfil them on the Day of Judgement. In the world, you will fulfil them with wealth, in the Hereafter, you will fulfil them with your deeds. Therefore, it is better to fulfil them in the world, otherwise, you will regret it.' (Mirat-ul-Manajeer, vol. 6, p. 673)

*Hamayshah haath bhalai kay wasitay uthay*

*Bachana zulm-o-sitam say mujhay sada Ya Rab*

*Rahayn bhalai ki rahon may gaamzan har dam*

*Karayn na rukh mayray paaon gunah ka Ya Rab*

(Wasail-e-Bakhshish, pp. 76, 77)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, it is seen in our society that whoever has any control over others uses his force against others, humiliates them continuously, seizes their property and wealth, the mother-in-law is seen oppressing the daughter-in-law or vice-versa. Remember! Perhaps the weak person who we have oppressed cannot take revenge from us right now, but perhaps under ‘what goes around comes around’, another person begins to treat us like that and we are unable to do anything. Allah Almighty has stated, while warning the oppressors, in Parah 8, Surah ‘Al-An’aam’, verse no. 129:

وَكَذَلِكَ نُوَلِّي بَعْضَ الظَّالِمِينَ بَعْضًا بِمَا كَانُوا يَكْسِبُونَ ﴿١٢٩﴾

*And, likewise, We enable some of the oppressors to overpower other (oppressors); the recompense of their actions.*

[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-An’aam, verse 129)

### **A discerning advice for the oppressors**

It is mentioned in *Siraat-ul-Jinan*, volume 3, page 209, ‘There is a stern advice in this verse for those who commit oppression. Imam Abu Abdullah Muhammad Bin Ahmad Qurtubi رَحِمَهُ اللَّهُ عَلَيْهِ states, ‘This verse is warning the oppressors that if they do not pay heed and stop committing cruelty, then Allah Almighty will set another tyrant upon them. This verse is inclusive of all types of oppressors and cruel people: The individual who oppresses himself by committing sins, that leader or officer who oppresses the people that work under him; all of them are included in the category of oppressors.

Allah Almighty will appoint another oppressor over them. (*Tafseer-e-Qurtubi*, vol. 4, p. 62)

## Forgive instead of taking revenge

Dear Islamic sisters, you have just heard that no matter how tyrannical and cruel someone is, he will certainly be punished for his cruelty and Allah Almighty will appoint another tyrant over him to take revenge for the oppressed.

If the oppressed individual wants to take revenge himself from the oppressor, then the Shari'ah has given him the permission to do so, but he should be careful in crossing the limits and becoming an oppressor himself. One only has the permission to take revenge for that amount of cruelty that was inflicted upon him, not any more than that. Otherwise, the former oppressed individual will now become the oppressor. In such cases, one should use the law of the country to take revenge and have him punished instead of taking revenge himself.

There is always a possibility when taking revenge that one will cross the limits. There is a chance that one will slap another with more strength than he was slapped, this is also prohibited. Therefore, it is better and deserving of reward in the Hereafter to forgive despite having the ability to take revenge. It is stated in Parah 25, Surah 'Shoora', verse no. 40:

وَجَزَاءُ سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا فَمَنْ عَفَا وَأَصْلَحَ فَأَجْرُهُ عَلَى اللَّهِ إِنَّهُ لَا يُحِبُّ الظَّالِمِينَ ﴿٤٠﴾

*The retribution for an evil act is an evil equal to it, so whosoever forgave and made amends, so his reward is upon Allah. Indeed, He does not befriend the unjust.*

[*Kanz-ul-Iman (Translation of Quran)*] (Part 25, Surah Shoora, verse 40)

This verse teaches us that to take revenge equal to the cruelty inflicted on the person is permissible, but it is better to forgive. Many examples of this can be found in the life of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would forgive many of those who oppressed him for the sake of Allah Almighty despite having the ability to take revenge. Let us listen to two examples of this:

1. On the day of the treaty of Hudaibiyah, from the direction of the Mount Tan'eem, a group of 80 people came to martyr the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gained dominance over them, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ let them go despite being able to take revenge.
2. Ghauras Bin Haaris tried to attack the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sleeping. But the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up and took hold of Ghauras Bin Haaris's sword and alerted the Sahabah of his intentions. Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forgave him, despite overpowering him. (*Tafseer-e-Ibn-e-Kaseer, vol. 7, pp. 193-194*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Cruelty against animals is also Haraam

Dear Islamic sisters, this is the virtue of Islam that it promotes the rights of animals as well as the rights of humans. Just like cruelty against humans is Haraam, it is also Haraam to starve animals, strike them and cause them pain. In fact, it is a bigger sin to be cruel to the animals, because a human can share his pain with others and even take revenge if he has the ability to, but whom will an animal call out to?

Alas! The amount of pain caused to animals these days is not hidden from anyone: Sometimes they are not fed on time, they are kept out in the open on hot days of the summer and cold winter nights, they are overburdened with goods and forced to travel long distances with it, there is no proper

facilitation for getting them up onto the trucks and taking them off, they are not provided with a soft bedding and surrounding of sand or wool to protect them from injuries during transportation, despite the merciful Prophet

ﷺ prohibiting from being cruel towards the animals.

### The plea of a camel in the court of the Prophet ﷺ

Once the noble Prophet ﷺ went to a garden of an Ansari companion, in which he ﷺ saw a camel screaming loudly. When the camel saw the Prophet ﷺ, it began to weep and tears streamed from his eyes. He ﷺ went close up to him and stroked its head and temple. This caused the camel to calm down and become silent.

Then the Prophet ﷺ enquired: ‘Whose camel is this?’ The people mentioned the name of an Ansari companion. He ﷺ summoned that companion immediately and said, ‘Allah Almighty has placed these animals in your possession and made you a ruler over them, so it is necessary upon you to be merciful to them. This camel has complained to me that you starve it and cause it pain by taking more work from it than it can bear to do.’ (*Sunan-e-Abu Dawood, vol. 3, p. 32, Hadees 2549*)

We have come to learn that it is extremely evil to cause pain to animals and make them starve. Those who are cruel to animals must stop. Otherwise, those animals could become a form of punishment for them. Imam Ahmad bin Hajar Makki Shaafi'i رَحْمَةُ اللهِ عَلَيْهِ states: ‘If a person hit an animal for no reason or kept it hungry and thirsty, or took more work from it than it could do, then on the Day of Judgement revenge equal to the cruelty that was caused to the animal will be taken from him.’ (*Az-Zawaajir ‘An Iqtiraf-il-Kabaair, vol. 2, p. 174*)

The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a woman in hell in such a state that she is hanging, and a cat is scratching her face and chest and is punishing her just like the cruelty that the woman had caused the cat in captivity in the world by keeping her hungry and thirsty. (*Bukhari, vol. 2, p. 185, Hadees 2346 Summarised*)

Dear Islamic sisters, there is a discerning lesson for those who cause pain to animals for no reason, perhaps this cruelty towards animals will land them in the punishment of Hell. Those people who use a donkey, bull, camel with a cart and burden them with that which they cannot bear, should take heed from this. Sometimes due to an overload of weight, the animal is left hanging in the air. Instead of feeling sorry for the animal, people take it as entertainment and start to make funny clips of it.

Similarly, those who go fishing, they cut living earthworms into little pieces, stick them on the edge of a hook and put them into the water so that the fish is caught on the hook a lot quicker. Think! How cruel it is to cut open a earthworm while it is alive and then stick hooks into them? If this was done to us, how would we feel? Sometimes if they catch a crab or turtle instead of a fish, they do not return them back into the water, rather they kill them on the spot or throw them onto the road somewhere because of which, they are crushed by cars. Some people only go fishing for the fun of it, not for the sake of the fish; they go for a picnic. Such people should ponder, do I need this fish? Or is it just for fun? Remember! Fishing for the fun of it is Haraam!

### **Fishing for the sake of entertainment**

The Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, 'If one goes hunting merely for entertainment considering it a game, so, it's called 'playing (Shikaar) hunting'. Whether it is done by a gun or if it's fishing, daily or occasionally, there is a consensus that it is Haraam. Only that hunting/fishing is permissible which is done for purposes of food, medicine, or for anything beneficial, or for the



removal of harm. The hunters these days are so egotistic that they consider it degrading to go to the shop to buy necessities for themselves, they are so weak that they find it hard to walk 10 steps in order to get to the Masjid for Salah in the heat, but they can go hunting in the mid-noon heat, wearing warm clothes, walking on hot sand, being hit by gushes of hot air, and they are away for 2 days at time for 'hunting'. Is this for purposes of eating? Certainly not! Rather, it is merely for entertainment and playing, and is Haraam by consensus. A sign of this is that if these hunters were told that fish is available in the market, buy it from there, they wouldn't accept it; or if you say to them that you will bring it for them, they still wouldn't accept it. In fact, they don't even want to eat it after they have hunted it. They distribute it. So, this kind of hunting/fishing is for entertainment and is Haraam.' (*Fatawa Razawiyyah, vol. 20, p. 341*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, let us now listen to a few causes of oppression and their remedies in order to abstain from this evil habit.

### **Being unaware of its consequences**

One of the causes of oppression is being unaware of its consequences; if we do not even know the harms of oppression, then we will find it difficult to abstain from it. The remedy for this is to regularly read whatever has been said in the Quran and Hadees regarding this and try to act upon whatever you read.

### **Hardening of the heart**

One cause of cruelty is for the heart to become hard due to the frequency of sins. In order to soften the heart, do such deeds that are a cause for removing the hardness of the heart. For example, make a habit of reciting the Quran regularly and remember death frequently.

## Abundance of wealth

One cause of cruelty is an abundance of wealth. People become intoxicated by the love of wealth and therefore do not think anything of poor people. Such people should remove the love of wealth from their hearts and think to themselves that if we oppress someone in this world due to our wealth, then perhaps that wealth will be taken off us and we will become victims of the supplications made by an oppressed person, causing us to be caught in difficulties.

## Being a person of authority

Sometimes, being in a place of authority can also become a cause of being cruel to others. A person makes decisions against innocent and poor people by taking unfair advantage of his authority. Such people should instil some fear in themselves by thinking that just like I am using my power over the poor people today, then what if I am sent to Hell on the Day of Judgement by the King of all kings, Allah Almighty.

## Supplicate in the court of Allah

In order to abstain from cruelty, seek forgiveness from all those who you have oppressed in the past. Then supplicate in the court of Allah Almighty with utmost sincerity to be given the ability to abstain from this sin in the future. **اِنَّ شَاءَ اللهُ** you will definitely be successful in abstaining from this sin.

Dear Islamic sisters, bringing the speech to an end, I will mention virtues of Sunnah, and some Sunnahs and manners that we can adopt.

The Prophet of Mankind, the peace of our heart and mind, the most generous and kind **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: ‘Whosoever loved my Sunnah, loved me, and whosoever loved me will be with me in Jannah.’ (*Mishkat-ul-Masabih, vol. 1, p. 55, Hadees 175*)

## Sunnahs and etiquettes of good conduct

Let us listen to 2 sayings of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in regards to showing good conduct:

1. All good conduct is charity (Sadaqah), whether it is shown to a wealthy person or a poor person. (*Majma'-uz-Zawaa'id, vol. 3, p. 331, Hadees 4754*)
2. Whoever believes in Allah and the Day of Judgement should maintain ties with his relatives (treat his relatives well). (*Bukhari, vol. 4, p. 136, Hadees 6138*)
  - In the Quran and Ahadees, we have been commanded to have good conduct and show politeness to parents, relatives, orphans, poor people, close and far neighbours, travellers, and slaves.
  - It is a Sunnah of our beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to show good conduct and politeness.
  - The parents are the most deserving of our politeness and good conduct. (*Rad-ul-Muhtar, vol. 9, p. 678 Summarised*)
  - There are many ways of being polite/showing good conduct: Giving gifts, assisting them in whatever they may require, giving Salam, going to meet them, visiting them regularly, conversing with them, approaching them with compassion and kindness. (*Dura, vol. 1, p. 323 Summarised*)
  - Imam-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ has stated: 'Remember! If you do not behave politely with people, they will become your enemies, even if they are your parents.' (*Imam-e-A'zam ki Wasiyyatayn, p. 25*)
  - The righteous saints of Allah Almighty would show good conduct even to those who would wrong them. (*Gheebat ki tabahkariyan, p. 342*)

- Showing good conduct and politeness pleases Allah Almighty.
- Politeness is a means of making people happy.
- Angels are happy when a person shows politeness and good conduct.
- Muslims praise a person who is polite.
- Satan is upset by a person's politeness.
- Lifespan increases due to a person showing good conduct.
- Blessings increase in provisions by showing good conduct. (*Tanbih-ul-Ghafilien*, p. 73 Summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 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

### Virtues of Forgiveness

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

### Excellence of Salat upon the Prophet ﷺ

Ameer-ul-Mu'mineen Sayyiduna Ali Murtada رَضِيَ اللَّهُ عَنْهُ narrates that Allah Almighty has created a tree in Paradise, the fruit of which is bigger than an apple, smaller than a pomegranate, softer than butter, sweeter than honey and more fragrant than musk. The branches of that tree are of pearls, the trunk is of gold, and the leaves are of ivory. The only one who can eat the fruit of that tree is he who sends Salat upon the Beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance. (Al-Haawi lil Fatawa, vol. 2, p. 48)

*Tum say jahan ka nizam tum pay karoron Salam*

*Tum pay karoron Sana tum pay karoron Duood*

(Hadaaiq-e-Bakhshish, p. 269)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Sayyiduna Ameer-e-Mu'awiyah and Ibn-e-Zubayr رَضِيَ اللَّهُ عَنْهُمَا

It is stated on page number 446 of the book of Dawat-e-Islami's Maktabatul-Madinah, 'Deen-o-Dunya Ki Anaukhi Baatayn': It is narrated that

Sayyiduna Abdullah Bin Zubayr رَضِيَ اللهُ عَنْهُمَا had a piece of land in which his slaves used to work and his land was adjacent to the land of Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ.

