



17 speeches on reformatory topics for four months, from  
Ramadan-ul-Mubarak to Zul-Hijjah-til-Haraam (1442 AH)



# Islamic speeches

(vol. 6)

For Islamic sisters

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



Islami Bayanaat – Volume - 3

FOR ISLAMIC SISTERS

ISLAMIC  
SPEECHES

VOLUME - 3

**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, Hadith 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. Ahadith.

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 Hadith: تَهَادَوْا تَحَابُّوا i.e. give gifts to each other, it will enrich affection amongst you. (Muwatta Imam Malik, vol. 2, pp. 407, Hadith 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 بركاته العالیہ

الْحَمْدُ لِلَّهِ عَلَى إِحْسَانِهِ وَبِفَضْلِ رَسُولِهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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

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

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

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

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

آمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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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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## Majesty and Greatness of Khatoon-e-Jannat

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-ala-Nabi ﷺ

The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Whoever recites Salat upon me one time, Allah Almighty sends ten mercies upon him. And whoever recites Salat upon me ten times, Allah Almighty sends 100 blessings upon him and whoever recites Salat upon me 100 times, Allah Almighty will write between both of his eyes that he is free from hypocrisy and the hellfire; and Allah Almighty will keep him with the martyrs on the Day of Judgement. (*Mu'jam-e-Awsat*, vol. 5, p. 252, *Hadith 2735*)

*Woh dahan jis ki har baat wahi Khuda*

*Shamah`-e-`ilm-o-hikmat peh lakhoon Salaam*

*(Hadaiq-e-Bakhshish, p. 302)*

**Brief Explanation:** Every word that comes out of the mouth has the status of revelation, millions of salutations be upon that fountain of knowledge and wisdom. (*Sharh-e-Hadaiq-e-Bakhshish, p. 1027*)

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 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, Hadith 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 اذْكُرُوا اللَّهَ، تُؤْبُوا 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 hear, 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! On the 3<sup>rd</sup> day of Ramadan, the beloved Princess of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا passed away. As per this occasion, today we will remember Sayyidatuna Khatoon-e-Jannat Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا. First of all, let us hear about one incident of her majesty and greatness.

### **Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا, a human Hoor**

One day Sayyidatuna Khadija-tul-Kubra رَضِيَ اللَّهُ عَنْهَا expressed her wish in the court of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to see heavenly fruits. Sayyiduna Jibra'eel عَلَيْهِ السَّلَام brought two apples from heaven to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: O Muhammad! Allah Almighty said: Eat one and feed the other to Khadijah, then fulfil the right of marriage with her. I will create Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا from both of you. Therefore the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ acted according to what Sayyiduna Jibra'eel عَلَيْهِ السَّلَام had said. Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا was in the sacred womb of Sayyidatuna Khadija-tul-Kubra رَضِيَ اللَّهُ عَنْهَا in the days around the time when non-Muslims asked the Holy Prophet

صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to split the moon in two. Sayyidatuna Khadijah-tul-Kubra رَضِيَ اللّٰهُ عَنْهَا said: What a disgrace for him who belied our Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, even though he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the most superior of messengers and prophets. So Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللّٰهُ عَنْهَا called out from the sacred womb: 'O Dear Mother! Do not be sad and do not be afraid, surely Allah Almighty is with my respected father. When Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللّٰهُ عَنْهَا was born, the whole atmosphere was illuminated by the light (Noor) of her face.

When the Leader of the Prophets صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ longed for Paradise and its blessings, he would kiss Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللّٰهُ عَنْهَا and smell her pure fragrance, and when he smelled her pure fragrance, he would say: 'فَاتِمَةُ حُورَاءُ اِنْسِيَّةٌ' i.e. *Fatimah is a human Hoor*. (*Al-Raud-ul-Faa'iq fi Al-Mawa'iz wal-Raqaiq*, p. 274, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You have heard that Allah Almighty blessed Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللّٰهُ عَنْهَا with majesty and greatness and she was in the sacred womb of her dear mother when she bore witness to the honesty and trustworthiness of her dear father and our Beloved Master صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Undoubtedly this was one of her miracles. Let's listen to a brief introduction of her now.

### Brief introduction to Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللّٰهُ عَنْهَا

Her name was Fatimah and her titles 'Zahra' and 'Batool'. Her childhood and every moment of her life was very pure as she رَضِيَ اللّٰهُ عَنْهَا was brought up with the merciful upbringing of the Holy Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and Umm-ul-Mu'mineen, Sayyidatuna Khadijah-tul-Kubra رَضِيَ اللّٰهُ عَنْهَا. She رَضِيَ اللّٰهُ عَنْهَا listened to pure words

from the pure tongues of her parents all day and night. She رَضِيَ اللهُ عَنْهَا was very pious, abstinent and a chaste woman and thus she رَضِيَ اللهُ عَنْهَا was called 'Abidah, Zahidah and Taahirah. (*Safeenah-e-Nooh*, pp. 14-15, summarised) She رَضِيَ اللهُ عَنْهَا was very similar to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in morals, habits, speech and character. (*Tirmizi*, vol. 5, p. 466, *Hadith 3898*, summarised) She رَضِيَ اللهُ عَنْهَا passed away on the 3<sup>rd</sup> of Ramadan-ul-Mubarak 11AH, about 5 or 6 months after the apparent demise of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Safeenah-e-Nooh*, vol. 2, p. 54, summarised)

*Sayyidah Zahirah Tayyibah Taahirah*

*Jaan-e-Ahmad ki rahat peh lakhoon Salaam*

(*Hadaiq-e-Bakhshish*, p. 309)

**Brief Explanation:** Khatoon-e-Jannat, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا is the leader of the women of Paradise. She رَضِيَ اللهُ عَنْهَا was the embodiment of beauty, purity and chastity and the comfort to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. May thousands of blessings descend upon her!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! May our lives be sacrificed for the princess of the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Khatoon-e-Jannat, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا! She رَضِيَ اللهُ عَنْهَا had a great concern for the Muslim Ummah. Sometimes she رَضِيَ اللهُ عَنْهَا would pray all night for the aggrieved Ummah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, she رَضِيَ اللهُ عَنْهَا would never ask Allah Almighty for her personal comfort and convenience, but she رَضِيَ اللهُ عَنْهَا would do the housework all day and when night came she would stand for the worship of Allah Almighty.

## Exemplary worship

Sayyiduna Imam Hassan Al-Mujtaba رضى الله عنه says that I saw my noble mother would pray at night in the Mihrab of the home masjid (i.e. the specified place to pray in the home) until the time of Fajr came in. I heard her making much Du'a for the Muslim men and women, she رضى الله عنها would not make Du'a for her own self. I asked: Dear Mother! What is the reason that you do not make any Du'a for yourself? She رضى الله عنها replied: First come the neighbours, then the home. (*Madarij-ul-Nubuwwat, vol. 2, p. 461*)

*'Ata kar 'afiyat tu naza'-o-qabr-o-hashr mayn ya Rab*

*Wasilah Fatimah Zahirah ka kar luft-o-karam Maula*

*(Wasail-e-Bakhshish, amended version, p. 98)*

Dear Islamic sisters! We came to know that the blessed habit of Khatoon-e-Jannat, Sayyidatuna Fatima-tuz-Zahra رضى الله عنها was that she رضى الله عنها would always have regard for worship of Allah Almighty in the grief of the Ummah. She رضى الله عنها would stay awake at night and remain busy in Du'a. Not only that, but she رضى الله عنها loved the worship and remembrance of Allah Almighty so much that she رضى الله عنها never neglected it while doing her household chores. Let us now hear about Sayyidatuna Khatoon-e-Jannat's passion for recitation of the Qur'an and her passion for worship.

## Reciting the Qur'an while cooking

Ameer-ul-Mu'mineen Sayyiduna Ali Al-Murtada رضى الله عنه says that Sayyidatuna Khatoon-e-Jannat رضى الله عنها would recite the Holy Qur'an whilst she رضى الله عنها was cooking food. (*Safeenah-e-Nooh, part 2, p. 35*)

Dear Islamic Sisters! Did you hear that Khatoon-e-Jannat Sayyidatuna Fatimah رضى الله عنها had such passion for reciting the



Holy Qur'an that she رَضِيَ اللهُ عَنْهَا would do so whilst carrying out her domestic duties. If we look at our society, many unwise sisters, while carrying out their duties insert hands free devices in their ears to listen to songs with great enthusiasm, they remain engaged in their work and at the same time hum along to the songs. In the same way, many ignorant women listen to songs while doing housework, watch films and dramas, it is as if their work is not possible without music. Nowadays, the bad habit of listening to music has increased a lot. If only we could have the pleasure of spending our days and nights in worship. If only we did not spend any moment in vain actions. If only every moment of ours is full of blessings by way of Zikr and Salat-Alan-Nabi. If only we are able to rid ourselves of this bad habit of listening to music and singing and let Zikr, Salat-Alan-Nabi and Na'at continue on our lips all the time whether we are engaged in household chores or traveling.

Dear Islamic sisters! To increase the passion of worship, let us listen to another incident regarding the passion for worship of Sayyidatuna Khatoon-e-Jannat رَضِيَ اللهُ عَنْهَا.

### **Worshipping on the first night of the wedding**

After the wedding of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, both her and Sayyiduna Ali رَضِيَ اللهُ عَنْهُ left their bed and busied themselves in the worship of Allah Almighty. They spent the night standing in worship and fasted during the day until three days passed like this. On the fourth day, Jibra'eel Ameen عَلَيْهِ السَّلَام presented himself in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: Allah Almighty sends Salam to you and said: Those two have forsaken their sleep and bed for three days and are engaged in worship and fasting. Go to them and tell them that Allah Almighty is expressing pride before the Angels because of you and you will both intercede for the

sinner on the Day of Judgement. (*Al-Raud-ul-Faa'iq*, p. 278, selected, summarised)

Dear Islamic sisters! We too should worship abundantly in following the life of these virtuous personalities. Fasting in Ramadan-ul-Mubarak is Fard upon us. It is a sin to leave even one fast without a legitimate excuse. If possible, make it a habit to observe Nafl fasts after Ramadan-ul-Mubarak. Listen to two narrations in regards to this:

1. Whoever observes a Nafl fast in the hope of reward, Allah Almighty will distance him of (a length of) 40 years from Hell. (*Kanz-ul-'Ummal*, vol. 8, p. 255, Hadith 24148)
2. Whoever observes a Nafl fast for one day for the sake of Allah Almighty, then Allah Almighty will make between him and Hell a distance equivalent to the distance covered by a fast horse rider in fifty years. (*Kanz-ul-'Ummal*, vol. 8, p. 255, Hadith 24149)

Dear Islamic Sisters! There is a message for us in the passion for recitation of the Qur'an and worshipping of Khatoon-e-Jannat, that alongside doing household chores there should be a passion for worshipping Allah Almighty, a passion for learning Islamic knowledge and a passion to call people to righteousness. Many opportunities to learn Islamic knowledge are presented to us in the Madani environment of Dawat-e-Islami, we can attend the weekly Sister's Ijtima's of Dawat-e-Islami, to learn the Holy Qur'an we can attend Madrassa-tul-Madinah for Adults, and how good it will be if we are fortunate enough to gain the privilege of enrolling into Jami'ah-tul-Madinah for Islamic Sisters. When we are illuminated with the light of religious knowledge, we will be able to raise our children according to Islam, when we will pray Salah regularly

ourselves, we will also be able to make our children do the same, when we recite the Holy Qur'an, we will also be able to teach it to our children. May Allah Almighty bless us with the love and passion for worship and recitation of the Holy Qur'an!

*'Ibadat mayn guzray mayri zindgaani*

*Karam ho karam ya Khuda ya Ilahi*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! One aspect of the majesty and greatness of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا is also that she was a living image of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in terms of character and manners as well as physical appearance.

### Appearance of Mustafa and style of speech

Umm-ul-Mu'mineen Sayyidatuna 'Aaishah رَضِيَ اللَّهُ عَنْهَا says: I never saw anyone who resembled the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more in terms of speech, conduct and disposition than Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا. (Abu-Dawood, vol. 4, p. 454, Hadith 5217, selected)

In another narration Umm-ul-Mu'mineen Sayyidatuna 'Aaishah رَضِيَ اللَّهُ عَنْهَا says: I did not see anyone who resembled the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ more in the manner of speaking and sitting than Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا. (Al-Adab Al-Mufrad, p. 255, Hadith 974)

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللَّهُ عَلَيْهِ says: Sayyidatuna Khatoon-e-Jannat رَضِيَ اللَّهُ عَنْهَا was a living, moving, speaking image of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; an image only displays the appearance, but she رَضِيَ اللَّهُ عَنْهَا was an embodiment of the

Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in her way of life and nature too. The Almighty moulded these two forms into one template; one of our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the other of Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا. (Mirat-ul-Manajih, vol. 6, p. 365)

*Rasoolullah ki jeeti jaagti tasweer ko daykha*

*Kiya nazarah jin aankhoon nay Tafseer-e-Nubuwwat ka*

سُبْحَانَ اللهِ Such was the greatness of Khatoon-e-Jannat Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا that her standing, sitting, walking and even the way of her speaking was consistent with that of her father's, the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If only we too could spend our lives in the worship of Allah Almighty by following the sanctified life of Khatoon-e-Jannat Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا in spending our life in the worship of Allah Almighty, becoming the coolness of our parents' eyes, meeting each other with kindness and gentleness, becoming helpers to Islamic sisters when they face troubles and sorrows, and let us mould our appearance to the Sunnah and protect our inner-self from jealousy, arrogance, slander and suspicion, etc.

*Bad khasaal talayn, seedhay rastay chalayn*

*Kar do aaqa karam tajdar-e-haram*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! Another aspect of the majesty and greatness of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا is that she رَضِيَ اللهُ عَنْهَا would show respect and reverence towards her beloved father, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ عَنْهَا would conduct herself with kindness and when she رَضِيَ اللهُ عَنْهَا would present herself in front of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand up out of respect for her.

## Standing up to welcome the Beloved Prophet ﷺ

Umm-ul-Mu'mineen Sayyidatuna 'Aishah رَضِيَ اللهُ عَنْهَا says: When Khatoon-e-Jannat Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا would present herself in front of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would stand up for her and hold her hand, kiss it and seat her in his place. In the same way when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would go to Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا, she رَضِيَ اللهُ عَنْهَا would stand for him, kiss his blessed hand and seat him in her place. (*Mishkat, vol. 2, p. 171, Hadith 4689*)

Dear Islamic sisters! We learnt that she رَضِيَ اللهُ عَنْهَا would respect her noble father immensely, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ loved her greatly, to the extent that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said: 'فَاتِمَا ابْنَتِي بِضَعَّةٍ مِنِّي. يَرِيْبُنِي مَا رَابَهَا. وَ يُؤْدِبُنِي مَا آدَاهَا' Meaning, Fatimah رَضِيَ اللهُ عَنْهَا is a part of me, and whoever causes her distress, he has distressed me. Whoever hurts her, he has hurt me. (*Muslim, p. 1021, Hadith 6307*)

We should also keep our parents happy, fulfil their every lawful command, respect them and treat them very well. In the same way, treat your sons as well as your daughters with love, fulfil their lawful wishes and continue to comfort them.

*Mayri aanay wali naslayn tayray ishq mayn hi machlayn*

*Inhayn nayk tum banana Madani Madinay walay!*

(*Wasail-e-Bakhshish, p. 429*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Khatoon-e-Jannat and empathy towards the poor

Dear Islamic Sisters! Another aspect of the majesty and greatness of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا is that she رَضِيَ اللهُ عَنْهَا would

always adopt simplicity, treat the poor with kindness and friendliness. She رَضِيَ اللَّهُ عَنْهَا would eat less food, she رَضِيَ اللَّهُ عَنْهَا would donate to others what she رَضِيَ اللَّهُ عَنْهَا received and lived a life of poverty herself. There was no sign of any sort of decorations in the house where she رَضِيَ اللَّهُ عَنْهَا lived. Even ordinary beds were not used out of humility, let alone expensive and beautiful beds. But despite this, she رَضِيَ اللَّهُ عَنْهَا did not return any beggar who came to her door empty-handed and set such examples of generosity that one is stunned when hearing them.

### **Selflessness and generosity of Fatimah-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا**

Sayyiduna Abdullah Bin Abbas رَضِيَ اللَّهُ عَنْهُمَا says: A person from the Banu Sulaym came to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and committed blasphemy. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to him: Fear the punishment of the hereafter, have fear of the Hellfire, worship the one Lord who has no partners and I am a bondman and Messenger of Allah Almighty. Impressed by the good morals and effective words of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the non-Muslim became a Muslim at that very moment. Then the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: How much wealth do you possess? He replied: O Messenger of Allah! I swear by Allah Almighty! There are 4,000 people in Banu Sulaym, but there is no one in that tribe poorer than me. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told the noble Sahabah رَضِيَ اللَّهُ عَنْهُمْ: Is there anyone among you who can buy him a camel? Sayyiduna Sa'd Bin 'Ubadah رَضِيَ اللَّهُ عَنْهُ gave him a camel. Then it was said: Who will cover his head? Ameer-ul-Mu'mineen Maula Ali Al-Murtada رَضِيَ اللَّهُ عَنْهُ gave him his turban. Then the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Who will prepare food for him? Sayyiduna Salman Farsi رَضِيَ اللَّهُ عَنْهُ got up and went to some houses but found nothing. Then he رَضِيَ اللَّهُ عَنْهُ went to the house of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا and

knocked on her door. She رَضِيَ اللهُ عَنْهَا asked: Who is it? He رَضِيَ اللهُ عَنْهُ informed her of the whole incident. She رَضِيَ اللهُ عَنْهَا became tearful and said: O Salman! By Allah Almighty Who sent my father as a messenger! Today is the third day, everyone in the house is hungry but you have come to the door, how can I send you back empty handed? Take this veil and go to a non-Muslim named Sham'oon and say: Keep the veil of Fatimah Bint Muhammad and lend me some barley. Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ took the veil and went to him and narrated the whole incident. Sham'oon looked at the blessed cloth for a while, then a state came over him and he said: O Salman! These are the holy people whom Allah Almighty informed His Prophet Musa عَلَيْهِ السَّلَام about in the Torah. I wholeheartedly bring faith upon the father of Sayyidatuna Fatimah, Muhammad the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Saying this, he recited the Kalimah and became a Muslim. After that, he gave the barley to Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ and returned the blessed cloth with great respect and reverence. Khatoon-e-Jannat رَضِيَ اللهُ عَنْهَا made Du'a for Sham'oon and after preparing food by grounding the barley, gave it to Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ who said: Keep some of it for your home. She رَضِيَ اللهُ عَنْهَا said: I only asked for it and cooked it with the intention of giving in the way of Allah Almighty, it is not appropriate for me to take from it. Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ took the food and presented himself in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and recalled the whole account. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave the bread to the new Muslim and came to the light of his eyes, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا and saw that her face was turning pale and she رَضِيَ اللهُ عَنْهَا was showing signs of weakness. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ seated his daughter Fatimah رَضِيَ اللهُ عَنْهَا and comforted her and made Du'a: O Allah! Fatimah is your bondswoman, so remain pleased with her. (*Safeenah-e-Nooh, part 2, p. 33, summarised*)

*Bhokay reh kay khud awron ko khila daytay thay*

*Kaysay saabir thay Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kay gharanay walay!*

Dear Islamic Sisters! Did you see how selfless and generous Khatoon-e-Jannat, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا was, that she رَضِيَ اللهُ عَنْهَا herself would remain starving without anything to eat at home but had such a strong passion for generosity and selflessness that in order to fulfil the need of the poor new Muslim, she رَضِيَ اللهُ عَنْهَا gave her veil to take a debt and when Sayyiduna Salman Farsi رَضِيَ اللهُ عَنْهُ requested her to take some of the food for her own home, she رَضِيَ اللهُ عَنْهَا said: I have cooked this food to be given in the way of Allah Almighty.

سَيِّحِنَ اللهُ On the one hand we have the pious act of Khatoon-e-Jannat, Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا and on the other hand there is our condition that if a needy person ever comes to us, we reply with numerous evil remarks and if we do end up giving something, we later humiliate and disgrace her in front of others, we disrespect her and make her listen to all sorts of things. Remember! Whenever there is an opportunity to give something to a beggar or a needy person, one should try to refrain from saying things that may offend or humiliate the person in front of her, but should give gratitude to Allah Almighty that He has given us the ability to fulfil the need of a poor person, as when the bondwoman of Allah Almighty meets the need of someone, Allah Almighty blesses her with innumerable rewards. Let us listen to 3 sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding fulfilling the needs of Muslims:

### **Virtues of fulfilling (someone's) need**

1. Whoever fulfils the need of one of my Ummatis (followers) and his intention is to make that Ummati happy through it,



then he has made me happy, and he who has made me happy, has pleased Allah Almighty, and he who has pleased Allah Almighty, Allah Almighty will admit him to Paradise. (*Shu'ab-ul-Iman*, vol. 6, p. 115, Hadith 7653)

2. As long as a slave is engaged in fulfilling the needs of his brother, Allah Almighty continues fulfilling his needs. (*Majma'uz-Zawaid*, vol. 8, p. 353, Hadith 13723)
3. Whoever goes to fulfil the needs of a Muslim brother, Allah Almighty writes seventy (70) good deeds for him for every step until he returns to his place and removes 70 of sins. Then, if the need is fulfilled by him, he will be free of his sins as he was on the day his mother gave birth to him, and if he dies during that time, he will enter Paradise without reckoning. (*Attargheeb Watarheeb*, vol. 3, p. 317, Hadith 4022)

*Tu bay Hisab bakhsh keh hayn bay hisab jurm*

*Dayta hoon wasitah tujhay shah-e-Hajaz ka*

(*Zauq-e-Na't*, p. 11)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Miracle of Khatoon-e-Jannat رَضِيَ اللَّهُ عَنْهَا

Dear Islamic Sisters! Another aspect of the majesty and greatness of Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللَّهُ عَنْهَا is that Allah Almighty ennobled her with a lot of miracles. It is a fact that she who spends her life pleasing Allah Almighty and His Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is blessed by Allah Almighty with His grace and blessings. Let us listen to one of her marvellous miracles.

## A Grand Invite

One day Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ invited the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ [for a meal]. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ went to the house of Sayyiduna Usman Bin Affaan رَضِيَ اللهُ عَنْهُ, he رَضِيَ اللهُ عَنْهُ walked behind the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and began counting the footsteps of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said: O Messenger of Allah! May my parents be sacrificed for you! I intend that I free a slave for your honour in return for every step. Therefore, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ bought the same number of slaves as the number of footsteps of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that were placed till the home of Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and set them free. Sayyiduna Maula Ali رَضِيَ اللهُ عَنْهُ was impressed by this invitation so said to Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا: O Fatimah! Today, my brother in Islam, 'Usman made a remarkable invitation to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and has freed a slave on every footstep of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. I also wish that we can in the same way carry out a spectacular dinner invitation for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا was moved by this passion of her husband, Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ and said to him: Very well, you also go and invite the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the same way, we can also make this kind of arrangement in our home.

Sayyiduna Ali رَضِيَ اللهُ عَنْهُ presented himself in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and conveyed the invite. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to the house of his beloved daughter with a large group of Sahabah. Sayyidatuna Khatoon-e-Jannat رَضِيَ اللهُ عَنْهَا went into solitude and prostrated to Allah Almighty making Du'a: O Allah Almighty! Your bondwoman Fatimah has invited Your Beloved and the beloved Sahabah, Your bondwoman has reliance only on You. Thus, O My Lord! Aid me today and arrange the food for this feast from the unseen

realm. After making this Du'a, she رَضِيَ اللهُ عَنْهَا placed her pots on the stove. The river of Allah Almighty's grace came swiftly and filled her pots with the food of Paradise. Sayyidatuna Fatima-tuz-Zahra رَضِيَ اللهُ عَنْهَا began taking food out of these pots and the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finished eating with his companions, but the glory of Allah Almighty was such that the food in the pots did not reduce one bit and the noble Sahabah رَضِيَ اللهُ عَنْهُمْ were left amazed with the aroma and taste of this food. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw the noble Sahabah رَضِيَ اللهُ عَنْهُمْ amazed and said: Do you know where this food has come from? The noble Sahabah رَضِيَ اللهُ عَنْهُمْ replied: No, O Messenger of Allah! The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: This food has been sent by Allah Almighty to us from Paradise. Then Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا went into solitude and prostrated to Allah Almighty making Du'a: O Allah Almighty! Sayyiduna Usman freed one slave for every step of Your Beloved, but your bondwoman Fatimah does not have that ability. O Lord of the Worlds! Just as you have sent food from paradise for me and aided me, free the amount of sinful slaves of the Ummah of your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from hell equivalent to the steps the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ took as he walked to my house. As soon as Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا completed her Du'a, Sayyiduna Jibra'eel Ameen عَلَيْهِ السَّلَام came to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with these glad tidings: O Messenger of Allah! The Du'a of Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا has been accepted in the court of Allah Almighty. Allah Almighty has said that in return for each step of yours, one thousand sinners will be freed from Hell. (*Jami'-ul-Mu'jizaat, p. 257, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, What can be said about this unique expression of love of Ameer-ul-Mu'mineen Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ and especially Ameer-ul-Mu'mineen Sayyiduna Ali Al-Murtada

رضي الله عنها and Sayyidah Fatimah رضي الله عنها that they had the honour of holding a unique feast for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One envies the life of Sayyidah Fatimah رضي الله عنها, she رضي الله عنها wished that the Master of both worlds صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ comes to her house too so that she رضي الله عنها too can prepare a feast for Him. This was the passion that lead her to invite the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ despite not having much at home, and then the saintly miracle of Sayyidah Fatimah رضي الله عنها became apparent by the grace of Allah Almighty, food from Paradise arrived and the sinful people of the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were granted freedom from Hell.

Therefore we too should invite our friends and families for feasts, take part in their times of sorrow, always keep a strong bond with them, invite the neighbours at times and feed the poor, all with the intention of pleasing Allah Almighty, gaining reward and honouring a Muslim. As a glimpse of this can be found in the life of Sayyidah Fatimah رضي الله عنها as well, that if after many days of hunger she رضي الله عنها found some food, she رضي الله عنها would share it with the neighbours as well. Let us listen to another parable of her kindness with the neighbours and her saintly miracle becoming apparent:

### A blessed tray

Once, when there was a drought, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ felt a lot of hunger. So, His beloved daughter, Sayyidatuna Fatimah Batool رضي الله عنها sent one piece of meat and 2 pieces of bread in a tray (i.e. metal tray/plate for placing bread and curry on it) as a gift. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to Sayyidah Fatimah رضي الله عنها with this gift and said: ‘Oh my daughter! Come here.’ When Sayyidatuna Fatimah رضي الله عنها uncovered the tray, she رضي الله عنها was shocked by what she رضي الله عنها saw, that the tray was filled with meat and bread, and she رضي الله عنها understood that this food is from

Allah Almighty. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ asked, 'أَتَىٰ لَكَ هَذَا؟'. Meaning, *where did you get this from?* So, Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا said, 'هُوَ مِنْ عِنْدِ اللَّهِ إِنَّ اللَّهَ يَرْزُقُ مَنْ يَشَاءُ بِغَيْرِ حِسَابٍ'. Meaning *this is from Allah Almighty, Verily Allah provides for whoever he wants.* The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'All praise is for Allah Almighty who has made you similar to the leader of Bani Israel (i.e. Sayyidah Maryam).' Then the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gathered Sayyiduna Ali, Imam Hassan and Imam Husayn, and other members of the family رَضِيَ اللهُ عَنْهُمْ and ate the food with all of them (from that tray). All of them had become satiated, but the food remained in the same quantity as it was before, so Sayyidatuna Fatimah رَضِيَ اللهُ عَنْهَا distributed it among the neighbours. (*Tafseer Ruh-ul-Bayan, part 3, Surah Aal-e-Imraan, under the verse 37, vol. 2, p. 29*)

Dear Islamic sisters, as well as the saintly miracle of Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا becoming apparent in the previous parable, we also come to learn that she رَضِيَ اللهُ عَنْهَا cared a lot about her neighbours. But sadly these days we are losing the passion to care for our neighbours, we may eat and drink well ourselves, we may wear nice clothes ourselves, but sadly we have no regard for the pain and affliction of our neighbours, fulfilling their rights, and their thirst and hunger, whereas, many Ahadith state the rights of the neighbour.

## Rights of the neighbours

Sayyiduna Mu'awiyah Bin Haedah رَضِيَ اللهُ عَنْهُ states: 'I requested in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, what are the rights of the neighbour on a man?' So, He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'To visit him if he falls ill, to attend his funeral if he passes away, to lend him money if he asks for a loan,

and to cover his defects if he has any.’ (*Al-Mu’jam-ul-Kabeer, vol. 19, p. 419, Hadith 1014*)

Dear Islamic sisters, therefore we should also treat our neighbours with kindness, if they face any difficulty we should support them and ask them to be patient, to congratulate them on any happiness that reaches them, treat their children with gentleness and kindness, forgive the neighbours for their mistakes, and if they seek assistance, provide that to them.

*Ni’mat-e-Akhlaq kar dijiye ‘ata yeh*

*Karam ya Mustafa farmaye*

*(Wasail-e-Bakhshish, p. 517)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### **Etiquettes of honouring the Sadaat (Prophetic household)**

Dear Islamic sisters, let us listen to some etiquettes of honouring the Sadaat:

1. The Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whoever shows kindness to any of my Ahl-e-Bayt (family), I will give him the reward for that in the hereafter.’ (*Jami’-us-Sagheer, p. 533, Hadith 8821*)
  2. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘Whoever is kind to any offspring of Abdul-Muttalib in the world, it will be necessary on me to repay him for that on the day of judgement when he meets me.’ (*Tareekh-e-Baghdad, vol. 10, p. 102, Raqm 5221*)
- ❖ It is Fard (necessary) to honour the Sadaat and Haraam to dishonour them. (*Kufriyah kamalat kay baray mayn suwal jawab, p. 277*)

- ❖ The reason for honouring them is that these blessed personalities are a part of the blessed body of Rasoolullah ﷺ. (*Sadat-e-Karam ki 'Azmat, p. 7*)
- ❖ An etiquette of honouring the merciful Prophet of Allah ﷺ is to honour everything that has any ascription to the Prophet ﷺ. (*Al-Shifa, juzz 2, p. 52*)
- ❖ No certificate or certainty is required to honour anyone. Therefore, those who are known to be Sadaat, should be honoured. (*Sadaat Karam ki 'Azmat, p. 14*)
- ❖ Cursed is the one who is not a Sayyid yet intentionally pretends to be one; neither his voluntary acts and nor his Fard acts shall be accepted. (*Sadaat Karam ki 'Azmat, p. 16*)
- ❖ If a deviant claims to be a Sayyid and his deviance has reached the level of disbelief, then he should not be honoured at all. (*Sadaat Karam ki 'Azmat, p. 17*)
- ❖ Honouring the Sadaat is in actual fact honouring the Prophet ﷺ who will intercede for us. (*Fatawa Razawiyah, vol. 22, p. 423, derived from; Sadat-e-Karam ki 'Azmat, p. 8*)
- ❖ A teacher should abstain from hitting a Sayyid. (*Kufriyah Kalimat kay baray mayn suwal jawab, p. 284*)
- ❖ Sadaat can be employed for jobs that are not demeaning; however, they cannot be employed for demeaning jobs, it is impermissible to do so. (*Sadat-e-Karam ki 'Azmat, p. 12*)
- ❖ To disrespect a Sayyid due to him being a Sayyid is an unbelief (Kufr) (*Kufriyah Kalimat kay baray mayn suwal jawab, p. 276*)

## Speech: 02

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 Muslim and the recitation of the Quran

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

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

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

‘مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ’ meaning, ‘Whosoever sends 1000 Salawat upon me in a day, he will not die until he sees his place in Paradise.’ (Attargheeb Wattarheeb, vol. 2, p. 326, Hadith 2590)

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 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, Hadith 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 Islamic knowledge.
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, shouting, and arguing with them.
5. When I hear *اُذْكُرُوا اللَّهَ، تُؤْتُوا إِلَى اللَّهِ، صَلُّوا عَلَى الْحَبِيبِ*, etc., I will reply in a low voice with the intention of gaining reward and encouraging others to also recite.
6. After the Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid using the mobile phone unnecessarily.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen to, 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! No doubt, reciting the Holy Quran, listening to it and acting upon it is a source of blessings and a means of

salvation in the Hereafter, but unfortunately, Muslims today do not have time to recite it, understand it and act upon it. Some Islamic sisters are blessed with this honour in the month of Ramadan, and some are deprived of reciting it and even looking at it even during the month of Ramadan. In order to pass time in Ramadan, they waste their precious time on useless gatherings, reading newspapers, watching and listening to films and dramas or programmes that contain music, expressing and listening to views on political issues and matches, and playing games on the mobile or computer. If they were to make a habit of reciting at least one part of the Quran daily instead of wasting their valuable time on these useless activities, **إِنَّ شَاءَ اللَّهُ**, through its blessings, they would amass countless virtues in their book of deeds.

Remember! Alongside mention of the Halal and Haraam, statements of advice and admonition, the accounts and states of the Prophets **عَلَيْهِمُ السَّلَام** and the previous nations, and the state of Paradise and Hell, there are such treasures of knowledge present in the Holy Quran which will not end even until the Day of Judgement.

It is stated in the book of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, entitled '*Quranic Wonders*': Although the Holy Quran is outwardly a compilation of 30 parts, internally, it is a treasure of innumerable sciences and wisdom that can never end. There is a famous line of poetry of a saint:

جَمِيعُ الْعِلْمِ فِي الْقُرْآنِ لَكِنْ تَقَاصَرَ عَنْهُ أَفْهَامُ الرِّجَالِ

Meaning, 'All sciences are present in the Quran, but the minds of people fall short in understanding them.' The branches of knowledge are not only mentioned in the Holy Quran, rather, the

reality is that there is clear, manifest and detailed mention of every single thing of the world and the universe in the Holy Quran. Meaning, each and every star of the sky, every drop of the ocean, every particle on earth, every grain of sand in the desert, every leaf of every tree, every facet of the Divine Throne and Kursi, every corner of the universe, every account of the past, every matter of the current era and every event of the future has been mentioned clearly and with detail in the Holy Quran.

The Holy Quran is that treasure of knowledge and information that will never come to an end. Rather, the scholars of Islam will continue to extract amazing pearls from this very immense sea and countless volumes will continue to be penned. (*'Ajaib-ul-Quran ma' Gharaib-ul-Quran, pp. 419-420, selected*)

Let us listen to some faith-refreshing accounts of those who would recite this great book so that we can also attain a passion for reciting the pure words of Allah Almighty, the Holy Quran.

### **The angels listen to the recitation of the Quran**

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ states: One night, Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ عَنْهُ was reciting the Quran by the place where he رَضِيَ اللهُ عَنْهُ would tie his horse, and his horse became startled. He رَضِيَ اللهُ عَنْهُ began to recite the Quran again and the horse became startled again, and this happened a third time also. Sayyiduna Usayd Bin Hudayr رَضِيَ اللهُ عَنْهُ states: I feared that the horse would trample (my son) Yahya, so I went towards the horse and saw that a canopy was above my head and it had illuminated lamps within it, then they disappeared into the sky and vanished from my sight. In the morning, I went to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I was reciting the Quran last night in the place where I tie my horse and the horse

became startled. When I came out, I saw a canopy casting a shadow above my head which had illuminated lamps in it, then it began to rise in the sky until it vanished from my sight. At that time, (my son) Yahya was near the horse and I feared that the horse would trample him.’ Upon hearing this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘They were the angels who came to listen to your recitation of the Quran. If you continued to recite, the people would have seen them in the morning and none of them would have remained hidden.’ (Muslim, p. 311, Raqm 796, selected)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Virtue of reciting the Holy Quran

Dear Islamic sisters! From the aforementioned narration, we learn that the angels of mercy descend upon that place where the Holy Quran is recited, the Mercy of Allah Almighty begins to shower down upon that place; through the blessings of reciting the Holy Quran, the creation that resides in the surrounding area is also shown the signs of Divine Power as you just heard that a Sahabi رَضِيَ اللهُ عَنْهُ was reciting the Quran and his horse witnessed the presence of the angels, and that Sahabi رَضِيَ اللهُ عَنْهُ also saw the angels in the form of illuminated lamps. Remember! The Holy Quran is the blessed Kalam of Allah Almighty; reciting it, teaching it, listening to it, and reciting it to others are all acts of virtue. Not only is reciting a rewardable act, rather, looking at it is worship also.

It is stated in a Hadith: ‘اَلنَّظْرُ فِي الْمُنْصَحَفِ عِبَادَةٌ’, meaning, ‘Looking at the Quran is worship.’ (Shu’ab-ul-Iman, vol. 6, p. 187, Hadith 7860) This is why the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, from time-to-time, would encourage the holy companions رَضِيَ اللهُ عَنْهُمْ to recite the Holy Quran

and mentioned its virtues in many *Hadith* also. Let us listen to three blessed *Hadith* in this regard:

### Clothed in garments of Paradise

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘On the Day of Judgement, the reciter of the Quran will come and the Quran will say, ‘O Merciful Lord! Clothe him in the garments of Paradise.’ So, he will be clothed in the honourable garments of Paradise. Then the Quran will say, ‘O Merciful Lord! Increase this’, so he will be crowned with a crown of honour. Then the Quran will say, ‘O Merciful Lord! Be pleased with him.’ So, Allah Almighty will become pleased with him. Then it will be said to the reciter of the Quran, ‘Continue to recite the Quran and ascend the ranks of Paradise’, and he will be given one bounty for every verse.’ (*Tirmizi, vol. 4, p. 419, Hadith 2924*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Allah Almighty removes the calamities of the world from the listener of the Quran, and He removes the calamities of the Hereafter from the reciter of the Quran. Listening to one verse of the Quran is greater than a hoard of gold. Reciting one of its verses is superior to all of the things present beneath the Divine Throne.’ (*Musnad-ul-Firdaus, vol. 5, p. 259, Hadith 8122*)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The one who recites one letter from the Book of Allah عَزَّوَجَلَّ will receive one good deed which is equal to ten. I do not say that ‘اَلَمْ’ is one letter, rather, Alif is one letter, Laam is one letter and Meem is one letter.’ (*Tirmizi, vol. 4, p. 417, Hadith 2919*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! From the abovementioned *Hadith*, we learn that reciting and listening to the Quran removes hardships and worries in this world and the Hereafter, and a Muslim remains protected from difficulties and calamities. Reciting the Holy Quran is better than worldly wealth, rather, one attains ten good deeds by reciting one letter of the Quran. We also learn that the one who recites the Book of Allah Almighty, they acquire the peace of heart and mind, they are showered with Divine Mercy, they will be made to enter Paradise in the Hereafter and they will ascend the ranks of Paradise in accordance to the amount of Quran they recite. Therefore, we should take out time every day and make a habit of reciting the Quran, so that we too can acquire the blessings of the Holy Quran.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are fortunate that Allah Almighty has once again granted us the honour of witnessing the blessings of Ramadan. Remember! The month of Ramadan is the month in which the Quran arrived. If we are unable to recite the Quran in this blessed month, then how great of a loss is it. This is that blessed month in which the reward of a Nafl act is equivalent to a Fard, and the reward of a Fard act is multiplied 70-fold. In order to take benefit from the arrival of this blessed month, make an intention that you will recite the Quran abundantly in this month and understand it also. Appoint a daily time, for example, 'I will recite Quran from such-and-such time till such-and-such time.' Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا had fixed an amount of time for the recitation of the Quran. He رَضِيَ اللهُ عَنْهُ would not converse with anyone during this time.

If you do not know how to recite the Quran, then join *Madrasa-tul-Madinah Balighaat* and try to learn. اَلْحَمْدُ لِلّٰهِ, older Islamic sisters are taught how to recite the Quran with the rules and points of pronunciation (Makhaarij) in *Madrasa-tul-Madinah Balighaat*. If you already know how to recite, then teach others. This is very virtuous; if someone was to begin offering Salah with little effort on our part or start to recite the Quran correctly, then there is hope from the Mercy of Allah Almighty that we will amass a great treasure of reward. اِنْ شَاءَ اللّٰهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The passion of the pious predecessors for reciting the Quran

Dear Islamic sisters! Our pious predecessors رَحِمَهُمُ اللّٰهُ spent their entire lives acting upon the teachings of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. Alongside fulfilling their *Faraaid* and *Wajibat*, these fortunate individuals would also act upon the *Sunnahs* and *Mustahabbat*. They would remain awake at night with great passion in order to worship Allah Almighty, and they would fast during the day. Not only did these righteous individuals recite the Quran in abundance themselves, rather, they would teach Muslims the Quran also.

Let us listen to some accounts of the pious predecessors for motivation, so that we also attain a similar mindset and by following in the footsteps of those pious people, we also become those who recite the Quran frequently and teach other Islamic sisters the Quran as well.