Once, a slave of Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ forcibly entered the land of Sayyiduna Abdullah bin Zubayr رَضِيَ اللهُ عَنْهُ, so he wrote a letter to Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ in which he wrote: 'Your slave has entered my land. Admonish him. Was-Salam.'

Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ, after reading the letter, took a page and wrote in response to the letter: 'O Son of the loyal companion of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am sorry for what the slave did and the world is of no value to me. I give my land to you, so you should include it as a part of your land, and the slaves and property in it also belong to you. Was-Salam.'

When this letter reached Sayyiduna Abdullah bin Zubayr رَضِيَ اللهُ عَنْهُ, he wrote in response to it: 'I have read the letter of Ameer-ul-Mu'mineen رَضِيَ اللهُ عَنْهُ, may Allah Almighty give him a long life! For as long as this type of individual is present amongst the Quraysh, the opinion of the Quraysh can never be in vain.'

When the letter reached Sayyiduna Ameer-e-Mu'awiyah رَضِيَ اللهُ عَنْهُ, he stated: 'He who forgives is he who leads, he who forgives is he who is great, and he who forgives, the hearts of the people incline towards him.' (*Deen-o-Dunya ki anaukhi Baatayn*, p. 446 *Selective and summarised*)

*Nahin Sarkar! Zaati dushmani mayri kisi say bhi  
Mayri hay nafs-o-Shaytan say laraey Ya Rasoolallah*

(*Wasaail-e-Bakhshish*, p. 350)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Did you hear what wonderful qualities the people of Allah Almighty have! Their personality is full of humility, disinterest in the world, generosity, selflessness, tolerance, and forgiveness.

These noblemen are not limited to merely claims and slogans, but rather Islam was engrossed in their veins, they never took revenge on anyone for their own sake; even if someone treated them harshly, then these people of Allah Almighty, instead of losing their minds, showed compassion for their opponents.

This is the reason that today they are known all over the world for their glory and greatness. When these great personalities are mentioned, the tongues recite رَحْمَةُ اللَّهِ عَلَيْهِ، رَحْمَى اللَّهِ عَنْهُ. We hope that Allah Almighty grants us Muslims the spirit of forgiveness and the happiness of receiving the reward for doing so by virtue of these great personalities. Remember! Controlling one's anger and forgiving people is such a revered action that the fortunate Muslim who practices these actions is counted among the favoured bondmen of Allah Almighty.

Thus, Allah Almighty states in Part 4, Surah Aale 'Imran, verse no. 134:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ۗ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿١٣٤﴾

*And who restrain anger and forgive people. And the righteous people are the beloveds of Allah.*

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aale 'Imran, verse 134)

It is stated in Part 18, Surah Al-Noor, verse no. 22:

وَلْيَعْفُوا وَلْيَصْفَحُوا ۗ اَلَا تُحِبُّوْنَ اَنْ يَّعْفِرَ اللّٰهُ كُمْ ۗ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٢﴾

*And they should forgive and overlook, do you not like that Allah may forgive you? And Allah is Most Forgiving, Ever Merciful.*

[Kanz-ul-Iman (Translation of Quran)] (Part 18, Surah Al-Noor, verse 22)

Dear Islamic Sisters! We come to know that forgiving people's mistakes is very pleasing to Allah Almighty. Remember! Satan is the eternal enemy of man, he does not want Muslims to remain united, to do good to each other, to respect each other and be guardians of honour for one another, ignore each other's faults, create tolerance within themselves, pardon your own rights, be aware of other's rights, cooperate with each other, etc. As if this happens, the society will become the cradle of peace and Satan will fail.

That is why he does not let Muslims to forgive and control their anger; so oppose Satan, thwart his attacks and choose to forgive one another.

Remember! Although it is very difficult upon the Nafs of a Muslim to forgive another Muslim when he has made a mistake, but if we keep in mind the virtues of forgiveness, إِنَّ شَاءَ اللَّهُ we will also be entitled to rewards and honours from Allah Almighty. Listen to 5 blessed Ahadees about this and rejoice:

### The virtues of forgiving people

1. The Beloved Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'The person who has regard to 3 matters, Allah Almighty will take his account (on the Day of Resurrection) in a very easy way and will admit him into Paradise with His mercy.' The Noble Sahabah رَضِيَ اللهُ عَنْهُمْ asked: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what are those matters?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

- I. Give to those who deprive you.
- II. Establish relations with those who try to break off ties with you.
- III. Forgive those who oppress you. (*Mu'jam-e-Awsat, vol. 4, p. 18, Hadees 5064*)



2. It will be announced on the Day of Judgement: 'Whoever has his reward with Allah Almighty, let him rise and enter Paradise.' It will be asked: 'Whose reward is it?' The announcer will say: 'For those who are forgiving', then thousands of men will stand up and enter Paradise without reckoning. (*Mu'jam-e-Awsat, vol. 1, p. 542, Hadees 1998*)
3. He who forgives the mistake of any Muslim, Allah Almighty will forgive his mistake on the Day of Judgement. (*Ibn-e-Majah, vol. 3, p. 36, Hadees 2199*)
4. 'In every age, the number of my elite followers is five hundred (500) and [the number of] Abdaal is forty (40), there is never any less than five hundred (500) or forty (40); when any of the forty (40) Abdaal die, Allah Almighty appoints one of the five hundred (500) in place of the deceased Abdaal and thus completes the shortfall of 40.' It was requested: 'Tell us about their deeds.' It was said: 'They forgive the oppressors, treat the wrongdoers with kindness, and they empathise with the [grief-stricken] people with whatever Allah Almighty has given them.' (*Hilyat-ul-Awliya, vol. 1, p. 39, Hadees 15*)
5. A person came in the court the of the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked: 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How many times should the servant be pardoned?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent. Then, he repeated the question. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained silent again. When the question was asked the third time, then it was said: 'Seventy times each day.' (*Tirmizi, vol. 3, p. 381, Hadees 1956*)

Hakim-ul-Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ states under this Hadees: In Arabic, seventy (70) is used to express excess, i.e. forgive him many times each day. This is in the circumstances where the servant has mistakenly erred, without any malice in the heart and the fault is personally

the owner's. The fault should not be against the *Shari'ah* or the law of the country as these faults cannot be forgiven. (*Mirat-ul-Manajeeh*, vol. 5, p. 170)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! You have heard that forgiving people is a supreme action for which there are blessings in this world and in the Hereafter also. *إِنْ شَاءَ اللَّهُ* with the blessing of this, you will be rewarded with the good news of Paradise.

So how fortunate are those Muslims who, in spite of their power and strength, do not take the mistakes of the people as personal due to their own stubbornness, but instead forgive them and gain the treasure of reward.

But how regretful! If today someone gives us the slightest of difficulty or treats us slightly immorally, we stop forgiving and take revenge on them in various ways, becoming their enemy.

However, if we look into the life of the Holy Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*, it is clearly seen that he did not repay evil with evil, but forgave.

### The Honour of the Holy Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*

Umm-ul-Mu'mineen, Sayyidatuna Aisha Siddiqah *رَضِيَ اللَّهُ عَنْهَا* states: The merciful Messenger *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* would not have bad speech, nor make noise in the marketplace, nor would he return an evil with evil, but rather he would pardon and forgive.' (*Tirmizi*, vol. 3, p. 409, *Hadees 2033*)

An excellent example of this is the incident of the conquest of Makkah. Before the conquest of Makkah, the bloodthirsty *Kuffaar* [i.e. disbelievers] had made living very difficult for the Holy Prophet *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* and the Sahabah *رَضِيَ اللَّهُ عَنْهُمْ*, and had given them all sorts of painful difficulties.

After the conquest of Makkah and the Muslims taking over, the

bloodthirsty *Kuffaar* that tormented the Muslims along with the other prisoners were arrested and brought to the court of the Holy Prophet ﷺ. If there had been any other worldly ruler at that time, perhaps he would have suggested the harshest of punishments for them, but may we be sacrificed upon the Holy Prophet ﷺ who blessed them with forgiveness.

### **General Amnesty announced on the Day of the Conquest of Makkah**

It is stated on page number 437 of the book *Seerat e Mustafa*, published by Dawat-e-Islami's publishing department, *Maktaba-tul-Madinah*: In the 8<sup>th</sup> year after Hijra, when Makkah was conquered, the King of Both Worlds ﷺ, in his capacity as the emperor of Islam, convened the first public court in the Haram, which had a huge crowd of thousands of enemies of Islam in addition to the armies of Islam. In this imperial sermon, the Holy Prophet ﷺ addressed not only the people of Makkah but all the people.

When He ﷺ took a deep look at the assembly, he saw that the chiefs of the Quraysh had bowed their heads down, their eyes were downcast and they were trembling with fear. Among those oppressors and tormentors were those who had laid thorns in his path.

There were also people who had repeatedly rained down stones on him. There were also those bloodthirsty individuals who repeatedly attempted to assassinate him. There were also those ruthless and merciless people who martyred his blessed tooth (part of it) and made his blessed face bleed. There were also those who had wounded his blessed heart with their slander and shameful insults for years.

There were also those ruthless and cruel individuals who had put a noose around his neck and strangled it. There were also those who were thirsty for his blood, whose thirst could not be quenched by anything but the

blood of prophecy. There were also those tormenters and bloodthirsty men whose aggressive attacks and cruel invasions had repeatedly knocked down the gates and walls of Madinah.

The assassinator of the beloved uncle of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ, and those who cut off his nose, ears, pierced his eyes and chewed his liver were also there. Those oppressors were also present there who tied the ardent devotees of the Prophet like Sayyiduna Bilal, Sayyiduna Suhayb, Sayyiduna Khabbaab, Sayyiduna Khubayb, Sayyiduna Zayd Bin Dasinnah رَضِيَ اللهُ عَنْهُمْ etc. with ropes and whipped them whilst laying them on the burning sands. Some were made to sleep on the burning coals of fire. Some were wrapped in mats and smoked through their nostrils and strangled hundreds of times.

On this day, they all were standing, shivering as criminals among the army of 10 to 12,000 Muhajireen and Ansaar, thinking that maybe today our corpses will be given to the dogs and our meat will be fed to vultures and crows and the angry army of Ansaar will kill our children, destroy our lineages and destroy our settlements.

A storm of fear and terror was brewing in the chests of these criminals. Their bodies were throbbing with terror and fear, their hearts were pounding and came to their mouths.

In this horrific atmosphere of despair, the merciful gaze of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fell upon them and he asked, 'Do you know what I am going to do with you today?' The culprits trembled with fear upon this terrifying question, but when they saw the Prophet of Mercy صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, they all said in unison, 'You are very merciful'.

All eyes were fixed on the face of the beauty of Prophethood and everyone's ears were waiting to hear the decisive answer of the prophetic answer when suddenly the Conqueror of Makkah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said in his gracious tone:

لَا تَتْرُوبُ عَلَيْكُمْ الْيَوْمَ فَأَذْهَبُوا أَنْتُمْ الطُّلُقَاءُ There is no blame upon you, go, you are all free to go.

Unexpectedly, on hearing this command of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the eyes of all the criminals were filled with remorse and the slogans of لَا إِلَهَ إِلَّا اللهُ مُحَمَّدٌ رَسُولُ اللهِ echoed on their tongues which rained down on all sides of the Ka'bah. It started to feel like...

*Jahan Tareek tha, bay noor tha aur sakht kala tha  
Koi parday say kiya nikla kay ghar ghar mayn ujala tha*

*(Seerat-e-Mustafa, pp. 437 to 441 Summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! If we study the biography of the holy men رَحِمَهُمُ اللهُ, we will also find many Madani pearls regarding forgiveness. While Allah Almighty exalts his noble servants with many other incomparable virtues, this virtue is also a part of their character that they forgive people and do not neglect the observance of the rights of people. People suppress their rights but these noblemen are never negligent in paying due to the rights of the people; ignorant people give them all kinds of troubles but these noblemen make Du'a for them and forgive them gaining an abundance of reward instead of answering them harshly and getting angry for the sake of their Nafs. Let us listen to 3 admonitory accounts about this for our encouragement.

## 1. Freed a Slave!

Once, Sayyiduna Imam Hassan Mujtaba رَضِيَ اللهُ عَنْهُ was eating with some guests. The slave brought a cup of hot soup when the cup fell from his hand due to which, the splashes of the soup fell on Imam Hassan رَضِيَ اللهُ عَنْهُ. Seeing

this, the slave became frightened and in an embarrassed tone, he recited this part of verse no. 134 of Surah Aal-e-‘Imran:

وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعٰفِيْنَ عَنِ النَّاسِ ط

*And who restrain anger and forgive people.*

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aale ‘Imran, verse 134)

He رَضِيَ اللهُ عَنْهُ said: ‘I have forgiven you.’ The servant then recited the latter part of this verse:

وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ

*And the righteous people are the beloveds of Allah.*

[Kanz-ul-Iman (Translation of Quran)] (Part 4, Surah Aale ‘Imran, verse 134)

He رَضِيَ اللهُ عَنْهُ then said: ‘I have freed you for the sake of Allah Almighty. (Ruh-ul-Bayan, vol. 2, p. 95 summarised)

## 2. Made Du’a for the Oppressor

It is stated on page 216, volume 3 of the book ‘Ihya-ul-Uloom’, published by the publishing department of Dawat-e-Islami, Maktaba-tul-Madinah: Once, Sayyiduna Ibrahim Bin Adham رَحِمَهُ اللهُ عَلَيْهِ was travelling through a desert. On the way, he رَحِمَهُ اللهُ عَلَيْهِ met a soldier who asked him: ‘Are you a slave?’

He said: ‘Yes, I am a slave.’

The soldier said: ‘Can you tell me which way is to the town?’

He رَحِمَهُ اللهُ عَلَيْهِ pointed towards the graveyard. The soldier said: ‘I am looking for the town.’

He رَحِمَهُ اللهُ عَلَيْهِ said: ‘This is the graveyard.’

The soldier became enraged at this, whipped him on his head, injured him and took him to his town. The disciples of Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ came to the soldier and asked: ‘What happened?’

The soldier told them about the incident. They said: ‘He is (the Wali of this time) Ibrahim Bin Adham رَحْمَةُ اللَّهِ عَلَيْهِ. Then the soldier descended from his horse and kissed his hands and feet, begging pardon from him.

He رَحْمَةُ اللَّهِ عَلَيْهِ was asked: ‘Why did you say you were a slave?’

He replied: ‘He (the soldier) did not ask me whose slave I was, rather, he only asked whether I was a slave, to which I replied yes, as I am the slave of the Lord Almighty. When he hit me on my head, I prayed to Allah Almighty for Paradise for him.’

It was asked: ‘He oppressed you, so why did you make Du’a for him?’

He رَحْمَةُ اللَّهِ عَلَيْهِ replied: ‘I knew that I will obtain reward on tolerating this calamity, thus, I did not deem it appropriate that I obtain reward and he be punished.’ (*Ihya-ul-‘Uloom, vol. 3, p. 216 Summarised*)

### 3. Forgiveness only comes after power

Sayyiduna Ma’mar Bin Rashid رَحْمَةُ اللَّهِ عَلَيْهِ states that one person gave a ferocious slap to the son of Sayyiduna Qatada bin Di’amah رَحْمَةُ اللَّهِ عَلَيْهِ. He asked Bilal bin Abi Burdah for help against him but he did not pay any attention. So, he رَحْمَةُ اللَّهِ عَلَيْهِ complained to Kisra who wrote to Bilal bin Abi Burdah saying: ‘You did not do justice to Sayyiduna Qatadah bin Di’amah رَحْمَةُ اللَّهِ عَلَيْهِ.’ So Bilal bin Abi Burdah called for the one who slapped him and called the chiefs of Basra. They began to mediate for that person but he رَحْمَةُ اللَّهِ عَلَيْهِ did not accept the mediation and said to his son: ‘You also slap him as he did to you! Roll your sleeves up and raise your hand and slap him hard.’

So, the son rolled up his sleeves and raised his hand to slap him. He رَحْمَةُ اللَّهِ عَلَيْهِ held his (son's) hand and said: 'We have forgiven him for the sake of Allah Almighty, because it is said that forgiveness comes only after power.' (Allah walon ki Baatayn, vol. 2, p. 519)

*Hamayshah haath bhalai kay wasitay uthay  
Bachana Zulm-o-Sitam say mujhay sada Ya Rab*

(Wasaail-e-Bakhshish, p. 76)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

اِسْمِخَنِ اللّٰه! Did you observe how the spirit of forgiveness thrives in the pious servants of Allah Almighty. So, we too should also earn numerous rewards by forgiving people instead of becoming angry for the sake of our Nafs. اللّٰه the religious movement of Dawat-e-Islami gives us the mindset to uphold the rights of people and forgive their mistakes. In order to adorn yourself with these virtues, become affiliated with the religious environment of Dawat-e-Islami. اِنَّ شَاءَ اللّٰه numerous blessings will be received.

*'Ata-e-Habeeb-e-Khuda Madani Mahool  
Hay Faizan-e-Ghaus-o-Raza Madani Mahool*

*اِنَّ شَاءَ اللّٰه gi aakhirat  
Tum apnaey rakho sada Madani Mahool  
Salamat rahay Ya Khuda Madani Mahool  
Bachay nazr-e-bad say sada Madani Mahool*

(Wasaail-e-Bakhshish, pp. 646-647)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! As we move away from the age of the prophethood, the spirit of forgiving Muslims is almost disappearing from our hearts,



even though we too make so many mistakes throughout the day and forgo the rights of Muslims, hurting their feelings in the process. We may harm them or anything that is related to them, but people forgive us on the basis of our position, status or old age, etc.

But alas! We have erased forgiving mistakes of others from the dictionary of our lives as if it is an inappropriate word; while the pardon of the pious servants of Allah Almighty is such that they even accept the apology of and forgive those who swear at them.

Therefore, Sayyiduna Imam Hassan Mujtaba رضي الله عنه says: ‘لَوْ أَنَّ رَجُلًا شَتَمَنِي فِي أُذُنِي، وَأَعْتَدَرَ إِلَيَّ فِي أُذُنِي الْآخَرَى لَقَبِلْتُ عَذْرُؤَهُ بِهَذِهِ. وَأَعْتَدَرَ إِلَيَّ فِي أُذُنِي الْآخَرَى لَقَبِلْتُ عَذْرُؤَهُ’ i.e. if someone insults me in one ear and apologizes to me in the other, I will surely accept his apology. (*Bahja-tul-Majalis*, vol. 2, p. 486)

May we also be blessed with this Madani mindset of forgiving the mistakes of other Muslims. Although this task is difficult on the Nafs, but if one’s intentions are strong, then even the most difficult of tasks become very easy. However, sometimes there are some obstacles that prevent a person from forgiving. So, man should try his best to remove those obstacles. Let us hear about some of those obstacles.

### **Obstacle 1: Arrogance**

The biggest of obstacles in forgiving others is arrogance. The definition of arrogance is that a person considers himself superior to others. (*Al-Mufradaat Lil-Raaghib*, p. 697) An arrogant person considers it not respectful to himself to forgive people, thinking that forgiving is against his dignity. He thinks that in this way, his dignity will be diminished and what will people say, etc. Remember! Forgiveness does not diminish honour but increases it many fold.

## Honour Increases by Forgiving

The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Giving charity does not decrease wealth, no one forgives another except that Allah Almighty increases his honour, and no one humbles himself for the sake of Allah Almighty except that Allah Almighty raises his status. (*Muslim, p. 1071, Hadees 25888*)

أَمِيرُ أَهْلِ السُّنَّةِ Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ is included within those pious people through whose Sunnah-inspired speeches and books, Muslims have learned to apologize, pardon and exercise the rights of others. Those looking and listening to him have repeatedly witnessed that he has forgiven all his rights that have been forsaken and he humbly requests others to forgive him. This same manner is also seen in his books.

## Madani will

Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةُ has stated on page no. 82 of his book, 'Backbiting – a Cancer in our society': 'I, For the sake of Allah Almighty, have forgiven in advance anyone who curses, ridicules and insults me (i.e. backbites against me), brings harm or injury to me, or otherwise hurts my feelings. No one should take revenge from any individual who tries to hurt me in any way. In case that I am martyred, I forgive my rights as a victim. As for the rights of my heirs, I have requested them to forgive their rights as well (and not to file any case etc.). For the sake of the intercession of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, if I am blessed on the Day of Judgement, إِنَّ شَاءَ اللهُ I shall take the person who martyred me to Paradise provided that he died with true Iman. In case I am martyred, no one should call for a strike or cause riots. If a 'strike' means to forcefully ask people to close their businesses, throw stones at others' cars and at their place of business, then such grave violations against fellow beings cannot be termed as permissible by any Mufti of Islam. Such 'strikes' are utterly Haraam and could lead to Hell. Such outbursts of violent emotions and disorderly conduct result only in the loss in this world and the Hereafter, and nothing else. Usually those who go on strike get tired quickly and then the government and law enforcement authorities eventually overpower them.

**Essential explanation:** According to Islamic law, when a Muslim is murdered, there are three kinds of rights: Firstly, the right of Allah Almighty, secondly, the right of the murdered victim; and thirdly, the right of the heirs. If the victim has pardoned his right beforehand, then only his right is forgiven. To gain forgiveness from the right of Allah Almighty, the murderer will have to sincerely repent. Heirs have their right too and it is upon them if they wish to forgive their right or they could Qisaas (retribution). If the heirs are not asked for forgiveness nor Qisaas, then they can demand their rights on the Day of Judgement.’

*Sadqah piyaray ki haya ka kay na lay mujh say hisab*

*Bakhsh bay poochay lajaye ko lajana kiya hay*

*(Hadaiq-e-Bakhshish, p. 171)*

To all the Islamic sisters, I humbly plead you to forgive me if I have committed backbiting against you, slandered you, and laid allegations upon you; if I have been harsh with my words or have brought any kind of grief or pain to your heart in any way, please forgive all of these rights. Assume that I have violated the biggest right possible, then forgive all rights you may have upon me and earn immense virtues. With my hands joined together, I humbly ask you and present to you my Madani request that with a sincere heart, say at least once, ‘**O Allah Almighty, I forgive Muhammad Ilyas Attar Qadiri Razavi.**’

If I owe any debts or if I temporarily borrowed anything and did not return it, then please contact the Nigran of Markazi Majlis-e-Shura of Dawat-e-Islami. If you do not wish to take your property back, then for the pleasure of Allah Almighty, forgive me and gain immense rewards. Whoever owes me any money, I hereby forgive them for all my personal loans. O Allah Almighty:

*Tu bay hisab bakhsh kay hayn bay hisab jurm*

*Dayta hoon wasitah tujhay shah-e-Hijaz ka*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Second Obstacle: Anger

Dear Islamic sisters! Anger is also an obstacle to forgiveness. Anger is a contagious disease that does not allow a person to be willing to forgive. An angry person insists that someone has hurt my feelings too much, so there is no question of forgiving him. Remember!