### Acceptance of Islam upon witnessing his worship and asceticism

In the early days of Islam, Ameer-ul-Mu'mineen Sayyiduna Abu Bakr Siddeeq رَضِيَ اللّٰهُ عَنْهُ had created a Masjid in the courtyard of his

home, where he رَضِيَ اللهُ عَنْهُ would recite the Quran and offer *Salah*. The people would see this faith-refreshing scene and gather around him. His recitation of the Quran, worship, ascetic practices and crying out in the fear of Allah عَزَّوَجَلَّ would impress people greatly; many people accepted Islam due to this act of his. (*Al-Riyad-ul-Nadira*, vol. 1, p. 92)

## How the Sahabah would recite the Quran

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ states: 'Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ would complete the Quran in one night. Sayyiduna Dawood عَلَيْهِ السَّلَام would complete the *Zaboor* in a few minutes.' (*Mirat-ul-Manajih*, vol. 3, p. 270)

When Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ would mount a horse, he رَضِيَ اللهُ عَنْهُ would begin reciting the Quran when putting one foot in the stirrup, and by the time he رَضِيَ اللهُ عَنْهُ would place the other foot in the stirrup and sit on the saddle, he رَضِيَ اللهُ عَنْهُ would complete the entire Quran. (*Shawahid-ul-Nubuwwah*, p. 212)

## What can be said about the lover of the Quran!

Sayyiduna Saabit Bunaani رَحِمَهُ اللهُ عَلَيْهِ would complete an entire Quran every day. He رَحِمَهُ اللهُ عَلَيْهِ would always fast in the day and spend the night in worship, and whenever he رَحِمَهُ اللهُ عَلَيْهِ would pass by a Masjid, he رَحِمَهُ اللهُ عَلَيْهِ would pray two *Rak'ah* (Tahiyya-tul-Masjid) in it.

Whilst expressing a bounty, he رَحِمَهُ اللهُ عَلَيْهِ would say, 'I have completed the Quran by every pillar of the Jami' Masjid and implored in the court of Allah Almighty.' He رَحِمَهُ اللهُ عَلَيْهِ had a special love for *Salah* and the recitation of the Quran; he رَحِمَهُ اللهُ عَلَيْهِ was so blessed that one feels lawfully envious of him. Whenever people would pass by his shrine, they would hear the recitation of the



Quran from his blessed grave. (*Hilya-tul-Awliya*, vol. 2, pp. 364-366, summarised)

## Competition in reciting the Quran

One night, Shaykh Baha-ud-Din Zakariyya Multani رَحْمَةُ اللهِ عَلَيْهِ said to his friends, 'Is there anyone from among you who will offer two Rak'ah Salah tonight and recite the entire Quran in one Rak'ah?' None of those who were present dared to reply. Shaykh Baha-ud-Din Zakariyya رَحْمَةُ اللهِ عَلَيْهِ stood up himself and began the two Rak'ah Salah. In the first Rak'ah, he رَحْمَةُ اللهِ عَلَيْهِ recited the entire Quran and four more parts, and he رَحْمَةُ اللهِ عَلَيْهِ recited Surah Ikhlās in the second Rak'ah and then completed his Salah. (*Fawaid-ul-Fawaid*, p. 62, summarised)

صَلِّ اللهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! Did you hear of how the righteous servants of Allah Almighty would recite His Words day and night with great love and passion; they had so much love for the Words of Allah Almighty that they would recite the entire Quran in a short amount of time. But alas! The majority of us are unaware of the teachings of the Quran. There are some who do not even know how to recite the Quran whilst looking at it, and those who do know how to recite it, do not open it for years. Many months pass by, but our homes remain deprived of the recitation of the Quran.

Let us make an intention that from today, we will act upon these blessed *Hadith* and adopt the way of those righteous people by reciting the Holy Quran ourselves and encourage other Islamic sisters to recite the Holy Quran also.

لِلَّحَمْدِ لِلَّهِ! Dawat-e-Islami is that religious movement of the

devotees of the Prophet which has a mission to encourage the propagation of the blessings of the Quran. What is that Madani goal? Let us repeat it: I must strive to reform myself and the people of the entire world, اِنْ شَاءَ اللهُ.

The Holy Quran accompanies Muslims at every juncture of their lives. How can one reach their destination without the guidance of the Holy Quran? How can one forget the teachings of the Quran and hope for success? The Holy Quran is the centre of guidance.

اَلْحَمْدُ لِلّٰهِ, the movement of the devotees of the Prophet, Dawat-e-Islami, is spreading the teachings of the Quran in various ways. One of the ways to spread the teachings of the Quran is that in various countries, thousands of classes of *Madrassa-tul-Madinah Balighaat* take place mostly in houses. The number of those who study in these *Madaaris* exceeds approximately 63,000.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The Quran is that blessed book in which Allah Almighty has mentioned many rulings. Some of these rulings are those which the Muslims have been commanded to carry out. For example, offering Salah, paying Zakah, fasting in Ramadan, performing Hajj if one has the means, fulfilling the rights of parents and treating them well, *Shar'i* veiling for sisters, giving Salam to Islamic sisters and treating them kindly. Whereas, we have been commanded to stay away from stealing, indecency, usury, alcohol, lying, impermissible transactions, becoming angry without a reason, calling people with rude titles, and many more things besides this.

In short, this pure book, i.e. the Holy Quran, contains mention of

those things that through the blessings of acting upon them, a Muslim will not only attain benefit in this world, but will gain countless rewards in the Hereafter also, إِنَّ شَاءَ اللَّهُ. Therefore, we should act upon these commands wholeheartedly so that both, our world and the Hereafter, become great.

It is stated in part 8, Surah-tul-An'aam, verse 155:

وَهَذَا كِتَابٌ أَنْزَلْنَاهُ مُبْرَكًا فَاتَّبِعُوهُ وَاتَّقُوا لَعَلَّكُمْ تُرْحَمُونَ

*And this (i.e. the Qur'aan) is a blessed Book which We have revealed; therefore, follow it and practise piety, that you may attain mercy.*

*[Kanz-ul-Iman (Translation of Quran)] (Part 8, Surah Al-An'aam, verse 155)*

## The right of the Quran upon the Ummah

Under the aforementioned verse, it is stated on page 247 of volume 3 of *Tafseer Siraat-ul-Jinan*: 'From this, we learn that one right of the Holy Quran upon the Ummah is that they follow this blessed book and avoid opposing its commandments. Alas! In today's age, the state of the Muslims in terms of acting upon the Quran is extremely dire. Instead of reciting this book every day, the Muslims today have stored it away in cases and covers in their homes, and have placed it in their shops for blessings in business. Even those who recite it do not recite it correctly nor do they attempt to understand what Allah Almighty has mentioned in this book for them.

History is testament to the fact that as long as Muslims deemed this book to be precious and acted upon its rules and commandments strictly, their renown was spread all over the world, and the hearts of the adversaries would tremble at the mention of the Muslims. Since the Muslims have stopped acting upon the commandments of

the Quran, they have been disgraced throughout the entire world and have become dependent upon others.’ (*Siraat-ul-Jinaan*, vol. 3, p. 247, summarised)

### **Encouragement to act upon the commandments of the Quran**

‘Allamah Ismail Haqqi رَحْمَةُ اللهِ عَلَيْهِ states: ‘The purpose of Allah Almighty’s books is to act in accordance to their demands, not merely to recite them with the tongue in an orderly way. The example of this is like a king who sends a letter to one of the governors of his kingdom and gives the command to construct a palace in such-and-such city, and when that letter reaches the governor, he does not act in accordance to the command by building the palace, rather, he reads the letter every day. Then when the king arrives there and does not see the palace, it is obvious that the governor will become worthy of punishment, for he did not act upon the command of the king despite reading it.

Allah Almighty has also commanded His servants to fulfil the pillars of the religion in the Holy Quran, like, Salah, fasting, etc. If people only recite the Quran, but do not act upon the commands of Allah Almighty, then their recitation of the Holy Quran is not beneficial in reality.’ (*Ruh-ul-Bayan*, Surah Al-Baqarah, under the verse 64, vol. 1, p. 155, summarised)

### **The command to recite the Quran, and the requirements of the Quran**

Dear Islamic sisters! Just as we have been commanded to recite the Holy Quran and its many virtues have been mentioned in the blessed *Hadith* for our encouragement, likewise, we have also been commanded to act upon its commandments; those who do not act upon the commandments mentioned in the Holy Quran have been warned of severe punishments. Alongside reciting the Holy Quran,

we should also study the translation of the Holy Quran, *Kanz-ul-Iman*, as well as *Tafseer Siraat-ul-Jinan*, *Khazain-ul-Irfan* or *Noor-ul-Irfan*, so that we can also understand it. This is because pondering upon the Holy Quran and understanding it is a great form of worship, just as Imam Muhammad Ghazali رحمه الله عليه states: ‘Reciting one verse with understanding and whilst pondering is better than reciting the entire Quran without any contemplation.’

(*Ihya-ul-Uloom*, vol. 5, p. 170)

### The punishment for not acting upon the Quran

It is narrated from the pious predecessors رحمه الله: ‘Sometimes, a person begins to recite a Surah and the angels make Du’a of forgiveness for him until he completes it, and sometimes, a person begins to recite a Surah and the angels send curses upon him until he finishes it.’ It was asked, ‘Why is this?’ It was said, ‘If he considers its Halal to be Halal and its Haraam to be Haraam, then the angels make Du’a of mercy for him, otherwise, they send curses.’ (*Ihya-ul-Uloom*, vol. 1, p. 365)

May Allah Almighty grant us the ability to act upon the commands of the Quran, protect us from the punishment of the grave and Hereafter, grant us well-being and grace in our religious and worldly matters, make the Quran a means of salvation for us and be pleased with us through its blessings.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

### Reciting the Quran for the pleasure of Allah عَزَّوَجَلَّ

Dear Islamic sisters! If you perform any righteous action, it should be in order to gain the pleasure of Allah Almighty. If we do a

righteous action to show people and to be praised by people, then there is no benefit at all. Rather, it is a loss, for the ostentatious person will be punished. Therefore, whenever you recite the Quran, do it to attain the pleasure of Allah Almighty and proximity to Him. Let us listen to one account in this regard:

### **The pious predecessor who would recite the Quran in secret**

Sayyiduna Abu Abdullah رَحْمَةُ اللَّهِ عَلَيْهِ states: Sayyiduna Abul Hasan Muhammad Bin Aslam Tusi رَحْمَةُ اللَّهِ عَلَيْهِ would go to great lengths to conceal his good deeds, so much so that he once said, 'If I had the ability, I would perform worship whilst hiding from Kiraman Katibeen (the two noble angels who record deeds).' The narrator states: I remained in his company for more than 20 years, but aside from the Jumu'ah, I was unable to even see him praying two Rak'ah of Nafil. He رَحْمَةُ اللَّهِ عَلَيْهِ would take a vessel of water and go to his designated room, and lock the door from inside.

I could never figure out what he would do in the room, until one day when his son began to cry very loudly. His blessed mother was trying to calm him down, so I said, 'Why is the child crying so much?' She said, 'His father enters the room, recites the Quran and cries, so he also hears his voice and begins to cry.' Shaykh Abu Abdullah رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Sayyiduna Abul Hasan Muhammad Tusi رَحْمَةُ اللَّهِ عَلَيْهِ would strive so much to conceal his good deeds that before he would come out from his designated room after performing worship, he would wash his face and apply Kohl to his eyes, so that nobody could figure out that he had been crying after looking at his face or eyes.' (*Hilyat-ul-Awliya*, vol. 9, p. 254)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! If we make it our habit to recite the Holy Quran, then we will see a passion to recite the Quran develop in our children also, and when they grow older, they will also recite the Holy Quran and act upon its teachings. This is because it is the habit of children to do those things that they see elders doing. How fortunate would it be if they were to see us carrying out worship, reciting the Quran and acting upon it. The mothers of our pious predecessors would recite Quran to the extent that they would not leave it even in the state of pregnancy; the benefit of which would extend to the child in their wombs. Let us listen to one account:

### Memorising 15 parts of the Quran in the womb of the mother

When Sayyiduna Khuwajah Qutb-ul-Haq wad-Deen Bakhtiyar Kaki رَحْمَةُ اللَّهِ عَلَيْهِ reached the age of 4 years, 4 months and 4 days, the 'بِسْمِ اللَّهِ' ceremony was organised and people were called. Sayyiduna Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ عَلَيْهِ was also present. He رَحْمَةُ اللَّهِ عَلَيْهِ wished to teach 'بِسْمِ اللَّهِ' but he was inspired to wait for Hameed-ud-Deen Nagori رَحْمَةُ اللَّهِ عَلَيْهِ, so that he could teach it. Meanwhile, in Nagor, Qadi Hameed-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ was inspired that 'go quickly and teach 'بِسْمِ اللَّهِ' to a bondsman of mine'. Qadi Hameed-ud-Deen رَحْمَةُ اللَّهِ عَلَيْهِ went at that very moment and said to him, 'O son, read!' So, he رَحْمَةُ اللَّهِ عَلَيْهِ recited 'أَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ', 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ', and then recited 15 parts of the Quran from memory.

Qadi Hameed-ud-Deen and Khuwajah Ghareeb Nawaz رَحْمَةُ اللَّهِ عَلَيْهِمَا said, 'Read ahead, son.' He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'I only heard this much in my mother's womb and she only knew this much, and I have also learnt it.' (Malfuzaat-e-A'la Hadrat, p. 481)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Reciting the Quran with understanding brings peace and tranquillity to the heart. By pondering over the creation of the earth, heavens, rivers and oceans, sun and moon, stars, planets, land and sea, animals and birds, animate and inanimate things, fields and meadows, trees and stones, deserts and mountains, hot and cold, and day and night in the Quran, such secrets and openings become apparent that the human mind is left amazed, the soul is overjoyed, the inner blooms, the heart is illumined, the face lights up, tears begin to fall from the eyes and one's certainty in the complete power and all-encompassing mercy of Allah Almighty becomes stronger. For a few moments, a person considers himself to be non-existent and only considers Allah Almighty to be present. Therefore, we should recite the Quran whilst contemplating and with understanding. Just as the Quran guides us and resolves our issues regarding the religion, similarly, we can also fulfil our needs through it.

### Need being fulfilled through the Quran

Mufti Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ states: 'If one recites all (i.e. 14) verses of prostration in one sitting and then performs the prostrations for a specific purpose, Allah Almighty will fulfil his purpose. Whether that is by reciting one verse at a time and performing a prostration for each one or by reciting all of them and performing 14 prostrations at the end.' (*Bahar-e-Shari'at*, vol. 1, part 4, p. 738)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In order to understand the Quran in the best way and to learn about its rulings, make a habit of listening to or reading its translation and commentary from *Tafseer Siraat-ul-*



*Jinan* daily (in the form of a Dars), or read it individually, and gain an abundance of rewards.

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ      صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic sisters! We will now have the honour of listening to some Madani pearls regarding the recitation of the Quran. Let's listen to two sayings of the Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ first:

1. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said, 'Recite the Quran, for it will come as an intercessor for its reciters on the Day of Judgement.' (*Muslim, Surah Al-Baqarah, p. 314, Hadith 1874*)
  2. He صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ said, 'The greatest worship of my Ummah is the recitation of the Quran.' (*Shu'ab-ul-Iman-lil-Bayhaqi, vol. 2, p. 354, Hadith 2022*)
- ❖ It is Sunnah to recite the Quran slowly and in a beautiful voice. (*Ihya-ul-'Uloom, vol. 1, p. 843*)
  - ❖ It is Mustahab to recite the Quran whilst being in the state of Wudu, facing the Qiblah and wearing nice clothes. (*Bahar-e-Shari'at, vol. 1, part 3, p. 550*)
  - ❖ It is Mustahab to recite 'اَعُوْذُ' at the beginning of the recitation, and it is Sunnah to recite 'بِسْمِ اللّٰهِ' at the beginning of a Surah, otherwise, it is Mustahab. (*Siraat-ul-Jinaan, vol. 1, p. 21*)
  - ❖ Reciting the Quran whilst looking at it is superior to reciting it from memory. (*Siraat-ul-Jinaan, vol. 1, p. 21*)
  - ❖ Two thousand good deeds are recorded for reciting the Quran whilst looking at it, and one thousand good deeds are recorded

- for reciting it from memory (without looking). (*Kanz-ul-'Ummal*, p. 260, *Raqm* 2301)
- ❖ It is Mustahab to cry whilst reciting the Holy Quran. (*Siraat-ul-Jinaan*, vol. 5, p. 526)
  - ❖ Do not complete the recitation of the Quran in less than 3 days, rather, complete it in a minimum of 3 days, 7 days or 40 days, so that you can recite it whilst understanding its meanings and implications. (*'Ajaib-ul-Quran*, p. 238)
  - ❖ Recite the Quran slowly and in a calm manner. (*'Ajaib-ul-Quran*, p. 238)
  - ❖ The best time for reciting the Holy Quran throughout the year is the last ten days of Ramadan and the first ten days of Zul-Hijjah. (*'Ajaib-ul-Quran*, p. 239)

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ      صَلُّوا عَلٰى الْحَبِيبِ

## 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

## Eminence of Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا

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

## Excellence of reciting Durood

Umm-ul-Mu'mineen, Sayyidah 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا narrates that the Holy Rasool Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

*i.e. The one who would recite Salat upon me on Friday, his intercession would be upon my mercy on the Day of Judgement. (Kanz-ul-Ummal, juzz. 1, vol. 1, p. 255, Hadith 2236)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! Before listening to the Bayan, let's make good intentions for pleasing Allah Almighty and attaining rewards.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed. (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 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 اللَّهُ، تُؤْمِنُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply in low voice with the intention of gaining reward and pleasing the one who persuaded to do so.
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 spread it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The blessed month of Ramadan is ongoing. 17<sup>th</sup> of Ramadan marks the day of demise [‘Urs] of Umm-ul-Mu`mineen, Wife of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidah ‘Aaishah Siddiqah, Muftiyah, Mufasssirah, Muhaddisah, Faqeehah, ‘Aabidah, Zahidah, Tayyibah, Taahirah, ‘Afeefah رَضِيَ اللهُ عَنْهَا.

In relation to this, let’s have privilege of listening to some bright aspects of her eminence, greatness, attributes, excellence and blessed Seerah today. Let’s first of all listen to her brief introduction.

### Introduction to Sayyidah ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا

Sayyidah ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا is Umm-ul-Mu`mineen (i.e. the mother of believers). Her name is ‘Aaishah, Kunyah is Umm-e-‘Abdullah, mother’s name is Umm-e-Romaan and father’s name is Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. (*Madarij-un-Nubuwwah*, vol. 2, p. 468 summarised)

She رَضِيَ اللهُ عَنْهَا departed this life on 17<sup>th</sup> Ramadan-ul-Mubarak 57 or 58 AH in Madina-tul-Munawwarah. Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ led her funeral Salah. As per her will, people laid her to rest in Jannat-ul-Baqi’ beside other Azwaaj-e-Mutahharat [noble wives] during the night time. (*Sharh Zurqaani*, vol. 4, p. 392)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! All the Ummahat-ul-Mu`mineen are indeed superior to other women in rank, status and various excellences. All of them are Waliyyahs of the highest ranks. They are the mothers of this Ummah possessing the most beautiful virtues and have a true reflection of knowledge and practice over Islamic teachings. But the

status of Umm-ul-Mu'mineen, Sayyidah 'Aaishah Siddiqah رضى الله عنها is like a bright sun amongst them. By the virtue of the blessing company of the Holy Prophet صلى الله عليه وآله وسلم, she رضى الله عنها was known as the scholar, Muftiyah, Muhaddisah and Mufasssarah of her time. She رضى الله عنها is that fortunate woman who was blessed with having the company of the Holy Prophet صلى الله عليه وآله وسلم even at the time of his apparent demise.

### Special companionship and closeness to the Holy Prophet ﷺ

(While mentioning the state of the last moments of the apparent life of the Holy Prophet صلى الله عليه وآله وسلم), Umm-ul-Mu'mineen Sayyidah 'Aaishah Siddiqah رضى الله عنها states: ' (When the Holy Prophet صلى الله عليه وآله وسلم was feeling pain due to the intensity of the illness, at that time), my brother Abdur Rahman رضى الله عنه came to me. He رضى الله عنه had a Miswak in his hand. The Holy Prophet صلى الله عليه وآله وسلم started looking at him. I knew that the Holy Prophet صلى الله عليه وآله وسلم likes Miswak. Therefore, I humbly said: 'Shall I take the Miswak for you?' The Holy Prophet صلى الله عليه وآله وسلم said 'yes' through the gesture of his blessed head. So, I took that Miswak from Sayyiduna Abdur Rahman رضى الله عنه. The Holy Prophet صلى الله عليه وآله وسلم felt it to be hard. I humbly said: 'Shall I soften it?' The Holy Prophet صلى الله عليه وآله وسلم replied from the gesture of his blessed head: 'Yes'. So I (chewed and) softened the Miswak.

The Holy Prophet صلى الله عليه وآله وسلم had a bowl of water in front of him. He صلى الله عليه وآله وسلم would dip his blessed hand in, touch his blessed face with it and say: 'لَا إِلَهَ إِلَّا اللَّهُ. إِنَّ لِمَوْتِ سَكَرَاتٍ' i.e. *there is no god but Allah Almighty. Indeed, there are hardships in death.* Then, he صلى الله عليه وآله وسلم raised his blessed hand and said: 'فِي الرَّفِيقِ الْأَعْلَى' i.e. *in the Jama'at of the blessed Ambiya عَلَيْهِمُ السَّلَام*. To the extent that the Holy Prophet صلى الله عليه وآله وسلم passed away. (Bukhari, vol. 3, p. 157, Hadith 4449)

Dear Islamic sisters! You see what a great rank Umm-ul-Mu`mineen Sayyidah 'Aaishah Siddiqah, Tayyibah, Taahirah, 'Afeefah رَضِيَ اللهُ عَنْهَا possesses in the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. She رَضِيَ اللهُ عَنْهَا was not only blessed with the special closeness of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during his apparent life, but was also blessed with the same honour during the last moments of his apparent life.

Umm-ul-Mu`mineen, Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا remembered this favour and thank throughout her life and mentioned her dignity and greatness in order to express the blessing.

### Some excellences of Umm-ul-Mu`mineen

Umm-ul-Mu`mineen, Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا states: 'I have been given ten superiorities over the blessed wives of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us listen to some of the superiorities by Umm-ul-Mu`mineen, Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا by herself:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not marry any other unmarried woman except me.
2. Except me, no one among Azwaj-e-Mutahharaat رَضِيَ اللهُ عَنْهُنَّ is such whose mother and father both migrated.
3. Allah Almighty revealed my chastity from the heavens (in the Holy Quran).
4. (Before the marriage), Sayyiduna Jibraeel عَلَيْهِ السَّلَام came to the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with her image on a silken cloth, and he عَلَيْهِ السَّلَام humbly said: 'Marry her because she is your wife.'

5. At the time of the revelation of Wahi, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would be with me. A Wahi has never been revealed upon him being with his blessed wives except me.
6. The blessed head of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was in between my chest and throat, and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away in the same state.
7. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away on the day that was allocated for me.
8. The blessed grave of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was made in my house. (*Seerat-e-Mustafa*, pp. 659-660; summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! May we be sacrificed upon the eminence and greatness of Umm-ul-Mu`mineen Sayyidah 'Aaishah Siddiqah رضى الله عنها! Undoubtedly, the honour of being the wife of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and mother of the believers that are to come until the Day of Judgement was not any less for her. Allah Almighty showered more grace and blessings upon her as compared to the other noble wives of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. However, the ocean of her eminence and dignity is so deep that whoever dives into its depth finds precious pearls every single time.

اللَّهُمَّ! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned her virtues and praises in a very beautiful manner through his blessed truthful tongue. Let's listen to four blessed Ahadith mentioning the eminence and greatness of Sayyidatuna 'Aaishah Siddiqah, Tayyibah, Taahirah, 'Afeefah رضى الله عنها.



## Eminence of Sayyidah 'Aaishah رَضِيَ اللهُ عَنْهَا through the blessed tongue of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to blessed Sahabah رَضِيَ اللهُ عَنْهُمْ regarding Umm-ul-Mu'mineen Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا: 'Acquire two thirds of your Deen through 'Humayra' حُمَيْرَا' (i.e. Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا).' (*Tafseer Kabeer, part 30, Surah Al-Qadr, under the verse: 3, vol. 11, p. 232*)
2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Sayyidah Fatimah-tuz-Zahra رَضِيَ اللهُ عَنْهَا: 'O Fatimah! Will you not love the one whom I love?' Sayyidah Fatimah Zahra رَضِيَ اللهُ عَنْهَا humbly said: 'Why not?' Upon this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Love 'Aaishah رَضِيَ اللهُ عَنْهَا.' (*Muslim, p. 1017, Hadith 2442*)
3. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ addressed his beloved daughter, Sayyidah Fatimah رَضِيَ اللهُ عَنْهَا, and said: 'I swear by the Lord of Ka'bah! 'Aaishah (رَضِيَ اللهُ عَنْهَا) is very dear to your father.' (*Abu Dawood, vol. 4, p. 359, Hadith 4898*)
4. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Superiority of 'Aaishah (رَضِيَ اللهُ عَنْهَا) over women is like the superiority of Sareed<sup>1</sup> over all foods.' (*Bukhari, vol. 2, p. 454, Hadith 3433*)

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ mentions regarding the last aforementioned Hadith: 'Sareed, i.e. roti [loaf of bread] mixed with gravy and meat pieces, is an excellent food. It is superior to all the foods as it digests quickly, provides a lot of energy, is extremely tasty, you don't need to chew it and it contains various attributes. Similarly, Sayyidah 'Aaishah رَضِيَ اللهُ عَنْهَا possessed attributes like beauty, noble character, knowledge,

<sup>1</sup> An Arabian dish of bread soaked in curry

acting upon the knowledge, eloquence of speech, wisdom, sharp mind, intellect, being the beloved of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and thousands of such attributes. Matter of the fact is that she رضى الله عنها is superior to all the women, even Sayyidah Khadija-tul-Kubra رضى الله عنها. She رضى الله عنها gathered loads of Ahadith and was expert in the knowledge and sciences of the Holy Quran. (*Mirat-ul-Manajih*, vol. 8, p. 501; summarised)

Mufti Ahmad Yar Khan Na'eemi رضى الله عنه mentions at one place: Virtues of Sayyidah 'Aaishah Siddiqah رضى الله عنها are countless like the particles of sand and stars of the sky. She رضى الله عنها is a gift of Allah Almighty to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty testified her chastity Himself in Surah Noor of the Holy Quran; whereas, the chastity of Sayyidah Maryam رضى الله عنها and Sayyiduna Yusuf عَلَيْهِ السَّلَام was testified through a child. This Ummah obtained the convenience of Tayammum by virtue of Sayyidah 'Aaishah رضى الله عنها. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed away (apparently) on her chest. The last resting place of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is her room. Her saliva mixed with that of the Holy Prophet's at the time of his (apparent) demise. Wahi used to be revealed to the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ while he was present with her. She رضى الله عنها herself is Siddiqah (i.e. an extremely truthful woman) and the daughter of Siddique (meaning an extremely truthful person, i.e. Ameer-ul-Mu'mineen, Sayyiduna Abu Bakr Siddique رضى الله عنه). (*Mirat-ul-Manajih*, vol. 8, p. 502)

Mentioning the greatness of Sayyidah 'Aaishah Siddiqah رضى الله عنها Mufti Ahmad Yar Khan Na'eemi رضى الله عنه writes in this couplet:

*Ap ki dawlat kadah mayn dawlat darayn hay  
Us zameen par phir na kyun qurban ho 'arsh-e-bareen*

*Ap Siddiqah Padr-e-Siddeeq aur shohar Nabi  
Maykah-o-Susraal a'la ap khud hayn behreen*

(*Rasaail-e-Na'eemiyah, Diwaan Saalik, p. 31*)

In short, it means that in her grand blessed home there is invaluable wealth of the both worlds i.e. this home is blessed with the luminous presence of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for this, 'Arsh-e-A'zam must sacrifice for the earth. She رَضِيَ اللهُ عَنْهَا is not only Siddiqah (i.e. an extremely truthful woman) but also the daughter of Siddique (meaning an extremely truthful person), and you have the privilege of being the wife of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Her paternal and maternal family both have extremely high status, she herself is a virtuous woman.

### Introduction to the book, 'Faizan-e-'Aishah Siddiqah'

Dear Islamic sisters! In order to acquire more information regarding the Seerah of Umm-ul-Mu'mineen Sayyidah 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا, reading the book 'Faizan-e-'Aishah Siddiqah', a publication of Maktaba-tul-Madinah, the department of Dawat-e-Islami, would be very beneficial. اَلْحَمْدُ لِلّٰهِ This book talks about the scholarly greatness of Umm-ul-Mu'mineen, Sayyidah 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا. It talks about her sayings and the passion she رَضِيَ اللهُ عَنْهَا possessed to worship (Allah Almighty). This book talks about her traits like generosity and the devotion to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It talks about her individuality, how she رَضِيَ اللهُ عَنْهَا looked after her domestic chores, and how she رَضِيَ اللهُ عَنْهَا acted upon the blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This book mentions about her eloquence of speech, crying in Divine fear, humility and humbleness, and it contains various other Madani pearls too. The topics of this book have been derived from 215 books. Purchase this book from the stall of Maktaba-tul-Madinah today. Read it yourself as well as persuade other Islamic sisters and to read it too.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

### Way of generosity and sacrifice of Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا

Dear Islamic sisters! Umm-ul-Mu'mineen Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا also possessed immense passion of generosity and giving sacrifices for others. The state of her generosity and sacrifice was such that she رَضِيَ اللهُ عَنْهَا would even donate in the path of Allah Almighty the things of her own needs too and would not keep anything for her. Let us listen to a faith-refreshing parable regarding the generosity and sacrifice of Umm-ul-Mu'mineen Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا and try to develop the passion of giving in the path of Allah Almighty.

### Donated one hundred thousand dirhams

Sayyidah Umm-e-Durrah رَضِيَ اللهُ عَنْهَا narrates: I was with Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا. At that time, she رَضِيَ اللهُ عَنْهَا received one hundred thousand dirhams from somewhere. She رَضِيَ اللهُ عَنْهَا instantly distributed all those dirhams among people and did not keep even a single dirham in her house. That day, I and she were observing Sawm. I humbly said: 'You distributed all the dirhams and did not keep a single dirham so that you could buy some meat and break the Sawm?' She رَضِيَ اللهُ عَنْهَا said: 'Had you said it to me before, I would have got some meat for one dirham.' (Sharh Zurqaani, vol. 4, pp. 389-392)

Dear Islamic sisters! Umm-ul-Mu'mineen Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا is among those Waliyyaat who are nearest to the Majestic court of Allah Almighty and who spent their entire life ascetically and in worshipping. اَلْحَمْدُ لِلّٰهِ, the way the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Intercessor of Ummah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would offer the nawafil of Ishraq, Chasht, Tahiyat-ul-Wudu, Awwabeen, offer Salah at night and offered Tahajjud Salah punctually all his life etc., in addition to the five daily Salahs, similarly, Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا would also offer

Tahajjud and Chasht Salahs with steadfastness along with carrying out the domestic chores and serving the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

## Steadfastness in Tahajjud Salah

It is stated on page No. 660 of 'Seerat-e-Mustafa', the book published by Maktaba-tul-Madinah, the department of Dawat-e-Islami: She رَضِيَ اللهُ عَنْهَا is also highly ranked in terms of worship. Her nephew, Sayyiduna Imam Qasim Bin Muhammad Bin Abu Bakr Siddique رَضِيَ اللهُ عَنْهُمْ states: 'Sayyidah 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا was steadfast in Tahajjud Salah and would often observe Siyam.' (Seerat-e-Mustafa, pp. 660; summarised)

## Love for the Chasht Salah

She رَضِيَ اللهُ عَنْهَا used to offer eight Rak'ats of Chasht Salah. Then, she رَضِيَ اللهُ عَنْهَا would say: 'Even if my parents get resurrected, still I would not leave these Rak'ats.' (Muwatta Imam Malik, p. 153, Hadith 366)

Under the aforementioned second Hadith, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَضِيَ اللهُ عَنْهُ states: i.e. If I am given the news during the time of Ishraq that my parents have been resurrected and returned back, then I will not leave these Nawafil to meet them. Rather, I will first offer these Nawafil and then go to kiss their feet. (Mirat-ul-Manajih, vol. 2, p. 299)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

!سُبْحَانَ اللهِ! What great passion for Nafil (optional) acts of worship Umm-ul-Mu'mineen Sayyidah 'Aishah Siddiqah, 'Aabidah, Zahidah رَضِيَ اللهُ عَنْهَا possessed! Just ponder that the one whose eminence is mentioned in the Holy Quran, whose virtues and

excellences have been mentioned in Ahadith, who was called the scholar, Muftiyyah, Faqihah, Muhaddisah and Mufasssirah of her time, whose eminent dignity and greatness were spread all around by the righteous predecessors; let alone leaving Faraaid, she رَضِيَ اللهُ عَنْهَا did not even feel appropriate to leave the Nawafil of Tahajjud and Chasht Salah. However, state of many Muslims of nowadays is such that they don't even offer Fard Salahs let alone Nafl Salah.

Ah! What has happened to Muslims? Why have people started to lose interest in the acts of worship? Why are people lazy in acting upon the commands of Allah Almighty and the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ? Why the passion of Nafl acts of worship has started to diminish away? Why people make excuses when it comes to observing Siyam?

Have people received the glad tidings of forgiveness? Is their Book of Deeds full of virtuous deeds? Are they not in need of virtuous deeds? Are they absolutely sure that they will leave this world in the state of Iman? Will they be able to endure the severities of death? Will they be able to rest in peace in their dark graves by disobeying the commands of Shari'ah? Will they be able to succeed in the questions of the grave and the Hereafter? Undoubtedly, none of us knows any of this for sure.

Therefore, we shall appreciate our short life considering it to be a blessing. Come out of the trap of vain hopes and make yourself used to offering Nafl (optional) acts of worship as well along with offering Faraaid and Wajibat regularly. In order to make yourself accustomed to offering Faraaid, Wajibat and Nafl acts of worship, performing Fikr-e-Madinah daily while acting upon '63 Madani In'amaat' given to us by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah, Maulana, Abu Bilal, Muhammad Ilyas 'Attar

Qadiri Razavi Ziyaeه دَامَتْ بَرَكَاتُهَا الْعَالِيَةَ is very useful. اَلْحَمْدُ لِلّٰه! By the virtue of acting upon them, we will not only act upon Faraaid and Wajibat, but will also be able to easily act upon the Sunnahs and Mustahabbat [preferable actions] too.

Dear Islamic sisters! Undoubtedly Allah Almighty granted our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with countless power and made him Malik o Mukhtar (the owner and the authority). Our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ could live a royal life and provide his blessed wives with every facilities, comfort and convenience of the world if wanted. But our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent simple and content living along with trust in Allah Almighty throughout his whole apparent life. This is the very reason that whosoever is the blessed through the blessing company of Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Then he also adopts such virtuous attributes like trust in Allah Almighty, spending simple and content life with poverty.

اَلْحَمْدُ لِلّٰه! The blessed wives specially Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا is also one of them, who was blessed with trust in Allah and content by Allah Almighty for the sake of the Holy prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us read a good glimpse of trust in Allah Almighty and content of Sayyidatuna ‘Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا:

### Sayyidah ‘Aaishah Siddiqah’s level of trust in Allah Almighty

Umm-ul-Mu`mineen Sayyidah ‘Aaishah Siddiqah, ‘Aabeedah, Zahidah رَضِيَ اللهُ عَنْهَا humbly requested in the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that O Prophet of Allah Almighty! Pray to Allah Almighty for me that may Allah Almighty keep me one of your blessed wives. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘If you desire to attain this level, you should not leave food for tomorrow, until and unless clothes could be patched, do not consider them

useless. Sayyidah 'Aaishah Siddiqah, 'Aabeedah, Zahidah رَضِيَ اللهُ عَنْهَا followed this advice regarding the preference of being content over richness so strictly that she never left today's food for tomorrow throughout her life. (*Madarij-ul-Nubuwwat*, vol. 2, pp. 472-473)

*Why not your status should be high amongst Muslims*

*All are believers, but you are the mother of believers.*

(*Rasaail-e-Na'eemiyyah, Diwaan-e-Saalik*, p. 31)

Dera Islamic sisters! You listened that she had extremely high status regarding content, asceticism, following the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and trusting in Allah Almighty.

Indeed, these all is the result of providing upbringing and blessed company of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that she kept following advices given by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ whole heartedly and she did not leave today's food for tomorrow. At present time we also claim to have devotion to Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but we are undermining in the matter of trust in Allah Almighty. That is the reason, inflation is extremely high in our society. It is common practice to mix milk and other edible things, rising of groceries prices and looting are also on its peak in the month of Ramadan etc to harm Muslims, donating in the path of Allah Almighty is procrastinated.

In short, unfortunately people of our society today is committing more and more sins. Therefore, our safe side is to make a habit of trusting in Allah Almighty in every good and lawful deed. According to Sayyidi A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ, trusting in Allah Almighty is Fard-e-Ayn. Sayyidi A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ has said that trusting in Allah Almighty is Fard-e-Ayn. (*Fadaail-e-Du'a*, p. 287)

اللَّحْفُ لِلَّهِ! Trust is the spirit of faith. It makes a bondsman closer to



Allah Almighty. Trust boosts power to face the hard time and difficulties steadfastly, trust makes one optimistic even in difficult hours. Let us learn the meaning and sense of the term, 'Trust [Tawakkul]'.

### Meaning of trust [Tawakkul]

It is stated in the commentary of 'Siraat-ul-Jinan' volume 3, page no. 520 that Sayyiduna Imam Fakhr-ud-Deen Razi رَحِمَهُ اللهُ عَلَيْهِ says, 'If one considers his efforts and himself as useless and leaves them, it is not trust [Tawakkul], as it is view of some ignorant people. In its real sense trust [Tawakkul] is that a person should adopt all resources available to him, then he should trust in Allah Almighty for help and support rather than relying upon his own adopted resources. (Tafseer-e-Kabeer, Part 4, Surah Aal-e-Imraan, under the verse 3, vol. 159, p. 410)

This is also supported by the upcoming blessed Hadith that Sayyiduna Anas رَضِيَ اللهُ عَنْهُ says: A person humbly requested, 'O the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should I trust my she-camel by tying it up or I trust it by leaving it free? The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Tie it and trust [in Allah Almighty.] (Tirmizi, Bab 4, p. 232, Hadith 2525)

Sayyidi A'la Hadrat Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ has said: Trust is not to leave sources, but not to rely on the sources i.e. do not believe in sources. It means leaving sources is not trust [Tawakkul] but not believing in sources and believing in Allah Almighty is the name of 'Trust'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! An enlightening chapter in the biography of Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا is that she would observe fasts

regularly, so she used to observe voluntary fasts abundantly. No matter how intense the heat was, she would not only observe fasts in the hottest hours to please Allah Almighty, but also fulfil them steadfastly.

Let us listen to a motivational parable and make the intention of observing Nafl fasts.

### Fasting even in the intense heat

On the day of 'Arafah, Sayyiduna Abdur Rahman Bin Abu Bakr رَضِيَ اللهُ عَنْهُ came to Sayyidah 'Aaishah Siddiqah, رَضِيَ اللهُ عَنْهَا, as she was in the state of fasting, so water was being sprinkled over her [due to extreme heat].

Sayyiduna Abdur Rahman رَضِيَ اللهُ عَنْهُ asked her, 'Break fast.' She replied, 'Should I break fast? I have heard the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saying that fast of the day of 'Arafah is the expiation of the sins of previous year. (*Musnad Ahmad, vol. 9, p. 448, Hadith 25024*)

*Naaz bardaari tumhari kyun nah farmaway Khuda*

*Naaznayn-e-Haqq Nabi hayn tum Nabi ki naaznayn*

*(Rasaail-e-Na'eemiyyah, Dewaan-e-Saalik, p. 51)*

**Brief explanation:** Why is Allah Almighty not pleased with Sayyidah 'Aaishah Siddiqah, رَضِيَ اللهُ عَنْهَا when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Beloved of Allah Almighty and she is the beloved of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

هُمَّحْسِنُ اللهُ! The passion of Sayyidah 'Aaishah Siddiqah, رَضِيَ اللهُ عَنْهَا for observing Nafl fasts with steadfastness is amazing! In extreme hot weather, even water was sprinkled over her, in spite of all these she observed the fast completely. May we sacrifice over her passion! We

wish to have such passion of observing Nafli fasts, too. And may we observe fast whether it is hot or cold season to please Allah Almighty!

أُمِّيْنَ بِجَاهِ النَّبِيِّ الْأُمِّيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Dear Islamic sisters! The month of Ramadan is in full swing, which is soon followed by Shawwal-ul-Mukarram. Many fortunate Muslims are desperate to observe 6 fasts in this month and also have the honour of observing them and gain its blessings. Let us listen to some excellences of Shash-e-Eid [6 fasts of Shawwal-ul-Mukarram], so that we may have privilege of observing these fasts and getting blessings as well.