Mistakes are made by human beings, so it is not good to be angry over small and trivial matters. It is accepted that such and such an Islamic sister would have hurt your feelings but remember! If we forgive her even though we have the power to take revenge, then Allah Almighty will forgive her too. Let us listen to a faith-inspiring story for motivation to come out of the habit of impermissible anger and gain the pleasure of Allah Almighty.

### Added too much salt

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi Ziyaai دامت برکاتہم العالیہ writes on page no. 13 of his book, 'Cure for Anger': It is said that the wife of a person once added too much salt in food. He got furious but managed to control his anger, thinking, 'I also make many mistakes. If I treat her harshly today due to her mistake, Allah Almighty might also punish me for my sins on the Day of Judgement.'

Therefore, he overlooked this mistake without telling his wife anything. After his demise, someone saw him in a dream and asked, 'How did Allah Almighty treat you?' He replied: 'Torments were about to be inflicted upon me due to the abundance of my sins, when Allah Almighty said, 'My bondwoman had added too much salt in food and you had forgiven her mistake, I also forgive you today in return for that act of kindness.' (*Ghussay ka 'ilaj*, p. 18)

*Rahmat da darya Ilahi har dam wagda tayra  
Jay aik qatrah bakhshayn maynon kam ban jaway mayra*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **Third Obstacle: Distant from the knowledge of Islam and Good Company**

Dear Islamic Sisters! Another obstacle to forgiving others is being distant from the knowledge of Islam and a good company. She who is deprived of the wealth of knowledge and a good company, it is generally easier for Satan to deprive that person from forgiving others. In today's day and age, the religious environment of the religious movement of the devotees of the Prophet, Dawat-e-Islami, is an open book in front of us. اَلْحَمْدُ لِلّٰهِ with the blessing of being associated with this environment, both these blessings can be made available to us. Thus, remain associated with the Madani environment of Dawat-e-Islami in order to gain the wealth of knowledge and gaining the blessings of good company. Regularly attend Weekly Sisters' Ijtimas on time, read the books and pamphlets issued by Maktaba-ul-Madinah, read or teach in Madrasa-tul-Madinah for adults, and fill out the booklet of Pious actions. اِنْ شَاءَ اللّٰهُ the desire to forgive others and ask for forgiveness will gradually develop in your heart.

*Yahan Sunnatayn seekhnay ko milay gi  
Dilaey ga Khauf-e-Khuda Madani Mahool*

*Tu aa bay namazi, hay dayta namazi  
Khuda kay karam say bana Madani Mahool*

*Gunahgaron aao, siyah kaaron aao  
Gunahon ko dayga chhura Madani Mahool*

*(Wasail-e-Bakhsh, pp. 647-648)*

## 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 as we bring 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 the person who loves me will be with me in Jannah. (Mishkat-ul-Masabeeh, vol. 1, p. 55, Hadees 175)

### Sunnahs and Manners of Cutting Nails

Let us listen to the Sunnahs and manners of cutting nails from the book of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ, 101 Madani Pearls:

It is Mustahab [preferred] to cut nails on Friday. However, one should not wait until Friday if the nails have grown long. (Durr-e-Mukhtar, vol. 9, p.668) Sadr-ush-Shar'iah, Badr-ut-Tareeqah, Maulana Amjad 'Ali A'zami رَحْمَةُ اللَّهِ عَلَيْهِ says, 'It is narrated that whoever cuts his nails on a Friday, Allah Almighty will protect him from calamities until the next Friday, as well as for three more days after that, i.e. for 10 days. In one narration, it is also stated that whoever cuts his nails on Friday, [for him] mercy will come and sins will go.' (Durr-e-Mukhtar, vol. 9, p.668 – Bahar-e-Shari'at, part. 16, pp. 225-226)

- The following is the summary of the narrated method of cutting the nails: Begin with the index finger of the right hand and cut your nails in order up to and including the little finger but do not cut your thumb nail. Then beginning with the small finger of the left hand, cut your nails in order up to and including the thumb. At the end, cut the nail of the right thumb. (Durr-e-Mukhtar, vol. 9, p.670 – Ihya-ul-'Uloom, vol. 1, p. 193)
- No specific order of cutting the toe nails has been narrated. It is better to start from the smallest toe of the right foot and cut in order including the big toe, then cut the nails of the left foot in order

beginning with the big toe up to and including the small toe. (*Durr-e-Mukhtar*, vol. 9, p.670 – *Ihya-ul-'Uloom*, vol. 1, p. 193)

- It is Makruh [disliked] to cut the nails in the state of Janabat, i.e. when *Ghusl* is *Fard* on someone. (*Fatawa Hindiyyah*, vol. 5, p. 358)
- It is Makruh [disliked] to bite the nails with the teeth; there is a fear of being inflicted with leprosy in doing so. (*Fatawa Hindiyyah*, vol. 5, p. 358)
- The nails should be buried after being cut, but there is no harm if they are thrown away. (*Fatawa Hindiyyah*, vol. 5, p. 358)

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 Maktaba-tul-Madinah. Purchase '*163 Madani Phool*' and '*101 Madani Phool*' and read them thoroughly.

## 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

## Take heed from the deceased

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

## Blessings of Salat upon the Prophet ﷺ

Sayyiduna Talhah Ansari رَضِيَ اللَّهُ عَنْهُ states, 'I once saw signs of happiness on the face of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so I remarked, 'Oh Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, you seem very happy today'. So, the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Jibra'eel came and informed me, 'O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, whoever recites one Durood upon you, Allah Almighty sends 10 mercies upon him, forgives 10 of his sins, and raises 10 of his ranks.' (Musnad Ahmad, vol. 5, p. 509, Hadees 16352)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' The intention of a believer is better than his action.

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

## An important point

For righteous and permissible work, the more intentions we make, the



more reward we attain.

## Intentions of listening to the speech

Intentions can be increased, decreased, or changed depending on the circumstance and situation.

- I will listen to the speech attentively whilst lowering my eyes.
- Instead of resting/leaning against a wall, backrest, etc. I will sit in a respectful posture like that of Tashahhud for as long as it is possible with the intention of paying respect to the religious knowledge.
- I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
- If someone pushes or shoves me, I will be patient and will avoid staring, snapping and arguing with them.
- After hearing **صَلُّوا عَلَى الْحَبِيبِ إِلَى اللَّهِ. تُؤَبِّرُوا إِلَى اللَّهِ. أَذْكُرُوا اللَّهَ.**, etc., I will reply quietly with the intention of gaining reward and encouraging the one who called out.
- After the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts upon them.
- I will avoid using my phone unnecessarily during the speech, nor will I record the speech, nor any other kinds of sounds as there is no permission of this.
- Whatever I hear, after hearing and understanding it, I will earn the honour of acting upon it, passing on to others and making the invitation towards righteousness widespread.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! The topic of the speech today is ‘The consequences of heedlessness’. Remember! We have been sent to this world for a limited amount of time but we become heedless of our Lord and death, and spend our entire life thinking that sometime soon my business will also expand, I will also live in a big house and drive expensive cars, I too shall own a heap of wealth, I too shall earn highly admired degrees and qualifications, and my children will also study at prestigious institutes etc.

So today we will listen to narrations of death full of discerning lessons of people from the past in order to instil the worry of the Hereafter in ourselves, take heed from the lessons learnt from their death, and prepare yourself for the hereafter.

### **This is a place of discerning lessons, not for enjoyment**

Sayyiduna Abu Saalih رَحْمَةُ اللهِ عَلَيْهِ reports that Sayyiduna Hiql Bin Ziyad Awza’ee رَحْمَةُ اللهِ عَلَيْهِ stated during a lecture, ‘Be grateful for these favours of Allah Almighty because of which you have been distanced from the blazing fire that reaches the hearts. You are in such a house in which you will only live for a short period of time. For a short period of time, you have come as deputies for people who lived longer than you, their bodies were taller than yours, they bored through mountains and broke blocks of rock. They were so brave and so mighty that they would aggressively attack cities; their bodies were like pillars.

They spent a very short time in this world. The passing of days shortened their age, destroyed their signs and emptied their homes. It made people forget their remembrance. None of them remained. Those who would speak with a thunder like voice, we can’t even hear a peep from them after their death.

They spent their life in enjoyment and comforts, having fallen into false hopes. They did not learn from the fate of others, so they wandered around heedlessly. Suddenly, the punishment of Allah Almighty descended upon

them; the majority of them remained sleeping at home (i.e., they died) and those that survived began to look at the aftermath of the punishment: the destroyed buildings and the cessation of favours.

There is a discerning lesson in these historical events for anyone that fears a painful punishment. After this, your lifespans decreased. The world is rapidly heading towards annihilation. Now, there is evil everywhere. Forgiving and overlooking is now a thing of the past, looking out for people and being gentle with them is slowly losing trend. The only things that remain right now are horrors, various punishments, tribulations, sins, the evil tales of those because of which there is corruption on land and water. O People! Do not become heedless like those who were deceived by false hopes of a long life. (*Uyoon-ul-Hikayaat, vol. 1, p. 108*)

*Milay khaak mayn ahl-e-shan kaysay kaysay*

*Makeen ho gaye la makan kaysay kaysay*

*Huway naam war bay nishan kaysay kaysay*

*Zameen kha gayi no-jawan kaysay kaysay*

*Jagah jee laganay ki dunya nahin hay*

*Yeh 'ibrat ki jaa hay tamashah nahin hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, unfortunately we are also occupied in gathering wealth, adopting immodest fashion and enjoying the splendours of this world. Who knows how many deaths we are informed of daily! For example: So-and-so was a cancer patient, she has passed away. So-and-so had a heart attack, she passed away. We bathe and bury many people ourselves, but sadly, we only feel upset for a few moments before returning back to our worldly matters. For example: violating people's rights, causing

pain to other Islamic sisters and becoming occupied in the enjoyment of this world.

We forget death and return to disobeying our Merciful Lord. Remember! Just like we are bathing, shrouding and transporting bodies to the graveyard today, likewise, we too shall go through the same process one day. Death is certain, everyone must experience it one day and reap the fruits of each and every good and bad deed.

It is stated in Parah 17, Surah ‘Al-Ambiya’, verse no. 35:

كُلُّ نَفْسٍ ذَائِقَةُ الْمَوْتِ وَتَبْلُوكُم بِالشَّرِّ وَالْخَيْرِ فِتْنَةً وَإِلَيْنَا تُرْجَعُونَ ﴿٣٥﴾

*Every soul must taste the flavour of death, and We test you with evil and with good for a trial, and only to Us are you to return.*

*[Kanz-ul-Iman (translation of Quran)] (Part 17, Surah Al-Ambiya, Verse 35)*

This is the reality. Whoever has had a drink from the cup of life must also have a drink from the bowl of death. Whether poor or rich, learned or not learned, Muslim or non-Muslim, everyone must face death. We can run to any corner of the world and make arrangements to avert death, but death will certainly find its way to us.

Like it is stated in Parah 5, Surah ‘Al-Nisa’, verse no. 78:

أَيْنَ مَا تَكُونُوا يُدْرِككُمُ الْمَوْتُ وَلَوْ كُنْتُمْ فِي بُرُوجٍ مُشِيدَةٍ ط

*Death will come to you wherever you may be, even if you are in strong forts;*

*[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 78)*

It is stated in *Tafseer-e-Na'eemi* under this verse that the time and place of a person's death is fixed; one cannot escape this through any sort of planning or arrangement. Wherever you are, death will certainly reach you;

even if you live in a secure fortress or the upper floors of a skyscraper, and adopt all means of protection for your life, you will certainly die. (*Tafseer Na'eemi, part 5, Surah Al-Nisa, under the verse 78, vol. 5, p. 242*)

*Ayk den marna hay akhir mout hay  
Ker lay jo kerna hay aakhir mout hay*

*Yaad rakh her aan aakhir maut hay  
Ban tu mat anjan aakhir maut hay*

*Martay jatay hayn hazaroon aadmi  
'aaqil-o-nadan aakhir maut hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, the moment in which the soul leaves the body is extremely difficult and painful. The body feels such intense pain that the effects of this pain remain even after death. Let us listen to an account regarding this:

### **Bitterness of death remains**

Sayyiduna 'Eisa Ruhullah عَلَيْهِ السَّلَامُ passed by the grave of Sayyiduna Saam bin Nuhaan عَلَيْهِ السَّلَامُ, the son of Sayyiduna Nuh Najiyullah عَلَيْهِ السَّلَامُ, so Bani Israel said: 'O Ruhullah عَلَيْهِ السَّلَامُ! Please request Allah Almighty to revive the person in this grave so that we can hear the description of death from him.'