### Excellences of Shash-e-Eid

1. It is stated: 'The one who observes fasts in Ramadan and then 6 fasts in Shawwal-ul-Mukarram, he will be as free from sins as if he was born from his mother's womb today.' (*Majma'-uz-Zawaid*, vol. 3, p. 425, *Hadith 5102*)
2. It is stated: 'The one who observes fasts in Ramadan and then 6 fasts in Shawwal-ul-Mukarram, it is like Dahr [fasting for a lifetime.]' (*Muslim*, p. 592, *Hadith 2758*)
3. It is stated: 'Whoever fasts after Eid-ul-Fitr (in Shawwal), it is as he fasts the whole year, and the one who brings a good deed will get ten (deeds).' (*Ibn-e-Majah*, vol. 2, p. 333, *Hadith 1715*)

Khaleel-e-Millat Mufti Muhammad Khaleel Khan Qadiri Barakati رَضِيَ اللهُ عَنْهُ has said: It doesn't matter if these fasts are observed continuously after Eid. However, it is better to observe them after some days i.e. two fasts in every week. In addition, it seems more

suitable if he observes fast on the second day of Eid-ul-Fitr and completes the remaining fasts in the rest of the month. In short, one can fast of Shash-e-Eid on any day throughout the month, except the day of Eid-ul-Fitr. Therefore, all Islamic brothers should make an intention that if we able to remain alive, we will observe the fasts of Shash-e- Eid and gain the blessing of it. إِنَّ شَاءَ اللهُ. And will also strongly encourage others to observe fasts of the Shash-e-Eid. إِنَّ شَاءَ اللهُ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا was amongst those chosen pious Waliyaat of Allah Almighty who spent their life performing acts of worship and practicing for spirituality. As our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ apart from five Salah, would perform Nawafil of Ishraq, Chasht, Tahiyat-ul-Wudu, Tahiyat-ul-Masjid, Salat Al-Awwabeen, etc., he would get up at night and perform the Salahs, perform Tahajjud with steadfastness in his whole life; Sayyidah 'Aaishah Siddiqah رَضِيَ اللهُ عَنْهَا in addition to serving our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and doing household chores she would perform Tahajjud and Chasht Salahs with great care as well.

### Persistency in Tahajjud Salah

It is stated on page no. 660 of the book 'Seerat-e-Mustafa' published by Maktaba-tul-Madinah, publishing department of Dawat-e-Islami: Sayyidah 'Aaishah Siddiqah, رَضِيَ اللهُ عَنْهَا has also the greatest status in worship. According to his nephew, Sayyiduna Imam Qasim Bin Muhammad Bin Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُمْ that Sayyidah 'Aaishah Siddiqah, رَضِيَ اللهُ عَنْهَا would not miss Tahajjud Salah but perform it every day steadily and would remain in the state of fasting. (Seerat-e-Mustafa, p. 660)

## Passion for Chasht Salah

Sayyidah 'Aaishah Siddiqah, رَضِيَ اللهُ عَنْهَا would perform 8 Rak'aat of Salah Chasht and say that if my parents were resurrected even then I would not leave these Rak'aat of Chasht. (*Muwatta Imam Malik, p. 153, Hadith 366*)

Commenting the aforementioned second Hadith Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: It means( if I knew that my parents have been resurrected, missing the Nawafil I would not go to meet them, but rather I first perform Nawafil Salah. Then kiss their feet. (*Mirat-ul-Manajih, vol. 2, p. 299*)

*Mayn parhta rahoon Sunnatayn waqt hi par*

*Hoon saaray nawafil ada ya Ilahi*

*May I keep performing Sunnah Salah on time,*

*O Allah Almighty! May I perform all Nawafil.*

*(Wasail-e-Bakhshish, amended version, p. 102)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Urs of Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ

Dear Islamic sisters! Urs of Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ is commemorated on 21<sup>st</sup> of Ramadan. Let us listen to his brief blessed biography.

The name of Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ is Ali Bin Abi Taalib and his Kunyat is 'Abul-Hassan' as well as 'Abu Turaab'. He is son of Abu Taalib, who is a paternal uncle of our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His mother's name is Fatimah Bint-e-Asad Bin Haashim. Since his childhood, Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ was an apple of eye of our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and was given upbringing by

the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. One of the characteristics of Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ is that he being the paternal cousin of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ got this glad tidings from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'O' Ali! You are my brother in this world and Hereafter. (Tirmizi, Bab 20, vol. 5, p. 401, Hadith 3741)

It is narrated from Sayyiduna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُ that when the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ established brotherhood in Madinah, Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ came to the blessed court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, weeping and said: 'O Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty, you established brotherhood amongst all blessed companions, but did not make me brother for any one. Upon this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'أَنْتَ أَخِي فِي الدُّنْيَا وَالْآخِرَةِ' i.e you are my brother in this world and you are also my brother in Hereafter. (Tirmizi, vol. 5, p. 401, Hadith 3741)

Likewise, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْ مَوْلَاهُ' which means, for the one I am Maula, Ali is also Maula [‘Aaqa] for him. (Tirmizi, vol. 5, p. 398, Hadith 3733)

*Jis kisi ka mayn hoon Maula is kay Maula hayn Ali  
Hay yeh Qaul-e-Mustafa Maula Ali mushkil-kusha*

*I am Maula for the one, Ali is Maula for him,  
This is saying of Mustafa, Maula Ali Mush kul kusha*

(Wasail-e-Bakhshish amended version, p. 521)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! To follow his way of blessed life practically, have devotion and reverence, and to read his blessed biography, it is very beneficial to read the booklet, 'Karamaat-e-Shayr-e-Khuda',

published by Maktaba-tul-Madinah. This booklet includes various miracles performed by Sayyiduna Ali-ul-Murtada رَضِيَ اللهُ عَنْهُ, a description of excellence of his knowledge and practical virtues, reward for having devotion to him and bad consequences of having hatred for him, important information about the great honour of blessed companions, and questions and answers regarding seeking help from anyone except Allah Almighty etc.

Therefore, buy it today from Maktaba-tul-Madinah bookstall and not only read it by yourself but also persuade others to do so. If you can, buy the booklets in a great quantity and make intention to distribute them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In conclusion, I take this opportunity to mention the excellence of a blessed 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-Masabih*, vol. 1, p. 55, Hadith 175)

### Sunnah and manners of eating food

Let's listen to Sunnahs and manners of eating from the booklet 'Sunnah and Manners', written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat رَضِيَ اللهُ عَنْهُ:

The Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who likes that Allah عَزَّوَجَلَّ increases blessings in his home, then he should make ablution when meal is served, and also make ablution when it is taken away. (*Sunan Ibn-e-Majah*, vol. 4, p. 9, Hadith 3260)

A great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: It (i.e. the ablution before meal) refers to cleaning hands and mouth, that is washing hands and rinsing mouth. (*Mirat-ul-Manajih*, vol. 6, p. 32)

- ❖ Recite ﴿بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ﴾ before eating. If you forget to recite ﴿بِسْمِ اللَّهِ﴾ in the beginning of meal, recite ﴿بِسْمِ اللَّهِ وَأَجْرَةً﴾ when you remember.
- ❖ Recite the following Du'a prior to eating. It will not harm even if the food is poisonous إِنَّ شَاءَ اللَّهُ.

بِسْمِ اللَّهِ الَّذِي لَا يَضُرُّ مَعَ اسْمِهِ شَيْءٌ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ يَا حَيُّ يَا قَيُّوْمُ

*Translation: I begin with the name of Allah عَزَّوَجَلَّ, with the blessing of Whose name, nothing from the earth or the skies can harm, O the One Who is ever-alive. (Firdaus-ul-Akhbar, vol. 1, p. 274, Hadith 1955)*

- ❖ Eat with the right hand
- ❖ Eat from your side
- ❖ Do not find fault in food
- ❖ Do not say things such as, 'It is not tasty', 'it is still raw', 'it does not have enough salt'. Because finding fault in food is Makruh and contrary to the Sunnah. If you like it, eat it, if you don't, leave it.
- ❖ Leader of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: We should not find fault in food at our



home either, as it is Makruh and contrary to the Sunnah. Blessed habit of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat if he liked the food, otherwise he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not eat it. Finding fault in food at others' homes is hurting a Muslim's feelings and is a proof of greed and thoughtlessness.

## 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

## Medical Benefits of Wudu

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

## Excellence of reciting Durood

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

He who recites Salat (Durood) upon me the most, will be the closest to me on the Day of Judgement. (*Tirmizi, vol. 2, pp. 27, Hadith 484*)

صَلُّوا عَلَيَّ 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, Hadith 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 **تُؤْتُونَآ إِلَى اللّٰهٖ اُذْكُرُوا اللّٰهٖ صَلُّوْآ عَلٰى الْحَبِيْب**, 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.

صَلُّوْآ عَلٰى الْحَبِيْب      صَلَّى اللّٰهُ عَلٰى مُحَمَّد

Dear Islamic sisters! Surely, every wise person knows quite well that cleanliness increases the dignity of a human, whereas uncleanness decreases a human's respect and dignity. Islam has not only given respect to humans by purifying them from the filthiness of disbelief

and Shirk [attributing partners to Allah عَزَّوَجَلَّ], it has also elevated the dignity of mankind by apparent purity and the great teachings of cleanliness. Whether it is purity of body or cleanliness of clothes, improvement of homes and furniture and fittings, Islam has taught us to keep everything neat and clean.

In part 2, verse 222 of Surah Al-Baqarah, Allah Almighty has stated:

إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ﴿٢٢٢﴾

*Indeed Allah loves those who repent abundantly, and loves those who purify themselves.*

*[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 222)*

Similarly, the importance of cleanliness has been explained in the blessed Ahadith. Let's listen to two blessed sayings of Beloved Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding it.

### **The Blessed Ahadith on the importance of cleanliness**

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'الطُّهُورُ نِصْفُ الْإِيمَانِ' i.e. *Cleanliness is half of faith (Imaan).* (Tirmizi, vol. 5, pp. 308, Hadith 3530)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Undoubtedly, Islam is a neat and clean [religion], so you should also attain purity, because the one who is neat and clean will enter Paradise. (Kanz-ul-Ummal, vol. 5, pp. 123, Hadith 25996)

We should try our best to keep ourselves neat and clean from every type of uncleanliness, and should act in a way that achieves this purpose. Undoubtedly, it is an excellent deed to stay in the state of Wudu in order to keep ourselves neat and clean and to maintain

our health. Every wise Islamic sister can judge very well how sensitive and important the back bone and spinal cord are. According to the research of physiology, as long as the spinal cord is safe, the nervous system will function correctly. If the spinal cord develops any kind of malfunction, a person becomes disabled for the rest of her life. Similarly, depression and psychological diseases are also spreading rapidly in our society.

Dear Islamic sisters! **اَلْحَمْدُ لِلّٰه**, Wudu is such an excellent deed that saves a person from many diseases like the disease of the back bone, problems in the spinal cord, depression, psychological diseases and paralysis. Modern scientific research has proven this. In the light of modern scientific research, let's listen to some medical benefits of washing the body parts which are usually washed during Wudu.

### **Embraced Islam by virtue of the wisdom of Wudu**

On page 1 and 2 of his booklet, '*Wudu and Science*' Ameer Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas Attar Qadiri **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has written: Someone has stated: I invited a non-Muslim University student to accept Islam in Belgium. He asked me a question: What scientific wisdom does Wudu have? I fell silent. I took him to an Islamic scholar, but he did not have any information regarding it. A person possessing scientific information told him numerous benefits of Wudu, but he could not tell him the wisdom behind the Masah<sup>1</sup> of the neck. That non-Muslim young man left. After some time, he came and said that during a lecture his professor said, 'If some drops of water are sprinkled at the back of the neck and around it on a daily basis, a person will remain safe from the diseases which develop due to

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<sup>1</sup> Passing wet hands

damage in the backbone and the spinal cord.’ He further stated, ‘After listening to it I have understood the wisdom behind the Masah of the neck during Wudu, therefore I want to embrace Islam.’ He then embraced Islam. (*Wudu and Science, pp. 1 - 2*)

### **Seminar in Germany**

In different countries of the world, depression is spreading rapidly; people are going mad; the number of mental hospitals are on the increase; a large number of patients are found with psychiatrists. A Pakistani physiotherapist who is a diploma holder from Western Germany has said: A seminar was held in Western Germany on the topic, ‘In which ways other than medicines is the cure of depression possible?’ A doctor revealed a wonderful fact in his thesis: I made the patients of depression wash their faces five times daily. After some time, their illness was reduced. Thereafter, I made a similar group patients wash their hands, faces and feet; their illness reduced to a greater extent. At the end of his thesis, the doctor admitted: The disease of depression is low amongst Muslims because they wash their hands, faces and feet many times a day (i.e. they perform Wudu). (*Wudu and Science, pp. 2- 3*)

### **Wudu and high blood pressure**

A heart specialist has very confidently said, ‘Make a patient of high blood pressure perform Wudu and then check his blood pressure, it will be low. It is the saying of a Muslim psychiatrist: ‘Wudu is the best cure for psychological disorders’. Western experts make mental patients put water on their bodies in a similar way to Wudu many times daily. (*Wudu and Science, pp. 3*)

### **Wudu and Paralysis**

There lies wisdom in the sequence in which the body parts are

washed during Wudu. The nervous system of the body becomes alert when the hands are put into water first and then its effects slowly reach the veins of the face and the brain. During Wudu a person first washes his hands, rinses his mouth, sniffs water into his nose, then washes his face and other parts of the body in the correct sequence. This sequence is useful in preventing paralysis. If someone starts performing Wudu by washing his face and then doing Masah, he may suffer from many diseases.

صَلِّ اللَّهُ عَلَى مُحَمَّدٍ                      صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! Surely, Wudu is the cure of very dangerous diseases! Today, science is also telling us its medical benefits. Therefore we should get into the habit of always staying in the state of Wudu so that we can attain many benefits of the world and the Hereafter by virtue of its blessing. Remember! To stay always in the state of Wudu is Mustahab and a Sunnah of Islam. (*Wudu and Science, p. 3*)

According to a blessed Hadith, we should persuade people to remain in the state of Wudu.

### **Excellence of staying in the state of Wudu at all times:**

Our Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to Anas رَضِيَ اللَّهُ عَنْهُ: Son! If you have the strength to always remain in the state of Wudu, you should do so because one who does, has martyrdom written for them when the angel of death seizes their soul. (*Shu'ab-ul-Iman, vol. 3, p. 29, Hadith 2783*)

Some blessed saints رَحِمَهُمُ اللَّهُ have said: Allah Almighty blesses the one who always stays in the state of Wudu with these virtues:

1. Angels desire to have his company.

2. The Pen continues to write virtues for him.
3. His body parts glorify Allah Almighty.
4. When he sleeps, Allah Almighty sends some angels so that they protect him from the evil of Jinns and humans.
5. The agonies of death become easy for him.
6. He is in Divine protection as long as he remains in the state of Wudu.

Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has said: Some blessed Sufia رَحْمَةُ اللهِ said: Wearing clean clothes, sleeping on a clean bed and always staying in the state of Wudu are a source of cleaning the heart.

It is stated on page 95 and 96 of 'Hafizah kaysay mazboot ho?' a book published by Maktaba-tul-Madinah: Get into the habit of staying in the state of Wudu at all times because by staying in the state of Wudu not only does a person get countless benefits and blessings, he also gets rid of the disease of considering himself to be inferior to others. (*Hafizah kaysay mazboot ho?*, pp. 95-96; summarised)

Dear Islamic sisters! An excellent way to form the habit of staying in the state of Wudu and to attain steadfastness in it is to fill in the booklet of the Madani In'amaat by engaging in Fikr-e-Madinah daily. Ameer Ahl-e-Sunnat Hadrat 'Allamah Maulana Muhammad Ilyas Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ also included one Madani In'aam about the importance of staying in the state of Wudu for most of the day in his booklet, namely, '63 Madani In'amaat'.

Madani In'aam 32 says: Did you stay in the state of Wudu most part of the day?

May Allah Almighty enable us to fill in the booklet of the Madani Inamaat



by engaging in Fikr-e-Madinah daily and also enable us to attain its blessings by staying in the state of Wudu for most part of the day!

اٰوِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! We may be privileged to perform Wudu daily before performing Salah and other acts of worship, but perhaps we may not have pondered as to why we begin Wudu by washing the hands. Remember! Many types of dangerous germs stick to our hands since we work with them throughout the day. If they are not kept neat and clean the germs which stick to them may enter our stomach. After making the intention and reciting 'بِسْمِ اللّٰهِ' we begin Wudu and wash both hands up to the wrists three times. By virtue of the blessing of this act we get the reward for acting upon the Sunnah and we also remain safe from many germs and diseases. .

### Wisdom of washing the hands

On page number 10 of his booklet namely 'Wudu and Science' Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دامت بركاته العالیه has written: One uses his hands to touch many things. As a result, different chemical substances and germs come into contact with his hands. If the hands are not washed throughout the day, they may have skin infections e.g. pimples on the hand, skin irritation, eczema, and fungal infections etc. When we wash our hands, rays emit from our finger-tips, activating our internal electromagnetic system, a part of which approaches our hands and causes beautification of the hands. (Wudu aur Science, p. 10, summarised)

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! Miswak is also an excellent Sunnah of Wudu which is full of wisdom and benefits of the world and the Hereafter are hidden in it. Learned people have mentioned many virtues and benefits of the Miswak in books, but modern science has carried out research on the Miswak and has revealed such facts regarding it that astonish our intellect. Let's listen to a few benefits of the Miswak in this world and in the Hereafter. 25 Blessings of using the Miswak

‘Allamah Sayyid Ahmad Tahtaawi Hanafi رَحْمَةُ اللهِ عَلَيْهِ has narrated:

Make the use of the blessed Miswak obligatory. Do not be careless regarding it. Always use it because in it lies the pleasure of Allah Almighty. The use of the Miswak brings ease and blessing in sustenance; it makes the headache go away; it removes phlegm, improves vision, makes the stomach better and gives energy to the body; it sharpens the memory and increases the intellect; it purifies the heart and increases virtues. The angels feel happy. The use of the Miswak displeases the devil and digests our food; by virtue of using it a person remains young for a long time; it strengthens the back and gives strength to the body to obey Allah Almighty. It will make things easy at the time of death and remind a person to recite Kalimah Shahadat. It will be the cause of receiving the Book of Deeds in the right hand on the Day of Judgement. It will help us to cross the Siraat Bridge as fast as electricity. The one who uses the Miswak will be assisted. He will find peace and comfort in his grave. The doors of Paradise will be opened for him. He will depart this life after being neat and clean. The most important benefit is that it pleases Allah Almighty. (*Hashiyyah Tahtawi, p. 69, summarised*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The Medical benefits of using a Miswak from a scientific perspective

- ❖ According to the research of a famous American company, the Miswak has the capability to kill any harmful bacteria 20 percent more than any other method studied.
- ❖ According to the research of Swedish scientists, the bristles of the Miswak kill the bacteria directly without touching them and protect our teeth from many diseases.
- ❖ In the published research of the US National Library of Medicine it is stated that if a Miswak is used correctly, it is the best source of cleaning the teeth, mouth and of the health of gums.
- ❖ According to research, the gums of people who have a habit of using a Miswak bleed very little.
- ❖ In a dental session in America, it was said that the Miswak contains such substances which protect our teeth from growing weak. The Miswak is the most beneficial amongst all the medicines which are used for cleaning teeth.
- ❖ The Miswak removes the layer which has been stuck to the teeth.
- ❖ The Miswak protects the teeth from wear and tear.
- ❖ When the patient who cannot bring up phlegm due to chronic cold and flu uses a Miswak, he starts getting rid of it, which relaxes his mind.
- ❖ Experiments and researches have proven that the Miswak is the best cure for a chronic cold. (*Miswak Shreef kay Fadaail*, pp. 7-8)

## **Treatment of gastric acidity and mouth blisters**

Some types of mouth blisters are developed due to stomach heat and acidity. If one uses fresh Miswaak, **إِنْ شَاءَ اللَّهُ**, the disease will go away. Some people complain that their teeth have gone yellow or their enamel has eroded. For such people, new bristles of the Miswak are useful. It is also beneficial to remove the yellowness of the teeth. The Miswak removes the foul smell and kills the germs of the mouth. Hence, a person remains safe from countless diseases.

*(Miswaak Shareef kay Fadaail, pp. 8-9)*

## **Protection from cancer**

According to a survey, if there are 100 cancer patients, 5 will be Muslims, meaning, one of the reasons why cancer is low in Muslims is the use of the Miswak, because the germs which remain alive inside the mouth even after the use of a toothpaste are killed with the help of the thin bristles of the Miswak. That's the reason why Muslims remain protected from cancer of the mouth and stomach.

## **Medical treatment of throat pain and neck swelling**

A person had a sore throat and pain and swelling in his neck. He lost his voice due to an illness of the throat. He also began feeling dizzy due to pain and swelling in his neck and his memory also became weak. He remained under doctors' treatment but all their efforts were in vain. Someone suggested the use of a Miswak so he began using the Miswak regularly. Besides this he would boil a Miswak after breaking it into two pieces and would gargle with the same water. In addition, he would also apply some medicine to the swollen part. This treatment proved to be very useful. When a research was carried out, it revealed that his thyroid glands were affected which, in turn, affected his entire body. **أَلْحَمْدُ لِلَّهِ** by virtue of the blessing of the treatment given to him with the Miswak, he

recovered and became healthy.

Dear Islamic sisters! By virtue of the attributes of the blessed Miswak, the Islamic sisters who use Miswak are rewarded greatly. They are privileged to gain great benefits. If we also form a habit of remaining in the state of Wudu and act upon this great Sunnah of using a Miswak, we will surely get these virtues, blessings and benefits إِنْ شَاءَ اللَّهُ.

Let's make an intention that as from today we will remain in the state of Wudu most of the day, إِنْ شَاءَ اللَّهُ. We will revive the beautiful Sunnah of using a Miswak. إِنْ شَاءَ اللَّهُ We will also persuade others to do so, إِنْ شَاءَ اللَّهُ, and will spend some time engaging in 8 Madani activities of the Zayli Halqah by remaining associated with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool, in order to attain steadfastness in these acts إِنْ شَاءَ اللَّهُ.

صَلُّوا عَلَى الْحَبِيبِ                      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We are listening to the speech regarding the medical benefits of Wudu. Remember! Our mouths are precious parts of our bodies, We eat food, drink water, take medicines and eat many other things by mouth. We also recite the Holy Quran, Hamd, Na'at and Manqabat with it. We say Salam and have conversations using it. All these things demand that we keep our mouth neat and clean. بِإِذْنِ اللَّهِ By virtue of the blessing of rinsing it and gargling during Wudu, the mouth also remains neat and clean and one remains safe from many diseases. Let's listen to some medical benefits of rinsing the mouth and gargling.

### **Medical benefits of rinsing the mouth and gargling**

Countless dangerous germs and parts of food stick to our teeth with

saliva. If we do not clean our mouth in a proper manner by using a Miswak and rinsing during Wudu, many dangerous diseases may develop. For example:

1. AIDS: The initial symptoms of AIDS also include mouth sores.
2. Angular cheilitis
3. Fungal infection and blisters in the mouth, etc.

اَلْحَمْدُ لِلّٰهِ We can protect ourselves from these dangerous diseases by rinsing our mouth during Wudu. Due to rinsing our mouth we recognize the taste and smell of the water we are using in order to know if it is harmful to our health. Likewise, if we are not fasting, we should gargle as gargling along with rinsing the mouth is also Sunnah. The one who gargles regularly stays safe from the increased pharynx, tonsillitis and many other illnesses of the throat. It even protects us from throat cancer.

### **Medical benefits of sniffing water into the nose**

Dear Islamic sisters! From a medical point of view, sniffing water into the nose during Wudu is extremely effective. It protects a person from many diseases. Since we breathe through the nose, smoke, dust, and different types of germs enter the nose through breathing. Sniffing water into the nose approximately 15 times a day during Wudu can protect us from germs and dangerous diseases caused by smoke. Similarly, lungs need air which is free from germs and smoke. For providing us with noses that can breathe this air, Allah Almighty has blessed us. By virtue of putting water into the nose during Wudu we become safe from countless diseases. For the patients who are suffering from a chronic cold and have wounds in their nose it is very effective to sniff water into the

nose, as done during Wudu. As per the experts who treat patients with water, putting water into the nose improves vision.

Dear Islamic sisters! Some Islamic sisters try different home remedies and prescriptions and apply expensive creams on their faces in order to improve their beauty, add freshness to their faces and get rid of acne and pimples so that they can have artificial beauty on their faces. Remember! By using home remedies, prescriptions and applying expensive creams, a person's face glows for the time being. However, later on, wrinkles and acne, may appear on the face, which causes great pain. Wudu is an excellent prescription for improving the beauty of the face and for adding freshness to the face because the face is washed thrice during Wudu by virtue of which not only the beauty of the face increases, but by virtue of the blessing of it many other medical benefits are also obtained. Let's listen to some medical benefits of washing the face during Wudu and gain the blessings of remaining in the state of Wudu.

### **Medical benefits of washing the face**

By moving the hands thrice on the face during Wudu, the brain does not only feel relaxed, but the face also brightens and the skin grows soft. Smoke, dust, etc., are removed from the face, causing an increase in beauty. It comforts the eyes and they become beautiful. An European doctor has written a thesis named 'Eye Water Health'. In this thesis, he has stressed that the eyes should be washed many times a day, otherwise a person can suffer from dangerous illnesses. If someone washes their face many times a day, very little or no pimples appear on their face. According to a research carried out by Chinese experts, washing the face also exerts a good effect on the small intestine, chest and large intestine, etc., which significantly reduces eye diseases, the feeling of giddiness, weakness, weakness of

teeth, headache, fatigue and nervousness.. During Wudu when the face is washed, the eyelashes are moist [with water].By wetting the eyelashes, the possibility of an eye disease which can make a person lose their vision remains no more.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Medical benefits of doing Masah of the head and washing the feet

The head is the most important part of the human body. The functions of all the body parts are linked to the brain. There is 'حَبْلُ الْوَرِيدِ' between the head and neck which is also called the jugular vein. It is linked to the backbone, the spinal cord and all the joints of the body. By doing the Masah of the head and the neck, one stays safe from the diseases developed due to damage in the backbone and spinal cord. Similarly, the parts of the human body that get covered with dust the most are feet. Infection first starts from the middle part of toes. Diabetic patients are more likely to suffer from foot infection. Like the palms, the sole of the foot is linked to all the nerves especially the glands. By virtue of the blessing of washing the feet these patients experience a decrease in appetite, feel relief from raging fever, sciatica [pain which starts from the groin and goes down to the ankle], nosebleed, jaundice, joint pain, piles, giddiness, constipation, panting, etc. *(Collected from different Websites)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### What intentions should be made before performing Wudu?

Dear Islamic sisters! After listening to the medical benefits of Wudu, we must make our minds to be in the state of Wudu. Remember, the science of medicine is not certain. Scientific



researchers are not final; they keep changing. However, the commandments of Allah Almighty and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are final and certain and they will never change. We should act upon the Sunnahs, not to attain medical benefits, but only to please Allah the Almighty. Those who perform Wudu in order for their blood pressure to become normal, or to get refreshed or fast for the purpose of dieting or travel to Madinah so that they can enjoy the change of climate and get relief from their domestic chores or study Islamic books to pass time, will not attain reward for their deeds because of such intentions. If we perform deeds to please Allah Almighty, we will also get reward along with their benefits. Therefore keeping in view the apparent and hidden etiquettes we should also perform Wudu to please Allah Almighty.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Though we succeed in cleansing our outer-self by virtue of the blessing of Wudu, we desperately need to cleanse our hearts from the filth of sins. The same way we purify our outer selves from sins by performing Wudu, we cleanse our inner-selves by repenting and bowing down before our Lord. This helps us gain more blessings.

### The great Madani method of Tasawwuf

On page 425 of 'Thya-ul-'Uloom', volume one published by Maktaba-tul-Madinah, highlighting the importance of cleanliness of the heart, Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ has said: When we complete Wudu and pay attention to Salah, we should bear in mind that I have cleansed my outer-self, therefore I should feel ashamed of making Munajat in the Divine court without cleansing my heart, because Allah Almighty sees it and it is certain that the

heart can be cleansed by repentance. It is necessary for the heart to like good manners and dislike bad manners. The person who is confined to outer purity only is like the one who intends to invite the king to his home and in order to please the king, he cleans and paints the outside of his home, but leaves the interior dirty and full of garbage. Of course, the king will be very displeased with such a person. Allah Almighty knows better. (*Ihya-ul-'Uloom, vol. 1, p. 185*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Madani pearls of avoiding wastage of water

Dear Islamic sisters! Let's have the privilege to listen to a few Madani pearls of avoiding wastage of water. First of all listen to two blessed sayings of Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: There is no goodness in making plenty of water flow during Wudu and this deed is from the devil. (*Kanz-ul-'Ummal, vol. 9, p. 144, Hadith 26255*)
  2. Once the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw a person performing Wudu, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Do not waste, do not waste. (*Ibn-e-Majah, vol. 1, p. 254, Hadith 424*)
- ❖ If someone performs Wudu with Waqf water, using more than needed is Haraam in the sight of all Islamic scholars. (*Wudu ka Tareeqah, p. 42*)
  - ❖ Some people fill water in their hands in such a way that the water spills. The spilled water is wasted. Care must be taken in this regard.
  - ❖ Repent from all past unlawful wastage and make every possible attempt to avoid it in future.

- ❖ During Wudu, open the tap carefully. During Wudu, keep one hand on the tap wherever possible and keep turning the tap off when water is not needed.
- ❖ Make a habit of turning your tap off completely so that not a single drop of water leaks while using a Miswak, rinsing, gargling, cleaning your nose, doing Khilal of your hands, feet; and wiping your head.
- ❖ Avoid wasting cold water in order to use hot water for Wudu, Ghusl, washing clothes, utensils etc. Pay attention to it especially in winter. You can avoid wasting this cold water by collecting it in some sort of container for later use.
- ❖ Also use water carefully when forming soap lather (rubbing your hands) in order to clean your hands or face.
- ❖ After use, place your soap in a water-free soap holder.
- ❖ If you have a tap that leaks constantly, you must immediately get it repaired; otherwise water will continue to be wasted.
- ❖ Be very careful when eating, drinking tea or other beverages, cutting fruits etc. so that each and every particle of food and drop of beverage is used. (*Wudu ka Tareeqah, pp. 45-47*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 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

## Virtues of Islamic Knowledge

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 reciting Durood

The Holy Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

The one who recites Durood upon me one thousand times a day will not die until he sees his place in Paradise. (*Attargheeb Wattarheeb*, vol. 2, p. 326, *Hadith 2590*)

صَلُّوا عَلَيَّ 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, *Hadith 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 *تُوبُوا 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, the virtues of Islamic knowledge have been mentioned at various places in the Holy Quran and blessed Ahadith. Moreover, books of our righteous predecessors are also filled with the virtues of Islamic knowledge. Let us also listen to the virtues, blessings and interesting parables of Islamic knowledge, too.

## Passion of a companion of the Beloved Rasool ﷺ for acquiring [Islamic] knowledge

It is stated on page no. 11 of the booklet '*Ilm-o-Hikmat kay 125 Madani Phool*', published by Maktaba-tul-Madinah:

Sayyiduna Abdullah Bin Abbas رضى الله عنهما stated: I was young at the time of the apparent demise of the Holy Rasool ﷺ. I said to one of the Ansari boys who was same age as me: 'Let's acquire knowledge from the companions of the Holy Rasool ﷺ; because right now, there are a lot of them (in number).'

The Ansari boy replied: 'O Ibn-e-Abbas, you are really strange. Why would people need you in the presence of so many companions (رضى الله عنهم)?'

Upon this, I left the Ansari boy and started acquiring knowledge myself. Many times, it happened that when I came to know that so and so companion has such and such a Hadith, then I would go running to his home. If he would be resting, then I would stay by his door resting on my shawl by making a pillow of it while hot breeze would keep burning my face.

When that companion would come out and see me in such a state, he would be impressed by me and say: 'O the son of the Holy Prophet's ﷺ uncle! What do you want?' I would say: 'You narrate so and so Hadith of the Holy Rasool ﷺ. I have just come to hear that.' He رضى الله عنه would say: 'You should have sent someone. I would have come myself.' I would reply: 'No, I should have come myself for this very task.'

After this, when all the companions رضى الله تعالى عنهم passed away, then the same Ansari saw that how people needed me. He would say out

of regret: ‘O Ibn e Abbas! You were wiser than me.’ (*Sunan-e-Daarimi, vol. 1, pp. 150, Hadith 570*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! What can be said about the virtues of acquiring Islamic knowledge. Virtues of ‘**Ilm [knowledge] and ‘Ulama [scholars]** have been mentioned at various places in the Holy Quran.

Allah Almighty says in part 3, Surah Aal-e-‘Imran, Ayah no. 18:

شَهِدَ اللهُ أَنَّهُ لَا إِلَهَ إِلَّا هُوَ ۚ وَالْمَلَائِكَةُ وَأُولُو الْعِلْمِ قَائِمًا بِالْقِسْطِ ۗ

*Allah has testified that there is none worthy of worship but Him, and so did the angels and those of knowledge (Ulama), whilst maintaining justice.*

[*Kanz-ul-Iman (translation of Quran)*] (Part 03, Surah Aal-e-Imraan, Verse 18)

The father of A’la Hadrat, Imam of Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ, ‘Allamah Maulana Mufti Naqi ‘Ali Khan رَحْمَةُ اللهِ عَلَيْهِ, states: ‘This Ayah proves three virtues of knowledge. First is that Allah Almighty has mentioned ‘Ulama with Himself and the angels. Second, ‘Ulama are also made the witness of His Oneness, just like the angels, and their witness has also been considered as the proof of Him being the Lord Almighty. Thirdly, Allah Almighty considered their (‘Ulama’s) witness to be authentic like that of the angels.’ (*Faizan-e-‘Ilm-o-‘Ulama, pp. 9; summarised*)

Similarly at another place in the Holy Quran, dignity and eminence of the people of knowledge has been mentioned in the following manner:

يَرْفَعُ اللَّهُ الَّذِينَ آمَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ ط

*Allah will raise the ranks of the (excellent) believers amongst you and those who have been given knowledge.*

*[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Mujadalah, Verse 11)*

Sayyiduna Ibn-e-‘Abbas رَضِيَ اللهُ عَنْهُمَا has stated: ‘The blessed scholars will be 700 times higher in rank than the ordinary believers. There is a distance of 500 years in between every two ranks.’

*(Qoot-ul-Quloob, vol. 1, p. 241)*

### **Virtues of ‘ilm-e-Deen [Islamic knowledge] in Ahadith**

Dear Islamic sisters! Other than in the Holy Quran, numerous virtues of ‘ilm-e-Deen have also been mentioned in the blessed Ahadith. Let’s listen to three such Ahadith and try to realize the importance of ‘ilm-e-Deen in our hearts.

1. The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who left his house in the pursuit of (religious) knowledge, he is in the path of Allah Almighty until he returns. *(Tirmizi, vol. 4, p. 294, Hadith 2652)*
2. The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who learns one or two or three or four or five sentences in regard to the Faraaid of Allah Almighty, memorises them properly and then teaches them to people, he will enter Paradise. *(Attargheeb Wattarheeb, vol. 1, p. 54, Hadith 20)*
3. The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah Almighty will resurrect people on the Day of Judgement. Then, He will separate ‘Ulama and say to them: O group of ‘Ulama! I know you. That’s why I blessed you with knowledge from Myself.



And I did not give you knowledge so that I will inflict you with punishment. Go! I have forgiven you.

*(Jami' Bayan-ul-'Ilm, p. 69, Hadith 211)*

Dear Islamic sisters! We came to know from these Ahadith that acquiring 'ilm-e-Deen is a means of attaining the pleasure of Allah Almighty, forgiveness and salvation, and entering Paradise.

Sadr-ush-Shar'iah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ has stated: Knowledge is not something that requires its excellence and virtues to be mentioned. The whole world knows that knowledge is something wonderful. Acquiring it is a symbol of elevation.

This is something that makes the human life pleasant and successful. Moreover, it betters one's dunya [this world] and the Hereafter. This knowledge refers to the knowledge that is acquired from the Holy Quran and Hadith and it beautifies one's dunya as well as the Hereafter. The same very 'ilm is the means of salvation. The same 'ilm has been acclaimed in the Holy Quran and Hadith and we have been persuaded towards acquiring the same very 'ilm.  
*(Bahar-e-Shari'at, vol. 3, p. 618; summarised)*

'Ilm is the inheritance of the blessed Ambiya عَلَيْهِمُ السَّلَام. 'Ilm is the way of attaining Allah's closeness. 'Ilm shows one the path of guidance. 'Ilm is a means of refraining from sins. 'Ilm is a great tool to embed the fear of Allah Almighty inside us. 'Ilm is a means of gaining respect in this world and the Hereafter.

'Ilm resurrects dead hearts. 'Ilm protects one's Iman. 'Ilm is adorned with innumerable virtues. 'Ilm gives you this world as well as the Hereafter. 'Ilm provides peace as well as satisfaction. 'Ilm is relished by its possessor and it also provides tranquillity. Therefore,

wise is the one who keeps himself busy acquiring ‘ilm-e-Deen and gathers provisions for salvation in the Hereafter.

**Dear Islamic sisters!** Alas! The value of ‘ilm-e-Deen is dying in our hearts. Majority of our society is neither inclined towards acquiring ‘ilm-e-Deen themselves and nor do they teach it to their children. They do provide their children with worldly education and skills for a bright future, but do not think about bettering their own and their children’s Hereafter by providing them with religious education.

If the child is intelligent, then one yearns to make him a doctor, engineer, professor, computer programmer, etc.; and if the child is not intelligent, naughty or handicapped, then he is enrolled into a Dar-ul-‘Uloom, Jami’ah or Madrasah in order to get rid of him. Whereas, our righteous predecessors رَحْمَةُ اللهِ would teach their children ‘ilm-e-Deen from a young age to the extent that even majestic kings would also adorn their children with the treasure of knowledge, because they used to value ‘ilm and ‘Ulama.

### The Caliph who valued knowledge

Caliph Haroon Rasheed was a very pious king who knew the value of knowledge. Once, he requested Sayyiduna Imam Kisa’ee رَحْمَةُ اللهِ عَلَيْهِ to teach (his son) Mamoon Rasheed. Upon this, he رَحْمَةُ اللهِ عَلَيْهِ said: ‘I will not come there to teach him. Send the prince over to my house.’

Haroon Rasheed humbly said: ‘He will come there at your house. But please teach him first.’ He رَحْمَةُ اللهِ عَلَيْهِ said: ‘This will not happen either. The one who comes first will be taught first.’

Anyhow, Mamoon Rasheed started to learn from him. One day, by chance, Caliph Haroon Rasheed passed by there and saw that Imam Kisa’ee رَحْمَةُ اللهِ عَلَيْهِ is washing his feet and his son, Mamoon Rasheed, is

pouring water over his feet. The king furiously came down of his horse and whipped his son, Mamoon Rasheed, saying: 'O unmannered son! Why has Allah Almighty given you two hands? Pour water over his foot with one hand and wash his foot with the other one.' (*Malfuzaat-e-A'la Hadrat, p. 144, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Caliph Haroon Rasheed would not only revere blessed 'Ulama and Fuqaha, but would also give a lot of importance to their suggestions in the matters of state and his own worldly and religious matters, too. He would consider their words to be the final verdict. He would seek their advice for the betterment of the Hereafter. At times, he would even go to their doorsteps himself in order to get advice. If the blessed 'Ulama would come to his court, then he would stand up out of respect for them without caring about his royal awe and dignity.

It is stated in Malfuzaat-e-A'la Hadrat: When an Islamic scholar would come in the court of Caliph Haroon Rasheed, Haroon Rasheed would stand up out of respect for him. Once, his courtiers humbly said: Ya Ameer-ul-Mu'mineen! (Revering 'Ulama in this manner) compromises the royal awe.' He replied: If royal awe gets compromised by revering 'Ulama of Deen, then it deserves to be compromised.' (*Malfuzaat-e-A'la Hadrat, p. 145, amended*)

Dear Islamic sisters! Just ponder! What was the reason that a great king like Haroon Rasheed sent his son in the court of Imam Kisa'ee رَحْمَةُ اللهِ عَلَيْهِ to learn 'Ilm-e-Deen and he himself would also respect the blessed 'Ulama so much? The reason for this was that he indeed knew well the rank and status of blessed 'Ulama and their need and importance in the society. Moreover, he also knew the fact well that

these righteous individuals play a vital role in keeping the garden of Islam blossoming.

Similarly, Ameer-ul-Mu`mineen, ‘Umar Bin ‘Aziz رَحْمَةُ اللهِ عَلَيْهِ arranged for a great upbringing and education for his children. He رَحْمَةُ اللهِ عَلَيْهِ appointed the highly ranked Muhaddis, Sayyiduna Saalih Bin Kaysan رَحْمَةُ اللهِ عَلَيْهِ as the teacher of his children who was also his teacher. *(At-Tohfa-tul-Lateefah, vol. 1, p. 233)*

It is narrated regarding the beloved father of Hujjat-ul-Islam, Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ that although he was himself not a learned person, but knew the importance of Islamic knowledge. It was his heartily desire that both his sons, Muhammad Ghazali and Ahmad Ghazali رَحْمَةُ اللهِ عَلَيْهِمَا, be adorned with the knowledge of Shar’iah and Tareeqah. He had also gathered some wealth for the purpose of his children’s education and edification which became very handy for both the sons during the days of their education. *(Ittihaf-us-Sadah, vol.1, p. 9 summarised)*

Similarly, our Ghaus-e-Pak Sheikh Abdul Qadir Jeelani رَحْمَةُ اللهِ عَلَيْهِ arrived in Baghdad in order to acquire ‘ilm-e-Deen in his childhood after taking permission from his beloved mother. *(Bahjat-ul-Asraar, p. 167; summarised)*

A’la Hadrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ also kept acquiring ‘ilm-e-Deen from his childhood. To the extent that he رَحْمَةُ اللهِ عَلَيْهِ was blessed with completing the Naazirah of the Holy Quran at the age of merely 4 and a half years. Moreover, he رَحْمَةُ اللهِ عَلَيْهِ completed all the mainstream branches of knowledge at the age of only thirteen years, ten months and four days through his father Maulana Naqi ‘Ali Khan رَحْمَةُ اللهِ عَلَيْهِ and became an scholar. *(Faizan-e-A’la Hadrat, pp. 91-85)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Dear Islamic sisters!** From the aforementioned parables, we came to know that our righteous predecessors رَحِمَهُمُ اللَّهُ would keep their children busy acquiring ‘ilm-e-Deen from their childhood. We shall also provide Madani upbringing to our children and try to teach them the knowledge of Deen. It is also very important to bring up our children according to Sunnahs, so that they become pious and be saved from Hell whose fuels are humans and stones.

Allah Almighty states in Part 28, Surah Al-Tahreem, verse no. 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا وَقُودُهَا النَّاسُ وَالْحِجَارَةُ  
عَلَيْهَا مَلَكَةٌ غِلَظٌ شِدَادٌ لَا يَعْصُونَ اللَّهَ مَا أَمَرَهُمْ وَيَفْعَلُونَ مَا يُؤْمَرُونَ ﴿٦﴾

*O believers! Save yourselves and your families from the Fire; the fuel of which are humans and stones, appointed over it are extremely powerful angels, who do not refuse the command of Allah and they only do what they are commanded.*

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Tahreem, Verse 6)

In relation to this part of the verse ‘يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا’, renowned commentator on the Holy Quran, ‘Allamah Maulana Sayyid Mufti Na’eem-ud-Deen Muradabadi رَحِمَهُمُ اللَّهُ عَلَيْهِ mentions in his famous commentary, *Khaza’in-ul-Irfan*: (Save yourself and your household from the fire) by adopting the obedience of Allah Almighty and that of His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, performing worship, refraining from sins, instructing the household upon righteousness and refraining them from evil, and teaching them knowledge and etiquette.

Dear Islamic sisters! Parents should realise their responsibility and take care of the upbringing of their children. They should make

them steadfast upon offering Salah and observing Sawm. Moreover, they should also make them aware of the Shar'i rulings regarding Faraaid and Wajibat, Halal and Haraam and the rights of people etc.

The best way to achieve this is by making your children do Dars-e-Nizami (Islamic scholar course), so that our children teach others after acquiring 'ilm-e-Deen and become a means of our salvation in the Hereafter.

اَلْحَمْدُ لِلّٰهِ, for the completion of this purpose, Jami'ah-tul-Madinahs of the Madani movement of the devotees of Rasool, Dawat-e-Islami, are established. In Jami'a-tul-Madinah, students are not only provided with 'ilm but their character development is also done in order to brighten their hearts with the Noor of piety and righteousness.

The female teachers and students of Jami'a-tul-Madinah Lil Banaat [for female students] attain the privilege of taking part in the Madani activities of different departments of Dawat-e-Islami. They try to spread the Madani activities by practically being involved in the 8 Madani activities under Islamic sisters' 'Aalami Majlis-e-Mushawarat. (*Faizan-e-Sunnat*, p. 589)

### **Satanic whispers and its cure**

Dear Islamic sisters! By virtue of acquiring 'ilm-e-Deen, not only will Allah Almighty be pleased, but one will also attain the pleasure of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. You too should gather courage and inscribe your and your children's names in the list of fortunate individuals by enrolling them in the Jami'a-tul-Madinah of Dawat-e-Islami.

The purpose of depriving one's children of religious education and giving them worldly education only is to attain worldly wealth. Unfortunately, some parents think that if our child gets inclined

towards religious education, then **معاداً الله** his future will be in danger. How would he settle down and earn his livelihood? How would he fulfil his needs within just a few thousand rupees? In short, one falls prey to so many such satanic whispers that keep some people away from letting their children acquire formal religious education.

It is advised to such parents that whenever a Muslim does something, her purpose should be to attain the pleasure of Allah Almighty instead of getting (only) this world; and especially when acquiring ‘ilm-e-Deen, the sole intention should be to attain the pleasure of Allah Almighty. As far as wealth is concerned, it is beyond the mercy of Allah Almighty that He leaves the one acquiring religious education alone. How is it possible? It is stated in a Hadith: ‘The one who acquires ‘ilm-e-Deen, Allah Almighty will ease off his difficulties and grant him sustenance from where he wouldn’t even imagine of.’ (*Jami’ Bayan-il-‘Ilm*, p. 66, Hadith 198)

Let’s listen to a parable in this relation.

### **The king who washed hands himself**

Once Khalifah Haroon Rasheed invited Abu Mu’awiyah ‘Azeez **رحمته الله عليه**. He **رحمته الله عليه** was deprived of the eyesight. At the time of food, when the vessel to wash hands and bowl to wash mouth was brought, then Khalifah Haroon Rasheed handed the bowl over to the servant and took the vessel himself and made Sayyiduna Abu Mu’awiyah **رحمته الله عليه** wash his hands himself.

He said: ‘Do you know who is pouring water over your hands?’ He **رحمته الله عليه** replied: ‘No’. The king then said: ‘Haroon’. Then (Sayyiduna Abu Mu’awiyah **رحمته الله عليه** gave him Du’a and) said: ‘The way you revered knowledge, may Allah Almighty also revere you in

the same manner!’ Haroon Rasheed said: ‘I did all this just to get this Du’a.’ (*Malfuzaat-e-A’la Hadrat, p. 145 summarised*)

### **The spiritual insight of Imam-e-A’zam** رَحْمَةُ اللهِ عَلَيْهِ

Similarly, it has been reported for Imam Qadi Abu Yusuf Ya’qoob Bin Ibraheem رَحْمَةُ اللهِ عَلَيْهِ that his father passed away when he رَحْمَةُ اللهِ عَلَيْهِ was young. In order to run the house, his mother sent him to a launderer.

Once, he رَحْمَةُ اللهِ عَلَيْهِ reached the gathering of Imam e A’zam رَحْمَةُ اللهِ عَلَيْهِ. He liked his teachings so much that he left the launderer and joined the gathering of Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ. Whenever his mother would find out about it, she would take him away from there and leave him again with the launderer.

When this matter went to the next level, then his mother said to Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ: ‘There is no one to look after this child. I sent him to the launderer so that he may earn and bring something back. But you have spoiled him.’

Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ said to her: ‘O fortunate woman! Let him acquire the wealth of knowledge. The day is not far when he will enjoy eating lavish food’.

Listening to it, the mother of Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ became very angry. She said: ‘(You are making fun of us). How can poor people like us eat lavish food?’

However, Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ persistently kept acquiring the knowledge of Deen; to the extent that a time came when he رَحْمَةُ اللهِ عَلَيْهِ was appointed at the rank of Qadi (Judge).



Once, the Caliph invited him. The Caliph put lavish food forward to him and said: ‘O Imam! Please eat this lavish food. It is not easy for us to prepare such lavish food every day.’ Listening to it made Sayyiduna Imam Abu Yusuf رَحْمَةُ اللهِ عَلَيْهِ remember what Imam-e-A’zam رَحْمَةُ اللهِ عَلَيْهِ said and he رَحْمَةُ اللهِ عَلَيْهِ smiled. When the Caliph asked him the reason for it, he رَحْمَةُ اللهِ عَلَيْهِ replied: ‘My honourable teacher, Imam-e-A’zam Abu Hanifah رَحْمَةُ اللهِ عَلَيْهِ, said to my mother years ago that your son will eat lavish food. Today, this saying of my beloved teacher has become true.’ Then, he رَحْمَةُ اللهِ عَلَيْهِ relayed his whole story of the childhood to the Caliph. The Caliph was astonished to listen to it and said: ‘Indeed, knowledge does benefit and elevates one in this world and in the Hereafter. (*‘Uyoon-ul-Hikayaat, p. 278*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! We can deduce 2 benefits from the aforementioned parable:

1. With the bestowal of Allah Almighty, the blessed Awliya رَحْمَةُ اللهِ عَلَيْهِ become aware of the future events.
2. The Knowledge of Deen is a means of success in this world and the Hereafter. To the extent that even wealthiest people do not attain the ranks and status that are attained by the dedicated seekers of knowledge. Therefore, we shall also acquire the knowledge of Deen ourselves as well as teach it to our children too in order to provide them with a Madani upbringing.

Remember! Nothing will benefit you after death except for virtuous deeds. All of the wealth, bank balances, luxury houses, posh cars and worldly status will be left behind. Nothing out of it will accompany you in the grave.

The Holy Prophet ﷺ has stated: ‘When a person dies, his deeds come to an end except for three deeds:

1. Sadaqah-e-Jariyah [continuous reward]
2. Such knowledge that is benefited from
3. Pious offspring that prays for him. (*Muslim, p. 886, Hadith 1631*)

### **Harm of lack of knowledge**

Dear Islamic sisters! We came to know that Sadaqah-e-Jariyah, spreading knowledge and pious offspring are such deeds whose reward one receives even after passing away. Therefore, be determined to provide the knowledge of Deen to your children and enrol them in Jami'a-tul-Madinah.

In the current era, ignorance is the biggest evil that tops the list of the evils that exist in our society. Whether it is a domestic matter or it is regarding a marriage or a good upbringing of children, in short; whether it is to do with the rights of Allah Almighty or that of the people, whatever evils exist in different walks of life, if we seriously ponder over it, then it will become evident upon us that the main reason for it is being far away from the knowledge of Deen.

Due to not having the knowledge of Deen and lacking the true guidance, not only are evils spreading in relation to the day to day affairs and etiquette of people, but various kinds of evils are spreading among people even in relation to their beliefs and acts of worship very rapidly.

In order to stop these evils, it is not sufficient to only acquire the Islamic knowledge, but it is also necessary to act upon it and strive to reform other Islamic sisters through it.

أَلْحَقُّدُ لِلَّهِ, giving the mind-set of reforming ourselves and others, Ameer-e-Ahl-e-Sunnat, Hadrat Maulana Muhammad Ilyas ‘Attar Qadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has given the following Madani aim to his disciples, devotees and acquaintances: ‘I must strive to reform myself and people of the entire world لِنُصْلَاءِ اللَّهِ.’

Due to his passion and yearning to spread Islamic knowledge, hundreds of Jami’aat-ul-Madinah (for Islamic brothers and sisters) have been opened in Pakistan and abroad by Dawat-e-Islami, the Madani movement of the devotees of Rasool.

### Madani pearls for acquiring knowledge

O devotees of Rasool! Let’s be privileged to listen to important points regarding acquiring the knowledge of Deen. Let’s first listen to 2 blessed sayings of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The one who treads on a path in order to seek knowledge, Allah Almighty makes the path to Paradise easy for him.’ (*Muslim, p. 1110, Hadith 6853*)
  2. The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘The one who leaves his home in the search of knowledge, angels become happy of this action of his and spread their wings for him. Acquiring knowledge is also the best virtuous deed. (*Tabarani Kabeer, vol. 8, p. 55, Hadith 7350*)
- ❖ Asking questions in order to acquire knowledge is indeed a means of virtue. However, it is also essential to abide by the etiquette of asking a question. (*Faizan-e-Data ‘Ali Hajwayri, p. 13*)
  - ❖ Knowledge is a treasure and asking question is the key to it. (*Firdaus-ul-Akhbar, vol. 2, p. 80, Hadith 4011*)

- ❖ In order to acquire knowledge, one shall not feel shy in asking questions. (*A'rabi kay Suwalat aur 'Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Aqa kay Jawab, p. 8*)
- ❖ Such questions shall be avoided that neither have any worldly benefit nor the benefit of the Hereafter. (*A'rabi kay Suwalat aur 'Arabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Aqa kay Jawab, p. 9*)
- ❖ Excess of knowledge is acquired through seeking it and awareness is gained through questioning. So learn what you do not know and act upon what you know. (*Jami' Bayan-il-'Ilm, vol. 1, p. 122, Hadith 402*)
- ❖ The best time to gain knowledge is the early youth, time of Sahari and the time between Maghrib and 'Isha Salah.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Speech: 06

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

## Esteemed Character of A'la Hadrat ﷺ

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

## Excellence of reciting Durood

The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Those who sit in such a gathering in which they neither do zikr of Allah Almighty nor recite Durood upon the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then on the Day of Judgement, they will regret over such gathering. Hence, if Allah Almighty wills, He will punish them and if He wills, He will forgive them. (Tirmizi, vol. 5, p. 247, Hadith 3391)

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 مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 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 *وَتُوبُوا 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 اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! 10<sup>th</sup> Shawwal-ul-Mukarram is the blessed date of the birth of A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ. اَلْحَمْدُ لِلَّهِ. رَحْمَةُ اللهِ عَلَيْهِ, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is that personality who truly was an embodiment of worship, piety

and righteousness, love of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, humbleness and humility, and a practising scholar. لَنْ شَاءَ اللهُ, in today's weekly Sunnah-inspiring Ijtima', we will be privileged to listen to some glimpses of the esteemed character of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and his few faith-refreshing parables. First of all, let's listen to an admonitory account.

### A'la Hadrat's aversion to arrogance

Khaleefa of A'la Hadrat, Maulana Sayyid Ayyub Ali Razavi رَحْمَةُ اللهِ عَلَيْهِ states: 'A person used to come in the court of A'la Hadrat, Imam of Ahl e Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ and A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would also go to his place at times.

Once, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was at his (the other person's) house. In the meanwhile, a poor Muslim of his neighbourhood sat on the old charpoy in his courtyard hesitatingly. The host started giving him dirty looks, to the extent that he left [host house] embarrassed with his head bowed down. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ was severely hurt by the arrogant attitude of the host but did not say anything.

Few days later, the host came to the house of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ gave him space to sit on his charpoy. As soon as he sat down, a barber named Kareem Bakhsh came to adjust his beard. He (barber) was worried regarding where to sit. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said: 'Brother Kareem Bakhsh! Why are you standing? Muslims are brothers with each other.'

After saying this, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ pointed him to sit next to the other guest (who was sat on A'la Hadrat's charpoy). So the barber sat down there. Thereafter, that person became furious like a hissing snake. He immediately got up and left. He then never came again.' (Hayat-e-A'la Hadrat, 105; Summarised)

Dear Islamic sisters! You have heard that Ala Hadrat Imam of Ahl-us-Sunnah رَحْمَةُ اللهِ عَلَيْهِ practically showed us that no matter how rich and wealthy a Muslim may be, no matter how highly ranked person she is or belongs to an extremely noble family, she has no right at all to consider any Muslim to be inferior to her. She has no right to degrade her in front of people. Therefore, being a Muslim, treating every Islamic sister nicely, greeting visitors Islamic sisters with a smile to hearten them, giving them respect and keeping equality amongst all Islamic sisters are a part of the bright teachings of Islam.

But unfortunately! What ways have we adopted today leaving the teachings of Islam? We boast and consider ourselves to be superior and better than others, based upon our nation, language and caste. Whereas, in the sight of Allah Almighty, only that person is more exalted and highly ranked who is more righteous and pious than others.

Allah Almighty says in part 26, Surah Al-Hujurat, verse No. 13:

إِنَّ أَكْرَمَكُمْ عِنْدَ اللَّهِ أَتْقَى إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ ﴿١٣﴾

*Indeed the most honourable amongst you, according to Allah, is one who is most pious amongst you. Indeed Allah is All-Knowing, All-Aware.*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Verse 13)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Today, our society is heading towards destruction rapidly. Whoever you look at boasts upon considering her tribe and nation to be superior and considers the people of the other caste to be inferior. It is creating hatred and enmities among



each other. At times, the consequences of these enmities are far more serious than one can imagine.

The Holy Rasool ﷺ has stated: 'O people! Your Lord is one and your father is one. Listen! No 'Arab has superiority over a non-Arab, and no non-Arab has superiority over an Arab, no white person has superiority over a black person and no black person has superiority over a white person. However, the one who is pious is superior than others. Undoubtedly, the most honoured amongst you in the court of Allah Almighty is the one who is the most pious amongst you all. (*Shu'ab-ul-Iman, vol. 4, p. 289, Hadith 5137*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! One remarkable achievement of Imam of Ahl-us-Sunnah رحمه الله عليه is also that for the ease of Ummah and with the passion of serving the Ummah, he رحمه الله عليه made Sadr-us-Shari'ah write an amazing and excellent translation of the Glorious Quran, namely Kanz-ul-Iman, in order to spread knowledge. The scholars found it exactly according to Shar'iah.

Dear Islamic sisters! The Glorious Quran is indeed the complete book that tells us the way of living life according to the commandments of Allah Almighty. The Glorious Quran is a great source of attaining guidance for the Muslims of this world. However, its translation is also very important in order to understand the words of the Holy Quran and the commandments of Allah Almighty that are mentioned in it. اَلْحَمْدُ لِلَّهِ, Translation of Quran, namely Kanz-ul-Iman, is the best translation of the Holy Quran that currently exists in the Urdu language. Therefore, we shall take some time out of our busy lives and make a routine of reciting the Holy Quran.

In order to recite the Holy Quran with translation and commentary everyday, Ameer-e-Ahl-e-Sunnat 'Allamah Maulana Muhammad Ilyas 'Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ mentions in Madani In'aam No. 5 (for Islamic sisters): 'Today, did you recite or listen to at least three verses of the Holy Quran from Kanz-ul-Iman (with their translation and commentary)?'

If we act upon this Madani In'aam daily, then blessings will shower upon our houses due to the blessings of reciting the Holy Quran. By the virtue of reciting it with translation and commentary, one's knowledge will increase. It will become easier to understand the Holy Quran. A great treasure of knowledge will be acquired. Also read the remarkable commentary of the Holy Quran, namely 'Siraat-ul-Jinaan' published by Maktaba-tul-Madinah. A great effort has been made to impart the treasure of knowledge to the Muslim Ummah through this commentary in a great way.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and passion of sacrificing for Muslims

Dear Islamic sisters! One proof of the exalted character of A'la Hadrat, Imam-e-Ahl-e-Sunnah رَحْمَةُ اللهِ عَلَيْهِ is also that he رَحْمَةُ اللهِ عَلَيْهِ used to give even his favourite and beloved things to others. In this relation, let's listen to an interesting parable from his Seerah.

### Gave away the umbrella to the needy

In the rainy weather, he رَحْمَةُ اللهِ عَلَيْهِ would come to the Masjid at times while it would be raining. Haji Kifayatullah رَحْمَةُ اللهِ عَلَيْهِ realised this hardship of his and presented an umbrella as a gift to him. Haji Kifayatullah رَحْمَةُ اللهِ عَلَيْهِ kept that umbrella with him. Whenever A'la

Hadrat رَحْمَةُ اللهِ عَلَيْهِ would go to the Masjid from his blessed house, then Haji Kifayatullah رَحْمَةُ اللهِ عَلَيْهِ would cover him with the umbrella and escort him to the Masjid. Only few days had passed and a needy person asked for the umbrella. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ straight away took that umbrella from Haji Kifayatullah رَحْمَةُ اللهِ عَلَيْهِ and gave it to the needy person. (*Hayat-e-A'la Hadrat*, p. 118)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You have heard that what great level of sacrifice and generosity our A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ possessed who would even give the things of his own needs to others. He رَحْمَةُ اللهِ عَلَيْهِ knew the fact that Islam teaches us to sympathise. It teaches us to look after. That is the reason why he رَحْمَةُ اللهِ عَلَيْهِ looked after the other Muslim and happily prioritised him over himself. It is stated in a blessed Hadith: 'Allah Almighty forgives the one who desires for something and then abandons his desire giving priority to the other person over himself.' (*Jam'-ul-Jawami'*, vol. 3, p. 384, Hadith 9572)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Issuing of Fatwas and introduction of '*Fatawa Razawiyyah*'

Dear Islamic sisters! A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ rendered such incomparable scholarly services to Islam through his hard work that his remarkable achievements are acclaimed all around even today. One such remarkable and illustrious scholarly achievement of his is the 30 volumes of '*Fatawa Razawiyyah*' consist of around 22,000 pages which contain answers to 6,847 questions and 206

booklets. In addition, thousands of rulings have also been mentioned in them.

رَحْمَةُ اللهِ عَلَيْهِ, Fatawa Razawiyah is such a beautiful bouquet of every type of ruling and adorned with the Holy Quran, Hadith of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Ijma' [consensus] and footnotes of the blessed jurists رَحْمَةُ اللهِ عَلَيْهِ that will keep refreshing people's hearts and minds through its pleasant fragrance until the Day of Judgement. Moreover, it will keep becoming a means of his elevation of ranks. إِنَّ شَاءَ اللهُ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## A'la Hadrat and the rights of people

Dear Islamic sisters! You can also get a gist of the great character of A'la Hadrat, Imam-e-Ahl-e-Sunnah رَحْمَةُ اللهِ عَلَيْهِ from the fact that along with the rights of Allah Almighty, he رَحْمَةُ اللهِ عَلَيْهِ was also very sensitive regarding the rights of people too. Because he رَحْمَةُ اللهِ عَلَيْهِ knew that the matter of people's rights is even more critical than the rights of Allah Almighty. Let's listen to an interesting account regarding the sensitivity of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ regarding the rights of people and make an intention to act upon his Seerah.

## Sought apology from a child

Once, A'la Hadrat, Imam-e-Ahl-e-Sunnah, Maulana Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ observed I'tikaf in the Masjid of Bareilly Shareef. He رَحْمَةُ اللهِ عَلَيْهِ would not eat food after Iftari. He would just eat a Paan (betel leaf). Moreover, in Sahari, a small bowl of Feerini (a sweet dish) and a bowl of chatni (mint sauce) would come for him. He would just consume that.

One day after the Iftar, he رَحْمَةُ اللهِ عَلَيْهِ did not get paan. It was his firm habit that he رَحْمَةُ اللهِ عَلَيْهِ would not ask for anything to eat. Therefore, he رَحْمَةُ اللهِ عَلَيْهِ remained silent. However, he did mind it a bit though. Around two hours after the Maghrib Salah, a child brought a Paan. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ tapped him and said: 'you brought it so late?' But later, he رَحْمَةُ اللهِ عَلَيْهِ thought to himself that it was not his fault. It was the fault of the one who sent it late.

Therefore, after the Sahari, he رَحْمَةُ اللهِ عَلَيْهِ called the same child who brought Paan the previous night. He رَحْمَةُ اللهِ عَلَيْهِ said to him: 'Last night, I did a mistake by tapping you. It was the fault of the one who sent it late. Therefore, you do the same on my head.' Then he رَحْمَةُ اللهِ عَلَيْهِ took his cap off and kept insisting. People sat in I'tikaf were stunned to hear this. The child also started trembling out of anxiety.

He joined his hands together and humbly said: 'Huzoor, I have forgiven you.' He رَحْمَةُ اللهِ عَلَيْهِ replied: 'You are Na-Baaligh (pre-adolescent). You do not have the right to forgive. So do the same to me.' However, the child could not dare to do so. He رَحْمَةُ اللهِ عَلَيْهِ called for his box and took out fistful of money. He رَحْمَةُ اللهِ عَلَيْهِ showed that money to him and said: 'I will give you this money. Do the same to me.' But the poor child kept saying: 'Huzoor, I have forgiven.' After all, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ held his hand and tapped his own head several times with it. Then, he رَحْمَةُ اللهِ عَلَيْهِ gave him the money and let him go. (*Hayat-e-A'la Hadrat, vol. 1, p. 107; summarised*)

Dear Islamic sisters! Did you see that A'la Hadrat, Imam-e-Ahl-e-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ practically taught his admirers that no matter how high rank one is appointed at, if she ever hurts someone's feelings, then she shall not feel embarrassed in apologising to her at all. Because the matter of the rights of people is very sensitive. This could lead into various

sins which could harm her dunya (world) as well as the afterlife. One could fall prey to the sins like:

- ❖ By not fulfilling people's rights, we can indulge into the major sin of hurting others' feelings. Then this evil could lead to:
- ❖ Hurting feelings
- ❖ Being jealous
- ❖ Keeping enmity in the heart
- ❖ And various types of such sorts of sins

Due to falling prey to these sins, the door for backbiting, tale-telling, slandering, ill-assumptions and various other sins also opens. In order to please those whose rights have been violated, one could end up giving her virtuous deeds to them on the Day of Judgement. In case of having no virtuous deeds, one could end up having their sins into her Book of Deeds which could lead her from being deprived of the Paradise and being subject to a dreadful end.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

### **A'la Hadrat's passion of sympathy and looking after others**

Dear Islamic sisters! One aspect of the blessed Seerah of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is also that when making Du'a, he رَحْمَةُ اللهِ عَلَيْهِ would specially supplicate for his relatives, friends, devotees, disciples and other Muslims. Let's see few examples of this:

#### **Made a list to do Du'a**

1. At the end of his Awraad-o-Wazaaf (invocations) after Fajr Salah, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ would take their names and make

Du'a for them. People would desire to have their names included in that list too.

## I supplicate for everyone

2. Sayyiduna Sayyid Ayyub 'Ali رَحْمَةُ اللهِ عَلَيْهِ states: One day, I was really worried. I requested for Du'a and A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ made Du'a for me. Along with that, he رَحْمَةُ اللهِ عَلَيْهِ said to me and my brother Sayyid Qana'at Ali: I have added both your names in the list of Du'a too which has gradually become very long. I remember all those names (by heart). I supplicate for them all everyday by taking their names.

## Importance of Du'a for parents, teachers and all the Muslims

Dear Islamic sisters! Following the Seerah of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, we shall also not only supplicate for ourselves, but also for our parents, and all the Muslims.

Abu Ash-Shaykh Asbahani رَحْمَةُ اللهِ عَلَيْهِ narrates from Saabit Bunaani رَحْمَةُ اللهِ عَلَيْهِ: We have been told, 'the one who supplicates for the betterment of Muslim men and women, when he passes over their gatherings on the Day of Judgement, then a proclaimer will proclaim: He is the one who used to supplicate for your betterment in the world. Hence, they will supplicate for him and take him into Paradise by requesting in the court of Allah Almighty. (*Fazaail Du'a*, p. 86; summarised)

In relation to supplicating for Muslims, Allah Almighty says in the Glorious Quran:

وَاسْتَغْفِرْ لِذَنبِكَ وَلِلْمُؤْمِنِينَ وَالْمُؤْمِنَاتِ ط

*And O Beloved, seek forgiveness for the sins of your special and common believing men and women.*

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Muhammad, Verse 19)

It is stated in a Hadith: The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heard a person saying 'اللَّهُمَّ اغْفِرْ لِي' (i.e. O Allah Almighty! Forgive me). He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If you had included all the Muslims in your Du'a, then your Du'a would have been accepted. (Rad-dul-Muhtar, vol. 2, p. 286)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

**Ameer-e-Ahl-e-Sunnat's love for A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ**

Dear Islamic sisters! Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ is among those personalities who devotionally love A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. He is among those who have deeply been impressed by the personality and scholastic achievements of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. That is the reason why Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ is rendering extraordinary services to Islam in the light of the teachings of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ.

That's why his influential writings, Sunnah-inspiring speeches and Madani Muzakaraha enriched with knowledge and wisdom; consist of the translation of the Holy Quran, Kanz-ul-Iman, extracts from Fatawa Razawiyah and couplets full of deep emotions from Hadaiq-e-Bakhshish.

اللَّهُمَّ، it is the Sadaqah of the same reverence and love that the first booklet that Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ wrote in his life was regarding the Seerah of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. It was named



'Tazkira-e-Imam Ahmad Raza' [A brief biography of Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ] and was published on 25<sup>th</sup> Safar-ul-Muzaffar 1393 AH at the occasion of 'Yaum-e-Raza'.

You can also get a gist of Ameer-e-Ahl-e-Sunnat's دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ love for A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ from the fact that he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ persuades everyone in the Madani Muzakarahs who come to meet him, to stay on the teachings of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ. Moreover, (he further states that) in case you don't comprehend any specific teaching of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, then do not oppose it.

Once, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said: May our wisdom be sacrificed upon the sayings of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ! We accept every saying of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ.

Once, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ said: A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, who is a wali of Allah Almighty, true devotee of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and a unanimously agreed noble predecessor, it is absolutely vital to hold his reverence in the depth of your heart.

The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'الْبِرُّ كُنْتُمْ مَعِ الْكَبِيرِ كُنْمُ' i.e. *blessing lies with your pious elders*. If any of you start developing a slightest of the mind-set to oppose my master A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, then beware that مَعَاذَ اللهِ your downfall has started. Therefore, immediately be cautious and remove the word 'oppose' from your dictionary. Let's say, even if your intellect does not understand a certain ruling mentioned by A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ in Fatawa Razawiyah, even then do not try to counter it with your intellect. On the other hand, consider it to be lack of your knowledge.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## A'la Hadrat and self-respect

Maulana Sayyid Ayyub 'Ali رَحْمَةُ اللهِ عَلَيْهِ states: A person presented a dish of Badayuni sweets (to A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ). A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ asked (him): 'What is the reason of your visit?' He said: 'Just came to say Salaam to you.' A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ replied to the Salaam and stayed quiet for a while. Then, he رَحْمَةُ اللهِ عَلَيْهِ asked: 'Is there any need?' He replied: 'No nothing. Huzoor I just came to inquire after your health.' He رَحْمَةُ اللهِ عَلَيْهِ said: 'Many thanks.' Then he رَحْمَةُ اللهِ عَلَيْهِ remained quiet for quite a while and then addressed him saying: 'Would you like to say something?' He replied again in negative. After this, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ sent the sweets in the house.

After a little while, that person requested for a Ta'weez [amulet]. A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ said: 'I asked you three times but you didn't say anything. No worries. Please sit down.' Then, he رَحْمَةُ اللهِ عَلَيْهِ called for a Ta'weez from his maternal nephew Ali Ahmad Khan (who used to give Ta'wizat) and gave it to the person. In the meanwhile, upon the gesture of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ, Haji Kifayatullah رَحْمَةُ اللهِ عَلَيْهِ brought the dish of sweets back from the house and placed it in front of him.

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ returned the sweets with the following words: 'Take the dish back with you. Ta'weez over here is not sold for.' He apologised quite a lot but he رَحْمَةُ اللهِ عَلَيْهِ did not accept it. Eventually, he took the sweets back.

Dear Islamic sisters! From the aforementioned parable, we come to know that A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ used to help people by rendering religious services only for the pleasure of Allah Almighty. Moreover, he didn't use to accept any money or gift for it. Therefore, we shall also help and look after the needy Islamic sisters for the pleasure of Allah Almighty. We shall be available for them and try to fulfil their needs as much as possible.

اللَّحْمَدُ لِلَّهِ The Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool that is filled with the blessings of A'la Hadrat, embeds the passion of looking after and sympathising people in our hearts. Therefore, you too remain firmly associated with this Madani environment and adorn your grave and afterlife by joining Dawat-e-Islami in carrying out religious services.

Dear Islamic sisters! Another bright aspect of the Seerah of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ is that despite having many commitments, he رَحْمَةُ اللهِ عَلَيْهِ would still offer Salah with Jama'at. To the extent that even in the state of illness, he رَحْمَةُ اللهِ عَلَيْهِ would not leave Jama'at. As we are not allowed to offer Salah with Jama'at, we should be punctual in offering Salah at our home and we should also persuade our Mahrams to offer Salah with Jama'at.

### **A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ and punctuality of Salah with Jama'at**

The toe of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ became sore. His surgeon operated it. After bandaging it, he humbly said: 'Huzoor, if you don't let it move, then the wound will get better in 10-12 days. Otherwise, it will take longer.' The surgeon left after saying this.

Now how was it possible for A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ to leave going to the Masjid and miss the Jama'at? When the time of Zuhr Salah approached, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ performed Wudhu. He couldn't stand up, so he came to the main door while remaining sat down. People made him sit on a chair and took him to the Masjid. At that time, neighbouring people and his family members decided that after every Azan, four strong men out of them will come to him with a chair. Then they will make him sit on the chair directly from his bed and place the chair next to the arch of the Masjid.

This practice continued punctually for around a month. When the wound healed up and he رَحْمَةُ اللهِ عَلَيْهِ was able to walk himself, then this practice came to an end. Let alone leaving Salah, no one would perhaps even remember A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ missing the Jama'at of Salah without a valid shar'i reason.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Teachings of A'la Hadrat and Dawat-e-Islami

Dear Islamic sisters! Dawat-e-Islami, the Madani movement of the devotees of Rasool, is striving to act upon the bright principles of A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana, Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ in order to spread knowledge and serve Islam. Let's go through those principles and briefly cover the services of Dawat-e-Islami for Deen in its light.

1. Saying of A'la Hadrat: Great Madaris should be opened having a proper education system.
  2. Saying of A'la Hadrat: Upon good performance, Mu'allimat (Teacher Islamic sisters) should be awarded with heavy salaries so that they give their very best.
- ❖ Following the same principle, اَلْحَمْدُ لِلّٰهِ, Dawat-e-Islami, the Madani movement of the devotees of Rasool, pays great monthly salaries to the Mu'allimat of Jami'at-ul-Madinah and Madaris-ul-Madinah. Along with this, they are also awarded with bonuses; and in case of them not taking their due holidays, then they are also presented with the leave encashment of those holidays after every six months. Not only that, there is also an

annual increment in their salaries based on the performance they achieve out of being Mumtaz (exceptional), Behtar (better), or Munasib (average). Moreover, their salaries and grades are also increased as per the decided duration. Other than that, Mu'allimat are also provided free medical facilities under the department Tibbi 'Ilaj [*medical treatment*].

Saying of A'la Hadrat: Religious newspapers should be published. Every now and then, it should contain articles on every topic of Islam and it shall be distributed all across the country at a price or free of cost every day or at least on weekly basis.

اللَّحْفُ لِلَّهِ، Dawat-e-Islami is striving to spread the message of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ through 'Madani channel' and 'IT Majlis' in electronic media; and through printing books, booklets and publishing the monthly magazine 'Faizan-e-Madinah' in print media.

May Allah Almighty bless Dawat-e-Islami, the Madani movement of the devotees of Rasool, with further success by the blessing of A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ!

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

## Madani pearls of studying

Dear Islamic sisters! Let's listen to some important points regarding studying. First, let's listen to two blessed sayings of the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Indeed, one acquires knowledge by seeking it. (*Kanz-ul-Ummal*, vol. 10, p. 104, Hadith 29252)

2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: This world is accursed. Everything of it is also accursed except for the Zikr of Allah Almighty, His friends and the students and teachers of the Islamic knowledge. (Tirmizi, vol. 4, p. 144, Hadith 2329)
- ❖ Studying is a means of strengthening one's faith. (*Mutala'ah Kya, Kyun aur Kaysay?*, p. 16)
  - ❖ One's knowledge increases by the virtue of studying. (*Mutala'ah Kya, Kyun aur Kaysay?*, p. 17)
  - ❖ Studying is the source of attaining Allah's cognition. (*Mutala'ah Kya, Kyun aur Kaysay?*, p. 18)
  - ❖ Studying makes one contemplate and ponder over the universe. (*Mutala'ah Kya, Kyun aur Kaysay?*, p. 18)
  - ❖ Always keep away from such books, booklets and newspapers consisting of indecent pictures and immoral content that pose a risk to your Iman. (*Mutala'ah Kya, Kyun aur Kaysay?*, p. 29)
  - ❖ In order to learn about the blessed life-histories of the pious predecessors and to adopt their righteous deeds, it is also necessary to read the books containing information about their blessed lives. (*Ibid*, pp. 33)
  - ❖ Imam Ghazali رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ has stated: When you are going to seek any branch of knowledge or read anything, it is better that your knowledge and study bring about Tazkiyah Nafs (purification of the self) and spiritual reformation. (*Ibid*, p. 32)
  - ❖ Like medicines are taken and Waza'if (Islamic invocations) are recited for strengthening memory, the act of reading is also a prescription for it. (*Ibid*, p. 36)

- ❖ Try to keep a book with you every time as whenever you get any opportunity, read some pages of it, and by adopting this habit, one will keep engaged in the company of book. (*Ibid*, p. 36)
- ❖ After finishing a book, it is recommended to give a bird's eye view from start to end to what you have read and learned. Keep its summary safe in your memory. (*Ibid*, p. 112)
- ❖ It is also useful to make the accountability yourself as to what you have learned and which content is committed to your memory and which is not committed to your memory. (*Ibid*, p. 112)
- ❖ For remembering anything, it is beneficial to pressurise your mind by closing your eyes. (*Ibid*, p. 117)
- ❖ Whatever you read, keep repeating it. (*Ibid*, p. 112)
- ❖ In Madani Muzakarahs, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ delivers interesting and precious Madani pearls of Islamic knowledge. By the blessings of these Madani Muzakarahs, one develops a strong keenness for reading further, acting upon what is read and conveying it to others. (*Ibid*, pp. 115)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Speech: 07

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

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

## The virtues of Imam Bukhari

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أٰلِكَ وَأَصْحٰبِكَ يَا حَبِيبَ اللَّهِ  
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أٰلِكَ وَأَصْحٰبِكَ يَا نُورَ اللَّهِ

## Blessings of Salat on the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The most generous Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

حَيْثُ مَا كُنْتُمْ فَصَلُّوا عَلَيَّ فَإِنَّ صَلَاتَكُمْ تَبْلُغُنِي

Translation: ‘Send Salat upon me wherever you are, for your Salat reaches me.’ (Mu’jam Kabeer, vol. 3, p. 82, Raqm 2729)

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, Hadith 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 *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, the honourable scholars of *Hadith* (Muhaddiseen) are those sanctified personalities who have an exalted status and greatness. These personalities spent their entire lives in the propagation and publication of the blessed *Hadith*, out

of the love for the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. But, the status that the renowned scholar of *Hadith*, Muhammad Bin Ismail, famously known as Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ, attained is exemplary within itself. Since his 'Urs (i.e. death anniversary) is in the blessed month of Shawwal-ul-Mukarram, hence, we will listen to the different aspects of his blessed life and personality. Let us first listen to a faith enlightening story regarding his passion for worship, and let it spark a passion for worship within ourselves.

### Imam Bukhari's passion for worship

Once, some students of Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ invited him for some food, so he attended. When it was the time for Zuhr Salah, he offered his Salah and then immediately started *Nafl* (voluntary) prayers. When he had finished, he lifted one end of his shirt and asked someone to have a look and see what was under the shirt. When that individual looked, he saw that there was a venomous insect which had stung the Imam in 16 or 17 places, because of which his blessed body swelled up. People enquired, 'Why didn't you stop praying when it first stung you?'. He replied, 'I had started a Surah, so I wanted to complete it (and then do Salam).' (*Tareekh-e-Baghdad, vol. 2, p. 13*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, since Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ was a Muhaddis (scholar of *Hadith*), so let us listen to what a Muhaddis is:

### Definition of Muhaddis

A Muhaddis is the one who remains occupied in Prophetic *Hadith*. (*Nuzhat-ul-Nazar fi Tawzeeh nukhba-tul-fikr, p. 41*)

## Birth and lineage

Sayyiduna Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ was born in the famous city of Bukhara on 13<sup>th</sup> Shawwal 194 Hijri, on the day of Friday, after the Asr Salah. His blessed name is Muhammad, and his patronymic is Abu Abdullah. His lineage is as follows: Muhammad bin Ismail, bin Ibrahim, bin Mugheerah. His great grandfather used to work in the fields and was a polytheist, but later, he accepted Islam at the hands of the leader of Bukhara, Yaman Ju'fi.

Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ lived for approximately 62 years; he passed away on the first of Shawwal 256 Hijri, on a Saturday, on the night of Eid-ul-Fitr, in a state of illness. (*Ashi'a-tul-Lam'aat, vol. 1, pp. 9-13, selected; Irshad-ul-Saari, Tarjamah Imam Bukhari, vol. 1, pp. 55-56, selected*)

## Titles

He رَحْمَةُ اللهِ عَلَيْهِ had various renowned titles, such as Ameer-ul-Mu'mineen in *Hadith*, *Hafiz-ul-Hadith*, Muhaddis, Mufti, Hibr-ul-Islam.

## Number of Imam Bukhari's teachers

The total number of Imam Bukhari's teachers is 1080. (*Nuzha-tul-Qaari, vol. 1, p. 119*)

## Number of Imam Bukhari's students

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ states: 'At the time of Imam Bukhari's passing, he had left 90,000 students who were Muhaddis (scholars of *Hadith*).'<sup>7</sup> (*Malfuzaat-e-A'la Hadrat, p. 238*)

## A short introduction of his honourable father

The father of Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ was an illustrious scholar; he رَحْمَةُ اللهِ عَلَيْهِ would remain in the company of the teacher of Imam

Bukhari, Sayyiduna Abdullah Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ. He رَحْمَةُ اللَّهِ عَلَيْهِ would narrate *Hadith* from Sayyiduna Abdullah Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ, Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ, their students, and other scholars of *Hadith* of that time. A lot of his supplications were accepted. He رَحْمَةُ اللَّهِ عَلَيْهِ would pray in the court of Allah عَزَّوَجَلَّ that, ‘Do not accept all my supplications in this world, leave some for the Hereafter.’