Thus, after praying two Rak'at Nafl near the grave, Sayyiduna Isa Ruhullah عَلَيْهِ السَّلَامُ made Du'a in the court of Allah for Sayyiduna Saam Bin Nuh Nuhaan عَلَيْهِ السَّلَامُ to be brought back to life, hence, Allah Almighty accepted the Du'a and brought him back to life. Dusting his head, he عَلَيْهِ السَّلَامُ stood up. The hair on his beard and head were white. Sayyiduna Eisa Ruhullah عَلَيْهِ السَّلَامُ said: 'Surely this whiteness wasn't present in your era'. He replied, 'O Ruhullah! Hearing the voice, I thought the Day of Judgement had been

established. The fear of that turned my hair white.’ Sayyiduna Eisa Ruhullah عَلَيْهِ السَّلَام asked: ‘How long has it been since your death?’ He replied, ‘4 thousand years. But the pain and bitterness of death have not left me yet.’ (*Al-Raud-ul-Faa'iq*, p. 285)

*Kaya khushi ho dil ko chand-e-zayst say*

*Ghamzadah hay jaan aakhir maat hay*

*Mulk-e-faani mayn fana her shay ko hay*

*Sun laga ker kaan aakhir maat hay*

*Baar-ha 'ilmi tujhay samjha chukay*

*Maan ya mat maan aakhir maat hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The pangs of death

Dear Islamic sisters, we have come to know that the pangs of death and the pain of the soul being taken out is extremely painful. Just think about the pain we feel if we ever cut our hand with a knife or are pricked by a thorn. We feel shivers throughout the body if we ever see a person's finger being chopped off and blood spurting out. We cannot bear to see another person inflicted with so much pain, yet the pain and pangs of death are much more severe than the cutting of a knife, the strike of an axe or sword; how will we be able to bear that?

It is reported: The pangs of death are more painful than being struck by a sword, cut with scissors and hit with an axe. This is because the pain of being attacked by a sword only remain until there is life in the body; hence why the wounded person cries and screams. However, the matter of death is the opposite of this. The severity of restlessness and worry that the heart of the deceased feels ends his voice and weakens his strength. Death renders a person's body so useless and weak that it can no longer even call

out for help; the mind loses consciousness and the tongue becomes silent.  
(*Ar-Raud-ul-Faa'iq*, p. 281)

Dear Islamic sisters! Ponder! How useless and helpless one becomes in front of death! Death silences the deceased; if the deceased wishes to call out to someone, she cannot. We know for a fact that we will die, but instead of preparing for it, we give ourselves false hopes like: 'I just recently had a check-up, I have no illnesses. I still have a lot of time to live; I'll repent later and come towards good deeds in my old age. I'll remain awake praying at night, I'll recite the Quran every day and strive to please my Lord'.

What guarantee do we have that we will live till old age? Old age is far-fetched, we do not even know if today is our last day or tonight is our last night. We do not even have the guarantee of taking another breath. It is possible for the breath we have just taken to be our last one; perhaps we may never get a chance to take another breath! We hear these incidents day in day out that so-and-so was absolutely fine, she was sitting and talking when all of a sudden, she had a heart attack or a vein in the brain burst and she died instantly.

Therefore, instead of having long hopes and useless desires, we must always remember death because the hopes of living a long life makes a person negligent of death, and in this hope, death arrives unexpectedly.

Sayyiduna Imam Ghazali رحمته اللہ علیہ states, 'Having hopes of living a long life is due to ignorance and foolishness. Ignorance and foolishness are for a person to rely on his youth and remove the thought of dying before old age from his heart. Therefore, such people should ponder over these facts: Do many children not die before reaching their youth? Do thousands of young people not meet their fate during their youth? Do many youngsters not become prey to diseases and illnesses? As well as pondering over these facts, one should also inculcate into his heart that death is not in his

control; it will not arrive whenever he wants it to arrive. Pondering and reflecting like this shall **إِنْ شَاءَ اللَّهُ** remove any heedlessness and motivate one to perform good deeds. (*Kimiya-e-Sa'adat*, vol. 2, pp. 995-996, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, let us listen to a narration full of discerning lessons in order to instil the fear of Allah Almighty in our hearts and remove the temporary splendours of this world from our hearts.

### A fearsome voice echoes

Sayyiduna Sa'eed Bin Haashim **رَحْمَةُ اللَّهِ عَلَيْهِ** states: 'There was a wedding function at our friend's house; their house was very close to the graveyard. In the function, the family had arranged for some unlawful amusement and entertainment. They played a lot of drums and danced wildly. Suddenly, a voice was heard from the graveyard; that voice was of Arabic poetry, the translation of which is: 'O those who are occupied in the enjoyments of impermissible amusements and games! O those who are lost in the enjoyments of dance and music! Death will end all amusements! Many people who are occupied in amusements are separated from their family with just one strike of death.'

When they heard this fearsome voice, they were all terrified. The groom became scared. Sa'eed Bin Haashim **رَحْمَةُ اللَّهِ عَلَيْهِ** states: 'By Allah! The young groom passed away just a few days later.' (*Sharh-us-Sudoor*, p. 217)

*Yehi tujh ko dhun hay rahon sab say bala*

*Ho zeenat nirali ho fayshan nirala*

*Jagah jee laganay ki dunya nahin hay*

*Yeh ibrat ki jaa hay tamashah nahin hay*



Dear Islamic sisters, we should become scared after listening to this account and we should abstain from committing any acts that oppose the Shari'ah during the beautiful Sunnah of marriage. Otherwise, it is possible that due to the disobedience of Allah Almighty and His Messenger ﷺ, instead of the marriage being joyful for the family, it can become a means of sorrow for the family.

If we look at our society today, it is clear for everybody to see just how many violations of the Shari'ah are taking place. As the wedding days approach, relatives begin to gather at the house and by night-time, all sorts of impermissible amusements, like singing, dancing and various unlawful enjoyments, take place. All of this results in a terrifying end.

It is stated in a Hadees: 'In this Ummah, there will be swallowing by the earth, disfiguring of faces, and stones raining down'. People enquired: 'O Messenger of Allah! When will this occur?' He ﷺ replied, 'When singing girls or boys and musical instruments become widespread, and alcohol will be drunk.' (*Tirmizi, vol. 4, p. 90, Hadees 2219*)

Songs are played all day on the tape recorder or echo system. Remember! It is Haraam to listen to songs with music in them; in fact, if music can be heard at a place, it is necessary to move from there and make full efforts to not listen to it.

'Allamah Shaami رَحْمَةُ اللهِ عَلَيْهِ states: 'It is Haraam to listen to the flute and other instruments. If one heard it unexpectedly, then he is excused, but it is Wajib upon him to make full efforts to avoid listening to it.' (*Rad-ul-Muhtar, vol. 9, p. 651*)

Aside from this, music disturbs the peace of people sleeping, the weak and the ill; this also results in such people supplicating against those that are causing such disturbance. Perhaps this is the reason that marriages full of useless rituals and Haraam activities are ruined instead of being full of

blessings. Therefore, such an esteemed Sunnah of marriage should be performed for the pleasure of Allah ﷺ and His Messenger ﷺ, not to organise useless functions, sins and to show off.

The Prophet ﷺ has stated, ‘O People! Perform deeds with sincerity for Allah Almighty because Allah ﷻ only accepts those deeds that are performed with sincerity for Him. And do not say that I did this for Allah Almighty and (keeping) ties.’ (*Daar Qutni, vol. 1, p. 73, Hadees 130, selected*)

May Allah Almighty grant us the ability to fulfil the beautiful Sunnah of marriage in accordance to the Shari’ah, while abstaining from Islamically unlawful activities. آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, whether it is a function of happiness or a sad event, in poverty or while rich, we should never leave the adherence to Shari’ah, because adhering to the Shari’ah will not only bring us blessings in this world, but it will also grant us reward in the Hereafter as well. The one who disobeys Shar’i rulings will not only be punished for it in the Hereafter, but even in this world, such people will become a lesson for others. Let us listen to such incidents in order to take heed:

### **The horrific death of a usurious doctor**

In Multan (Pakistan,) a doctor had a clinic. One day the doctor went home after finishing from the clinic; he ate food, offered his Isha prayer, completed his nightly tasks and went to sleep.

When a part of the night passed, the doctor immediately woke up and sat with a hand on his stomach. He was restless. A few moments later, a shocking incident took place: the doctor’s stomach exploded, and filth splattered around the room causing a bad smell throughout the house.

Eventually the smell spread throughout the locality; the smell was so bad that many people became unconscious due to it.

The family immediately called for the municipal corporation team and had the body dumped outside the city via a rubbish truck. The next morning, the entire community found out about the incident and became curious as to what sin of the doctor brought about such a punishing death. One individual informed regarding this incident and said that this doctor was also involved in usury (lending and borrowing based on interest). And on the day he passed away, he told off a woman for not paying back interest and she then supplicated against him. This was how usury became the cause of such a humiliating death. (*Sood aur is ka 'Ilaj*, pp. 39-40)

### The deceased sat up

Similarly, let us listen to a chilling story of a cloth trader from Jauhar-Abad (Tandu-Adam, Sindh) and take heed:

According to the newspaper reports, a funeral procession was brought to the graveyard. As soon as the Imam made the intention for the funeral prayer, the dead body sat up. The people were shocked. The Imam also broke his intention and with assistance of a few people, he made the dead body lay down again. The dead body sat up thrice! The Imam asked the relatives, 'Was the deceased involved in usury?' They replied in the affirmative. When the people placed the body in the grave, the earth swallowed the body. Upon seeing this, people covered the grave with soil and returned home without reciting Fatihah.

*Jagah jee laganay ki dunya nahin hay*

*Yeh 'ibrat ki jaa hay tamashah nahin hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, did you hear how horrific were the deaths of those who were involved in usury? Such incidents occur in the world in order for people to take heed from the consequences and to encourage them to follow the path of the Sunnah. No doubt usury (taking and giving interest) is extremely evil. It is stated in Parah 3, Surah ‘Al-Baqarah’, verse 278 and 279:

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَذَرُوا مَا بَقِيَ مِنَ الرِّبَا إِن كُنتُمْ مُؤْمِنِينَ ﴿۲۷۸﴾ فَإِن لَّمْ تَفْعَلُوا فَأْذَنُوا بِحَرْبٍ مِّنَ اللَّهِ وَرَسُولِهِ

*O believers! Fear Allah and give up the remaining usury (owed to you), if you are believers. If you then do not act upon this, so, be certain of a war with Allah and His Messenger.*

*[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Verses 278-279)*

Dear Islamic sisters, we have come to know that Allah Almighty has made usury Haraam on us, so which misfortunate person still continues to indulge in usury despite knowing this. It is as if a person has waged war against Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Remember! Usury is explicitly Haraam and leads to Hell. Whoever denies it being Haraam is a disbeliever, and whoever indulges in usury while considering it Haraam is a sinner and his testimony will not be accepted. (*Bahar-e-Shari'at, part 11, vol. 2, p. 768*)

Let us listen to Ahadees in condemnation of usury so that we too are encouraged to abstain from it:

8. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed the one who takes interest, gives interest, the composer of the contract of interest and its witnesses. (*Ibn-e-Majah, vol. 3, p. 73, Hadees 2277*)

9. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘On the night of Mi’raaj, I passed by such a group of people whose stomachs were (big) like rooms; snakes were visible in them from the outside. I asked Jibra’eel, ‘Who are these people?’ He replied, ‘They are those who dealt with usury.’ (*Ibn-e-Majah, vol. 3, p. 71, Hadees 2273*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Life is short

Dear Islamic sisters! Certainly, life is extremely short, it cannot be trusted. These horrific incidents that occur every other day are trying to teach us to value our life before death, but only those who worry about their Hereafter take heed from such incidents.

Death comes to the old, the young and children; death does not take into consideration a person’s age, wealth or worldly status. Death comes to the poor and the rich; it does not care about the busy or empty schedule of a person. How many Islamic sisters’ ambitions of becoming a doctor are left unfulfilled, how many of those who strive night and day to pass exams die without preparing for the test of the grave!