He was so strict in eating Halal that let alone Haraam, he would even avoid doubtful things, so much so that he said at the time of his death: ‘Not a single Dirham from my entire wealth is from doubtful means’. (*Nuzha-tul-Qaari*, vol. 1, p. 107, summarised; *Irshad-ul-Saari*, *Tarjamah Imam Bukhari*, vol. 1, p. 55)

### **Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ regained his eyesight**

Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ was of a very young age when his father passed away, and then all the responsibilities of his upbringing were handled by his honourable mother رَحْمَةُ اللَّهِ عَلَيْهَا. In his childhood, Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ lost his eyesight and he became blind. His blessed mother رَحْمَةُ اللَّهِ عَلَيْهَا would cry due to this tragedy and would supplicate continuously. One night while she رَحْمَةُ اللَّهِ عَلَيْهَا was sleeping, her life was transformed, the eyes of her heart opened and she saw Sayyiduna Ibrahim عَلَيْهِ السَّلَام in her dream, who came and said: ‘You have been praying for the restoration of your son’s eyesight. Congratulations! Your supplication has been answered, Allah عَزَّوَجَلَّ has restored the eyesight of your son.’ When she رَحْمَةُ اللَّهِ عَلَيْهَا awoke in the morning, she رَحْمَةُ اللَّهِ عَلَيْهَا saw that Imam Bukhari’s رَحْمَةُ اللَّهِ عَلَيْهِ eyesight had been restored. (*Tafheem-ul-Bukhari*, vol. 1, p. 4, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, did you hear how much affect Allah عَزَّوَجَلَّ has

placed in the prayer of a mother that when she supplicates for her children, Allah Almighty does not disappoint her, and He accepts her supplication in the right of her children. A mother is such a compassionate personality that cries while praying for her children; the prayer of a mother takes a person into Paradise, the prayer of a mother makes one obedient to Allah Almighty, the prayer of a mother protects one from evils, the prayer of a mother leads one to attain the rank of sainthood (Wilayah), the prayer of a mother makes the fate of her children prosperous, the prayer of a mother is accepted in right of her children, the prayer of a mother is a means to attaining success, the prayer of a mother is a means for the descent of mercy, the prayer of a mother is a means to attaining the forgiveness of Allah Almighty, and with the blessings of a mother's prayer, Allah Almighty removes difficulties and hardships from her children.

May Allah Almighty grant us the ability to serve our mothers, to be obedient to them, to keep them pleased, and to do acts that will make us gain their supplications and prayers.

اٰمِيْنَ بِجَايِذِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic Sisters, if we were to observe the life of the honourable scholars of *Hadith*, we will come to learn that they sacrificed everything in order to learn the knowledge of *Hadith* and propagate it; so much so, that they departed from their homes and families to travel to distant countries and cities. Imam Bukhari رحمته الله عليه also followed in the footsteps of other scholars of *Hadith*, left his hometown for this purpose, travelled to distant places, and attained expertise in the knowledge of *Hadith* at a very young age.

Let us observe and get an idea of his passion for the knowledge of *Hadith*.

### Student life

When Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ was 10 years old, he had already learnt the fundamental knowledge. When Allah Almighty placed the passion of learning the knowledge of *Hadith* in his heart, he enrolled (in a Madrasah in order to attain the knowledge of *Hadith*) in Bukhara. He worked extremely hard in order to attain the knowledge. At the age of 16, he went to Makkah and Madinah to perform Hajj with his elder brother and mother. His brother and mother returned home after performing Hajj, but he رَحْمَةُ اللهِ عَلَيْهِ stayed there. There, at the age of 18, he رَحْمَةُ اللهِ عَلَيْهِ wrote a book. (*Irshad-ul-Saari, Tarjamah Imam Bukhari, vol. 1, p. 56, summarised; Tazkirah-tul-Muhaddiseen, p. 172, summarised*)

### Travelling for knowledge

Imam Bukhari رَحْمَةُ اللهِ عَلَيْهِ stayed in the sacred Hijaz (i.e. the part of Arabia that includes the areas of Makkah, Madinah and Ta`if) for 6 years and attained a lot of knowledge. He travelled extensively for purposes of seeking knowledge. He travelled twice to Syria (Shaam), Egypt, and Jazeerah, four times to Basrah, and many times to Kufah (a city of Iraq) and Baghdad. (*Siyar A'laam-ul-Nubala, Abu Abdullah Bukhari, to the end, vol. 10, p. 285, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, from the favours that Allah عَزَّوَجَلَّ has bestowed upon His people is the favour of a good memory by means of which a person has the ability to save all types of knowledge in the memory of the brain and take a lot of benefit from it. Imam

Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ is also one of those who was blessed with the favour of a strong memory. He رَحْمَةُ اللَّهِ عَلَيْهِ used this wonderful blessing of Allah عَزَّوَجَلَّ and unmatched intelligence to memorise thousands of *Hadith*.

Let us listen to some narrations regarding his strong memory.

### Reciting 1000 Hadith from memory

Once, Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ went to Balkh (a famous city of Khurasan) and people requested him to recite some Hadith, so he رَحْمَةُ اللَّهِ عَلَيْهِ recited 1000 Hadith from memory. (*Siyar A'laam-ul-Nubala, Abu Abdullah Bukhari, to the end, vol. 10, p. 289*)

### Memorising a lot of Hadith in a short period

Sayyiduna Muhammad Bin Abi Haatim and Sayyiduna Hashid Bin Ismail رَحْمَةُ اللَّهِ عَلَيْهِمَا state: 'Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ would accompany us for *Hadith*, at a young age, to meet the scholars of the city of Basrah. We would all write the *Hadith* in order to memorise it, except Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ. After 16 days had passed, we scolded Imam Bukhari that you have wasted the hard work of so many days by not recording the Hadith. Hearing this, he said to us: 'Go and bring your written pages of Hadith.' So we brought our written pages, and he began to recite all the Hadith until he recited over 15000 Hadith. Listening to them made us feel like he was the one who told us these Hadith. (*Irshad-ul-Saari, Tarjamah Imam Bukhari, vol. 1, p. 59*)

### The Hafiz (memoriser) of 70,000 Hadith

Once, Sayyiduna Sulayman Bin Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ came to the presence of Sayyiduna Muhammad Bin Salam رَحْمَةُ اللَّهِ عَلَيْهِ, so Sayyiduna Muhammad Bin Salam رَحْمَةُ اللَّهِ عَلَيْهِ said to Sayyiduna Sulayman Bin Mujahid رَحْمَةُ اللَّهِ عَلَيْهِ: 'Had you come a bit earlier, I

would have shown you the child that has memorised 70,000 *Hadith*.' Hearing this, Sayyiduna Sulayman Bin Mujahid رَحِمَهُ اللهُ عَلَيْهِ had the desire to meet Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ. So after finishing from meeting Sayyiduna Muhammad Bin Salam رَحِمَهُ اللهُ عَلَيْهِ, Sayyiduna Sulayman Bin Mujahid رَحِمَهُ اللهُ عَلَيْهِ began searching for Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ. When he finally met him, Sayyiduna Sulayman Bin Mujahid رَحِمَهُ اللهُ عَلَيْهِ enquired: 'Are you the one who has memorised 70,000 *Hadith*?' Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ replied, 'Yes! I have memorised a lot more than this as well. And, I even know the date of birth, residence and date of passing away of majority of those honourable Sahabah رَضِيَ اللهُ عَنْهُمْ and Tabi'een who I narrate *Hadith* from.' (*Irshad-ul-Saari, Tarjamah Imam Bukhari, vol. 1, p. 59*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

!سُبْحَانَ اللهِ You just heard how strong the memory of Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ was. Not only did he memorise more than 70,000 *Hadith* in his childhood, but he also memorised the date of birth, date of passing, and residence of majority of those narrators. No doubt, this was a special favour and bestowment of Allah Almighty, and special blessings of the merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, that people would praise the strength of his memory. Whereas, our memory is becoming weaker and weaker, we hardly remember what happened yesterday. We remember the dates according to the solar calendar, but Alas! We are unaware of dates according to the lunar months. We become confused regarding the accountability of things, we become doubtful in the Rak'aah of Salah as to how many we have read and how many are remaining. We are unable to retain the content and summary of a booklet or a book, despite having read it many times.

Anyhow, if we want to strengthen our memory, want relief from the disease of forgetfulness, want to know methods to strengthen the



memory, and want to become aware of the causes of forgetfulness, then we should read the booklet of Maktaba-tul-Madinah, ‘*Hafizah Kaysay Mazboot ho?*’.

### An easy wazifa to strengthen the memory

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْكَامِلِ وَعَلَىٰ آلِهِ كَمَا لَا نِهَآيَةَ لِكَمَالِكَ  
وَعَدَدُ كَمَالِهِ

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دامت بَرَكَاتُهُمُ الْعَالِيَةِ relates the virtue of this Salat upon the Prophet: ‘If one is inflicted by the disease of forgetfulness, then he should recite this Salat upon the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in abundance between Maghrib and Isha. إِنَّ شَاءَ اللَّهُ, his memory will be strengthened.’ (*Madani Panj Surah, p. 169*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, it is commonly seen that when a person becomes famous due to her achievement, she begins to think something of herself, she begins to feel humiliated if she has to do to any chores with her own hands, she becomes overcome with worldly greed and more fame, and she becomes heedless of the Hereafter due to worldly pleasures. But what can be said about Imam Bukhari رَحِمَهُ اللَّهُ عَلَيْهِ! Despite memorising hundreds of thousands of *Hadith*, he never let arrogance and pride come near him. He held firmly on to humility and sincerity, he practically adopted simplicity, abstinence and contentment from early on in his student life.

### Imam Bukhari’s humility and modesty

A special student of his, Muhammad Bin Haatim Warraaq رَحِمَهُ اللَّهُ عَلَيْهِ states: ‘Once, Imam Bukhari رَحِمَهُ اللَّهُ عَلَيْهِ was building a residence for

the convenience of travellers. His followers and well-wishers were also accompanying him, but despite this, he was doing the brick work with his own hands. I approached him and said, 'You should leave this. I'll do this myself.' To which he رَحْمَةُ اللَّهِ عَلَيْهِ replied: 'This act will benefit me on the Day of Judgement'. (*Irshad-ul-Saari, Tarjamah Imam Bukhari, vol. 1, p. 65*)

### **He would eat dry bread**

Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ would sometimes consume dry grass during his student life. Sometimes, he would get by, by eating just two or three almonds in a day. Once, he became ill and the doctors informed that his arteries have dried up due to him eating dry bread regularly. At that time, he رَحْمَةُ اللَّهِ عَلَيْهِ mentioned, 'I have been eating dry bread for the past 40 years and I have not even touched gravy in this period.' (*Tazkirah-tul-Muhaddiseen, p. 182*)

Dear Islamic sisters, you have just heard how much passion the chosen servants of Allah Almighty had for seeking the knowledge of Islam, that despite eating dry bread without any gravy, they still had utmost desire and passion to remain occupied in studying the knowledge of Islam.

Whereas, these days our society is busy chasing worldly education, degrees and wealth. Even though Islamic seminaries provide good facilities for free, we notice a lack of students in them, while majority of the people appear unaware of necessary required knowledge.

Seeking the knowledge of Islam is not the job of just any one group of people, rather it is necessary for everyone to seek knowledge according to their needs. But it is a very unfortunate matter that a large percentage of Muslims are distanced from the knowledge of Islam.

If you observe those who regularly offer Salah, though they would have been praying for over 40 years, but some wouldn't even know how to perform Wudu, some wouldn't even know the method of Ghusl, some wouldn't even perform the Fard aspects of Salah correctly, some wouldn't even know how to fulfil the Wajib of Salah, some would have incorrect recitation, while some wouldn't even know how to perform Sajdah.

This is also the state in other forms of worship too. Those who have done Hajj will know how many mistakes are made in Hajj. Majority of these people are heard to be saying, 'We'll just go and do what everyone else is doing'. When this is the state of acts of worship, then what will be the state of the remaining necessary knowledge.

Similarly, regarding jealousy, hatred, malice, arrogance, backbiting, tale-telling, slander, and many other topics which are necessary to learn, there is a large amount of people that are unaware of the definitions and even the necessity of these topics.

In such circumstances, we should seek the knowledge of Islam ourselves and encourage others to also do the same. If all parents direct their children, and all teachers direct their students towards seeking the knowledge of Islam, then the knowledge of Islam will thrive all around us and the conduct of people will automatically become according to *Shari'ah*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Honouring the Blessed Hadith

Dear Islamic sisters, Imam Bukhari رَحْمَةُ اللَّهِ عَلَيْهِ is considered one of those blessed personalities who were an embodiment of respect and

eneration, and he was a true lover of the Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He held firmly onto the mantle of respect and veneration, dived deep into the ocean of prophetic love, and compiled ‘*Sahih Bukhari*’, a compilation of all the most authentic *Hadith* of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and gave this invaluable treasure to the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us listen to the esteemed greatness of this book.

### Imam Bukhari’s procedure of writing Hadith

Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ states: ‘أَلْحَمْدُ لِلَّهِ, I have mentioned approximately 6000 *Hadith* in *Sahih Bukhari*. Before writing each *Hadith*, I would perform Ghusl (take a bath), offer two Rak’ah Nafil (voluntary prayer), and perform *Istikharah*. When I was content with the authenticity of a *Hadith*, only then I would include it in my book.’  
(*Hady-ul-Saari, Muqaddamah, vol. 1, p. 10; Nuzhat-ul-Qaari, p. 130*)

### Hafiz of 600,000 Hadith

In another place, he رَحِمَهُ اللهُ عَلَيْهِ states: ‘I have memorised 600,000 *Hadith*, from which I have selected and compiled this compilation (*Sahih Bukhari*) over 16 years. I have made this a proof between myself and Allah Almighty. (*Nuzhat-ul-Qaari, p. 130*)

I have only included authentic *Hadith* in this book, the *Hadith* which I did not include due to consideration of the book becoming too lengthy, are a lot more than this.’

He has authored many other books too (such as, *Tareekh-e-Kabeer*, *Tareekh-e-Awsat*, *Tareekh-e-Sagheer*, *Musnad-e-Kabeer*, *Adab-e-Mufrad* etc.), but *Sahih Bukhari* is such a masterpiece that not only attained recognition within the scholars and general public, but it even received recognition from the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

This was by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ linking this book to himself by calling it ‘my book’.

## The acceptance of *Sahih Bukhari* in the court of the

### Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Imam Abu Zayd رَحِمَهُ اللهُ عَلَيْهِ states: ‘Once, I was sleeping in between Hajar Aswad (black stone) and the station of Ibrahim (Maqaam-e-Ibrahim), and my good fortune awoke. I saw a dream that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was saying, ‘Oh Abu Zayd! For how long will you deliver lectures on the book of Shaafi’i? Why don’t you deliver lectures on my book?’ Abu Zayd says, I enquired, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my life be sacrificed upon you! Which is your book?’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘The book of Muhammad Bin Ismail, ‘*Bukhari*.’’ (Bustan-ul-Muhaddiseen, p. 275, summarised)

Dear Islamic sisters, ponder! The book that is liked by the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and linked to himself, Imagine the blessings that will be gained by those who read, listen, and complete this book. Let us observe some blessings of reading Sahih Bukhari.

## Benefits of Khatm-e-Bukhari

It is narrated by some ‘Arifeen: If Sahih Bukhari is read when facing any difficulty, that difficulty will be resolved and the boat in which there is a copy of Sahih Bukhari will not drown. Hafiz Ibn Katheer رَحِمَهُ اللهُ عَلَيْهِ states: Reading Sahih Bukhari during a drought causes rain to descend. (Tazkirah Muhaddiseen, p. 198)

The renowned Muhaddis, Sayyiduna Shaykh Abdul-Aziz Muhaddis Dehlavi رَحِمَهُ اللهُ عَلَيْهِ states: ‘Reading this book at the time of hardship, when fearing an enemy, when severely ill and when inflicted with other calamities, is a means of cure; this has been experienced on

numerous occasions. (*Bastan-ul-Muhadiseen*, p. 274, summarised)

Hakeem-ul-Ummah Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللَّهِ عَلَيْهِ states: *Sahih Bukhari* is recognised as the most authentic book after the Noble Quran. It is recited at the time of calamities, and due to its blessings and the grace of Allah Almighty, the calamities are averted.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, after Ramadan-ul-Mubarak, it is the arrival of Shawwal-ul-Mukarram. In this, fortunate Muslims keep 6 fasts after Eid-ul-Fitr. Let us listen to the virtues of the 6 fasts so that we too are fortunate to keep these 6 fasts and attain their blessings.

### Virtues of the 6 fasts of Shawwal

1. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whoever kept the fasts of Ramadan, and then fasted for 6 days in Shawwal, then he has left sins as if he was born from the womb of his mother today.’ (*Majma’-uz-Zawaid*, *Kitab-ul-Siyaam*, vol. 3, p. 425, Hadith 5102)
2. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whoever kept 6 fasts in Shawwal after Eid-ul-Fitr, then it is as if he has fasted for the entire year.’ (*Muslim*, *Kitab-ul-Siyaam*, p. 592, Hadith 2758)
3. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whoever kept 6 fasts in Shawwal after Eid-ul-Fitr, then it is as if he has fasted for the entire year as the one who does a good deed will be given 10 times the reward.’ (*Ibn-e-Majah*, *Kitab-ul-Siyaam*, to the end, vol. 2, p. 333, Hadith 1715)

Khaleel-e-Millat, ‘Allamah Maulana Mufti Muhammad Khaleel Khan Qadiri Barakati رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘If these fasts are kept continuously, after Eid, even then there is no harm in it. But it is

better to keep 2 fasts every week, one fast on the second day of Eid-ul-Fitr. It is even more appropriate to fast throughout the month.’  
(*Sunni Bihishti Zaywar*, p. 347, summarised)

In conclusion, one can keep the six fasts of Shawwal whenever she wants throughout the month, except on the day of Eid-ul-Fitr.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Madani pearls regarding the Blessed Hadith

Dear Islamic sisters, bringing the speech to an end, I will gain the honour of now mentioning some of the virtues of Sunnah and a few Madani pearls. The Prophet of mercy صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Whoever loves my Sunnah has loved me, and whoever loves me will be with me in Jannah’. Let us listen to some Madani pearls regarding the Blessed *Hadith*.

### 2 statements of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Whoever memorises 40 Hadith regarding religious matters and passes it on to my Ummah, Allah Almighty will resurrect him in such a manner on the Day of Judgement that he will be a jurisprudent (Faqih). I will intercede for him on the Day of Judgement and testify for him.’  
(*Mishkat-ul-Masabih*, *Kitab-ul-Ilm*, vol. 1, p. 68, *Hadith* 258)
  2. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘May Allah keep him fresh who hears my *Hadith*, memorises it and passes it on to others’. (*Tirmizi*, vol. 4, p. 298, *Hadith* 2665)
- ❖ In Islam, after the Quran, is the status of the speech of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Mirat-ul-Manajih*, vol. 1, p. 2)

- ❖ It is necessary on every human to obey the holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this obedience without knowing the *Hadith* and *Sunnah* is impossible. (*Mirat-ul-Manajih*, vol. 1, p. 9)
- ❖ Claiming to believe in the Quran after rejecting *Hadith* of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is simply an invalid claim. (*Nuzhat-ul-Qaari*, vol. 1, p. 36)
- ❖ Until it is clear that it is a *Hadith*, do not mention it. (*Faizan-e-Farooq-e-A'zam*, vol. 2, p. 451)
- ❖ The merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'Until you are not certain, avoid narrating a *Hadith* from me. Whoever knowingly ascribes a lie to me, he should make hell his abode.' (*Tirmizi*, vol. 4, p. 439, *Hadith* 2960)

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

## Honour and Dignity of Blessed Makkah

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 reciting Durood

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لَهُ عِنْدِي يَوْمَ الْقِيَامَةِ

i.e. 'The one who recites Durood upon me on the day of Friday, I will intercede for him on the Day of Judgement.' (*Jami'-al-Jawami'*, vol. 1, pp. 199, Hadith 22352)

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, Hadith 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 *تُؤَيُّوْا 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!** Blessed Makkah is that holy and sacred city whose virtues have been mentioned in the Glorious Quran and blessed Ahadith.

In today's weekly Sunnah-inspiring Ijtima', let us also hear about the virtues and specialities of this sacred city.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Allah Almighty states in part 4, Surah Aal-e-'Imran, verse no. 96:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ﴿٩٦﴾

*Indeed the first house which was established as a place of worship for the people, is the one which is in Makkah (the Holy Ka'bah); blessed and a guide to the entire world.*

*[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 96)*

Under the aforementioned blessed verse, it is stated in Tafseer *Siraat-ul-Jinaan*: 'The first house that was built on the face of the earth for worship was the blessed Ka'bah.' It is stated in a blessed Hadith: 'The blessed Ka'bah was built 40 years before Bayt-ul-Muqaddas.' (*Bukhari, vol. 2, p. 427, Hadith 3366*)

Moreover, the Qiblah of angels is Bayt-ul-Ma'moor which is situated in the sky and is exactly above the blessed Ka'bah.' (*Kanz-ul-'Ummal, vol. 7, p. 49, Hadith 38081*)

## Specialities of the blessed Ka'bah

Numerous virtues of the blessed Ka'bah have been mentioned in this verse and the following verse.

1. It is the first place of worship and Sayyiduna Aadam (عَلَيْهِ السَّلَام) faced towards it to offer Salah.
2. It was built as a place of worship for all the people; whereas, Bayt-ul-Muqaddas remained the Qiblah for specific people within a specific timeframe.

3. It is situated in Makkah-e-Mukarramah where the reward for one virtuous deed is equal to one hundred thousand virtuous deeds.
4. Performing its Hajj was made Fard.
5. Hajj has always been performed only at the blessed Ka'bah. Bayt-ul-Muqaddas although remained the Qiblah but Hajj was never performed there.
6. It has been declared as the place of peace.
7. Many signs have been placed in it. Maqaam-e-Ibraheem is (also) one of them. (*Tafseer Sirat-ul-Jinan, vol. 2, pp. 14-15*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

**Dear Islamic sisters!** Performing the Hajj of the blessed Baytullah is that dignified and remarkable form of worship for which the Muslims supplicate imploringly. They ask others to make Du'as for them. They arrange for different financial means to accomplish this goal of theirs. They save up some amount from their Halal earnings. After the required amount has been saved up to perform Hajj, they then fill the Hajj application forms hoping that *إِنْ شَاءَ اللَّهُ* their name would also shortlisted in the drawn lots and they will also soothe their eyes with the blossoming scenes of Haramayn-e-Tayyibayn by performing Hajj. They will shed tears and repent from their sins by going to the sacred places. They will present their pleas and seek the goodness of this world and the Hereafter.

The one whose name comes in the drawn lots, her excitement has no limits because just within few days, she will, not in the dreams, but in reality be within the boundaries of the beloved city, i.e. Makkah-e-Mukarramah whose honour and dignity has been mentioned in the Glorious Quran.

Allah Almighty says in part 30, Surah Al-Balad, verse no. 1 and 2:

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ۗ وَأَنْتَ حِلٌّ بِهَذَا الْبَلَدِ ۗ

*I swear by this city (Makkah). That (because) O beloved, you are present in this city.*

*[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Balad, Verses 1-2)*

Dear Islamic sisters! Mufasssireen-e-Kiraam (commentators of the Holy Quran) have consensus over the fact that the city that Allah Almighty swore an oath about in this verse is Makkah-e-Mukarramah. Pointing towards the same verse, Ameer-ul-Mu`mineen Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ humbly said in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! May my parents be sacrificed upon you. You are so dignified in the court of Allah Almighty that He Almighty has sworn an oath only on the name of your blessed life, not on the names of the lives of other Prophets عَلَيْهِمُ السَّلَام. Moreover, your rank and status is so elevated in His court that He Almighty has sworn an oath of the soil of your blessed feet through لَا أَقْسِمُ بِهَذَا الْبَلَدِ.' (Bayanaat Dawat-e-Islami, 20)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The way the Glorious Quran states the dignity and grandeur of Makkah-e-Mukarramah, similarly, the distinct virtues of Makkah-e-Mukarramah have also been mentioned in different Ahadith too. Let's listen to two blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that the dignity and honour of this sacred city embeds further into our hearts:

1. The Holy Prophet ﷺ has stated:

لَا يَدْخُلُ الدَّجَالُ مَكَّةَ وَلَا الْمَدِينَةَ

i.e. Dajjaal will not be able to enter Makkah and Madinah. (*Musnad, Imam Ahmed, vol. 10, p. 85, Hadith 26106*)

2. The Holy Prophet ﷺ has stated: ‘The one who had the intention of performing Hajj or ‘Umrah and passed away in the same very state in Haramayn, i.e. Makkah or Madinah, then Allah Almighty will resurrect him on the Day of Judgement in such a way that there will neither be accountability for him nor punishment.’ Another narration states: *بُعِثَ مِنَ الْأَمِينِينَ يَوْمَ الْقِيَامَةِ* i.e. ‘On the Day of Judgement, he will be resurrected among the people with peace’. (*Musannaf Abdur Razzaq, vol. 9, p. 174, Hadith 17479*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Sacred places of Makkah-e-Mukarramah

Dear Islamic sisters! Remember that there are many sacred and blessed places in the city of the beloved, i.e. Makkah-e-Mukarramah. However, the Holy Ka’bah is the most dignified out of all of them. To gain blessings, let’s go through the eminence and greatness of the blessed Ka’bah.

## Ka’bah will be brought in Mahshar being tied with golden chains

Sayyiduna Wahb Bin Munabbih رَحِمَهُ اللَّهُ عَلَيْهِ states that ‘It is mentioned in the blessed Tawrah: On the Day of Judgement, Allah Almighty will send seven hundred thousand of His Muqarrab (high ranked) angels with every one of them holding a golden chain each in their hands. Allah Almighty will say: ‘Go! Tie Ka’bah in these chains and bring it to the Mahshar.’

The angels will go, tie it up with chains and start dragging it. One of the angels will say: ‘O Ka’batullah! Proceed.’

The Holy Ka’bah will reply: ‘I will not proceed until my request is fulfilled.’

One angel from the heavens will proclaim: ‘Ask for your desire!’

Then the Holy Ka’bah will humbly say to Allah Almighty: ‘O Allah Almighty! Accept my intercession in the favour of those believers who are buried next to me.’

Then, the Holy Ka’bah will hear a voice: ‘I have accepted your request.’

Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللهِ عَلَيْهِ states: ‘Then those buried in Makkah e Mukarramah will be resurrected. Their faces will be white. They would be reciting the Talbiyah (i.e. Labbayk) being gathered around the Ka’bah in the state of Ihram.

Then the angels will say: ‘O Ka’bah! Now proceed.’

So it will say: ‘I will not proceed until my request is fulfilled.’

One angel from the heavens will proclaim: ‘Ask for your desire! Your desire will be fulfilled.’

So the Holy Ka’bah will say: ‘O Allah Almighty! Your sinful servants who collectively came to me from faraway places, they left their houses and friends, they performed the rites of Hajj as per Your commandment out of the passion of beholding (me) and Your obedience, I ask You to accept my intercession in their favour. Grant them peace from the anxiety of the Judgement Day and gather them around me.’

Then one angel will say: ‘O Ka’bah! There will also be such people among them who would have committed sins after performing your Tawaf and would have made Hell Wajib upon themselves by remaining persistent upon those sins.’

So the Ka'bah will say: 'O Allah Almighty! Accept my intercession in the favour of those sinners too whom the Hell has become Wajib upon.'

Then Allah Almighty will say: 'I have accepted your intercession in their favour.'

Then the same angel will proclaim: 'Whosoever beheld the Holy Ka'bah, separate from other people.'

Allah Almighty will gather them all around the Holy Ka'bah. Their faces will be white and they will proclaim the Talbiyah (i.e. Labbayk) while performing Tawaf having no fear of the Hell. The angel will say again: 'O Ka'batullah! Proceed.' The Holy Ka'bah will read out the Talbiyah (i.e. Labbayk) in the following manner:

لَبَّيْكَ اللَّهُمَّ كَبَيْتِكَ، وَالْحَجْرُ كُلُّهُ، بَيْتِكَ، كَبَيْتِكَ لَا شَرِيكَ لَكَ كَبَيْتِكَ، إِذْ أُنْحِتُوا النَّعْمَةَ لَكَ وَالْمَلِكُ لَا شَرِيكَ لَكَ

Then the angels will pull it to the plains of Mahshar. (*Al-Raud-ul-Faa'iq*, p. 66)

### Army of Suleiman عَلَيْهِ السَّلَام and the Ka'bah

The throne of Sayyiduna Suleiman عَلَيْهِ السَّلَام was flying in the air. When it passed by the Holy Ka'bah, the Ka'bah cried and humbly said in the court of Allah Almighty: 'One Prophet out of Your Prophets عَلَيْهِ السَّلَام and one army out of Your armies passed by me. They neither descended here nor offered Salah.'

Upon this, Allah Almighty said: 'Do not cry! I will make your Hajj Fard upon My bondmen. They will rush towards you the way birds rush towards their nests and they will come crying running to you the way a she-camel runs to her child. I will make the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ be born in your city who is most beloved to Me out of all the Prophets (عَلَيْهِمُ السَّلَام).'

(*Tafseer Baghwi*, vol. 3, p. 351; Summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ



Dear Islamic sisters! You have heard the great specialities and virtues Allah Almighty has blessed Makkah-e-Mukarramah with. Therefore, rather than staying stuck in the worldly stresses, we should keep trying to visit Makkah and Madinah. For this purpose, supplicate whilst shedding tears in the court of Allah Almighty for the sake of parents and righteous individuals keeping a hope that I will also be blessed one day, I will also be called one day and soon my name will also be included in the list of fortunate Hajis (Hajj-pilgrims).

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! If the city of Makkah was honoured with only one virtue that the blessed Baytullah is situated on it, then this one virtue would have been enough for its dignity and eminence. But may we be sacrificed! This sacred city has further virtues and specialities besides this that are so many in number that one wishes to keep mentioning and listening to them because everywhere in this sacred city, you will find memorable and sacred Masajid, wells, caves, constructions and blessed shrines, etc., that are associated with the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed companions رَضِيَ اللَّهُ عَنْهُمْ. To attain blessings, let's listen to some specialities of Makkah-e-Mukarramah and increase its honour in our hearts.

### Some specialities of Makkah-e-Mukarramah

1. The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born in the blessed city of Makkah.

#### The place where Du'as are accepted

Sayyiduna 'Allamah Qutbuddeen رَحْمَةُ اللَّهِ عَلَيْهِ states: 'Prayers are accepted at the blessed place of birth of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Balad-ul-Ameen*, p. 201)

The mother (رَحْمَةُ اللَّهِ عَلَيْهَا) of Khalifah Haroon Rasheed رَحْمَةُ اللَّهِ عَلَيْهِ had built a Masjid at the birthplace of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Now, that blessed house has been replaced with a library and has a board which reads:

## مَكْتَبَةُ مَكَّةَ الْمُكْرَمَةِ

(‘Aashiqaan-e-Rasool ki 130 Hikayaat, p. 237)

2. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had begun the invitation towards Islam in Makkah.
3. The Holy Ka’bah is in Makkah where Tawaf is performed and is the place where the whole world faces when offering Salah. Let’s listen to 3 blessed sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with regard to the virtues of Tawaf-e-Ka’bah:

### Virtues of Tawaf-e-Ka’bah

4. Whosoever performs the rounds of a Tawaf and keeps count of them and then offers 2 Nafl prayers, this will be equivalent to freeing 1 slave. Moreover, 10 virtues are written for his every step taken whilst performing Tawaf, 10 sins are removed and his ranks are elevated 10 times. (*Musnad Imam Ahmed, vol. 2, p. 202, Hadith 4462*)
5. Whosoever performs the 7 rounds of Tawaf of the Ka’bah and does not partake in any indecent talk, then this will be equivalent to freeing 1 slave. (*Mu’jam Kabeer, vol. 20, p. 360, Hadith 845*)
6. Whosoever performs Tawaf of the Ka’bah 50 times, he will be free of sins like the day he was given birth by his mother. (*Tirmizi, p. 1733, Hadith 866*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

7. The well of Zam Zam is also located here.

### Blessings of the water of Zam Zam

Whilst narrating the blessings of the water of Zam Zam, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘The water of Zam Zam is for that very purpose that it

is drunk for. If you drink it for the purpose of cure, then Allah (عَزَّوَجَلَّ) will grant you cure, if you drink it for the purpose of protection, Allah (عَزَّوَجَلَّ) will grant you protection, if you drink it for the purpose of quenching your thirst, Allah (عَزَّوَجَلَّ) will quench your thirst.” Those who narrated this Hadith state that whenever Hazrat Sayyiduna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا would drink the water of Zam Zam, he would recite this Du’a:

اللَّهُمَّ أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا وَاسِعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ

Translation: O Allah (عَزَّوَجَلَّ)! I ask You for beneficial knowledge, increased sustenance and cure from every illness. (*Mustadrak*, vol. 2, pp. 132, *Raqm* 1782)

8. Hajar-e-Aswad (The Black Stone) and Maqam-e-Ibrahim are also in the sacred city of Makkah.

### Hajar-e-Aswad and Maqam-e-Ibrahim

Hajar-e-Aswad is a heavenly stone. Hajar-e-Aswad and Maqam-e-Ibrahim are 2 ‘Heavenly Rubies’. Originally, they were very luminous and bright. Allah (عَزَّوَجَلَّ) has hidden their Noor (brightness). If He Almighty had not done so, then they would have illuminated the East and West. (*Tafseer-e-Na’eemi*, pp. 680-681)

When the Black Stone was put into the wall of the Ka’bah, its light spread far and wide in all 4 directions. Wherever the light reached, that part was set to be the boundary of Haram in which hunting is prohibited. The Black Stone was originally white, it has now become black due to the hands of sinners. (*Tafseer-e-Na’eemi*, pp. 680, 681)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has kissed it. Ameer-ul-Mu’mineen Hadrat Sayyiduna Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ states: ‘O Hajar-e-Aswad! I know you are a stone, unable to give benefit or loss. Had I not seen the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kissing you, I would have never kissed you.’ (*Balad-ul-Ameen*, p. 21)

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘On the Day of Judgement, this stone will be raised. It will have 2 eyes from which it will see and it will have a tongue from which it will speak. It will give testimony in the favour of those who kissed it. (Tirmizi, vol. 2, p. 286, Hadith 963)

In this regard, Islamic sisters should observe extra caution that no acts contrary to Shariah get committed by them. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had not even proclaimed his Prophethood, but even then, this stone would say Salaam to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. This sacred Stone will once again be put into its original shape and on the Day of Judgement, its length and width will be equivalent to the mountain of Abi Qubays.

(Balad-ul-Ameen, p. 62; Al jami'-ul-Lateef, pp. 37-38)

9. Safa and Marwah are also in the city of Makkah. Both of these mountains are signs from Allah (عَزَّوَجَلَّ). Therefore, Allah (عَزَّوَجَلَّ) mentions in part 2, Surah Al-Baqarah, verse 158:

إِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَائِرِ اللَّهِ فَمَنْ حَجَّ الْبَيْتَ أَوْ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ أَنْ يَطَّوَّفَ  
بِهِمَا وَمَنْ تَطَوَّعَ خَيْرًا فَإِنَّ اللَّهَ شَاكِرٌ عَلِيمٌ ﴿١٥٨﴾

*Undoubtedly Safa and Marwah (two hills near the Holy Ka'bah) are amongst the signs of Allah عَزَّوَجَلَّ; so whosoever performs Hajj or 'Umrah of this Sacred House, there is no sin upon him (for) walking between both of them, and whosoever does some good (i.e. optional worship) on his own accord, then indeed Allah عَزَّوَجَلَّ is Most Appreciative, All-Knowing.*

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 158)

## Meeqat

10. Those coming from outside the Meeqat cannot enter Makkah without an Ihram.

## Definition of Meeqat

Meeqat is that place where Afaqi (the person who lives outside the limits of Meeqat) is unable to enter Haram unless he is in Ihram, even if he comes for the purpose of business or anything else. Even the residents of Makkah, going out of Meeqat (e.g. Madinah or Taif), are not permitted to re-enter Makkah without Ihram (*Rafeeq-ul-Haramayn, p. 63*)

11. Muslims from around the world visit Makkah to perform Hajj.
12. Whosoever enters this sacred city will attain peace. Therefore, it is stated in Para 1, Surah Al-Baqarah, Verse 126:

وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ اجْعَلْ هَذَا بَلَدًا آمِنًا

*And (recall) when Ibrahim requested, 'O my Lord, make this city (Makkah) a peaceful one.*

*[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 126)*

13. One speciality of Makkah is that whoever remains patient upon its heat for some time of the day, will be distanced from the fire of Hell.

## The virtue of remaining patient upon the heat of Makkah

The Holy Prophet ﷺ has stated:

مَنْ صَبَرَ عَلَى حَرِّ مَكَّةَ سَاعَةً مِنْ نَهَارٍ تَبَاعَدَتْ مِنْهُ النَّارُ

Translation: Whoever remains patient upon the heat of Makkah for some time of the day, the fire of Hell will get away from him. (*Akhbar Makkah, vol. 2, p. 311, Hadith 1565*)

## Cave of Hira

14. The cave of Hira is in Makkah, where the first revelation descended upon the Beloved Rasool ﷺ. the Holy Rasool ﷺ.

would perform worship and meditation<sup>1</sup> before declaring his Risalat. This cave faces the direction of the Qiblah. This is the place where the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ received the first revelation ‘اَفْرَأْ بِاسْمِ رَبِّكَ الَّذِي خَلَقَ’ (i.e. first five Ayahs of Surah Al-‘Alaq). The sacred cave is situated in the mount Hira towards the eastern side of Masjid-ul-Haraam about 3 kilometres away. This sacred mountain is also called ‘Jabal Noor’. The cave of Hira is greater than the cave of Saur as the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent only 3 nights in the latter while he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lived for a longer period of time in the former. (*‘Aashiqaan-e-Rasool ki 130 Hikayaat, p. 241; summarised*)

15. One speciality of Makkah is that fruits from every season can be found here.
16. The Prophetic miracle of Mi’raaj-un-Nabi (ascension to the Heavens and beyond) happened in Makkah.
17. The Prophetic miracle of splitting the moon into 2 pieces happened in Makkah.

### **The moon split into 2 pieces**

18. When the infidels of Makkah summoned a Prophetic miracle from the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ split the moon into 2 pieces; 1 piece was seen on the mountain of Abi Qubays and the other one was seen on the mountain of ‘جَبَلِ فُعَيْقَعَانَ’. Like this, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ showed the non-Muslims of Makkah the splitting of the moon into 2 pieces and said: ‘You people become witnesses.’ (*Tafseer Jalalayn, pp. 440, part. 27, Al Qamar 1*)

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<sup>1</sup> i.e. the act of pondering

19. The first ever mountain of this world (Mountain of Abi Qubays) is in Makkah.

### Mountain of Abi Qubays

The mountain of Abi Qubays is the world's first ever mountain, which is situated outside Masjid-ul-Haraam, near Safa and Marwah. Du'as made on this mountain are accepted. The people of Makkah would come to this mountain for Du'as during a drought.

It is stated in a Hadith: 'Hajar-e-Aswad descended from Heaven onto the mountain of Abi Qubays.' (*Attargheeb Wattarheeb, vol. 2, p. 94, Hadith 1782*) This mountain has also been called 'Al-Ameen.' During the storm of Nuh, the Hajar-e-Aswad remained safe on this mountain. According to one narration, this mountain had called out to Hadrat Ibrahim عَلَيْهِ السَّلَام during the time of the construction of the Ka'bah: 'Hajar-e-Aswad is here.' (*Balad-ul-Ameen, p. 204; summarised*)

It is stated that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was on this mountain when he split the moon into 2 pieces. Because Makkah-e-Mukarramah is surrounded by mountains, people used to climb this mountain for sighting the moon. (The moon that appears on the first, second and third night is called Hilal). Therefore, as a remembrance, a Masjid named Masjid Hilal was built here which used to be called Masjid Bilal by some people. وَاللَّهُ وَرَسُولُهُ أَحَلَّم (Aashiqan-e-Rasool ki 130 Hikayaat, pp. 238; summarised)

20. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spent 53 years of his apparent life in Makkah.

21. The appearance of Sayyiduna Imam Mahdi رَحِمَهُ اللهُ عَلَيْهِ will be in Makkah. (Aashiqan-e-Rasool ki 130 Hikayat ma' Makkay Madinay ki Ziyaratayn, p. 200; summarised)

Dear Islamic sisters! Reading upon the biographies of our pious predecessors is an excellent way of increasing the desire of visiting Makkah as they had the

real love and devotion for Makkah and Madinah. You can realise the extent of their love for these places from the fact that although our pious predecessors رَحْمَةُ اللهِ lived in their own cities and countries, but it was the routine of some of them to spend majority of their lives breathing in the fragrant and pleasant environment of the blessed city of Makkah with the purpose of attaining favours and blessings and would perform Hajj every year with steadfastness. May Allah عَزَّوَجَلَّ grant us the ability to visit Makkah and Madinah for the sake of our pious predecessors. (رَحْمَةُ اللهِ عَلَيْهِمُ)

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.' (*Ibn 'Asakir, vol. 9, p. 343*)

### Madani pearls regarding gratitude

Dear Islamic sisters! Let's attain the privilege of listening to some Madani pearls regarding gratitude. First, listen to 2 blessed sayings of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Allah Almighty likes the fact that person pays gratitude to Him upon every morsel and sip. (*Muslim, p. 1122, Hadith 6932*)
  2. You should keep your tongues moist with Zikr and hearts with gratitude. (*Shu'ab-ul-Iman, vol. 1, p. 419, Hadith 590*)
- ❖ Paying gratitude is a worship of the highest ranks. (*Shukr kay Fazaail, p. 12*)



- ❖ It is Wajib [obligatory] to pay gratitude upon the blessings of Allah Almighty. (*Khaza'in-ul-'Irfan*, p. 2, *Surah Al-Baqarah*, under the verse: 172)
- ❖ Being able to pay gratitude is a great blessing. (*Shukr kay Fazaail* p. 12)
- ❖ Gratitude safeguards blessings. (*Shukr kay Fazaail*, p. 12)
- ❖ Paying gratitude is the habit of the chosen people of Allah Almighty. (*Shukr kay Fazaail*, p. 12)
- ❖ Gratitude is leaving the disobedience of Allah Almighty. (*Shukr kay Fazaail*, p. 12)
- ❖ Person remains protected from torment when he pays gratitude to Allah Almighty upon receiving a blessing. (*Siraat-ul-Jinan*, vol. 4, p. 406)
- ❖ Worship remains incomplete without gratitude. (*Baydawi*, vol. 1, p. 449)
- ❖ Sayyiduna Abu Sulayman Waasiti رحمته الله عليه narrated: Love of Allah Almighty develops in the heart by remembering His blessings. (*Tareekh-e-Madinah*, vol. 36, p. 334, *Hadith 4133*)
- ❖ Sayyiduna Umar Bin Abdul Aziz رضي الله عنه states: Safeguard the blessings of Allah Almighty by paying gratitude over them. (*Hilya-tul-Awliya*, vol. 5, p. 374, *Hadith 7455*)
- ❖ Hujjat-ul-Islam, Sayyiduna Imam Muhammad Ghazali رحمته الله عليه states: Gratitude of heart is that one intends to do goodness and act of piety with a blessing.
- ❖ Gratitude of tongue is that Allah Almighty is glorified over a certain blessing.

- ❖ Gratitude of the remaining body parts is that the blessings of Allah Almighty should be spent in the worship of Allah Almighty; and protect them from being spent in the disobedience of Allah Almighty.
- ❖ Gratitude of eyes is that if one sees a fault of a Muslim, then he conceals it. (*Ihya-ul-'Uloom, vol. 4, p. 103*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## 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

## Distinctive qualities of Madinah

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

## Virtue of Salat upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When those who love each other for the sake of Allah Almighty meet each other and shake hands and send Salat (upon the Prophet), the past and future sins of both of them are forgiven.’ (*Musnad Abi Ya’la, vol. 3, p. 95, Hadith 2951*)

*Ka’bay kay Badr-ud-Duja tum peh karoron Durood*

*Taybah kay Shams-ud-Duha tum peh karoron Durood*

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

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, Hadith 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**, **أَذْكُرُوا اللَّهَ**, **تُؤَيُّوهُ 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

### The one who presented himself in the court of the Prophet ﷺ was forgiven

Dear Islamic sisters! Sayyiduna Muhammad Bin Harb Hilaali رَحْمَةُ اللَّهِ عَلَيْهِ has stated: I was once at the resting place of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when a Bedouin came and said the following, ‘O Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! The truthful Book which Allah Almighty revealed to you also contains the following verse (part 5, Surah Al-Nisa, verse 64):

وَلَوْ أَنَّهُمْ إِذْ ظَلَمُوا أَنْفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَحِيمًا ﴿٦٤﴾

*And if when they do injustice to their own souls (by committing sins), O Beloved, they should then present themselves in your august court, and then seek forgiveness from Allah, and the Messenger intercedes for them; so, they would definitely find Allah the Greatest Acceptor of repentance, the Most Merciful.*

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 64)

O my master! I am present here, seeking forgiveness from Allah Almighty for my sins and I make you my intercessor in the court of Allah Almighty.’ After saying this, the devotee of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to cry and recited the following couplets:

يَا خَيْرَ مَنْ دُفِنَتْ بِالْقَاعِ أَعْظَمُهُ      فَطَابَ مِنْ طَيْبِهِنَّ الْقَاعُ وَالْأَكْمَرُ  
رُوحِي الْفِدَاءِ لِقَبْرِ أَنْتَ سَاكِنُهُ      فِيهِ الْعِفَافُ وَفِيهِ الْجُودُ وَالْكَرَمُ

Translation: O best of those whose blessed body is buried in this land; the plains and hillocks have become fragrant through its greatness and pureness. My life be sacrificed upon that blessed grave in which you are resting! In which are treasures of purity, generosity and forgiveness.

The devotee of the Prophet repeated these lines of poetry for a long time, and then whilst asking for forgiveness and with tearful eyes, he left from there.

Sayyiduna Muhammad Bin Harb Hilaali رَحْمَةُ اللَّهِ عَلَيْهِ states: When I went to sleep, I was blessed with the vision of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in a dream. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, ‘Meet that Bedouin and give him the glad tidings that Allah Almighty has forgiven him on account of my intercession.’ (*‘Uyoon-ul-Hikayat, vol. 2, p. 378, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! ‘Eager longing makes one achieve his goal’; the reality of this statement has become clear to us through the abovementioned account. The pleading and crying of the Bedouin, his begging in the court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, his calling upon the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his shedding tears in the noble court of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ worked for him and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself gave the glad tidings of his forgiveness.

Remember! Wherever water flows, greenery grows there, and what can be said about Madinah; the one who sheds tears there, his wishes are fulfilled. The tidings of forgiveness are distributed there, the sinners are taken into the sanctuary of mercy there, those without support are granted success there, the grief-stricken are given sympathy there, the need of the needy is fulfilled there; it is a blessed place, as those who go there return with their hands full, the one who goes to Madinah finds his heartfelt desires, those who do not have the means to travel there are always in a state of restlessness thinking about Madinah.

There are many people in the world who have abundant wealth, and have probably travelled the entire world, but alas, they are deprived of visiting the focal point of the devotees of the Prophet, Madinah Munawwarah and viewing its beautiful and splendid scenes. There are some devotees of the Prophet who do not have the money nor the means to travel to Madinah, but when their invitation comes, their crying for Madinah, their truthful

longing, their continuous Du'as and their sincere efforts bear fruit; the means are created, and in the end, they are honoured with visiting Madinah and witnessing the green dome. A poet beautifully said:

*Kahan ka mansab kahan ki dawlat*

*Qasam Khuda ki yeh hay haqiqat*

*Jinhayn bulaya hay Mustafa nay*

*Wohi Madinay ko ja rahay hayn*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Madinah is such a blessed and great place that the one who goes there does not wish to return, for there are many things attached to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ present there and his blessed resting place is there also. One attains tranquillity in Madinah which cannot be found in any other city or in any other beautiful place of the world. Therefore, if you face any difficulty on the way to Madinah or if any hardship comes to you on the way to Madinah, then you should have patience and consider it an honour and accept it. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has given the glad tidings of his intercession to those who observe patience in Madinah upon a difficulty.

### **The virtue of having patience when afflicted with a difficulty in Madinah**

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who intentionally comes to visit me will remain under my protection on the Day of Judgement, and the one who chooses to reside in Madinah and bears patiently upon difficulties, I will bear witness for him on the Day of Judgement and I will intercede for him. The one who dies in one of the Haramayn (Makkah or Madinah), Allah Almighty will raise him from the grave in such a manner that he will remain protected from the fear of Judgement Day. (*Mishkat-ul-Masabih, vol. 1, p. 512, Hadith 2755*)

*Maut Attar ko Madinay mayn  
Aaye ab to nah jaye ghar Aaqa*

*(Wasail-e-Bakhshish, Amended version, p. 173)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! No doubt, every thorn on the path to Madinah is like a flower for the devotees of the Prophet, therefore, if you face any difficulty on the road to Madinah, if someone aggravates you, pushes you, speaks inappropriate words, or if any earthly or heavenly calamity strikes you, then showing impatience at that time, crying, objecting, taking revenge and complaining can become a means of great loss. Likewise, no matter how much time you spend in Madinah, try to observe the correct etiquettes and respect. **اللَّحْفُ لِلَّهِ**! The chosen people of Allah Almighty show great respect and reverence towards Madinah. Let us listen to two heart-warming accounts of a great devotee of the Prophet and his love and respect for Madinah.

## Love for Madinah

The great leader of the Malikis, Sayyiduna Imam Malik **رَحْمَةُ اللَّهِ عَلَيْهِ** was a great devotee of the Prophet and someone who had tremendous respect for Madinah Munawwarah. Despite living in Madinah, he **رَحْمَةُ اللَّهِ عَلَيْهِ** would go outside the Haram of Madinah to answer the call of nature, and would go out of the Haram of Madinah to relieve himself. *(Bustan-ul-Muhaddiseen, p. 19)*

*Yad-e-Taybah mayn gum ragoon har dam*

*Tayra har dam rahay khayal Aaqa*

*(Wasail-e-Bakhshish, Amended version, p. 175)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ



## Imam Malik's respect for the soil of Madinah

Sayyiduna Imam Shafi'i رَحْمَةُ اللهِ عَلَيْهِ has stated: I saw some Khurasani or Egyptian horses tied to the door of the house of Sayyiduna Imam Malik عَلَيْهِ السَّلَام. I had never seen such magnificent horses before. Thus, I said, 'How magnificent are these horses!' He رَحْمَةُ اللهِ عَلَيْهِ said, 'I give all of them to you as a gift.' I said, '[At least] keep one horse for yourself.' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'I feel shy before Allah Almighty to trample the ground, in which the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ rests, with my horse.' (*Ihya-ul-'Uloom, vol. 1, p. 114, summarised*)

*Han han Rah-e-Madinah hay ghaafil zara tu jag  
Oow paoon rakhnay walay yeh ja chashm-o-sar ki hay*

*اپنای قدم اور یہ کھاک-ہ-پاک  
Hasrat Mala`ikah ko jahan wad'-e-sar ki hay*

(*Hadaiq-e-Bakhshish, p. 217*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

!سُبْحَانَ اللهِ Did you hear how much love Imam Malik عَلَيْهِ السَّلَام had for Madinah and how he showed great respect towards it. As he رَحْمَةُ اللهِ عَلَيْهِ was the scholar of Madinah, respect was instilled into his personality, whereas, there is a dire need for both, knowledge and respect, in our society today; if we possess the treasure of knowledge, then we will be honoured with respect also, and if we are bereft of knowledge, then there is a chance that we will fall into disrespect. It is particularly necessary for the visitor of Madinah to tread carefully whilst there and to reside there with respect. This is the place whose respect has been taught to us by our Lord Almighty; therefore, displaying the smallest amount of carelessness in this matter is a means of great loss.

Let us listen to an account in this regard and take heed:

## The harm of disrespecting the yoghurt of Madinah

There was an individual in Madinah Munawwarah who would always cry and ask for forgiveness. When he was asked about this, he replied, 'I once referred to the yoghurt of Madinah as sour and unpleasant; upon saying this, my gnosis was taken away and I was reproached, 'O the one who refers to the yoghurt of the Beloved's abode as unpleasant, look with the eyes of love! Everything of the Beloved's abode is great.' (*Bahar-e-Masnawi, p. 128, derived form*)

*Mahfooz sada rakhna shaha! Bay adaboon say*

*Aur mujh say bhi sarzad na kabhi bay adabi ho*

*(Wasail-e-Bakhshish, Amended version, p. 315)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The star of destiny of those who visit Madinah is at its peak, their fortune shines brightly, their joy is tremendous and Divine Mercy showers down upon them; in fact, those who visit the blessed resting place of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ have been given the glad tidings of intercession by the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself.

## Intercession becomes Wajib

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'مَنْ زَارَ قَبْرِي وَجَبَتْ لَهُ شَفَاعَتِي', meaning, 'My intercession becomes Wajib for the one who visits my grave.' (*Dar-e-Qutni, Kitab-ul-Haj, vol. 2, p. 351, Hadith 2669*)

اِسْبِخْنَ اللّٰهَ! Think for a moment! How blessed and great is the place which if one visits, he is given the glad tidings of intercession, if one stays there, he is blessed, and if one dies there, he is promised intercession. The Imam of love and devotion, A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ writes the following:

*Taybah mayn mar kay thanday chalay jao ankhayn band*

*Seedhi sarak yeh shahar shafa'at nagar ki hay*

*(Hadaiq-e- Bakhshish, p. 222)*

The resting place of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that great place where seventy thousand angels present themselves in the morning and seventy thousand present themselves in the evening. Those who present themselves once are not blessed to visit again. But how great is the favour of Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the devotees of the Prophet, they do not attend once, rather, they are given permission to visit again and again. No matter if they are grave sinners, the servants of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never leave that blessed court empty-handed. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is that generous master who hears the pleas of his servants, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fills their empty hands and fulfils their needs also.

### The Beloved Prophet ﷺ sent food

Sayyiduna Imam Yusuf Bin Isma'eel Nabhaani رَحِمَهُ اللهُ عَلَيْهِ narrates the following: Sayyiduna Shaykh Abul Abbas Ahmad Bin Nafees Tunisi رَحِمَهُ اللهُ عَلَيْهِ states, 'Once, whilst in a state of intense hunger in Madinah Munawwarah, I presented myself at the grave of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I am hungry.' I immediately fell asleep and then somebody woke me up and asked me to come with him. Thus, I went with him to his home; the host presented some dates, ghee and wheat bread to me, and then said, 'Eat your fill, for my noble grandfather صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has instructed me to host you. If you ever feel hungry again, then come to us.' (Hujjat-ul-Allah 'Alal 'Aalameen, 573)

*Mangayn gay mangay ja`ayn gay munh mangi pa`ayn gay*

*Sarkar mayn na 'la' hay nah haajat 'agar' ki hay*

(Hadaiq-e-Bakhshish, p. 225)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### O visitor of the illuminated Shrine! Return, forgiven

Sayyiduna Haatim Asam رَحِمَهُ اللهُ عَلَيْهِ presented himself at the illuminated

shrine of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and made the following Du'a: 'O Allah عَزَّوَجَلَّ! I visited the illuminated shrine of Your Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so do not return me without fulfilling my desire.' A voice was heard, saying: 'O bondsman! We only gave you permission to visit the blessed illuminated shrine because We wished to cleanse you. Now, you and those who are visiting with you can return, forgiven. Indeed, Allah Almighty is pleased with you and with those who visited the illuminated shrine of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (Al-Raud-ul-Faa'iq, p. 306)

*Raudah`-e-Pak kay sa`ye mayn bula kar Aaqa  
Aankh day diji`ye mayn ap ka jalwah daykhood*

*Choom loon kash! Nigahon say sunehri jali  
Ashkbar aankh say mimbar ka jalwah daykhood*

(Wasail-e-Bakhshish, Amended version, p. 260)

Dear Islamic sisters! Did you hear of how great a blessing and fortune visiting the illuminated shrine is! Those who visit the illuminated shrine are given the tidings of forgiveness from the Divine Court, so how fortunate are those Islamic sisters who have visited Madinah, those who have witnessed the beautiful green dome and found the coolness of their hearts, those who have seen the resplendent minarets of Masjid-e-Nabawi and those who have had the honour of seeing the Mimbar (pulpit) and Mihrab of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with their physical eyes.

Undoubtedly, the remembrance of Madinah must keep them in a state of restlessness; when they see those scenes in pictures, their eyes must fill with tears, and their heart must become uncontrollable. If only the Merciful Lord would grant us sinners the honour of visiting Madinah for the sake of those fortunate Islamic sisters. If only the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would call us to his feet also. If only we are blessed to witness the glorious green dome. If only we are given the honour to recite Salat and Salaam

before the golden grilles. If only we are granted death in Madinah with Iman and well-being, and burial in Jannat-ul-Baqi'. Remember! Dying in Madinah and being buried in Jannat-ul-Baqi' is a matter of great fortune.

## The virtue of dying in Madinah

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'مَنْ اسْتَطَاعَ أَنْ يَمُوتَ بِالْمَدِينَةِ فَلْيَمُتْ بِهَا', meaning, 'Whosoever has the ability to die in Madinah, then he should die in Madinah.' 'فَأَنِّي أَشْفَعُ لِمَنْ يَمُوتُ بِهَا', meaning, 'For I shall intercede for the one who dies in Madinah.' (Tirmizi, vol. 5, p. 483, Hadith 3943)

In another narration, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: (When everyone will be raised from their graves on Judgement Day) First mine and then Abu Bakr's and Umar's (رَضِيَ اللهُ عَنْهُمَا) graves shall open, thereafter, I will go to the people of Jannat-ul-Baqi' and they will join me. Then I will wait for the people of Makkah until I will gather them with me in the middle of Haramayn Sharifayn. (Tirmizi, vol. 5, p. 388, Hadith 3712)

Whilst expressing his desire to die in Madinah and be buried in Jannat-ul-Baqi', the devotee of Madinah, Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالويه writes the following in his collection of N'ats, known as 'Wasail-e-Bakhshish':

'Ata kar do 'ata kar do Baqi'-e-Pak mayn madfan  
Mayri ban ja`ye turbat ya Shah-e-Kawsar Madinay mayn  
(Wasail-e-Bakhshish, Amended version, p. 283)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Remembrance of Madinah

Dear Islamic sisters! We were hearing about the virtues and specialities of Madinah and about the sacred places there. Remember! The remembrance of Madinah is a source of peace and tranquillity of heart and soul for the

devotees of Madinah; the number of poems that have been recited in every language of the world about the separation from Madinah Munawwarah and a desire to visit it have not been recited regarding any other city or land. The one who visits Madinah only once, he considers himself to be very fortunate and he always remembers the blessed moments that he spent there.

The devotees of Madinah grow restless in this separation and remain in intense longing to visit it. What is Madinah and how should one show devotion toward Madinah? What should our sentiments be when the time of departure arrives? The life and conduct of the pious predecessors in this regard is worthy of following for us.

أَلْحَمْدُ لِلَّهِ, the devotion towards Madinah and the Beloved's streets was deeply ingrained into the hearts of the pious predecessors. Distance from Madinah and separation from the Beloved's abode was unbearable for them. It was intolerable from them that somebody should separate them from the Beloved, likewise, the return journey from Madinah of some pious predecessors was extremely sorrowful and worthy of lawful envy (Rashk).

These personalities would cry profusely upon the separation of Madinah like a child cries upon separation from his mother and with great sadness, looks back repeatedly. Let us listen to some love-filled accounts of the pious predecessors for our motivation, so that the remembrance of Madinah becomes fresh in the hearts of those who have visited Madinah, and so that the longing of those who are restless to witness its glorious scenes is further increased.

### **I will not leave Madinah, I will not leave**

The caliph Haroon Rashid asked Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ, 'Do you have a house?' He رَحْمَةُ اللَّهِ عَلَيْهِ replied, 'No.' So, he presented three thousand Dinars to him and said, 'Buy a house with this.' He رَحْمَةُ اللَّهِ عَلَيْهِ put the Dinars

away and did not spend them. When Haroon Rashid was leaving Madinah, he said to Imam Malik رَحْمَةُ اللهِ عَلَيْهِ, ‘You will have to travel with us, because I have vowed to gather the people upon the ‘Muwatta’ (a famous book of *Hadith*) just as Ameer-ul-Mu’mineen Sayyiduna Usman Bin Affaan رَضِيَ اللهُ عَنْهُ gathered people upon one Quran.’

He رَحْمَةُ اللهِ عَلَيْهِ said, ‘There is no permissibility for gathering people upon the ‘Muwatta’ only, for after the physical passing of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, the Sahabah رَضِيَ اللهُ عَنْهُمْ moved to various cities and they spread *Hadith* there, due to which, every person in Egypt has knowledge of *Hadith*, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ also said, ‘The difference among my Ummah is a mercy.’ (*Jami’-ul-Usool fi Ahadith-ur-Rasool-li-Ibn-e-Aseer, vol. 1, p. 121*) As for the matter of (leaving Madinah and) travelling with you, then this is not possible either, for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Madinah is better for them, only if they understood.’ (*Muslim, p. 710, Hadith 1363*)

In another narration, it is stated, ‘Madinah removes the impurity (of sins) just as a furnace removes the rust from iron.’ (*Muslim, p. 716, Hadith 1381; Hilyat-ul-Awliya, vol. 6, p. 361, Hadith 8942*) He رَحْمَةُ اللهِ عَلَيْهِ then said to Khalifah Haroon Rashid, ‘Now, regarding your Dinars; if you wish, you can take them, or if you wish, you can leave them.’ Meaning, do you compel me to leave Madinah because you have shown me kindness, then (listen!) I do not give preference to the world over Madinah. (*Ihya-ul-‘Uloom, vol. 1, p. 113*)

*Jo Yad-e-Madinah mayn din raat taraptay hayn*

*Dor un say Madinay ka darbar nahin hota*

*(Wasail-e-Bakhshish, amended version, p. 164)*

## The moments of separation

When the moments of separation from Madinah Munawwarah draw close, the anguish of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالَمِيَّة

increases greatly. He *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* becomes restless in the grief of separation. It is extremely difficult to put the separation from Madinah in words. During his visit in 1400 AH, at the time of departure, he *دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ* stood before the golden grilles with tearful eyes and sketched the scene of his farewell in the form of poetry; let's listen to a few couplets:

*Ko'ye janaan ki rangeen faza`o!*

*Aye mu'attar mu'anbar hawa`o!*

*Lo salaam aakhiri ab hamara*

*Al-wida' aah Shah-e-Madinah*

*Aankh say ab huwa khoon jaari,*

*Ruh par bhi huwa ranj taari*

*Jald attar ko phir bulana*

*Al-wida' aah Shah-e-Madinah*

*(Wasail-e-Bakhshish, amended version, pp. 365-366)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The blessed sites of Madinah

Dear Islamic sisters! The focal point of the devotees, i.e. blessed Madinah, is resplendent in its entirety, and even today there are various illuminated Masjids and sacred sites in many places that are distributing their blessings. The well-known commentator of *Hadith*, 'Allamah Shaykh Abdul Haq Muhaddis-e-Dihlawi رَحْمَةُ اللَّهِ عَلَيْهِ, whilst immersed in love and devotion, writes the following: 'Those who possess insight are aware of the light that shines forth from the mountains and valleys of Makkah and Madinah! Undoubtedly, the reason for this is that there is not a single particle in



those places which the blessed sight did not fall upon and which did not benefit from the blessings of the Beloved's gaze. (*Jazb-ul-Quloob*, p. 148)

*Aa keh mayn ruh ki har teh mayn samoloon tujh ko*

*Aye hawa tu nay to sarkar ko daykha ho ga*

Let us hear about some Masjids and sacred sites of Madinah for blessings so that the visitors of Madinah and the devotees of the Prophet can search for them and pray Nawafil there, and so that they can gain blessings and make Du'as in those areas where no traces remain.

## 1. Masjid-e-Quba

Approximately three miles south-west of Madinah, there is an old village known as 'Quba', where this blessed Masjid is built. Its virtues have been clearly mentioned in the Quran and *Hadith*. Walking at an average pace, the devotees of the Prophet can reach Masjid-e-Quba from Masjid-e-Nabawi in around forty minutes. The Beloved Prophet ﷺ would travel to Masjid-e-Quba every week, sometimes by foot and sometimes on an animal. (*Bukhari*, vol. 1, p. 402, *Hadith* 1193)

Let us listen to two sayings of the Beloved Prophet ﷺ regarding the virtues of visiting Masjid-e-Quba and offering Salah there.

### The virtues of offering Salah in Masjid-e-Quba

The Beloved Prophet ﷺ said: 'Offering Salah in Masjid-e-Quba is equal to Umrah. (*Tirmizi*, vol. 1, p. 348, *Hadith* 324)

In another narration, he ﷺ said: 'Whosoever performed Wudu at home and then offered Salah in Masjid-e-Quba, he will have the reward of Umrah.' (*Ibn-e-Tirmizi*, vol. 2, p. 175, *Hadith* 1412)

## 2. Masjid-e-Ghamaamah

When we travel from Makkah Mukarramah or Jeddah to Madinah

Munawwarah, then before arriving at Masjid-e-Nabawi, we come across a beautiful Masjid with elevated domes; this is Masjid-e-Ghamaamah. In 2 AH, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ offered Eid-ul-Fitr and Eid-ul-Adha Salah in this open area for the first time. It is here where he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a for rain also; as soon as the Du'a was made, clouds appeared and rain began to fall. Clouds are referred to as 'Ghamaamah' in Arabic, hence, it is due to this link that it is known as Masjid-e-Ghamaamah now. This was an open area and the reviver of the first century, Ameer-ul-Mu'mineen Sayyiduna Umar Bin Abdul Aziz رَضِيَ اللهُ عَنْهُ built a Masjid there. Let us now hear about some more sacred sites.

### 3. Meadow of Paradise

The area between the blessed chamber (where the shrine of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is situated) and the Mimbar (where the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would deliver *Khutbah* [sermon] from), which is 22 metres long and 15 metres wide, is 'Rauda-tul-Jannah', i.e. a meadow of Paradise. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'مَا بَيْنَ بَيْتِي وَمِنْبَرِي رَوْضَةٌ مِّنْ مَّأْبِئِنِ الْجَنَّةِ', meaning, 'The area between my house and my Mimbar is a garden from the gardens of Paradise.' (Bukhari, vol. 1, p. 402, Hadith 1195)

In common speech, the people refer to this area as 'Riyad-ul-Jannah', but the correct terminology is 'Rauda-tul-Jannah.'

*Yeh piyari piyari kiyaari tayray khanah bagh ki*

*Sard is ki aab-o-taab say aatash saqar ki hay*

*(Hadaiq-e-Bakhshish, p. 211)*

### The resting place of Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُ

Sayyiduna Ameer Hamzah رَضِيَ اللهُ عَنْهُ was martyred in the Battle of Uhud in 3 AH. His blessed resting place is located near Uhud. The resting places of Sayyiduna Mus'ab Bin 'Umayr and Sayyiduna Abdullah Bin Jahsh رَضِيَ اللهُ عَنْهُمَا

are next to it. Seventy Sahabah رَضِيَ اللهُ عَنْهُمْ were martyred in the Battle of Uhud; most of them are resting within the four walls that are nearby.

*Woh Shahidon kay sardar hamzah, aur jitnay wahan hayn Sahabah*

*Tu sabhi kay mazaron peh ja kar, tu salam un say ro ro kay kehna*

*(Wasail-e-Bakhshish, amended version, p. 595)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The month of Zul-Qa'da-tul-Haraam is about to begin; it is on the 2<sup>nd</sup> of Zul-Qa'da-tul-Haraam that the 'Urs (death-day anniversary) of Sadr-ush-Shari'ah, Badr-ul-Tareeqah, 'Allamah Maulana Mufti Muhammad Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ takes place. With this relevance in mind, let us hear about some brief highlights of the blessed life of Sadr-ush-Shari'ah رَحِمَهُ اللهُ عَلَيْهِ.

### Some highlights from his blessed life

Sadr-ush-Shari'ah, Badr-ul-Tareeqah, Mufti Muhammad Amjad Ali A'zami رَحِمَهُ اللهُ عَلَيْهِ was born in 1300 AH, in accordance to 1882 CE, in the area of East U.P. (India) known as Madinah-tul-Awliya, Ghosi. (*Tazkirah Sadr-ush-Shari'ah*, p. 5)

He رَحِمَهُ اللهُ عَلَيْهِ had a wide forehead, a light brown complexion, a thick beard, a strong body and was of average height. (*Hayat-o-Khidmat Sadr-ush-Shari'ah*, p. 12)

He رَحِمَهُ اللهُ عَلَيْهِ would listen to N'ats with both of his hands folded, his eyes closed and with utmost concentration, and tears would fall from his eyes during this time. (*Sadr-ush-Shari'ah*, p. 62)

He رَحِمَهُ اللهُ عَلَيْهِ spent his entire life in service to the religion of Islam. He رَحِمَهُ اللهُ عَلَيْهِ requested A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ to pen a translation of the Quran, so, he رَحِمَهُ اللهُ عَلَيْهِ would listen to A'la Hadrat رَحِمَهُ اللهُ عَلَيْهِ and write it down, thus, he رَحِمَهُ اللهُ عَلَيْهِ

رَحْمَةُ اللهِ عَلَيْهِ became the means of the great treasure of faith for the Muslims in the form of Kanz-ul-Iman. Similarly, he رَحْمَةُ اللهِ عَلَيْهِ conveyed a great favour upon the Muslims by penning the great book known as Bahar-e-Shari'at.

Ultimately, he رَحْمَةُ اللهِ عَلَيْهِ passed away on the second day of Zul-Qa'da-tul-Haraam 1367 AH at 12:26, in accordance to the 6<sup>th</sup> of September 1948 CE. His blessed mausoleum in Madina-tul-Awliya Ghosi (Azamgarh) is visited by both, the common people and the elite. (*Tazkirah Sadr-ush-Shari'ah*, pp. 39-41, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Summary of the Bayan

Dear Islamic sisters! In today's Bayan we heard that:

- ❖ The sins of those who go to Madinah Munawwarah are forgiven.
- ❖ If we face any difficulty during the journey to Madinah, we should observe patience.
- ❖ Those who respect Madinah are granted the blessings of both worlds.
- ❖ Those things that are connected to the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ abode, in fact, the things that are attached to its streets and alleyways should also be respected and honoured.
- ❖ The Beloved of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will intercede for those who visit the blessed shrine in Madinah Munawwarah.
- ❖ Whenever our pious predecessors would visit Madinah, they would show great respect and reverence for that noble court.

May Allah Almighty grant us the ability to duly respect Madinah and grant us the honour of visiting Madinah time and time again with correct etiquette.

اٰمِيْنَ بِجَاوِزِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! Bringing the Bayan to a close, I will now have the honour of mentioning the virtue of Sunnah, and some Sunnahs and etiquettes. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘The one who loved my Sunnah, loved me, and the one who loved me will be with me in Paradise.’

(Mishkat-ul-Masabih, vol. 1, p. 55, Hadith 175)

*Seenah tayri sunnat ka Madinah banay aaqa*

*Jannat mayn parosi mujhay tum apna banana*

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

## Sunnahs and etiquettes of wearing clothes

Dear Islamic sisters! Let us listen to some Madani pearls regarding wearing clothes from the booklet of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَاخَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ, entitled, ‘163 Madani Pearls’:

Listen to the following three sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first:

- ❖ The barrier between the eyes of *Jinn* and the people’s Satr is that one should recite ‘بِسْمِ اللّٰهِ’ when removing his clothes. (Al-Mu’jam Awsat, vol. 2, p. 59, Hadith 2504)

- ❖ The renowned Quranic commentator, Hakeem-ul-Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ states: Just as a wall or curtains become a barrier before the gaze of people, likewise, this Zikr of Allah Almighty becomes a barrier before the gaze of *Jinns*, meaning, the *Jinns* will be unable to see his private parts. (*Mirat-ul-Manajih*, vol. 1, p. 268)
- ❖ The one who wears clothes and recites the following, his past and future sins will be forgiven: ‘الْحَمْدُ لِلَّهِ الَّذِي كَسَانِي هَذَا وَرَزَقَنِيهِ مِنْ غَيْرِ حَوْلٍ مِنِّي وَلَا قُوَّةٍ’.  
(*Shu'ab-ul-Iman*, vol. 5, p. 181, Hadith 6285)
- ❖ The one, who despite having the means, leaves elegant clothing out of humility, Allah Almighty will clothe him with the garments of Karamah (nobility). (*Abu Dawood*, vol. 4, p. 326, Hadith 4778)
- ❖ The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would usually wear white clothing. (*Kashf-ul-Iltibas fi Istehbab-ul-libas-lil-Shaykh Abdul-Haq Dihlvi*, p. 36)
- ❖ Clothing should be from Halal earnings. If clothing is from Haraam earnings, then no *Fard* or *Nafl* will be accepted whilst wearing it. (*Ibid*, p. 41)
- ❖ When wearing clothes, start from the right side (as this is Sunnah). For example, when wearing a shirt, place the right hand in the right sleeve first, and then the left hand in the left sleeve. (*Ibid*, p. 43)
- ❖ Likewise, when wearing trousers, place the right foot in the right side first, and whenever you remove them (shirt or trousers), then do the opposite, i.e. start with the left side.
- ❖ Males should wear male clothing, and females should wear female clothing. This should be observed with the clothing of young children also.
- ❖ It is forbidden to wear clothing that is worn out of arrogance. One can identify whether they have arrogance by observing their state before

and after wearing the clothes; if it is the same, then he does not possess arrogance. If that state no longer remains, then he has become arrogant. Therefore, one should avoid such clothing, as arrogance is an extremely evil trait. (*Bahar-e-Shari'at*, vol. 3, p. 409; *Rad-ul-Muhtar*, vol. 9, p. 579)

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

## Speech: 10

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

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

## Develop gentleness

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

## Blessings of Salat-Alan-Nabi

The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated:

أَوْلَى النَّاسِ بِي يَوْمَ الْقِيَامَةِ أَكْثَرُهُمْ عَلَيَّ صَلَاةً

*The closest person to me on the Day of Judgement will be the one who has recited the most Salat upon me. (Tirmizi, vol. 2, p. 27, Hadith 484)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٌ

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, Hadith 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 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 *تُؤْبُوا 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! Remember! Gentleness is a very great blessing of Allah Almighty. The character of that fortunate Islamic sister who is

bestowed with this blessing gets better and better and then other Islamic sisters also start having love for her. So in today's weekly Sunnah inspired Ijtima', let's hear some incidents, anecdotes, Hadith and narrations regarding gentleness. Firstly, let's hear a faith-refreshing incident in relation to gentleness.

### Accepting Islam due to the gentleness of the Prophet

Sayidunna Zayd Bin Sa'nah رَضِيَ اللهُ عَنْهُ was a scholar of the Torah; he had bought some dates of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. There were still a few days left till the deadline of handing over the dates, when he demanded the dates harshly in a large gathering whilst holding the cloak and upper garment of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and staring at him with a sharp gaze.

Seeing this, Ameer-ul-Mo'mineen, Sayidunna Umar رَضِيَ اللهُ عَنْهُ looked at him with a fierce gaze and said: 'Oh enemy of Allah عَدُوٌّ جَلَّ! Are you disrespecting the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in such a way? I swear by Allah عَدُوٌّ جَلَّ, if the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was not here, I would have severed your head with my sword.'

Hearing this, the merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'O Umar! What are you saying? You should be helping us both by encouraging me to repay the debt and encouraging him to demand the debt gently.'

Then he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded: 'Oh Umar, give the amount of dates he is rightfully due, and give him some extra too.'

When Sayidunna Umar رَضِيَ اللهُ عَنْهُ gave more dates than were due, Zayd Bin Sa'nah رَضِيَ اللهُ عَنْهُ said: 'Oh Umar, why are you giving me more than what I am owed?' He رَضِيَ اللهُ عَنْهُ replied: 'Since I scared you by looking at you with a fierce gaze, hence, the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded me to give you more than what you are owed to hearten you.'

Hearing this, Zayd Bin Sa'nah رَضِيَ اللهُ عَنْهُ said: 'Oh Umar, do you recognise

me? I am Zayd Bin Sa'nah.'

Sayidunna Umar رَضِيَ اللهُ عَنْهُ enquired: 'Are you that same Zayd Bin Sa'nah who is a great scholar of the Torah?'

He replied: 'Yes.'

Hearing this, Ameer-ul-Mu'mineen, Sayidunna Umar رَضِيَ اللهُ عَنْهُ enquired: 'Then why did you commit such a blasphemy against the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ?'

Zayd Bin Sa'nah replied: 'Oh Umar, the truth is that I had found all the signs of the final Prophet in him as per what I had read in the Torah, but two signs were left for me to test him on. One was that his gentleness would remain dominant, and (the second was) the more someone behaves with him in an ignorant and evil manner, the more his gentleness would increase. So, in this way I have witnessed both of these signs as well, and I testify that he is certainly a true Prophet. Oh Umar! I am a very wealthy person; I make you a witness that I have given half of my wealth in charity to the Ummah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.'

Then he came to the court of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and became a Muslim by reciting the Kalimah. (*Dalaail-ul-Nubuwwah*, vol. 1, p. 23; *Zurqaani*, vol. 4, p. 253, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, did you hear how gentle the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was and how forgiving he was to those who were disrespectful towards him! This was the reason that even such a big scholar of the Torah was affected by the character of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and entered the fold of Islam by reciting the *Kalimah*. Therefore, we should strive to develop the habit of gentleness in ourselves by acting upon the *Seerah* of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Learn to forgive other Islamic sisters

on their mistakes; no matter how angry one makes you, always keep your tongue in control. The goodness of the world and the hereafter lies in this.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, how important is gentleness! Learn the value of it from the fact that when Allah Almighty sent Sayidunna Musa عَلَيْهِ السَّلَام to Pharaoh to invite him towards Iman, He commanded him to be gentle with Pharaoh when speaking to him. Allah Almighty states in Part 16, Surah Tau-Ha, Verse 44:

فَقُولَا لَهُ قَوْلًا لَّيِّنًا لَّعَلَّهُ يَتَذَكَّرُ أَوْ يَخْشَى

*‘So, speak to him gently in the hope that he may reflect or have some fear.’*

*[Kanz-ul-Iman (translation of Quran)] (Part 16, Surah Tau-ha, Verse 44)*

It is stated in *Tafseer Khaazin* under the above-mentioned verse: i.e. when you go towards Pharaoh, advise him gently. According to some commentators (Mufasireen) رَحْمَةُ اللَّهِ: The command to be gentle with Pharaoh was because he served Sayidunna Musa عَلَيْهِ السَّلَام in his childhood and some commentators (Mufasireen) رَحْمَةُ اللَّهِ have stated: ‘Here, gentleness means that you promise him that if he was to become a believer, he would remain young all his life and would never become old, his kingship would remain till death, the enjoyments of eating and drinking will remain till death and he will be entered into Paradise after death.

When Sayidunna Musa عَلَيْهِ السَّلَام made this promise to Pharaoh, he really liked this offer, but he would not do anything without the advice of Hamaan (his minister), and Hamaan was not present at that time (so he did not make any decision). When he arrived, Pharaoh informed him of this and said: ‘I want to become a believer under the guidance of Sayidunna Musa عَلَيْهِ السَّلَام.’

Hearing this, Hamaan said: ‘I considered you to be wise, (but what is this?) you are a god, yet you want to become a servant! You are worshiped, yet you desire to become a worshipper?’ Pharaoh replied: ‘You’re right’ (and thus remained deprived of becoming a believer).’ (*Tafseer-e-Khaazin, vol. 3, p. 254, Surah Tau-ha under the Verse 44*)

### A glimpse of mercy

Dear Islamic sisters, it is stated in Tafsir *Siraat-ul-Jinaan*: ‘A glimpse of Allah’s mercy is also visible in this verse, as how He showed such gentleness with even him who was rebellious in His court and disobedient to Him. So, when this is the level of His gentleness with His disobedient slave, then what will be the level of His gentleness with his obedient slaves? When this verse was recited in front of Sayidunna Yahya Bin Mu’aaz رَحْمَةُ اللَّهِ عَلَيْهِ, he رَحْمَةُ اللَّهِ عَلَيْهِ began weeping and said: ‘(Oh my Generous Lord) this is the level of gentleness you show to that slave of yours who claims he should be worshipped, then what will be the level of your gentleness with the one who says only You are worthy of worship. This is your gentleness with a slave of Yours who says: ‘I am the greatest god of you people.’ Then what will be the level of your gentleness with the slave of yours who says, ‘My Lord is He who is greater than everyone.’’ (*Siraat-ul-Jinan, vol. 6, p. 202, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Virtues of gentleness

Dear Islamic sisters, whenever we have the opportunity to invite towards righteousness, we should offer that invitation with compassion, love and gentleness. By delivering the invitation to righteousness in this manner, إِنَّ شَاءَ اللَّهُ, our speech will become effective and the one who we are advising will also listen to us attentively and strive to act upon what we say. In the Holy Quran, Allah Almighty declared the gentleness of the Prophet’s صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ heart as His own mercy. Allah Almighty has stated in Part 4,

Surah Aal-e-‘Imran, Verse 159:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ

*So, what a great mercy it is from Allah that, O Beloved, you became soft-hearted towards them*

*[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-‘Imraan, Verse 159)*

The beloved manners of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are being expressed in this verse. So Allah Almighty said: ‘Oh Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How great is the mercy of Allah Almighty on you that He عَزَّوَجَلَّ made you soft hearted, compassionate, merciful and generous! And He عَزَّوَجَلَّ placed such immense compassion, generosity, benevolence and mercy in you that on the day of the expedition of Uhud, you did not express anger despite receiving such difficulty on that day. Had you been of a severe temperament and strict in your conduct with people, then these people would have distanced themselves from you. Oh Beloved صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Forgive their mistakes and pray for their forgiveness so that Allah عَزَّوَجَلَّ forgives them due to your intercession. (*Siraat-ul-Jinaan, vol. 2, p. 80*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The importance of gentleness

Dear Islamic sisters, just like gold becomes soft to become jewellery, metal becomes soft to become a sword and soil becomes soft in order to become the reason for greenery in the field, similarly, gentleness which is expressed in light of Islamic teachings is that quality due to which a person develops other good qualities like mercy, compassion, ease, forgiveness and tolerance.