Remember! One day our life too shall come to an end and all our hopes will come crushing down, our cars will remain parked at the house and our priceless degrees will be rendered useless.

Let us listen to a saying of Allah عَزَّوَجَلَّ in order to take heed. It is stated in Parah 25, Surah ‘Al-Dukhaan’, Verses 25 to 28:

كَمْ تَرَكُوا مِنْ جَنَّاتٍ وَعَيُْونٍ ﴿٢٥﴾ وَزُرُوعٍ وَمَقَامٍ كَرِيمٍ ﴿٢٦﴾ وَنَعْمَةٍ كَانُوا فِيهَا فَاكِهِينَ

## ﴿٢٤﴾ كَذٰلِكَ ۙ وَاَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ﴿٢٥﴾

*How many gardens and water-springs they have left behind. And crop-fields and nice houses. And bounties wherein they were stress-free. This is how We did; and We made another nation their heirs (to use and enjoy their goods).*

*[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Dukhaan, Verses 25-28)*

Dear Islamic sisters, did you hear that the Quran is telling us to worry about our Hereafter; many before you with bigger houses, beautiful gardens and wholesome fields left this world and their properties were inherited by others, the signs of their existence have been effaced and their remembrance has come to an end. Now, in the grave, it is only them and their deeds; if their deeds were good, then certainly the reward will also be good, otherwise, the consequences of bad deeds will also be bad.

Therefore, we should take heed from these horrific incidents and remember our death, because whoever remembers death will become successful in spending her life abstaining from sins and in escaping inclination towards the splendours of this world. The importance of remembering death has been mention in the Ahadees. Let us listen to four statements of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in regards to this:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘No doubt the heart can also become rusty, just like metal’. It was enquired, ‘How will it be cleansed?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘By remembering death in abundance and by reciting the Quran’. (*Shu’ab-ul-Iman lil Bayhaqi, vol. 2, p. 352, Hadees 2014, selected*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘Whoever thinks of death 20 times in a day and night will be resurrected with a martyr’. (*Qoot-ul-Quloob, vol. 2, p. 43*)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘Think about death in abundance as it removes sins and does away with inclination towards this world’. (*Al-Mawsu’at li Ibn-e-Abi Al-Dunya, vol. 5, p. 438, Hadees 148, selected*)

4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘Whoever is terrified by the remembrance of death, the grave will become a garden of Paradise for him’. (*Jam’-ul-Jawami, vol. 2, p. 14, Hadees 3516, selected*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, we have just heard that when encouraging us to remember death in the Ahadees, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ mentioned the importance of remembering death: that remembering death removes the rust of the heart. The one who remembers death will be resurrected with the martyrs on the Day of Judgement. The sins of the one who remembers death are forgiven. The grave of the one who remembers death becomes a garden of Paradise and the love of the world is wiped from her heart. And whoever forgets death and becomes occupied in the glitters of this world, then their death becomes an ample lesson for the people.

### **The death of a king intoxicated in unlawful amusement and entertainment**

Sayyiduna Wahb Bin Munabbih رَضِيَ اللهُ عَنْهُ states: ‘A king intended to go on a tour, so he asked for some good clothes to wear but he did not like them. He called for some more to be brought to him, but he did not like those either. He later finally came to like some clothes. Similarly, he asked for a ride to be brought but he did not like it. So, he asked for a few different ones to be brought to him. After much difficulty, he finally selected a ride.

As soon as he climbed on to the ride, Satan put a thought in his mind and made him feel arrogant and proud; he then continued travelling with his entourage but due to arrogance, he did not look at the people.

Suddenly, a less fortunate person approached the king and said Salam to him, but the king did not give him any reply. The less fortunate person

then took hold of the reins of the ride. The king shouted: 'Let go of the reins! You are placing yourself at a great risk!'

'I have an important matter to discuss with you', replied the man.

The king then said: 'Wait for now. When I dismount from the ride, you can tell me then'.

The man replied while tightening the grip around the reins: 'No! I will tell you right now'.

Seeing this, the king enquired, 'Tell me what the issue is'.

The man replied, 'It is a secret'. The king then lowered his head and the man whispered in his ear, 'I am the angel of death'.

Hearing this, the king became pale and said while stuttering, 'Leave me for some time, let me visit my family, complete some important tasks and bid farewell to them'.

The angel of death replied, 'By Allah! You will never be able to see your family or wealth again.' Having said this, he took his soul out and the king fell to the ground like a piece of wood. (*Ihya-ul-'Uloom, to the end, vol. 5, p. 214, summarised*)

*Dila ghaafil na ho yak dam yeh dunya chor jana hay  
Bagheechay chor ker khali zameen andar samana hay*

*Tun apni maut ko mat bhool ker saaman chalnay ka  
Zameen ki khaak per sona hay ainton ka sir-hana hay*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, did you see how an arrogant king who left to tour the splendours of this world while being negligent of the remembrance of Allah Almighty and the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and had forgotten his death,



ended up being the prey of death all of a sudden. His joyous world was deserted abruptly. He left his wealth, crown, honour, the service of his servants, the love and compassion of parents and siblings, and ended up in the dark grave. The reality is that we make big plans, but overlook the fact that the reins are in somebody else's hands. When death arrives, whatever we have done will be left as it is.

A youngster from Multan left his family, city and country to go and earn money. He would work hard, earn money and send it back to his family. He decided along with his family to build an elegant villa. Year after year, he would send money and his family would spend it on building and decorating the villa, until it was completed.

When the young man came back home, everyone was preparing to move into the new house. But Alas! The young man passed away just a week before moving into the new house he had built for himself. Instead of living in his elegant villa, the young man ended up in a dark grave.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The life of La'l Shahbaz Qalandar

Dear Islamic sisters! The month of Sha'ban is currently among us; the 'Urs (death anniversary) of La'l Shahbaz Qalandar رَحْمَةُ اللَّهِ عَلَيْهِ takes place in this month. Let us listen to some facts about his blessed life:

La'l Shahbaz Qalandar Muhammad Usman Marvandi رَحْمَةُ اللَّهِ عَلَيْهِ belonged to a religious family of Sadaat (Sayyids). His year of birth is known to be 538 Hijri (1143 AD) in Marvand, Azerbaijan. His blessed name is Sayyid Muhammad Usman, but he رَحْمَةُ اللَّهِ عَلَيْهِ is known by his title, 'La'l Shahbaz'. Allah عَزَّوَجَلَّ had blessed him with so much beauty that even the moonlight was faint in comparison to the light shining from his blessed forehead.

‘Allamah Maulana Peer Sayyid Ghulam Ali Azad Balgraami رَحْمَةُ اللهِ عَلَيْهِ states: ‘His family tree reaches Imam Ja’far Sadiq رَضِيَ اللهُ عَنْهُ via 13 links.’ (Faizan-e-Usman Marvandi, p. 5)

When he رَحْمَةُ اللهِ عَلَيْهِ was in the blessed womb of his mother, his blessed mother saw Sayyidatuna Raabi’ah Basriyah رَحْمَةُ اللهِ عَلَيْهَا in her dream and she said to her: ‘O my daughter! This son of yours will become a pious saint of Allah Almighty; Allah Almighty will allow many sinners to repent by the means of him. When he is born, recite the Kalimah اللهُ مُحَمَّدٌ رَسُوْلُهُ in his ears and present him my Salam. (Faizan-e-Usman Marvandi, p. 8)

He completed his initial education under his beloved father. Allah Almighty had blessed him with extraordinary memory. By the age of 6, he had learnt the necessary knowledge regarding cleanliness, Salah, fasting and other matters pertaining to the religion. At the age of 7, he had memorised the entire Quran. After this, he became occupied in seeking the knowledge of other sciences regarding the religion and overtime he gained mastery in Arabic and Persian languages and other sciences. (Faizan-e-Usman Marvandi, pp. 10-11, selected) He رَحْمَةُ اللهِ عَلَيْهِ passed away on 21 Sha’ban Al-Mu’azzam, 673 AH. (Faizan-e-Usman Marvandi, p. 36)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, I will now have the honour to mention the virtue of following the Sunnah, and some Sunnahs and etiquettes, whilst bringing this speech to a close. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever loved my Sunnah, loves me. And whoever loves me, shall be with me in Paradise. (Mishkat, vol. 1, p. 55, Hadees 175)

## Sunnahs and etiquettes of talking

Dear Islamic sisters! Let us listen to some Sunnahs and etiquettes of talking from the booklet of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ.

- ❖ Speak kindly and with a smile.
- ❖ Speak compassionately with youngsters and respectfully with elders, with the intention of making a Muslim happy.
- ❖ Be careful of speaking loudly and shouting.
- ❖ Make a habit of addressing even a small child with respectful terms. Such as ‘Aap/Janab’ (in Urdu). Your character will improve and اِنْ شَاءَ اللهُ the child will also learn manners.
- ❖ It is not pleasant to touch the private parts, scratch dirt off the body, repeatedly touch the nose, putting fingers in nose or the ears, to repeatedly spit etc., while talking; others are offended by this.
- ❖ Listen carefully until one has stopped talking; it is not a Sunnah to cut him off and start your own conversation.
- ❖ Speaking and laughing excessively destroys one’s awe.
- ❖ There should be a valid purpose for speaking to someone, and one should talk according to the level of the one being addressed.
- ❖ Always avoid foul and immodest speech at all times. Abstain from swearing, and remember that swearing at any Muslim without a valid Shar’i reason is strictly Haraam. (*Fatawa Razawiyyah*, vol. 21, p. 127) And Paradise is Haraam on the one who talks about indecent things. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Paradise is Haraam upon the one who talks about indecent/immoral things.’ (*Kitab-ul-Samt ma’ Mawsu’at Imam Ibn-e-Abi Al-Dunya*, vol. 7, p. 204, *Hadees* 325)

In order to learn thousands of various Sunnahs, read the following books of Maktabah-tul-Madinah: *Bahar-e-Shari’at*, part 16 (312 pages); *Sunnatayn aur Adaab* (120 pages); and the two booklets of Ameer-e-Ahl-e-Sunnat *واعثت بركاتهم العالوية*; *101 Madani Pearls and 163 Madani Pearls*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Speech: 17

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

## Welcoming Ramadan

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

## Excellence of Salat upon the Prophet ﷺ

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the one pure from all defects, has stated:

مَنْ صَلَّى عَلَيَّ صَلَّى اللَّهُ عَلَيْهِ عَشْرًا أَبْهَامَكَ مُوَكَّلٌ بِهَا حَتَّى يُبَلِّغَنِيهَا

*He who recites Salat upon me, Allah Almighty showers 10 mercies upon him and an angel is appointed to deliver that Salat to me. (Mu'jam Kabeer, vol. 8, p. 134, Raqm 7611)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action. (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)*

## An important point

For righteous and permissible work, the more good intentions we make,

the more reward we attain.

### Intentions of listening to the speech

Intentions can be increased, decreased, or changed depending on the circumstance and situation.

- I will listen to the speech attentively whilst lowering my eyes.
- Instead of resting/leaning against a wall, backrest, etc. I will sit in a respectful posture like that of Tashahhud for as long as it is possible with the intention of paying respect to the religious knowledge.
- I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
- If someone pushes or shoves me, I will be patient and will avoid staring, snapping and arguing with them.
- After hearing **صَلُّوا عَلَى الْحَبِيبِ**، **أَذْكُرُوا اللَّهَ**، **تُوبُوا إِلَى اللَّهِ**، etc., I will reply quietly with the intention of gaining reward and encouraging the one who called out.
- After the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts upon them.
- I will avoid using my phone unnecessarily during the speech, nor will I record the speech, nor any other kinds of sounds as there is no permission of this.
- Whatever I hear, after hearing and understanding it, I will earn the honour of acting upon it, passing on to others and making the invitation towards righteousness widespread.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! The importance and virtue that Ramadan has over the other Islamic months is not hidden from any person of understanding. This is the great month that the devotees of Ramadan wait for the whole year. With the arrival of this blessed month, a wave of happiness runs through the Muslims. The passion for worship among Muslims increases and the intensity of sins decreases. Seeing the delights of *Suhoor* and *Iftar* makes the heart rejoice. The fortunate Muslims become engaged in performing Taraweeh with the intention of fulfilling the Sunnah. There is an abundance of Zikr and Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the desire to spend in the way of Allah Almighty increases, the poor and needy are helped financially and many good deeds are performed in addition to all this.

لَا حَسْبُ لِيَّهٗ this is the blessed month whose virtues and blessings have been mentioned by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

### Welcoming Ramadan and the sermon of the Prophet

Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ states: ‘My Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ delivered a sermon in the latter days of the month of Sha’ban. ‘O people! An auspicious and blessed month has approached you. In this month, there is a night that is better than a thousand months. Allah Almighty has made it Fard to fast in this sacred month. To offer (Taraweeh Salah) in its nights is Sunnah. If you do a good deed in this month, it will be equivalent to carrying out a Fard act in any other month, and if you perform a Fard act in this month, it will be equivalent to carrying out 70 Fard acts in any other month. This is the month of patience, and the reward for patience is Paradise. This is the month of sympathy, and the believer’s sustenance is increased in this month. In this month, the one who serves a fasting person with something to do Iftar with, will be forgiven for his sins and he will be freed from the fire of Hell, and he will be rewarded the same as the one who fasted, without any reduction in the reward of the fasting person.’

The companions asked humbly, ‘O Prophet of Allah ﷺ! Not all of us possess enough money (to present a meal to the fasting person) for Iftar.’

He ﷺ replied, ‘Allah Almighty will give this reward to he who offers a sip of milk, a date or a sip of water to the fasting person. The first ten days of this month are [for] mercy, the middle ten days are [for] forgiveness and its last ten days are [for] freedom from the fire of Hell. He who treats his slave leniently in this month (by not burdening him with heavy duties) will be forgiven and freed from the fire of Hell. He who serves the fasting person with a meal so that his stomach is full will be given water from my pond (*Kawsar*) such that he will never feel thirsty again and will enter Heaven.’ (*Ibn-e-Khuzaymah, to the end, vol. 3, p. 191, Hadees 1887*)

ﷺ the Beloved Prophet ﷺ loved this sanctified month of Allah Almighty, i.e., Ramadan-ul-Mubarak, to such an extent that as soon as the signs of the arrival of this holy month appeared, our Beloved Prophet ﷺ would himself welcome this blessed month with utmost splendour and would also mention the splendour, virtues and blessings of this blessed month before his noble Sahabah رَضِيَ اللهُ عَنْهُمْ, he would explain its importance and give them the Madani mindset to perform various good deeds.

Therefore, we should also congratulate Islamic sisters on this blessed month, worship in this holy month ourselves and also inform other Islamic sisters of the importance of this month, its virtues and its blessings, and give them the mindset to accumulate good deeds. May Allah Almighty bless us with the true blessings of Ramadan!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيْبِ



## Preparations upon the approach of Ramadan

Ramadan was approaching, and the renowned historian, Sayyiduna Waaqidi رَحْمَةُ اللَّهِ عَلَيْهِ, had nothing to meet his needs. He رَحْمَةُ اللَّهِ عَلَيْهِ wrote a letter to his 'Alawi<sup>1</sup> friend, stating, 'Ramadan is approaching and I have nothing to spend. Please send 1000 dirhams to me as an interest-free loan.'

So, the 'Alawi sent a bag containing 1000 dirhams to him. After a short while, Sayyiduna Waaqidi رَحْمَةُ اللَّهِ عَلَيْهِ received a letter from another friend with the following message, 'I need 1000 dirhams to spend in the month of Ramadan.'

Sayyiduna Waaqidi رَحْمَةُ اللَّهِ عَلَيْهِ sent the bag of Dirhams to him. The next day, the 'Alawi friend who gave Sayyiduna Waaqidi رَحْمَةُ اللَّهِ عَلَيْهِ the Dirhams and the friend who received the Dirhams from Sayyiduna Waaqidi رَحْمَةُ اللَّهِ عَلَيْهِ both came to the house of Sayyiduna Waaqidi رَحْمَةُ اللَّهِ عَلَيْهِ.

The 'Alawi friend said, 'Ramadan is arriving and I had nothing except for those 1000 dirhams. When I received your letter, I gave all of my 1000 dirhams to you. For my own need, I wrote a letter to this friend of mine to lend me 1000 dirhams. He sent me the same bag of dirhams I sent to you. I sent you the bag of dirhams which you sent to him and he sent it to me.'

With mutual consent, they agreed to split the money into 3 portions and distribute it among themselves.

The following night, Sayyiduna Waaqidi رَحْمَةُ اللَّهِ عَلَيْهِ was honoured to behold the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in his dream. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You will receive a lot tomorrow.'

<sup>1</sup> Those children of Ameer-ul-Mu'mineen Sayyiduna Ali رَضِيَ اللَّهُ عَنْهُ who were not born to Sayyidatuna Fatimah رَضِيَ اللَّهُ عَنْهَا.

Thus, the following day, the leader, Yahya Barmaki, called Sayyiduna Waaqidi رَحْمَةُ اللهِ عَلَيْهِ and said, 'I saw you in trouble last night in my dream. What is the issue?'

Sayyiduna Waaqidi رَحْمَةُ اللهِ عَلَيْهِ explained the entire account to him. Yahya Barmaki responded, 'I am unable to decide as to which of you is more generous. Certainly, you are all generous and deserve to be respected.'

The chief then gave 30,000 dirhams to Sayyiduna Waaqidi رَحْمَةُ اللهِ عَلَيْهِ and 20,000 dirhams each to the other two. Further, he appointed Sayyiduna Waaqidi رَحْمَةُ اللهِ عَلَيْهِ as the Judge too. (*Hujjatullah 'Alal 'Aalameen, p. 577, summarised*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! The aforementioned account shows that Muslims are generous, they give preference to others over themselves and aid other Muslims in times of distress.

Alas! Now our hearts are being emptied of the spirit of showing compassion to Muslims. We ourselves eat well, dress well and live a luxurious life. In the month of Ramadan, we also enjoy various blessings for Suhoor and Iftar; but we have forgotten our poor and needy relatives, neighbouring and other Islamic sisters like some forgotten item. However, we should follow in the footsteps of these noble personages in Ramadan and outside of Ramadan practically by being a source of aid for Islamic sisters.

Remember! Giving water and Iftari to Muslims is also a form of benevolence. اَلْحَمْدُ لِلّٰهِ, there is great virtue in giving water and Iftari in the month of Ramadan.

### The virtues of providing Iftar

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, 'If anyone serves Iftar to a fasting Muslim consisting of Halal food and water, the angels will pray for his

forgiveness in Ramadan, and Jibraeel-e-Ameen عَلَيْهِ السَّلَام will pray for his forgiveness on Layla-tul-Qadr.’ (Mu’jam Kabeer, vol. 6, p. 262, Hadees 6162, selected)

Another Hadees states, ‘If anyone serves a fasting Muslim with water, Allah Almighty will make him drink water from my pond (Hawd) and he will not feel thirst till he enters Paradise. (Ibn-e-Khuzaymah, to the end, vol. 3, p. 191, Hadees 1887)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! There are numerous bounties of Allah Almighty upon us. The doors of His bounties and favours are open to us sinners day and night throughout the 12 months of the year. But Ramadan-ul-Mubarak is that great blessing of Allah Almighty for which no matter how much grateful we are to Him, it will never be enough. The bounties of forgiveness are distributed from the beginning to the end of this month. This is the glorious month in which Allah Almighty has bestowed five special rewards upon the Ummah of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

### Five special blessings

Sayyiduna Jabir Bin ‘Abdullah رَضِيَ اللَّهُ عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘In Ramadan, my Ummah has been gifted five such things which were not given to any other Prophet before me:

1. On the first night of Ramadan, Allah Almighty showers special mercy upon them and the one upon whom Allah Almighty showers His special mercy, will never be punished.
2. The smell that emanates from their mouths (due to hunger) in the evening is liked by Allah Almighty even more than musk.

3. Angels pray for their forgiveness every night and day.
4. Allah Almighty orders Paradise to be adorned for His (righteous) people and says, 'Soon, they will find solace in My house and generosity from the grief of the world.'
5. On the last night of Ramadan, Allah Almighty forgives them all.'

Standing up, a person asked, 'O Prophet of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Is that Layla-tul-Qadr?' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'No. Do you not see that a labourer is given his wage when he finishes his job?' (*Attargheeb Wattarheeb, vol. 2, p. 56, Hadees 7*)

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Dear Islamic Sisters! You have heard how great the splendour of Ramadan-ul-Mubarak is! In this holy month, Allah Almighty's mercy is generous to His servants. It should be the case that the Muslims start its preparations from the blessed month of Rajab by worshipping and reciting the Qur'an in order to gain the pleasure of Allah Almighty, but ah! The overwhelming majority of Muslims, like the other months, spend this month in heedlessness too.

### Passing time whilst fasting

Similarly, some women, although fast, but cannot 'pass' their time. Therefore, they pass their time by putting aside the respect of Ramadan-ul-Mubarak and resort to Haraam and impermissible actions.

### What is the best form of worship?

Dear Islamic Sisters! Do not allow the sacred moments of Ramadan-ul-Mubarak to be wasted in vain! Life is too short, so take advantage of it. Try to spend time in Zikr, Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and reciting the

Holy Quran, instead of trying to pass (rather waste) time in the misuse of the mobile phone and listening to songs. The more you feel the intensity of hunger and thirst, the more you will be rewarded for your patience, **إِنْ شَاءَ اللَّهُ**.

It has been narrated: **أَفْضَلُ الْعِبَادَاتِ أَسْرُبًا** the best worship is the one in which there is more difficulty. (*Tafseer Kabeer, Part 29, Surah Al-Muzzammil, under the verse 10, vol. 6, p. 685*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Ramadan and the Recitation of the Holy Quran

Dear Islamic Sisters! In the month of Ramadan-ul-Mubarak, many Islamic sisters who love Ramadan are usually seen reciting the Holy Quran with great passion, but sadly, there are many unfortunate people are deprived of this great blessing even in this holy month. We must follow in the footsteps of our pious predecessors in this regard. **أَلْحَمْدُ لِلَّهِ**, our pious predecessors would have the honour of completing the recitation of the Holy Quran not once in the holy month, but several times a day.

## The practices of Sa'd Bin Ibrahim رَحِمَهُ اللَّهُ عَلَيْهِ

In Ramadan-ul-Mubarak, Sayyiduna Sa'd Bin Ibrahim رَحِمَهُ اللَّهُ عَلَيْهِ would not break his fast on the twenty-first, twenty-third, twenty-fifth, twenty-seventh and twenty-ninth until he had completed the Holy Quran. He would remain busy in self-reflection in the matters of the Hereafter between Maghrib and Isha, and at the time of Iftar, he would usually send me to invite the poor so that they too could eat with him. (*Hilya-tul-Awliya, vol. 3, p. 199, Raqm 3695*)

**سُجِّحَ اللَّهُ**, if one learns to love the Quran, to love reciting it and to appreciate Ramadan, then one should learn from those who used to recite

the Quran frequently in the month of forgiveness. We should also intend to recite the Quran frequently in the month of Ramadan and welcome it with joy by respecting this guest of Allah Almighty. Let us listen to some of the virtues of reciting the Quran for encouragement:

### **Virtues of reciting the Quran**

- ❖ The praise of those who recite the Qur'an is given in the Holy Quran [itself]. (*Part 1, Surah Al-Baqarah, Verse 121*)
- ❖ Loving the Holy Quran (i.e. reciting it and acting upon it) is a means of loving Allah Almighty and His Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mu'jam Kabeer, vol. 9, p. 132, Hadees 8657, derived from*)
- ❖ Reading one letter of the Holy Quran is rewarded with 10 virtues.
- ❖ The house in which the Quran is recited becomes spacious for its occupants, its goodness is tremendous, angels come to this house and the devils flee. (*Ihya-ul-'Uloom, vol. 1, p. 826*)
- ❖ The Holy Quran will come on the Day of Judgment to intercede for the forgiveness of the sins of its reciters. (*Muslim, p. 403, Hadees 804*)
- ❖ Those who recite the Quran will be rewarded by Allah Almighty with a better reward than those who show gratitude. (*Kanz-ul-'Ummal, vol. 1, p. 273, Hadees 2437, derived form*)
- ❖ The People of the Quran (i.e. those who recite it and follow its commandments) belong to Allah Almighty and are His elite people. (*Ibn-e-Majah, vol. 1, p. 140, Hadees 215; Ithaad-ul-Sadat, vol. 5, p. 13*)
- ❖ The recitation of the Quran is the best worship of this Ummah. (*Shu'ab-ul-Iman, vol. 2, p. 354, Hadees 2022*)

- ❖ For the one who stands up in prayer and recites the Quran, there are one hundred (100) virtues for each letter.
- ❖ For the one who recites while sitting, there are fifty (50) virtues for each letter.
- ❖ There are twenty-five (25) virtues for the one who recites the Quran in the state of Wudu outside of the daily Salah. (*Ihya-ul-'Uloom*, vol. 1, p. 366)
- ❖ Recitation of the Quran is a means of purifying the hearts. (*Shu'ab-ul-Iman*, vol. 2, p. 352, *Hadees 2014*, derived from)

May Allah Almighty bless us with the zeal and passion of reciting the Quran.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Three levels of fasting

Dear Islamic Sisters! There are three levels of fasting: 1. The fast of common people (*Awwam*). 2. The fast of the elite (*Khawwaas*). 3. The fast of the ascetic (*Akhas-ul-Khawwaas*).