Let us listen to some statements of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in regards to the virtues of gentleness.

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘Oh Aisha! Allah عَزَّوَجَلَّ is gentle (Rafeeq) and likes gentleness (Rifq). Allah Almighty bestows due to gentleness that which he does not grant due to harshness or any other reason.’ (Muslim, p. 1072, Hadith 6601)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘Gentleness beautifies anything that possesses it, and that which gentleness is removed from, becomes disfigured.’ (Muslim, p. 1073, Hadith 6602)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: ‘A believer is gentle and creates ease, just like when a reined camel moves when it is pulled, and it sits if it is made to sit on the ground.’ (Mishkat-ul-Masabih, vol. 3, p. 230, Hadith 5086)
4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: مَنْ يُحْرَمِ الرِّفْقَ يُحْرَمِ الْخَيْرِ ‘Whoever is deprived of gentleness has been deprived of goodness.’ (Muslim, p. 1073)
5. Sayidatunna Aisha Siddiqah رَضِيَ اللهُ عَنْهَا climbed onto a wild camel and began to make it go round and round. The Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said, ‘Oh Aisha! Be gentle.’ (Muslim, p. 1073)

### Clarification of ‘gentleness’ in the aforementioned *Hadith*

‘Allamah Khattabi رَحِمَهُ اللهُ عَلَيْهِ states: ‘Rafeeq means the one who is very friendly and gentle. Rifq means to create ease. Another meaning of Rifq is to provide the means of ease in something. Rifq has been linked to Allah عَزَّوَجَلَّ because it is He Who creates and provides ease. (Akmal Akmal-ul-‘Ilm, vol. 7, p. 40)

The virtue of gentleness has been expressed in the aforementioned *Hadith*. It has been stated in *Hadith* that Allah Almighty is Benevolent upon the creation because He is Gentle towards them and He Likes gentleness in everything. Being Benevolent upon the creation means that Allah Almighty does not hasten in punishing sinners, rather, those that are decreed to be

fortunate, He grants them the ability to repent and He gives respite to the unfortunate. (*Daleel-ul-Faliheen*, vol. 3, p. 89, under the *Hadith* 632, summarised)

It has been stated in *Hadith* that Allah Almighty gives such a reward for being gentle that He does not give for anything else. Meaning, the one showing gentleness is blessed and praised even in this life and he will be given an abundance of reward in the Hereafter. Whereas, the harsh one will face the opposite of this, i.e., neither will he be worthy of praise in this world and nor will he gain reward in the Hereafter. (*Daleel-ul-Faliheen*, vol. 3, p. 89, under the *Hadith* 633, summarised)

In the third *Hadith*, it was stated that anything that possesses gentleness is beautified by it, and it makes defective the thing it is removed from. Meaning, gentleness completes matters, whereas harshness ruins the completed matters.

### How wonderful is this saying of a poet

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

Mufti Ahmad Yar Khan Naeemi رَحْمَةُ اللَّهِ عَلَيْهِ states: ‘Allah Almighty is ‘Rafeeq’, i.e. the most Gracious and the most Merciful because He does not command a soul to do that which it cannot bear, He Pardons sins, and He wants his slaves to also show mercy and grace to their subordinates and peers. Be aware that it is not permissible to refer to Allah Almighty as ‘Rafeeq’ in the common usage of the term; this word is not from the names of Allah عَزَّوَجَلَّ. In the *Hadith*, this word has been used in the literal meaning.’ (*Mirat-ul-Manajih*, vol. 6, pp. 635-636, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

With gentleness, such matters of the world and the Hereafter are resolved



that would not be resolved with harshness. Often, harshness causes friends to become enemies and stable matters to become ruined, but gentleness can turn enemies into friends, and it can resolve ruined matters. If an insignificant man possesses the quality of gentleness, he becomes lofty, and if a lofty man is harsh, he becomes insignificant. Metal must become soft for it to become a weapon, gold must become soft for it to become jewellery, land must become soft for it to become fertile, and thus a person must become soft for him to become a noble saint.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, you have just heard how important gentleness is. Allah Almighty Loves gentleness: gentleness beautifies the one who possesses it, whereas, the Islamic sister who is deprived of the beautiful quality of gentleness, she is always full of anger, she yells at others for every little thing and she openly humiliates anyone who makes a mistake. Now, regardless of how abundantly she worships, she may be regular in offering *Tahajjud* prayers, fasts regularly, spends the entire night in offering voluntary prayer and reciting the Quran, but if there is harshness in her temperament and she hurts the feelings of Islamic sisters without a valid reason, then this act of hers can become a means of her downfall on the Day of Judgement.

Remember! To hurt an Islamic sister's feelings in anger and to humiliate her in front of others is *Haraam* and an act that can lead one to Hell. Sadly, these days, hurting someone's feelings, humiliating them in front of others, shooting arrows of criticism towards them, and to laugh at them in a state of anger or as a joke is not even considered bad in our society. Sometimes, the one who is being mocked also joins in with the laughing of those who are mocking her. Satan uses this to satisfy them with the thought that 'she is okay with it as she is also laughing', whereas she is not really okay with it,

she may be laughing just to avoid embarrassment, but her heart will actually be in pieces.

Therefore, we must avoid all such acts that cause pain to other Islamic sisters, and if someone mocks us, then instead of becoming enraged with anger, try to reform her by adopting gentleness.

Let us listen to a narration regarding this:

### A narration of sweet words

A noble saint رَحْمَةُ اللَّهِ عَلَيْهِ of Khurasan was commanded in a dream to invite the Mongols of the Tataari tribe to Islam. At that time, Tagudar Khan, the son of Halaku Khan was in power. The noble saint رَحْمَةُ اللَّهِ عَلَيْهِ travelled and came to Tagudar. Seeing an embodiment of Sunnah, a Muslim preacher with a beard, he laughed and said: ‘Oh man! Tell me what is better, the hair of your beard or the tail of my dog?’ Although this was an infuriating mockery, but since the noble saint was a wise preacher, he said with utmost gentleness: ‘I am also a dog of my generous Lord. If I am able to please Him with my loyalty, then I am better, otherwise your dog’s tail is better than me.’

As he was a practising preacher who would avoid backbiting, tale telling, exposing sins and bad and useless speech, instead he would keep his tongue occupied in the Zikr of Allah, thus his sweet words had an effect on the heart of Tagudar. When he received such a fragrant response from the practising preacher in exchange for his poisonous thorns, he said: ‘You are my guest. Stay with me.’

So he رَحْمَةُ اللَّهِ عَلَيْهِ stayed with him. Every night, Tagudar would come in the presence of the noble saint and he رَحْمَةُ اللَّهِ عَلَيْهِ would give him the invitation to Islam with much compassion. His individual effort transformed the heart of Tagudar. The very Tagudar who had desired to demolish Islam, had become a devotee of Islam. Tagudar and his entire Tatarian Mongol

tribe accepted Islam at the hand of this noble and practising preacher. His Islamic name was given as Ahmad. (*Gheebat ki Tabah Kariyan, p. 155*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

History is a witness that due to the blessings of the sweet words of a noble, practising preacher, the rulership of the Tatarian Mongols was exchanged with an Islamic rulership.

### A sweet tongue

Dear Islamic sisters! You have just heard that our noble personalities of the Deen رَحْمَةُ اللهِ would not become angered even by the harsh and bitter words of others. Rather, they would show exemplary character by being patient and forbearing. This is the reason why their words would have such a lasting effect on their hearts. Remember! It costs nothing to say sweet words, but immense benefit is attained. Whereas there is immense loss in saying bitter words.

What a great saying there is that that a parrot speaks sweetly even after eating chili and a man speaks bitterly even after eating sweet.

The reality is that one becomes angry on hearing negative things being said about him, but instead of acting out compulsively, one should be wise at such a time and remain calm by holding on to the rope of patience and forbearance.

Let us listen to an incident from the life of Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِ الْعَالِيَةِ in regards to this:

### Display of utmost tolerance

This incident is of those days when the weekly Sunnah inspired gathering of the movement of the devotees of the Prophet, Dawat-e-Islami, would

take place initially in Madani Markaz Gulzar-e-Habib Masjid, Gulistan-e-Shafee' Okarvi (soldier Bazar), Karachi.

When Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ was going to participate in the gathering alongside some brothers, he passed by a cinema and a young boy who was standing in the line to buy a ticket for the film shouted out to him: 'Maulana! They're showing a good film today, come and watch it.'

Before the brothers accompanying him could react emotionally, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ said Salam aloud, approached him and called him towards righteousness with utmost gentleness, saying: 'Son, I don't watch movies. However, you invited me, so I thought let me give you an invitation too. Now, إِنَّ شَاءَ اللَّهُ a Sunnah inspired gathering will be taking place in Gulzar-e-Habib Masjid, I request you to participate. If you cannot come now, then do try to come whenever it is possible for you.' Then he gave him a small bottle of perfume (Itr) as a gift.

A few years later, a brother adorned with an Imamah (turban) met Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ and said: 'Huzoor! A few years ago, a young boy offered you to watch a movie with him, and instead of becoming angry, you displayed utmost tolerance and gentleness and invited him to participate in the weekly gathering. I am that young boy. I was immensely affected by your good conduct and I attended the gathering one day. Then your merciful gaze blessed me and أَلْحَمْدُ لِلَّهِ, I repented from my sins and became affiliated with the Madani environment.' (Ta'aruf Ameer-e-Ahl-e-Sunnat, p. 40, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters, we were listening in regards to developing gentleness. Remember! If we want to create a Madani environment within our home, then we must develop gentleness within ourselves. If you wish to invite your mother and father towards righteousness, then you must develop

gentleness yourself first. If you want your daughter or sister to dress modestly, then you must develop gentleness yourself first. If you want to make your son regular in offering his daily Salah, then you must develop gentleness yourself first in order to reform him. If you wish to bring your neighbours to the weekly gathering, then you must develop gentleness. If you wish to make your subordinate Islamic sisters to be dutiful to you, then you must develop gentleness in order to attract them. If you want to make the mind-set of an Islamic sister to act upon the '63 Pious deeds', join Madrasah-tul-Madinah Baalighaat and participate in other Madani works, then you must develop gentleness in order to motivate her. O Allah Almighty, for the sake of believing in your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, grant us gentle manners.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters, keep this in mind! Sisters avoid coming close to and speaking to sisters that have a harsh temperament. Sisters with such a harsh temperament are not deemed honourable in society. Many things are said about them behind their backs. For example: 'Avoid so and so, she's very harsh', 'she humiliates people over little things', 'she always has an angry face on', 'even her family remain displeased with her due to her anger', etc.

Just ponder! Do people have such sentiments regarding us as well? Do we put people off us by expressing unreasonable harshness? Have we deprived our own kids of compassion and love? If that is the case, then develop gentleness in your temperament immediately as she, whose heart is gentle, gains more respect.

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states: 'Allah Almighty places gentleness into the hearts of those who He shows

mercy to. They are gentle with people due to which their honour increases. As for those who Allah Almighty has His wrath upon, their hearts are hardened and so they treat people with harshness. (*Mirat-ul-Manajih*, vol. 6, p. 654)

Remember! Gentleness is a beautiful quality that encourages a person to show mercy, prevents him from cruelty, helps him avoid arrogance, and gives him a firm footing in humility. The barren land of life transforms into a fertile field by means of gentleness. To develop gentleness, it is necessary to soften the heart. This is because the heart is the king of all other bodily organs, so when this becomes gentle, our entire personality will automatically become gentle.

How can we develop gentleness? Let us listen to some points regarding this:

## 1. Avoiding heedlessness

If we always remain occupied in doing Zikr and reciting Salawat, then our heart too shall become soft due to its blessings. Otherwise, the heart can become hardened by the misfortune of neglecting the remembrance of Allah عَزَّوَجَلَّ.

As it is narrated from Sayidunna Abdullah Bin Umar رَضِيَ اللهُ عَنْهُمَا that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘Do not talk too much without mentioning Allah Almighty, as speech without the mention of Allah Almighty is (a cause for) a hard heart and the one who has a hard heart is distanced from Allah Almighty.’ (*Tirmizi*, vol. 4, p. 184, Hadith 2419)

## 2. Abstaining from sin

Perform abundant of good deeds in order to soften the heart and refrain from all types of major, minor, outer and internal sins, as sins harden the heart. Therefore, in order to develop gentleness in the heart, instil the fear of Allah Almighty in your heart and regularly ponder over the pains and

punishments inflicted in the Hereafter due to sins. **إِنْ شَاءَ اللَّهُ**, the hardness of the heart will diminish.

### 3. Forgiving

In order to develop gentleness, accustom yourself to control your anger and forgive anyone who may have hurt you knowingly or unknowingly rather than retaliating to a greater degree.

Keep this principle in mind: If filth comes on to anything, it can only be washed away with water, not filth. If we try to wash filth with filth, then it will only increase the filth instead of becoming clean. Similarly, if someone treats us badly out of naivety and we treat him the same way in retaliation or even worse, then matters will only worsen instead of being resolved, and matters will lead to enmity, fighting and arguments. However, if that person is treated with gentleness and love, and his mistakes are overlooked and forgiven, then **إِنْ شَاءَ اللَّهُ** this will display many positive results.

### 4. Eating less

It is extremely beneficial to eat less than your level of hunger in order to develop gentleness. Where eating to a full stomach causes laziness in worship and is damaging to one's health, it is also a major factor in the hardening of the heart. As Sayidunna Abdullah Bin Abbas **رَضِيَ اللَّهُ عَنْهُمَا** mentions that the Messenger of Allah **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: **مَنْ شَبِعَ وَنَامَ قَلَسَ قَلْبُهُ** 'whoever sleeps having eaten to a full stomach, his heart becomes hard.' Then He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stated, **لِكُلِّ شَيْءٍ زَكَاةٌ وَ زَكَاةُ الْبَدَنِ الْجُوعُ**, 'There is a Zakah for everything, and hunger is the Zakah of the body.' (Ibn-e-Majah, vol. 2, p. 347, Hadith 1745, summarised)

### 5. Adopting good company

Avoiding bad company and adopting the company of the pious and Allah-fearing Islamic sisters is a good method of developing gentleness.

## 6. Caring for the poor and the orphans

Caring for the poor and the orphans is also a good way to develop gentleness. There is encouragement for this in *Hadith* as well.

Sayidunna Abu-Darda رضي الله عنه narrates that a person complained of the hardness of his heart in the court of the Beloved Prophet صلى الله عليه وآله وسلم, so the Messenger of Allah صلى الله عليه وآله وسلم said: ‘Do you want that your heart become soft?’ He replied: ‘Yes.’ So, the Prophet صلى الله عليه وآله وسلم said: ‘When an orphan comes to you, stroke his head and feed him from your food. Your heart will become soft and your needs will be fulfilled.’ (*Musannaf ‘Abdur-Razzaq, vol. 10, p. 135, Hadith 20198*)

## 7. Ponder on the harms of a hard heart

From the harms of a hard heart is that it is not affected with any word of advice given to it, it does not incline towards good deeds, and due to the hardness of the heart, a person renders himself worthy of the displeasure of Allah Almighty and His curse (i.e. distance from His mercy).

## Sunnahs and etiquettes of adornment

Dear Islamic sisters! Let us now listen to some Sunnahs and etiquettes of adornment from the book of Maktaba-tul-Madinah, ‘*Sunnatayn Aur Adaab*’:

- ❖ It is Haraam for a woman to make braids in her hair with another human’s hair. Such a woman has been cursed in the *Hadith*, even the woman who makes such braids in another person’s hair, she has also been cursed. (*Durr-e-Mukhtar, vol. 9, pp. 614-615*)
- ❖ If the hair of the braids belong to the woman whose head they are being made on, then it is still impermissible. (*Durr-e-Mukhtar, vol. 9, pp. 614-615*)



- ❖ It is permissible for a woman to apply henna on the hands and feet. It is impermissible to apply henna to the hands and feet of little boys. There is no harm in applying henna on the hands and feet of a small girl. (*Rad-ul-Muhtar, vol. 9, p. 599, selected*)
- ❖ Just like it is impermissible for men to imitate women, similarly women are not permitted to imitate men as it is narrated by Sayidunna Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا that the Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has cursed feminine men who imitate women, and masculine women who imitate men. (*Musnad Iman Ahmad, Musnad Abdullah Bin Abbas, vol. 1, p. 540, Hadith 2263*)
- ❖ Women should adorn themselves with permissible means for their husbands, but within the house only; they should not apply make-up and adorn themselves and leave the house like that. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘A woman is a complete *Awrah* (i.e. that which should be hidden); whenever a woman goes out, Satan stares at her.’ (*Tirmizi, vol. 2, p. 392, Hadith 1176*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ 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

## A time will come

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-Alan-Nabi ﷺ

Umm'ul-Mu'mineen Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا narrates, the Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ يَوْمَ الْجُمُعَةِ كَانَتْ شَفَاعَةً لِي عِنْدِي يَوْمَ الْقِيَامَةِ

*Whoever recites Salat upon me on Friday, his intercession will be my responsibility. (Kanz-ul-Ummal, vol. 1, p. 255, Hadith 2236)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ 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, 'يِنَّهُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 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 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 **صَلُّوا عَلَى الْحَبِيبِ**, **أَذْكُرُوا اللَّهَ**, **تُؤَيُّوْنَا إِلَى اللَّهِ**, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The era of today is full of signs of the end of times and the countless tribulations that have preceded it. Our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ informed us of the current and forthcoming tribulations 1400

years ago by means of his knowledge of the unseen bestowed on him by Allah Almighty, urging us to protect ourselves from the flames of their blazing fire. Let us hear some of the blessed Ahadith in this regard and listen to the Madani pearls of advice obtained from them.

### **Destruction at the hands of family members**

The Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Such a time will come upon the people that the religion of a religious person will not remain safe except for the person who runs from one mountain to the other and from one hole (i.e. cave) to the other (in order to protect his religion). At that time, one will not be able to earn a living without displeasing Allah Almighty. When faced with this situation, a man will suffer destruction at the hands of his own wife and children. If he has no wife and children, he will suffer destruction at the hands of his parents. If there are no parents, he will suffer destruction at the hands of his relatives and neighbours. The blessed companions رَضِيَ اللهُ عَنْهُمْ humbly asked, ‘O Messenger of Allah Almighty صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! How will this happen?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘They will make him feel ashamed of his low income. At that time, he will take himself to places of destruction.’ (*Al-Zuhd-ul-Kabeer-lil-Bayhaqi, p. 183, Hadith 439*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just as there are Madani pearls of advice and admonition for men in the aforementioned Hadith, in the same way, there is a warning for those Islamic sisters who taunt their husbands about their income with remarks such as, ‘So-and-so has so many bungalows, factories and properties, but you are keeping me in a small rented house, I feel suffocated here, I want an open house, look at so-and-so, he drives around in luxurious cars with his family, but you give me the bumping and jostling of buses, taxis and rickshaws, so-and-so has a generator to avoid load shedding, at least purchase a UPS or a rechargeable fan, so-and-so has

purchased so many thousands worth of clothes or has had a set of gold jewellery made for his children's mother on Eid, at least give me a gold ring or bracelet or earrings on Eid. So-and-so took their children's mother shopping to such-and-such shopping mall, so you should also take me shopping to a good shopping mall, look how happy so-and-so has become, you should also do something, so-and-so's salary is six figures, but you are still standing in the same position even after working for so long', etc.

Whereas, the children's requests are in addition to this. So, when one has to listen to requests and taunts every day, mental anguish and despair surrounds him in every direction. He does not understand what he is meant to do at the end of the day, because he has to fulfil the requests of his wife and children and he also lacks resources. Hence, he puts his grave and the Hereafter at stake by adopting illegitimate means and disregards what is Halal and what is Haraam in order to fulfil their legitimate and illegitimate demands.

### Disregard for Halal and Haraam

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ has narrated that the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

يَأْتِي عَلَى النَّاسِ زَمَانٌ، لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ أَمِنْ الْحَلَالِ أَمْ مِنَ الْحَرَامِ

*Such a time will come upon people when one will not care at all about how he earned (wealth); whether it is by Halal means or by Haraam.’ (Bukhari, vol. 2, p. 7, Hadith 2059)*

Commenting on the above Hadith, the renowned commentator, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated, ‘That is, people will have a disregard for religion in the last era. They will become trapped in the concern for wealth. They will only care about accumulating and

multiplying wealth, without distinguishing between Halal and Haraam, without any fear; as is common in these days. (*Mirat-ul-Manajih*, vol. 4, p. 229)

Dear Islamic sisters! We should avoid placing our family members into tribulations and creating difficulties for them by making all sorts of unreasonable requests from them, rather we should be patient and grateful in all circumstances, and be content with whatever is available. **إِنْ شَاءَ اللَّهُ** we will succeed in avoiding the tricks of the Nafs and Shaytan, and life will become easier instead of difficult. Remember! Expressing gratitude to Allah Almighty in every situation pleases Allah Almighty and there is a further increase in blessings.

Dear Islamic sisters! It is a great misfortune that all of the good deeds of a person should be taken away by her family and she herself should be left destitute. Therefore, one should take the opportunity and wake up from the sleep of negligence. In obedience to Allah Almighty and His Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, educate your children regarding the religion, teach them to recite the Holy Qur'an, teach them Islamic manners, try to improve their morals and teach them the love of Allah Almighty and the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Concern for the Hereafter should be instilled in them, and along with preparation for death, various sins should be explained to them and they should be saved from these sins also.

Let us listen to two sayings of the Holy Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** regarding the time which he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has indicated to, in which it will be very difficult to follow the Sunnah, adhere to the religion and be patient upon the hardships that arise on this path.

### Following the Sunnah like holding a flame

1. It was stated: **إِلْمَتَمَسَّكَ بِسُنَّتِي عِنْدَ اِخْتِلَافِ أُمَّتِي كَأَلْقَائِي عَلَى الْجَمْرِ** i.e. *The one who clings to my Sunnah during the disagreement of my Ummah will be like the one grasping onto hot coal.* (*Nawadir-ul-Usool*, juzz Awwal, p. 68, Hadith 87)

2. It was stated: *يَأْتِي عَلَى النَّاسِ زَمَانٌ الصَّابِرُ فِيهِمْ عَلَى دِينِهِ كَالْقَابِضِ عَلَى الْجَمْرِ* i.e. *An era will come upon the people when the person from among them who stays patient upon his religion will be like the one grasping onto hot coal.* (Tirmizi, vol. 4, p. 115, Hadith 2267)

Commenting on the above Hadith, the renowned commentator, Hakim-ul-Ummat, Mufti Ahmad Yar Khan رحمته الله عليه has stated, ‘This era will be near the Day of Judgement and we are witnessing its initial stage today. Nowadays, it is extremely difficult to live a religious life. Today, it is hard to offer Salah regularly and refraining from usury [i.e. interest] is almost impossible.’

He رحمته الله عليه has further stated, ‘As it is only possible for a greatly patient person to hold coal, it will be very difficult to become a sincere and perfect Muslim at that time.’ (Mirat-ul-Manajeeh, vol. 7, p. 172, summarised)

## Followers of religion face an ordeal

Dear Islamic Sisters! The commentary given by the respected Mufti رحمته الله عليه contains a great lesson for all of us. He رحمته الله عليه wrote this commentary in his time. Today, audacity in religious matters and non-observance of religious teachings have multiplied many-fold. It is an undeniable fact that those Islamic sisters who observe Shar’i veil and want to live a life following the Shari’ah and Sunnah face a harsh ordeal. There is also a severe test for Islamic sisters who want to get married and avoid impermissible customs. On the one hand, the society persecutes them in various ways, hurts their feelings and tries to discourage them, and on the other hand, the Nafs and Shaytan become obstacles for them in doing good deeds.

## Do justice

Dear Islamic Sisters! Every human being makes mistakes. But regretfully! When a practising individual makes any mistake, it is propagated widely;

defaming the followers of Islam, Shari'ah and Sunnah and creating hatred for them in the hearts of people. As a result, people dislike them, look down upon them, thereby ruining their own worldly life and Hereafter. Under these unfortunate circumstances, the Islamic sisters who follow Shari'ah and Sunnah should become even more careful and cautious.

Remember! Even the slightest amount of carelessness sometimes causes a very big loss. If you really want to do Madani work, you should never make any Islamic sister an adversary unless the Shari'ah commands you to. Never do anything that causes people to point a finger at Dawat-e-Islami. Nevertheless, despite maintaining a responsible attitude, if you face difficulties and taunts and are prevented even by your own family members from living a life according to the Sunnah, you should still not lose hope. The tougher the task, the greater the reward. Here are two Ahadith in this regard:

1. It is stated: The most preferable act of worship is the one that involves great hardship. (*Kashf-ul-Khafa, vol. 1, p. 141*)
2. It is stated: Whoever firmly holds onto my Sunnah during the turmoil of my Ummah will gain the reward of a hundred martyrs. (*Mishkat-ul-Masabih, vol. 1, p. 55, Hadith 176*)

Commenting on the above Hadith, a renowned commentator, Hakim-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, 'This is because the martyr gains success after he receives injuries from a sword only once but this bondman of Allah Almighty endures taunts from the tongues of people throughout his life. He bears every type of distress for the sake of Allah Almighty and His Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The struggle he performs is the greatest struggle (the Jihad against the Self). (*Mirat-ul-Manajih, vol. 1, p. 173*)

### **Apparently a friend but internally a foe**

Dear Islamic sisters! Regarding the tribulation that will emerge in the



forthcoming era, it is stated in a Hadith that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: In the last era, there will be some people who will be friends apparently, but foes internally. It was humbly asked, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, how will this happen?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: ‘They will incline to each other (for the betterment of their worldly life) and have fear of one another.’ (Musnad Ahmad, Musnad-ul-Ansar, vol. 8, p. 244, Hadith 22116)

Commenting on the above Hadith, the renowned commentator, Hakim-ul-Ummat, Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ has stated, ‘Near the Day of Judgement, there will be people who will prefer their good deeds to be made public so that they can receive praise from others. When alone, they will not perform good deeds at all or they will perform them in an ordinary manner.’

The respected Mufti further stated, ‘These people will neither have hope in nor fear Allah Almighty in their hearts, or will have a small amount. They will expect a lot from people and will have great fear of them. Sincerity is the key to the acceptance of every deed. This also applies to those people who show others outward affection for their personal advantage. After they have gained the benefit, their friendship will come to an end.’ (Mirat-ul-Manajih, vol. 7, pp. 140-141)

### **What action have you performed for me?**

Dear Islamic Sisters! A Muslim should perform every deed for the sake of Allah Almighty. If she develops a friendship with anyone, she should do so only for the sake of Allah Almighty; and if she has enmity towards anyone, it should only be for the sake of Allah Almighty.

It is narrated that Allah Almighty revealed to a Prophet عَلَيْهِ السَّلَام, telling him to inform a certain pious person that his piety and abstinence from the world is [a means of] pleasure for his own Nafs and that staying isolated from people and being attentive towards me is [a means of gaining]

respect. What deed did he do in return for the right I have over him? The person humbly asked, 'O Lord! What is that deed?' The reply came, 'Did you have enmity towards anyone for me and develop friendship with any Wali for me?' (*Hilya-tul-Awliya*, vol. 10, p. 337, *Hadith 15384*)

Therefore, we should always give preference to the pleasure of Allah Almighty before we develop friendship, enmity, affection, hatred and any type of mutual relationship with others. Felicitations to those fortunate people who maintain friendship with each other for the sake of Allah Almighty! A Hadith states that these people have perfect faith and will be gathered together by Allah Almighty on the Day of Judgement. Moreover, these fortunate people will be sitting on seats made of ruby around the 'Arsh and will be stationed in emerald rooms consisting of pillars of ruby. Let us listen to four sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

### **Reward for those who love each other for the sake of Allah Almighty**

1. Whoever loves for Allah's sake, hates for Allah's sake, gives for Allah's sake and withholds for Allah's sake, he has perfected his faith. (*Abu Dawood*, vol. 4, p. 490, *Hadith 4681*)
2. Two people loved each other for [the sake of] Allah Almighty; one of them was in the east and the other in the west. Allah Almighty will gather both of them on the Day of Judgement and say, 'This is that very same person you loved for My Sake.' (*Shu'ab-ul-Iman*, vol. 6, p. 492, *Hadith 9022*)
3. Those having love towards each other for [the sake of] Allah Almighty will be sitting on chairs of ruby surrounding the 'Arsh. (*Mu'jam-ul-Kabeer*, vol. 4, p. 150, *Hadith 3973*)
4. In Paradise, there are pillars made of ruby upon which are rooms made of emerald that are bright like shining stars. The people asked,

‘O Messenger of Allah! صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Who will live in them?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Those who love each other for [the sake of] Allah Almighty, sit at one place and meet each other.’ (*Shu'ab-ul-Iman, vol. 6, p. 487, Hadith 9002*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear of the great rewards that will be granted by Allah Almighty on the Day of Judgement to those who have love for one other for the sake of Allah Almighty? But regretfully! Nowadays, selfishness has become so widespread in our society that people try to gain personal benefits even in religious matters, let alone worldly ones. Take the example of Salam. Salam is a Sunnah of our Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as that of Sayyiduna Aadam عَلَيْهِ السَّلَام. (*Mirat-ul-Manajih, vol. 6, p. 313, Derived from*)

Unfortunately, most people seem to be heedless of this Sunnah. It is commonly observed that people do not say Salam to the person they do not know. If some people are sitting together, the newcomer says Salam to certain people or to only those she knows, this should not be the case but rather Salam should be given to all Islamic sisters.

In any case, observing this beautiful Sunnah of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should greet every Islamic sister, whether we know her or not. Filling in the booklet of *Madani In'amaat* while doing Fikr-e-Madinah on a daily basis is also one of the best ways to spread Salam and adhere to the Sunnah of Salam.

Dear Islamic Sisters! There is also a narration in the Hadith about the tribulations that will arise in the future, stating that asceticism and piety will become perfunctory and artificial.

### **Piety and asceticism becoming perfunctory and artificial**

The Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: The Day of Judgement will not

take place until asceticism becomes perfunctory and piety becomes artificial. (*Hilya-tul-Awliya, vol. 3, p. 141, Hadith 3473*)

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

### Who wages war against Allah Almighty?

Sayyiduna ‘Adi Bin Hatim رَحْمَةُ اللهِ عَلَيْهِ narrates that the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: On the Day of Resurrection, some people will be ordered to be taken towards Paradise, to the extent that they will come close to Paradise and smell its fragrance, they will see its palaces and the bounties that Allah Almighty has prepared for the people of Paradise in it. It will be announced, ‘Take them from Paradise, because they have no share in Paradise.’ (On hearing this announcement) they will return with such grief that the people before them will not have returned with the grief of its like, then they will say, ‘O Most Gracious! If you had placed us in Hellfire before showing us your reward and the blessings prepared for your saints, it would have been easier for us.’ Allah Almighty will say, ‘I have done this to you from my will, (this is because) when you were alone, you would commit great sins and declare war against me, and when you used to meet the people, you would meet them humbly. You used to display to the people a state which was not in your heart for me. You were afraid of people and you were not afraid of me. You respected people but you did not respect me, you refrained from doing evil deeds because of people but you did not stop doing evil because of me, today I will deprive you of my reward as well as making you taste my punishment.’ (*Mu’jam Awsat, vol. 4, p. 135-136, Hadith 5478*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## How to avoid tribulations (Fitnah)?

Dear Islamic sisters! Undoubtedly, today's era is full of tribulations (Fitnah); with each passing day, a new tribulation emerges, now the question arises: How can we save ourselves from these tribulations? Here are some suggestions on how to save one's self from present tribulations. Listen and try to act upon them.

1. Good company should be adopted in order to protect yourself from tribulations and safeguard your Iman. **اَلْحَمْدُ لِلّٰهِ**, in the current era, the movement of the devotees of the Prophet, Dawat-e-Islami, is a great source of good companionship. **اَلْحَمْدُ لِلّٰهِ**, Dawat-e-Islami saves Muslims from tribulations, gives them the mindset of protecting their faith and makes them into an embodiment of the Sunnah in the true sense.

**اَلْحَمْدُ لِلّٰهِ**, through the blessings of being associated with this Madani environment of Dawat-e-Islami, numerous people have been reformed and have acquired the mindset of striving to protect their faith.

2. To protect yourself from tribulations, avoid going out of the house unnecessarily, because that is where security lies.
3. In the current era, social media is becoming one of the most dangerous weapons to spread tribulation; anti-Islamic forces are misusing it for their own evil purposes by openly mocking Islamic rules. Conspiracies against Islam are also peddled through social media. Muslims are being pushed into the mire of obscenity and depravity, so save yourself and your children from the ravages of social media.
4. Teaching or studying in Madrassa-tul-Madina for adults that are established within the movement of the devotees of the Prophet,

Dawat-e-Islami, is also very useful in protecting one's self from tribulations. اَلْحَمْدُ لِلّٰهِ with the blessings of Madrassa-tul-Madina for adults, one will gain the company of good Islamic sisters and be protected from many evil temptations.

5. To save oneself from tribulations, make it your habit to watch and encourage others to watch the 100% Islamic channel, Madani Channel. اَلْحَمْدُ لِلّٰهِ Madani Channel is that single channel on which every program that is aired is in accordance to the Shari'ah, Madani Channel imparts love for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Madani Channel displays the correct Islamic teachings and Madani Channel teaches the respect for the sanctified people, so, watch Madani Channel yourself and encourage other Islamic sisters to watch it also.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the speech to an end, I will now have the privilege of describing the excellence of the Sunnah and some Sunnahs and etiquettes. The Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever loved my Sunnah, loved me, and whosoever loved me will be with me in Paradise.' (*Mishkat-ul-Masabih, vol. 1, p. 97, Hadith 175*)

### **Sunnahs and Etiquettes of applying Kohl (Surmah)**

Ameer-e-Ahl-e-Sunnat دَاعِيَةُ بَرَكَاتِهِمُ الْعَالِيَةِ has written the Sunnahs and etiquettes of applying kohl (Surmah) in his booklet '101 Madani Pearls'

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The best kohl (Surmah) amongst all is Ismid, as it improves the eyesight and causes the eyelashes to grow. (*Ibn-e-Majah, vol. 4, p. 115, Hadith 3497*)

- ❖ Kohl made from stone can also be used. (*Fatawa Razawiyyah, vol. 5, p. 359*)

- ❖ It is Sunnah to use kohl at the time of sleeping. (*Mirat-ul-Manajih*, vol. 6, p. 180)
- ❖ Here is the summary of the three narrated methods of using kohl:
  1. Sometimes, apply it three times to each eye.
  2. Sometimes, apply it three times to the right eye and twice to the left.
  3. And sometimes, apply it twice to each eye and then at the end, take the stick, put it into the container so the kohl goes onto it, and then use that stick once on each eye. (*Shu'ab-ul-Iman*, vol. 5, p. 218, Hadith 6428)
- ❖ By doing this, all three methods will be acted upon *إن شاء الله*.
- ❖ The Beloved and Blessed Prophet *صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ* would start every honourable action from the right hand side, so apply kohl to the right eye first and then to the left eye.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

To learn thousands of Sunnahs on various topics, buy and read the books *Bahar-e-Shari'at* volume 16, a 312-page book, and *Sunnatayn aur Adaab*, a 120-page book, published by Maktaba-tul-Madinah.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Speech: 12

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

### How to develop greed for virtuous deeds?

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

### Virtue of Durood

The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

مَنْ صَلَّى عَلَيَّ كُلَّ يَوْمٍ ثَلَاثَ مَرَّاتٍ وَكُلَّ لَيْلَةٍ ثَلَاثَ مَرَّاتٍ  
حُبَّانِي وَشَوْقًا لِي كَانَ حَقًّا عَلَى اللَّهِ أَنْ يَغْفِرَ لَهُ ذُنُوبَهُ تِلْكَ اللَّيْلَةَ وَذَلِكَ الْيَوْمَ

The one who recited Durood upon me three times in the day and three times in the night out of love and devotion, it is upon the mercy of Allah Almighty to forgive his sins of that day and night. (*Mu'jam Kabeer, vol. 18, p. 362, Hadith 928*)

*Ka'bah kay bad-rudduja tum peh karoron Durood*

*Tayyibah kay shams-ud-Duha tum peh karoron Durood*

(*Hadaaiq-e-Bakhshish*)

صَلُّوا عَلَيَّ 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, Hadith 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 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 *صَلُّوا عَلَى الْحَبِيبِ*, *أَذْكُرُوا اللَّهَ*, *تُؤْنِبُوا إِلَى اللَّهِ*, etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After Ijtima, I will take the lead to say Salam and shake hands and make individual effort.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. Neither will I record the speech, nor any kind of voice as it is not permitted.
9. Whatever I listen I will act upon it and later on convey it to others. In this way, I will be privileged to propagate the call towards righteousness.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! *إِنْ شَاءَ اللَّهُ* in today's weekly Sunnah-inspiring Ijtima', we will be privileged to listen to some faith-enlightening parables in order to

develop the passion of virtuous deeds. Let's first of all listen to a faith-refreshing parable.

### A strange method of staying awake to worship

Shins of Sayyiduna Safwan Bin Sulaym رَحْمَةُ اللهِ عَلَيْهِ had swollen due to standing in Salah for long duration. He رَحْمَةُ اللهِ عَلَيْهِ would worship so abundantly that if for example, he was told that tomorrow is the Day of Judgement, even then he would not be able to increase the amount of his worship (meaning that he had no time left [in the day] to increase any further worship).

In winter, he رَحْمَةُ اللهِ عَلَيْهِ would sleep on the roof of his house so that cold would keep him awake and in summer, he رَحْمَةُ اللهِ عَلَيْهِ would rest in his room so that he would not be able to fall asleep due to the heat and hardship (because let alone air-conditioning, there didn't even use to be electrical fans back in those days).

He رَحْمَةُ اللهِ عَلَيْهِ passed away in the state of Sajdah. He رَحْمَةُ اللهِ عَلَيْهِ used to supplicate that 'O Allah Almighty! I like meeting You. You too like meeting me.' (*Ithaf-us-Sadat-il-Muttaqeen, vol. 13, pp. 247-248*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you see how passionate our righteous predecessors رَحْمَةُ اللهِ عَلَيْهِ used to be in order to earn virtuous deeds? Despite spending every moment in worship, they still fear Allah Almighty. They try to perform further virtuous actions. In the nights of winter, they sleep on the rooftops and in summer, they sleep in their rooms so that they don't become heedless of Allah Almighty's remembrance falling prey to the sleep of negligence.

May we be sacrificed upon them that their shins would swell due to worshipping at nights, but the amount of their worship would not reduce.

The only desire those sacred personalities held was to value the rest of their life and better their afterlife by performing virtuous deeds.

Alas! Majority of people do not care about their afterlife nowadays. They remain engaged in all sorts of sins all day long. When the night falls, they start committing sins again and fall asleep heedlessly committing sins. May Allah Almighty bestow mercy upon us!

Dear Islamic sisters! Some Islamic sisters are wasting the precious moments of their life in disobedience to Allah Almighty and useless activities. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'اِحْرَاضَ عَلَى مَا يَنْفَعُكَ وَاسْتَعِينِ بِاللَّهِ وَلَا تَعْجِزْ' i.e. 'have greed for what will benefit you and seek help from Allah Almighty, do not lose heart.' (Sahih Muslim, p. 1098, Hadith 2664)

Under this Hadith, 'Allamah Sharf-ud-Deen Nawawi رَحِمَهُ اللهُ عَلَيْهِ states: 'Be extremely greedy in worshipping Allah Almighty and also keep greed of being rewarded over it. However, rather than believing in your efforts to perform worship, seek help from Allah Almighty.'

صَلِّ اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

## Wealth is a test

Dear Islamic sisters! Remember! Mostly abundance of wealth also becomes a test. However, the difficulties one had to go through to earn it are normally ignored. People always remain engaged in thinking about earning worldly wealth. They come up with different ideas day and night in regard to how to earn wealth abundantly even if they are to adopt Haraam means to earn it. All they care about is just to earn wealth. Doesn't matter where it comes from and how it is earned.

Whereas, we shall be greedy for those actions that bring about the pleasure of Allah Almighty, love of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, guarantee of

bettering the afterlife and entering Paradise. Allah Almighty states in Part 4, Surah Aal-e-Imran, verse No. 133:

وَسَارِعُوا إِلَىٰ مَغْفِرَةٍ مِّن رَّبِّكُمْ وَجَنَّةٍ عَرْضُهَا السَّمَوَاتُ وَالْأَرْضُ أُعِدَّتْ لِلْمُتَّقِينَ ﴿١٣٣﴾

*And run towards forgiveness of your Lord, and towards such a Paradise having a width within which the heavens and the earth can be contained; (especially) kept ready for the pious.*

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 133)

Under this verse, it is mention in the commentary of the holy Quran, namely Sirat-ul-Jinaan: ‘Rush towards the forgiveness of your Lord Almighty and Paradise by repenting of your sins, fulfilling the Faraid of Allah Almighty, performing virtuous deeds and having sincerity in all your actions.’