1. The fast of common people: The literal meaning of fast is 'to abstain' and in the terminology of the Shari'ah, it means to abstain from deliberately eating, drinking and engaging in intercourse from dawn (*Subh-e-Sadiq*) to sunset. This is called the fast of the common people.
2. The fast of the elite (*Khawwaas*): In addition to abstaining from eating, drinking and intercourse, preventing all of the limbs in engaging in any type of evil is the fast of the elite people.

3. Fast of the ascetic (*Akhas-ul-Khawwaas*): To refrain from all worldly activities and devote oneself completely to the worship of Allah Almighty is the fast of the ascetic. (*Al-Jauharah-tun-Nayyarah p. 175, extracted; Faizan-e-Ramadan, p. 90, summarised*)

Dear Islamic Sisters! That matter which is most important in the state of fasting is that we, alongside abstaining from food and drink, make all our limbs observe fast and protect ourselves from all kinds of evils. As, in the month of Ramadan, we fast and stop eating and drinking during the day, even though it was permissible to eat and drink the day before (the start of Ramadan). Then think to yourself: even the things that were Halal before Ramadan have been prohibited in the holy days of this month, so those things that were Haraam even before Ramadan, such as lying, backbiting, gossiping, slandering, negative assumptions, watching movies and dramas, listening to music, singing, unlawful glancing, troubling parents, hurting the feelings of Islamic sisters without any Shar'i excuse in Ramadan, all this will become even more Haraam in Ramadan. Now think! The one who gives up pure and Halal food and drink but continues to do Haraam acts that lead to the Hellfire, how will she gain the blessings of fasting?

Remember! The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has warned, 'Whoever does not refrain from indecent talking and evil acts, Allah Almighty is not in need of his remaining hungry and thirsty.' (*Bukhari, vol. 1, p. 628, Hadees 1903*)

Dear Islamic Sisters! How regretful it is that the condition of some has become so bad that even in the month of Ramadan-ul-Mubarak, they look for excuses to harass, oppress and quarrel with others. The one on the receiving end of this, instead of forgiving for the sake of Allah Almighty the one who has oppressed or sworn at her, is ready to fight and sometimes even end up fighting.

Remember! Such words should never be uttered in a way that hurts another Muslim, rather, one should display humbleness. We can avoid all



these calamities only if we try to observe fasting while protecting our limbs from sins.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Fasting does not only mean abstaining from eating and drinking, but also from useless and indecent talking. If someone insults you or treats you badly, say: I am fasting.'  
(*Mustadrak, to the end, vol. 2, p. 67, Hadees, 1611*)

Let us listen to some examples of sins that are committed with the limbs:

### **Sin of the eyes**

The sin of the eyes is to use it to look at the things which Allah Almighty has made Haraam, so every Muslim should protect his eyes from looking towards Haraam and fast with the eye too, so that whenever the eye is raised, it is only raised towards permissible things. Look at the Holy Quran with your eyes, look at the glory of the Ka'bah, see the fragrant streets of Makkah, see the luminous glow of the Blessed Dome of Masjid-e-Nabawi and witness the beautiful scenery of the Arabian Desert.

### **Sin of the ears**

The sin of the ears is to listen to what Allah Almighty has forbidden; so never listen to music, do not listen to lies, do not listen to any backbiting, tale-telling or criticism of others, and when two Islamic sisters speak in secret, do not eavesdrop. Maintain the fast of the ears! That is to only use them to listen to permissible things, such as recitation of the Quran, Hamd and Na't, the Manqabats of the pious predecessors, Sunnah inspired speeches, Madani Muzakaraha and all other good matters, etc.

### **Sin of the tongue**

The sin of the tongue is to speak with it in such a way that incurs the displeasure of Allah Almighty. Therefore, protect the tongue from

polluting it with tale-telling, lies, backbiting, etc. If only the tongue moves only for the good and lawful matters; for example, to recite the Qur'an, to perform Zikr and recite Salat upon the Prophet, recite Hamd and Na't, to deliver a Sunnah inspired speech or to give the call to righteousness.

### Sin of the hands

Using the hands in disobedience of Allah Almighty is the sin of the hands, so let us try not to raise our hands against anyone unjustly, not to take bribes, not to steal from anyone and not to shake hands with any non-Mahram. Whenever the hands are raised, raise them only for good deeds, such as touching the Holy Quran with Wudu, shaking hands with Islamic sisters, etc.

### Sin of the feet

The sin of the feet is to use them to go to the places which Allah Almighty has forbidden, so we should never go to the cinema and any such place that has been prohibited by the Shari'ah. If only our feet are used for only good actions like going to convey call towards righteousness and going to Sunnah inspired Ijtimas, etc.

May Allah Almighty enable us to protect our limbs from sins in Ramadan and outside of Ramadan, and to perform good and lawful deeds with them!

اٰوِيْنَ بِجَاوِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic Sisters! The way to spend Ramadan performing good deeds and to welcome it in one way is to call Islamic sisters towards righteousness in this holy month of Ramadan, forbid evil, explain to them the virtues of Ramadan, give them the Madani mindset to keep the Fard fasts and make

lots of individual efforts. We wish that the blessings of us welcoming Ramadan through our individual and collective efforts would be such that the Madani passion of fasting prevails everywhere. The pamphlet of Maktaba-tul-Madinah ‘*Ramadan Mayn Gunah Karnay Walay Ka Bhiyanak Anjam*’ should be distributed to every home.

Dear Islamic Sisters! اَلْحَمْدُ لِلّٰهِ، the month of Sha’ban-ul-Mu’azzam is showering its blessings. This month marks the ‘Urs (death anniversary) of Sana Khan-e-Rasool, the nightingale of the Prophetic Garden, the lover of the Sahaba and Ahl-e-Bayt, the fragrant Flower of ‘Attar, Muballigh-e-Dawat-e-Islami, Haji Muhammad Mushtaq Ahmad Attari رَحْمَةُ اللّٰهِ عَلَيْهِ. Let us listen to some brief highlights from Haji Mushtaq's رَحْمَةُ اللّٰهِ عَلَيْهِ biography.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **Brief highlights of Haji Mushtaq's رَحْمَةُ اللّٰهِ عَلَيْهِ biography**

- ❖ The preacher of Dawat-e-Islami, al-Haaj, al-Qaari, Abu Ubayd, Muhammad Mushtaq Ahmad Attari رَحْمَةُ اللّٰهِ عَلَيْهِ Bin Maulana Akhlaq Ahmad was born in Bannu (Khyber Pakhtunkhwa, Pakistan) around Sunday 18<sup>th</sup> Ramadan 1386 AH, corresponding to 1<sup>st</sup> January 1967.
- ❖ He رَحْمَةُ اللّٰهِ عَلَيْهِ stayed in Faisalabad for a while and later took up permanent residence in Karachi. (*Attar ka piyara*, p. 1)
- ❖ He رَحْمَةُ اللّٰهِ عَلَيْهِ was brought up in a good environment.
- ❖ He رَحْمَةُ اللّٰهِ عَلَيْهِ was good-natured, sociable and a well-liked person.
- ❖ He رَحْمَةُ اللّٰهِ عَلَيْهِ was also a melodious Qaari and Na't reciter.

- ❖ He رَحْمَةُ اللهِ عَلَيْهِ enrolled in Jami'a-tul-Madinah to acquire religious knowledge, but could not continue studying due to substantial organizational engagements.
- ❖ He رَحْمَةُ اللهِ عَلَيْهِ had studied four years of Dars-e-Nizami, but his religious knowledge was no less than a learned scholar.
- ❖ He رَحْمَةُ اللهِ عَلَيْهِ had memorized 8 Parahs of the Holy Quran. (*Attar ka piyara, pp. 3-4*)
- ❖ He رَحْمَةُ اللهِ عَلَيْهِ was a very good preacher.
- ❖ And he رَحْمَةُ اللهِ عَلَيْهِ had a lot of passion to do Madani work.
- ❖ Allah Almighty blessed him with a lot of achievements. In January 2000, he became the Nigran of Karachi with the approval of the city-wide Nigrans.
- ❖ In October of the same year, he became the Nigran of the Markaz Majlis-e-Shura.
- ❖ On 29<sup>th</sup> Sha'ban-ul-Mu'azzam 1423 AH (5<sup>th</sup> November 2002), between 8:00 and 8:30 in the morning, he left this mortal world for the next. (*Attar ka piyara, p. 104*)

The Islamic brothers who were with him during his last moments say that Haji Muhammad Mushtaq Attari رَحْمَةُ اللهِ عَلَيْهِ became ill at night and his condition began to deteriorate, so he رَحْمَةُ اللهِ عَلَيْهِ requested that he be turned in the direction of the Qiblah. As per his request, he was turned towards the Qiblah.

He closed his eyes and began to recite Salat, Salam and the Kalimah *Tayyibah*. For a long time, he remained busy in Zikr and Salat and while reciting the Kalimah *Tayyibah* in a loud voice رَاٰلَهُ اِلَّا اللهُ مُحَمَّدٌ رَّسُوْلُ اللهِ (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), the pangs of death overcame him and a short while later, his soul

departed from this mortal world. **الْحَمْدُ لِلَّهِ!** A special fragrance continuously emanates from the surroundings of his blessed grave. (*Attar ka piyara, p. 103*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Madani Pearls regarding condolences

Dear Islamic Sisters! Bringing the speech to a close, we will have the privilege of listening to some Madani pearls in relation to paying condolences.

Firstly, listen to 2 sayings of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Whoever pays condolences to a person struck with affliction gets the same reward as him. (*Tirmizi, vol. 3, p. 377, Hadees 1073*)
  2. There is no believer who condoles his grief-stricken brother except that Allah Almighty will clothe him with garments of honour on the Day of Resurrection. (*Ibn-e-Majah, vol. 1, p. 55, Hadees 1602*)
- ❖ Condolence means: Reminding the afflicted person to have patience.
  - ❖ Paying condolences is *Sunnah*. (*Bahar-e-Shari'at, vol. 1, p. 852*)
  - ❖ Condolence before the burial is also permissible, but it is better to do so after the burial only if the family of the deceased is not mourning, otherwise, it should be done before the burial for their support. (*Al-Jauhara-tun-Nayyarah, p. 141*)
  - ❖ Only a Mahram should pay condolences to a woman. When paying condolences, say: 'May Allah forgive the deceased and grant him a place in His mercy.' (*Bahar-e-Shari'at, vol. 1, p. 852*)

- ❖ There is no harm for the relatives of the deceased to sit in the house so that people may come to visit them for condolences and it is a bad thing to spread out mats and sit on the doorstep of the house or on a public street. (*Al-Durr-e-Mukhtar*, vol. 3, p. 176)
- ❖ After the burial, there is no harm in going to the house of the deceased for condolences and then returning to one's own home if it is done by chance, but it should not be made in to a custom. It is *Khilaf-e-Oola* to gather people at the house of the deceased for condolences, whether it is before or after the burial or at that time or at any other time. (*Bahar-e-Shari'at*, vol. 1, p. 853)
- ❖ It is *Makruh* to go for condolences again if one has already been. (*Al-Durr-e-Mukhtar*, vol. 3, p. 177)

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 *Maktaba-tul-Madinah* and purchase and read the two booklets by *Ameer Ahl-e-Sunnat* دامت برکاتہم العالیہ, '*101 Madani Pearls*' and '*163 Madani Pearls*'.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## FOR BECOMING A PIOUS AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtimā' 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, **إِنْ 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, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**.



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