Similarly, Allah Almighty states in Part 5, Surah An-Nisa, Verse No. 124:

وَمَنْ يَعْمَلْ مِنَ الصَّالِحَاتِ مِثْرَةَ حَبِّ كَرْمٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَأُولَٰئِكَ يَدْخُلُونَ الْجَنَّةَ وَلَا

يُظَلَمُونَ نَقِيرًا ﴿١٢٤﴾

*And whoever does some good deeds; be it a man or woman, and is a Muslim, will be admitted to Paradise and they will not be wronged even to the extent of a sesame seed.*

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 124)

Under this Ayah, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رحمته الله عليه states: ‘Reward of any human being who is a believer and holds the correct beliefs, whether a man or a woman who performs righteousness as per his capability, is that he will enter Paradise on the Day of Judgement. He will attain a rank in the Paradise according to his deeds. They will not

be oppressed to even a slightest bit, as in they are deserving of high ranks but are given a lower rank without any reason and fault of theirs. This will not happen at all.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Dwellers of Paradise enjoying the blessings

Dear Islamic sisters! We have come to know that female believers with the upright beliefs will be entered Paradise for their good deeds. They will attain a rank in the Paradise according to their deeds. Bounties that will be given to the dwellers of Paradise are mentioned at various places in the Holy Quran.

Allah Almighty says in Part 27, Surah Al-Waaqi’ah, verses No. 15 to 24:

عَلَى سُرُرٍ مَّوْضُونَةٍ ﴿١٥﴾ مُتَّكِبِينَ عَلَيْهَا مُتَقَابِلِينَ ﴿١٦﴾ يَطُوفُ عَلَيْهِمْ وِلْدَانٌ مُخَلَّدُونَ ﴿١٧﴾  
بِأَكْوَابٍ وَأَبَارِيقٍ وَكَأْسٍ مِّن مَّعِينٍ ﴿١٨﴾ لَا يَصَدَّعُونَ عَنْهَا وَلَا يُنْزِفُونَ ﴿١٩﴾  
وَفَاكِهَةٍ مِّمَّا يَتَخَيَّرُونَ ﴿٢٠﴾ وَحَمِ طَيْرٍ مِّمَّا يَشْتَهُونَ ﴿٢١﴾ وَحُورٍ عِينٍ ﴿٢٢﴾ كَأَمْثَالِ  
اللُّؤْلُؤِ الْمَكْنُونِ ﴿٢٣﴾ جَزَاءً بِمَا كَانُوا يَعْمَلُونَ ﴿٢٤﴾

*(The close ones will be) on the coated thrones (with rubies, diamond and pearls, etc.). Reclining on them, facing each other. Circling around them (to serve) shall be eternal male youths. Carrying vessels and jugs, and cups filled with wine (of Paradise) flowing before the eyes. It will not cause headache, nor shall it affect their soberness (by causing intoxication). And fruits that they may desire. And meat of birds that they may wish. And large (gorgeous) eyed Houries (maidens from Paradise). Like pearls, kept hidden. As a reward for their deeds.*

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Waaqi’ah, Verses 15-24)

Dear Islamic sisters! You have heard that how beautifully these blessed verses of the Holy Quran mention the bounties that are to be given to the dwellers of Paradise. The dwellers of Paradise will enjoy the mercy of Allah Almighty and relish different bounties in Paradise. Remember! None of the bounties blessed in the Paradise have the slightest relation to anything in this world. The rewards and bounties blessed in Paradise by the mercy of Allah Almighty are incomparable to the things available in the world. Let's listen to three blessed Ahadith of the Holy Prophet ﷺ.

### Blessed Ahadith

1. The Holy Prophet ﷺ said: 'Allah Almighty states: I have prepared such bounties for My bondmen which no eye has seen, no ear has heard of and no one has thought of.' (*Muslim, p. 1162, Hadith 2824*)
2. The Holy Prophet ﷺ has said: 'There are 100 ranks in Paradise. Every two ranks have a distance of earth and sky in between them and Firdaus is the highest rank. From it, four rivers of Paradise flow and above it lies the 'Arsh. So when you ask Allah Almighty, then ask for Firdaus.' (*Tirmizi, vol. 4, p. 238, Hadith 2539*)
3. The Holy Prophet ﷺ has stated: 'The place in Paradise where a whip could be placed is the better than this world and all that it contains.' (*Bukhari, vol. 2, p. 392, Hadith 3250*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! In order to attain forgiveness and make ourselves deserving of the highly elevated ranks of the Paradise, we shall perform those actions that are beneficial for our Hereafter. But unfortunately! Due to the love of this world and negligence for the Hereafter, majority of

people in our society have gone very far away from having the passion to worship and have fallen prey to the greed for sins.

They find time to watch films and dramas on different channels but when it comes to watch 100 percent Islamic channel, 'Madani channel', and acquire the knowledge of Deen, then Satan becomes a hurdle.

Those who are used to reading the entire newspapers cannot spare some time to recite a few verses of the Holy Quran in months. Those who waste hours in the company of evil friends find it difficult to participate in Madani Daurah (Madani visit) in order to convey invitation towards righteousness to the Muslim Ummah once in the entire week, and that too for only a few minutes. If you invite those in the weekly Sunnah-inspiring Ijtimā' then they come up with lame excuses.

Remember! Consequence of falling prey to heedlessness and sins is nothing but destruction and devastation. Before the time of our death approaches and we enter our dark graves leaving this world forever, we should appreciate rest of our life and engage in performing virtuous deeds for the pleasure of Allah Almighty while being averted to the luxuries of this world. Let's listen to an admonitory parable of those who were averted to this world and engaged themselves in preparing for their afterlife.

### **A strange nation**

It is narrated that Zul-Qarnayn رضي الله عنه passed by a nation and saw that they did not possess any worldly belongings. They had dug numerous graves. In the daytime, they would clean them, offer Salah in them and satisfy their hunger by eating vegetables because no animal existed there whose meat they could consume.

Seeing their simple lifestyle astonished Zul-Qarnayn رضي الله عنه. Therefore, he رضي الله عنه asked their chief: 'I have seen you guys in such a state that I did not

find any other nation in. What is the reason for it?’ When the chief asked the details of the question, then he رَضِيَ اللهُ عَنْهُ said: ‘I mean that you do not have any provisions of this world. You do not benefit from gold and silver either.’

The chief replied: ‘We considered gold and silver to be bad, because whoever gets hold of a little bit of gold or silver, then he keeps running after them.’

He رَضِيَ اللهُ عَنْهُ inquired: ‘Why do you guys dig graves? In the daytime, you guys clean them and offer Salah in there?’

He replied: ‘It is for the reason that in case we fall prey to any greed of this world, then we abstain from it by looking at the graves.’

He رَضِيَ اللهُ عَنْهُ asked: ‘Why is vegetable the only food for you guys? Why don’t you guys keep animals so that you may obtain milk from them, ride them and eat their meat?’

The chief replied: ‘Vegetable is sufficient for us. A small thing is sufficient for a person to live his life. Everything becomes the same after going below your throat anyhow and you do not feel its taste in the stomach.’

Listening to his wise words, Zul-Qarnayn رَضِيَ اللهُ عَنْهُ gave him the offer: ‘Come with me. I will make you my advisor and also give you a share from my wealth.’ However, the chief turned down the offer saying that he was happy in his current state. (*Tareekh-e-Madinah Dimashq, vol. 17, pp. 353-355*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You have heard that there are such righteous bondmen of Allah Almighty as well who have no worry for the provisions of this world at all. They satisfy their hunger on the simplest of the foods. They are those who remain engaged in performing virtuous deeds and do



not get inclined towards the honour and rank of this world. However, those who keep the greed of evil actions and develop various types of evil desires in order to accomplish their evil actions, they remain indulged in those evil desires and waste the precious moments of their life in disobeying Allah Almighty and committing sins. Their desires never get satisfied.

## **Bowl of desires**

There was a king with a great awe and dignity. He was very proud over his great reign, fertile land and treasures of gold and jewellery. After years of hard work, he had strengthened his reign so much that he had no fear of any enemy anymore.

One day, he left for a tour in his capital. Other than ministers and courtiers, a few security guards also accompanied him. The king liked it immensely to tour the city. Along with exposing his awe and dignity, he would also get an opportunity to help out the poor.

On his way back, he saw a beggar close to his palace sitting on one side carelessly wearing old clothes. The king asked him in a polite manner: 'Tell me your need so I may fulfil it.' The beggar burst out laughing. The king asked a bit harshly: 'What's there to laugh about? Tell me your desire. I will make you rich straightaway.' The beggar replied: 'Your Highness! You are offering me as if you can fulfil every desire of mine.' The king angrily said: 'Indeed, I can fulfil any desire of yours. I am an extremely powerful king. There is no such desire of yours that I cannot fulfil. 'The beggar took out a begging bowl and said: 'If you are so proud over your wealth, then fill this bowl up.'

The king looked at the bowl with amazement. It was an ordinary black coloured empty wooden bowl. Pointing at one of his ministers, he called him over and ordered him: 'Fill this bowl up with gold coins. The beggar will remember for rest of his life that which generous king's court he went to.'

Obeying the command, the minister opened up a pouch filled with gold coins that was tied around his waist and emptied it in the beggar's bowl. But the coins suddenly disappeared. The minister looked in the bowl out of astonishment and then opened up another pouch and put it in the bowl. The coins disappeared this time, too.

Upon the gesture of the king, the minister sent soldiers to bring some pouches containing gold coins from the palace. Those pouches also vanished, but the bowl remained empty as before. Seeing this, the king called for a bag full of precious jewels from the treasure. That too vanished.

Now, the king's face went all pale. Being stubborn, he said to the minister: 'Bring more bags. Put whatever we have in this bowl. This bowl shall fill up at any cost.' The minister did exactly as he was instructed.

The afternoon fell but the bowl remained empty like before because anything that would be poured into the bowl would immediately vanish and the bowl would remain empty like before. Finally, evening time was approaching and signs of helplessness were apparent on king's face.

Anxious and stunned, he stepped forward and held beggar's hand. He lowered his gaze and apologised to him. Then, he humbly said: 'O bondman of Allah Almighty! You tell now that what secret lies in this bowl that it does not fill up?'

The beggar replied in a serious tone: 'There is no especial secret hidden in it. This bowl is actually made up of human desires. Human desires can never be fulfilled. No matter how much you fill it up, the bowl of desires always remains empty. Moreover, it always remains open to demand for more.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! No matter how rich a person becomes or how destitute she ends up being, the bowl of her desires never fills up. Majority of people in our society do not look satisfied over their condition. They

keep developing new desires inside them.

### **No one's content upon their earnings**

It is narrated: A person came to a pious person whose Du'as were accepted and started crying over his poverty. He said: 'Hadrat! I have four people to feed at home and my monthly income is only Rs. 5,000 which is not sufficient to cover my expenses. Please make Du'a for an increase in my salary.' The pious person made Du'a for him.

Then, a shopkeeper came and humbly said: 'Huzoor! I have four people to feed at home, whereas I am the only one who earns. I earn 10,000 per month, but cannot meet my expenses. Please make Du'a for an increase in my earnings.'

When he left, a businessman came and said: 'My family consists of 4 people and my monthly earning is only 50,000. I cannot meet my expenses. Therefore, please make Du'a for me.'

The pious person said to those who were present: 'It looks like none of us is content over his fate regardless of receiving more than others. If a person wants to stay happy in this world and successful in the Hereafter, then it is necessary upon him to be content over what Allah Almighty has given him. Moreover, he should observe patience and pay gratitude over it. Due to its blessings, Allah Almighty will bless him with more.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Remember! An ungrateful person and a greedy person can never be happy. Even if they get all the wealth and facilities of this world, their greed would still keep increasing.

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'If son of Aadam possesses one

valley of gold, then he would wish to have two valleys. Nothing can satiate him except for soil. And whoever repents to Allah Almighty, Allah Almighty accepts his repentance.’

Dear Islamic sisters! Remember that love of this world is such a trap of Satan that a person moves away from performing virtuous deeds by getting trapped in it. First, she moves away from Mustahabbat [preferable actions] and then becomes heedless of Sunnahs. After that, she becomes used to leaving Faraaid and Wajibat. Then falling prey to the greed of sins, she drowns in the love of this world and starts dreaming various things.

When the apparent eyes of those who excessively remain busy in worldly activities close, i.e. when they die, then all their dreams get wiped away. Because had they known the reality of this world, then they would have never become so inclined towards it. However, you cannot do anything at that time but regret. (*Bukhari, vol. 4, p. 229, Hadith 64389*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Causes for increasing the greed for virtuous deeds

Dear Islamic sisters! Being a Muslim, our desire should be to have the love of this world removed from our hearts. If only the contemplation of the Hereafter could be developed in our hearts. If only our habit of having long hopes comes to an end and if only we could remove the greed of sins and develop the greed of virtuous deeds.

Let's listen to some Madani pearls in order to attain the passion of virtuous deeds. By the blessings of acting upon them, we will develop the greed of acting upon virtuous deeds, *إِنْ شَاءَ اللَّهُ*.

### 1. Supplicate in the court of Allah Almighty

One method for developing the greed for virtuous deeds is to supplicate to

refrain from the greed for sins, because Du'a protects a person from hardships and calamities and Du'a is the weapon of a believer.

The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: **الدُّعَاءُ سِلَاحُ الْمُؤْمِنِ** i.e. Du'a is the weapon of believer.

We should also use this weapon against the worldly greed and supplicate imploringly in the Divine court in order to get rid of the worldly greed.

(Musnad Abi Ya'la, vol. 2, p. 201, Hadith 1806)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 2. Make a target of few virtuous deeds on daily basis

In order to develop the greed for virtuous deeds, make a habit of reciting the Holy Quran, performing Zikr, reciting Awraad (invocations) and performing other virtuous deeds on daily basis in addition to performing the Fard acts. **بِإِذْنِ شَاءِ اللَّهِ** by its blessings, you will develop further passion for virtuous deeds.

In order to make our afterlife better, we shall set a target of few virtuous deeds on daily basis so that the habit of performing virtuous deeds becomes firm. One easy way of achieving this is to act upon Madani In'amaat and fill in the booklet of Madani In'amaat while performing Fikr-e-Madinah<sup>1</sup> on daily basis with good intentions.

**الْحَفِظْهُ لِلَّهِ** Madani In'amaat is such a great way of earning virtuous deeds on daily basis through which we get numerous opportunities to act upon virtuous deeds from morning till night.

<sup>1</sup> Fikr-e-Madinah is a term used in Dawat-e-Islami which refers to the act of holding oneself accountable for sins, pondering over grave and resurrection, and filling in Madani In'amaat booklet whilst reflecting upon virtuous and evil deeds.

Our righteous predecessors رَحْمَةُ اللهِ would also set a daily target for virtuous deeds and strive to act upon it. Moreover, they would still remain engaged in performing worship even after completing their target.

‘Aamir Bin Abd-e-Qays رَحْمَةُ اللهِ عَلَيْهِ was the most superior among the devout worshippers of his era. He رَحْمَةُ اللهِ عَلَيْهِ had made it compulsory upon himself to offer one thousand Nawafil every day. Therefore, he رَحْمَةُ اللهِ عَلَيْهِ would remain engaged in offering Nawafil from the time of Ishraq to the time of ‘Asr (for most part of the day). When he رَحْمَةُ اللهِ عَلَيْهِ would return home, his shins and feet would be swollen. It seemed as if they would burst out right away. Despite performing so much worship, the state of his humbleness was such that he رَحْمَةُ اللهِ عَلَيْهِ would say addressing his Nafs: ‘O Nafs that inclines towards sins! You have been created to worship. By Allah! I will perform so many virtuous deeds that you will not receive peace even for a moment and you will stay away from sleep. I will constantly keep you engaged in activity.’ (*‘Uyoon-ul-Hikayaat, vol. 1, p. 154*)

### 3. Read the Seerah of righteous predecessors رَحْمَةُ اللهِ

In order to develop the greed for virtuous deeds, lead your life following the Seerah of the righteous predecessors رَحْمَةُ اللهِ. Due to this, إِنَّ شَاءَ اللهُ your passion to perform virtuous deeds will increase and you will gain courage to endure the hardships that you face while doing so.

These righteous individuals don’t remain occupied in pondering over bettering their worldly life like ordinary people, rather, they remain restless in bettering their afterlife every moment. Due to this very reason, every moment of theirs is spent in virtuous deeds. Let’s listen to the parables of the greed for virtuous deeds these righteous individuals had. (*‘Uyun-ul-Hikayaat, vol. 1, p. 154*)

### Reciting the Holy Quran during last breaths

Junaid Baghdadi رَحْمَةُ اللهِ عَلَيْهِ was reciting the Holy Quran during the last

moments of his life. Somebody asked him: ‘Reciting Quran even at this time?’ He رَحْمَةُ اللهِ عَلَيْهِ replied: ‘My book of deeds is coming to an end. I am quickly increasing (good deeds) in it.’ (Sa’eed-ul-Khaatir li Ibn-e-Jawzi, p. 227)

### Sweetness of worship

It is narrated: Some people went to inquire after the health of Umar Bin Abdul Azeez رَحْمَةُ اللهِ عَلَيْهِ. A thin and weak young person was also with them. Umar Bin Abdul Azeez رَحْمَةُ اللهِ عَلَيْهِ asked him: ‘O young man! Why am I seeing you so weak?’ He humbly replied: ‘O Ameer-ul-Mu`mineen! Due to few illnesses.’ He رَحْمَةُ اللهِ عَلَيْهِ said: ‘For the sake of Allah Almighty, tell me everything truthfully.’ He replied: ‘O the leader of believers! I saw the luxuries of this world, I found them to be displeasing. Its liveliness and sweetness diminished in my sight. Its gold and stone have become the same for me. Now my state is such that I see the Divine ‘Arsh. I see people going towards the Paradise and Hell. Just because of this very reason, I fast during the day and worship during the night. Even this action of mine is very little compared to the reward and torment given by Allah Almighty. (Ihya-ul-‘Uloom Al-Deen, vol. 5, p. 143)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Our righteous predecessors and we

Dear Islamic sisters! Did you see that the purpose of the life of Allah-loving people is to please Allah Almighty by performing abundant of virtuous deeds and making their afterlife better. No doubt, these individuals also used to trade in order to earn Halal sustenance, but they didn’t spend their nights in useless activities like us. Rather, those righteous individuals used to spend the entire night worshipping Allah Almighty and reciting the Holy Quran.

Allah-loving people are such passionate followers of Sunnah that every action of theirs is according to Sunnah, whereas, unwise people become

ardent followers of (immoral) fashion and are lost in the luxuries of this world.

Allah-loving people not only perform virtuous deeds themselves but also convey the call to righteousness to others too, whereas, some people do not remain safe from sins themselves as well as provide opportunities to others to commit sins too.

Allah-loving people sacrifice their lives, wealth and household for the sake of Islam and acquiring the knowledge of Fard and Wajib whereas, our status is contrary to it.

Remember! Soon we are to die. Soon we are to be lowered into our dark graves and reap what we sowed. Therefore, appreciate the breaths you have and wake up from heedlessness. Moreover, the wise thing to do is to associate yourself with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool, while refraining from sins and engaging in virtuous deeds. (*Ihya-e-Uloom-ud-Deen, vol. 5, p. 143*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Sunnahs and manners of intention

Dear Islamic sisters! Bringing the speech towards the end, let's be privileged to listen to some Sunnahs and manners regarding intention. Let's first listen to two blessed sayings of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: *إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ* i.e. 'Actions are dependent upon intentions.' (*Bukhari, vol. 1, p. 5, Hadith 1*)
  2. He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: *نِيَّةُ الْمُسْلِمِ خَيْرٌ مِنْ عَمَلِهِ* i.e. 'Intention of a Muslim is better than his action.' (*Mu'jam-e-Kabeer, vol. 6, p. 185, Hadith 5942*)
- ❖ More than one good intention can be made in every permissible action. (*Bahar-e-Niyat, p. 10*)



A righteous intention in a righteous deed means that the heart remains attentive towards the action and the action is being performed to earn the pleasure of Allah Almighty.

- ❖ The more righteous intentions one makes in a righteous and permissible action, higher the reward he attains. (*Bahar-e-Niyyat*, p. 10)
- ❖ An intention signifies willingness of the heart. To verbally pronounce the intention is preferable provided it is present in the heart. (*Bahar-e-Niyyat*, p. 10)
- ❖ The purpose of making intention is to differentiate between forms of worship or to differentiate between worship and a habit. (*Bahar-e-Niyyat*, p. 11)
- ❖ In case of no intention present in the heart and one pronounces his intention verbally; it is not a valid intention. (*Bahar-e-Niyyat*, p. 10)
- ❖ In order to form a habit of making good intentions, keeping their significance in view, first of all, you will have to seriously make up your mind. (*Sawab Berhanay kay Nuskhay*, p. 3)
- ❖ Sayyiduna Nu'aym Bin Hammad رَحْمَةُ اللَّهِ عَلَيْهِ has stated, 'It is easier for us to be whipped on our back than to make a good intention.' (*Tanbih-ul-Mughtarrin*, p. 25)
- ❖ Sayyiduna 'Ali-ul-Murtada رَضِيَ اللَّهُ عَنْهُ has stated: 'A person is given such rewards upon righteous intention that are not even given to him on virtuous action, because there is no ostentation in intention.' (*Jahannam mayn Lay Jaanay Walay A'maal*, p. 152)

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## 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

## Be Kind to Relatives

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَسِيَّ اللَّهِ  
وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا نُورَ اللَّهِ

## Excellence of Salat-Alan-Nabi ﷺ

The Merciful Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Whoever recites Salat on me a thousand (1000) times a day, he will not die until he sees his place in Paradise. (*Attargheeb Wattarheeb, vol. 2, p. 326, Hadith 2590*)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ 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, 'يَبْتِئَةُ الْمُؤْمِنِ خَيْرٌ مِّنْ عَمَلِهِ' *The intention of a believer is better than his action.* (*Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadith 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.

1. I will listen to the speech attentively whilst lowering my eyes.
2. 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.
3. I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
4. If someone pushes or shoves me, I will be patient and will 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 the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts with them.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. 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
9. 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

Dear Islamic Sisters! إِنَّ شَاءَ اللَّهُ In today's bayan of the weekly Sunnah inspired Ijtima' we will listen to verses and Ahadith and accounts and stories about treating our relatives well. First we will listen to a very cautionary incident:

### Reap as you sow

It is written in the very beautiful book '*Jaysi karni waysi bharni*' which is full of stories of Madani pearls of advice and lessons published by Dawat-e-Islami's Maktaba-tul-Madinah: Two blood sisters engaged their children to each other, the girl's eyesight was weak, due to which she wore glasses. After some time, differences between the two sisters arose, the matter reached to the point where one sister began to say to the other: I can't marry my healthy son to your blind daughter. Hearing this, it saddened the other sister's heart immensely as the one pointing out such defects was none other than her own blood sister. In the end the taunting sister broke off the engagement and left. When she reached home, she realized that iron pipes were placed in the courtyard below and thought she would move them to the roof. She also involved her son in this work. The Will of Allah Almighty was such that suddenly the iron pipe slipped from her hand and went straight into her son's eye and his eye came out with his eyelids. Her heart was shook to the core and in her mind, the words that she said to her sister began to resound, 'I can't marry my healthy son to your blind daughter', now she was ashamed of her manner, but what was the point now, her son's eye was gone. (*Jaysi karni waysi bharni*, pp. 47-48)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic Sisters! You have heard how much humiliation and disgrace befalls those who, on the basis of small things, break up with their relatives for no reason, tarnish their honour and incur the sin of hurting other's feelings. How regretful! In our society today, blood relations have become

as delicate and sensitive as a raw thread. Relatives are thirsty for each other's blood because of their own stubbornness. Engagements are broken due to minor issues. Everyone likes to meet wealthy relatives, but no one asks about the poor relatives. Children have turned away from their parents. The love between brothers is fading, sisters are falling out, brothers and sisters are caught in storms of hatred, even though Allah Almighty has commanded us to be kind to our relatives.

Thus, Allah Almighty says in Parah 21, Surah Al-Room, Ayah number 38:

فَاتِ ذَا الْقُرْبَىٰ حَقَّهُ وَالْمِسْكِينَ وَابْنَ السَّبِيلِ ۗ ذَٰلِكَ خَيْرٌ لِّلَّذِينَ يُرِيدُونَ وَجْهَ اللَّهِ ۗ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ﴿٣٨﴾

*Therefore, give the relative his right, and to the needy, and to the traveller; this is better for those who seek the pleasure of Allah, and only they have achieved their goal.*

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Room, Verse 38)

Allah Almighty states in Parah 1, Surah Al-Baqarah, Ayah number 83:

وَبِالْوَالِدَيْنِ إِحْسَانًا وَذِي الْقُرْبَىٰ وَالْيَتَامَىٰ وَالْمَسْكِينِ

*And be good to parents, and relatives, and orphans and the needy,*

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 83)

Regarding the second blessed verse, the following is a summary of what Hakeem-ul-Ummat, Mufti Ahmad Yar Khan رحمته اللوعليه has stated under it in the form of Madani pearls:

1. In the verse, it is commanded to be kind to one's relatives.

2. The greatest right in terms of being treated kindly belongs to the parents. The rest of the relatives come after them.
3. Zil-Qurba are those people whose relation is through the parents; they are also called 'Zi-Rahm'.
4. There are three types of 'Zi-Rahm':
  - ❖ Paternal relatives like the paternal grandfather, paternal grandmother, paternal uncle, paternal aunt, etc.,
  - ❖ Maternal relatives such as the maternal grandfather, maternal grandmother, maternal uncle, maternal aunt, etc.
  - ❖ The relatives of both of them like a blood brother and sister.
5. The one who has a stronger relationship from the Zi-Rahm relatives will also have more rights. Siblings have a stronger relationship than uncles and aunts, so the first right will be theirs. (*Tafseer-e-Na'eemi, vol. 1, p. 447, summarised*)

## 1. What conduct should we have towards which relatives?

Dear Islamic sisters! With the changing of the type of relationship, the level of good conduct towards relatives will change also. Parents have the greatest status among relatives, then the rank of those with whom marriage is permanently Haraam due to lineage. After them, all other relatives are worthy of good conduct, in accordance to their relation. (*Rad-ul-Muhtar, vol. 9, p. 678, summarised*)

## 2. Ways of showing good conduct towards relatives

Remember! Maintaining ties of kinship takes various forms; giving them gifts, aiding them if they are in need of your help in a permissible matter,

giving them Salam, meeting them, sitting with them, speaking with them and treating them with kindness and favouring them. (*Kitab-ul-Durar-ul-Hukaam, vol. 1, p. 323*)

### **3. A family should be united**

All groups and families should be united. When the truth is with them, i.e. when they are on the truth, they should be united in confronting the opposition and displaying the truth. (*Kitab-ul-Durar-ul-Hukaam, vol. 1, p. 323*) By taking advantage of modern facilities, one can bring joy to them via the phone.

### **4. If a relative expresses a need, it is sinful to reject them**

If any (Mahram) relative expresses a need, then fulfil that need; rejecting it (meaning, not helping them despite being capable) is breaking relations. (*Kitab-ul-Durr-ul-Hikaam, vol. 1, p. 323*) (Remember! It is Wajib to show good conduct towards relatives and breaking ties is a sin, Haraam and an action that leads to Hell).

### **5. Maintaining ties of kinship is that even if they break ties, you should maintain them**

Having good conduct towards relatives does not mean that you only display good conduct if they show it, because in reality, this is only reciprocation, for example, she sent you something and you sent something back, or she came to visit you and you went to visit her. In reality, having good conduct towards relatives is that if she breaks ties, you join them, if she wants to move away from you and displays carelessness, you keep in mind the rights of relations. (*Rad-ul-Muhtar, vol. 9, p. 678*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Manner of maintaining a good opinion

Dear Islamic sisters! The aforementioned Madani pearls are in great need of attention, especially the fifth Madani pearl, in which there is mention of reciprocation. In regards to this, we can say that reciprocation is generally occurring. If a relative gives a wedding invitation then she gives one back, and if the relative does not give one, then she does not either. If the relative gives an invitation to more people, and she gives an invitation to less people, then it is duly noted; and then cursing and backbiting occur.

Unfortunately, due to being far from religious knowledge, in today's society it is observed that in the matter of giving and taking, the following occurs; that so-and-so gave such-and-such amount of money, so we will return the same amount, they do not be there for each other at times of joy and grief, because they become each other's enemies over trivial issues. Likewise, if a relative does not attend an event of hers, she boycotts their events also, thus, the distance increases further.

However, if someone does not attend an event of ours then there are many ways in which we could think of it in a positive light; whether she mentions the reason for her absence or not, we should gain rewards and make preparations to go to Paradise by having a good opinion of her. The Beloved Prophet ﷺ said: 'حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ', meaning, 'Positive opinion is from the best of worship.' (Abu-Dawood, vol. 4, p. 388, Hadith 4993)

Mentioning various meanings of this blessed Hadith, Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ writes the following: Meaning, having a good opinion of Muslims and not having a negative opinion of them is a form of worship from good worship. (Mirat-ul-Manajih, vol. 6, p. 621)

## A palace of Paradise will be given to the one who...

Dear Islamic sisters! If our relatives treat us badly then we should still maintain ties with them. Sayyiduna Ubay Bin Ka'b رَضِيَ اللَّهُ عَنْهُ narrates that



the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who desires that a palace be built for him (in Paradise) and his ranks are increased, then he should forgive the one who wrongs him, give to the one who deprives him, and maintain ties with the one who cuts ties with him. (*Mustadrak-lil-Haakim, vol. 3, p. 12, Hadith 3215*)

### Giving Sadaqah to a relative who conceals their enmity is superior Sadaqah

Regardless of whether someone treats us kindly or not, we should treat them with kindness. It is stated in a Hadith that: The superior Sadaqah is the one given to the relative who has animosity in his heart; the reason for this is that giving Sadaqah to the relative who has animosity in his heart is Sadaqah as well as having good conduct towards the relative that breaks ties. (*Mustadrak, vol. 2, p. 27, Hadith 1515*)

May Allah Almighty grant all of us the ability to always show good conduct towards our relatives!

أُمِّينَ بِجَاوِزِ النَّبِيِّ الْأُمِّينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Did not fulfil the right of the sister!

It is stated on page 77 of '130 Parables of Devotees of Rasool', a book of Maktaba-tul-Madinah, that: Sayyiduna Mujahid Bin Yahya Balkhi رَحْمَةُ اللهِ عَلَيْهِ states the following, 'A Khurasani man lived in Makkah for 60 years; he was a man who worshipped Allah Almighty abundantly and who was disinclined from the world. He would recite the Quran during the day and perform Tawaf all night. A righteous person was friends with that Khurasani man. (Once) That individual gave his Khurasani friend 10,000 Dinar as an entrustment and then went on a journey. When he returned from his journey, he found out that his Khurasani friend has passed away.

He went to his heirs and asked for his dinars but they denied all knowledge about them. The pious person then mentioned this incident to Islamic jurists in Makkah Mukarramah. They said that they were hopeful that the deceased Khurasani would be a Paradise-dweller. They advised the pious person to go to the well of Zamzam after midnight and call his deceased friend in these words, whilst peering into the well of Zamzam, 'O Khurasani! I entrusted something to you', and the deceased person should reply.

The pious man did as he was advised but received no reply from inside the Zamzam well. He contacted the scholars of Makkah Mukarramah again and informed them of the situation. Expressing sadness, they said that perhaps the Khurasani man was not among those blessed with Paradise; otherwise, his soul would have been in the well of Zamzam. The scholars then advised the pious man, 'Now go to Yemen where there is a well called Barhoot. After you reach the well of Barhoot, call him in the same way. That well is situated on the corner of Hell. The souls of Hell-dwellers gather in it.' Thus, he went to Yemen and called him whilst peering into the well of Barhoot, 'O Khurasani! I entrusted something to you.' He says, 'A short while later, I heard the voice of my deceased Khurasani friend and asked, 'Why have you been brought here? You were a pious person.' The Khurasani person replied, 'There was a disabled sister of mine. I did not care for her and had broken relations with her. This resulted in all my acts of worship being ruined, and I am being punished for that now.'

The pious person then asked him of the dinars which he had entrusted to him. The Khurasani man replied that they were buried in such-and-such corner of his house and that he should go there and dig it out. Hence, that pious person went to the home of the deceased Khurasani man, dug his dinars out and then went to the home of the sister of the deceased Khurasani man. He fulfilled her needs, and she became happy. Afterwards, the pious person went to the Zamzam well in Makkah Mukarramah and called his friend, peering into the well. The deceased Khurasani person

replied, 'اَلْحَمْدُ لِلّٰهِ' I have been released from the well of Barhoot and I am now in the well of Zamzam in peace.' ('Aashiqaan-e-Rasool ki 130 Hikayaat, pp. 77-79)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Dear Islamic sisters! You have just heard how grievous and dangerous it is to not treat relatives, especially siblings, with goodness and to be heedless of their rights, as a result of which, a person's good deeds are destroyed. The aforementioned account contains Madani pearls particularly for those Islamic sisters who observe fasting and Salah, have the honour of performing Hajj and Umrah, spend abundantly in the way of Allah Almighty, perform many Madani works, spend their days and nights spreading the call to righteousness, come to the aid of the poor and needy, spend on their friends, who have no equal in wishing well for them and helping them at time of difficulty, who live a life of ease and comfort themselves and who purchase expensive cars, homes, motorbikes, computers, laptops, the latest iPads, tablets, smartphones and other luxuries for their children, and pay their hefty fees also, and splash money like water on their children's weddings, but ah! They do not think to show kindness to their needy relatives and fulfil their needs. No doubt, this completely opposes the teachings of Islam. The noble character of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is worthy of acting upon for us in this regard. How compassionately did the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ treat his milk-sister? Let us listen to a few faith-refreshing examples of this:

### Kind treatment of milk-sister

It is written on page 46 of the April 2017 issue of 'Monthly Magazine: Faizan-e-Madinah': The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ treated his milk-sister, Sayyidatuna Shayma رَضِيَ اللهُ عَنْهَا, in the following way:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood for her (*Subul-ul-Huda War-Rashad, vol. 5, p. 333, selected and summarised*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ spread his blessed shawl and made her sit on it.
3. And said: Ask and you shall be given. Intercede! And your intercession will be granted. (*Dalaail-ul-Nubuwwah-lil-Bayhaqi, vol. 5, p. 199, selected*) During this display of great generosity, tears were falling from the eyes of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: If you wish, then live with us with respect and honour.
5. When she رَضِيَ اللهُ عَنْهَا was about to return, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gifted her three slaves, a slave-girl and one or two camels.
6. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ met his milk-sister again at Ji'ranah, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave her some sheep also. (*Subul-ul-Huda War-Rashad, vol. 5, p. 333, selected and summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The trap of Satan

Dear Islamic sisters! Remember! The love of the world is such a trap of Satan that women are being caught in it and are becoming distant from righteous works. For example, they become distant from Mustahabbat first, then they become heedless of the Sunnahs, after this, they become habitual in leaving the Faraaid and Wajibat and they slowly become habitual in carrying out Haraam works. They begin to live their lives in lying, backbiting, hurting others' feelings, listening to songs and many other Haram and impermissible actions.

Besides this, it is generally observed that those who are always busy in the world, forget their own (relatives), those who are always busy in the world become deprived of sincere friends, those who are always busy in the world begin to think of the poor as inferior, those who are always busy in the world become miserly, those who are always busy in the world are afflicted with arrogance, those who are always busy in the world are not affected by advice, those who are always busy in the world cannot differentiate between Halal and Haraam, those who are always busy in the world become heedless of the rights of Allah Almighty as well as the rights of people, those who are always busy in the world are afflicted by many calamities. However, if those who are always busy in the world knew the reality of the world, they would never attach their hearts to it.

The reality of the world has been mentioned in various verses of the Quran. Hence, it is stated in Part 27, Surah Al-Hadeed, Verse 20:

إِعْلَمُوا أَنَّمَا الْحَيَاةُ الدُّنْيَا لَعِبٌ وَلَهُمْ زِينَةٌ وَتَفَاخُرٌ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْأَمْوَالِ وَ

ط  
الْأَوْلَادِ

*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)

Under the aforementioned verse in *Siraat-ul-Jinan*, it is stated: The reality of the world is being mentioned in this verse, so that the Muslims are not inclined towards it, because the world gives very little benefit and is fleeting. Allah Almighty has mentioned five things about the world in this verse: (1,2) The worldly life is only play and amusement, which is the work of children, and striving to only attain it is nothing but a waste of time (3)

The worldly life is the name of adornment and extravagance (4,5) The worldly life is to have pride and arrogance among each other and to seek to outdo each other in wealth and children, and if this is the state of the world and there are such evils within it, then instead of attaching your heart to it and striving to attain it, one should busy themselves in those works that better one's afterlife. (*Siraat-ul-Jinaan, vol. 9, pp. 471-740, summarised*)

How much disgrace and shame will the one who becomes blind in the love of the world and worldly wealth and thereby breaks ties, face on the Day of Judgement. Let us listen to two admonition-filled accounts in this regard:

### A blue-eyed ugly old woman

Sayyiduna Fuzayl Bin 'Iyaad رَضِيَ اللهُ عَنْهُ states that Sayyiduna Abdullah Bin Abbas رَضِيَ اللهُ عَنْهُمَا stated: On Judgement Day, a very unsightly old woman with blue eyes, whose teeth will be protruding, will be made apparent to the people and they will be asked, 'Do you recognise her?' The people will say, 'We seek refuge with Allah Almighty from recognising her.' It will be said, 'This is the world over which you had pride, due to which you would break ties of kinship and due to which you would have envy and animosity towards each other.' Then she (the old woman who represents the world) will be placed into Hell.' She will say, 'O My Creator! Where is my group and those who followed me?' Allah Almighty will say, 'Place them with her also.' (*Mausoo'a li Ibn-e-Abi Al-Dunyah, vol. 5, p. 72, Raqm 123*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Ponder! Those unfortunate people who committed countless sins for the sake of the world, those who stayed away from good deeds for the sake of the world, those who turned away from righteous works for the sake of the world, those who remained in sins like jealousy and backbiting for the sake of the world, those who lied and broke

promises for the sake of the world, those who deceived for the sake of the world, those who burned with hatred and animosity for the sake of the world, those who broke ties of kinship for the sake of the world, those who left their Faraaid and Wajibat for the sake of the world, those who did not pay attention to Halal and Haraam for the sake of the world and those who did not become good and righteous Muslims due to the world will be cast into Hellfire on the Day of Judgement, along with the world. May Allah Almighty remove the love of the world from our hearts and grant us love for Salah and fasting!

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْبِ صَلَّى اللهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! How destructive is love for the world and worldly wealth that it compels people to break ties of kinship, but there is still time yet, we should come to our senses; we should remove the love for the world and worldly wealth from our hearts. We should end the inappropriate habit of becoming upset with our relatives over minor issues, we should have a soft spot for relatives in our hearts, if an Islamic sister asks forgiveness from us, then instead of displaying pride upon our wealth and status, we should not waste any time in forgiving her.

Come forward yourself and reconcile with any upset relatives and become worthy of reward in the Hereafter, do not be heedless in fulfilling their rights, make sincere repentance from breaking ties of kinship without a valid Shar'i reason, and in order to gain this mindset, attach yourself to Madani environment of Da'wat-e-Islami, the movement of the devotees of the Prophet, and make it your habit to carry out the eight Madani Works of the Zayli Halqah.

## He went to reconcile

Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ was once mentioning the Ahadith of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and during this time, he رَضِيَ اللهُ عَنْهُ said, ‘All of those who break ties of kinship should leave our gathering.’ A young man got up and went to his paternal aunt, with whom he had an old quarrel. After they both reconciled with each other, his aunty asked the young man, ‘Go and ask the reason why this happened? (i.e. what was the wisdom behind the announcement of Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ?)’ When the young man presented himself and asked the reason, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ said that: I heard the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ say, ‘The nation which has people who break ties, the Mercy of Allah Almighty does not descend upon them.’ (*Al-Zawajir, Qat'-ur-Rahm, vol. 2, p. 153*)

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear how much fear of Allah عَزَّوَجَلَّ the previous Muslims had! The fortunate young man immediately went to his paternal aunt out of fear of Allah Almighty, and reconciled with her. All Islamic sisters should ponder over who they are upset with in their family. When you find out who they are, if there is no Shar'i excuse, then immediately begin your attempts to reconcile with your upset relatives. If you have to lower yourself, then lower yourself for the sake of Allah Almighty; إِنَّ شَاءَ اللهُ, you will attain elevation.

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘مَنْ تَوَاضَعَ لِلَّهِ رَفَعَهُ اللهُ’, meaning, ‘Whosoever lowers himself for the sake of Allah عَزَّوَجَلَّ, Allah عَزَّوَجَلَّ will raise him.’ (*Shu'ab-ul-Iman, vol. 6, p. 276, Hadith 8140*) An excellent way of developing a mindset to be good towards relatives is to attach yourself to the beautiful environment of Da'wat-e-Islami.

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ



## Madani pearls about maintaining ties

Dear Islamic sisters! We will now have the honour of listening to some Madani pearls about maintaining ties of kinship. Let us listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ first:

1. 'Every display of good conduct is Sadaqah; whether it is with a wealthy person or a poor person.' (*Majma'-uz-Zawaid*, vol. 3, p. 331, Raqm 4754)
  2. 'Glad tidings to the one who showed good conduct towards his parents, for Allah Almighty has increased his lifespan.' (*Mustadrak*, vol. 5, p. 213, Hadith 7339)
- ❖ Maintaining ties of kinship (being good towards relatives) is Wajib, and breaking ties of kinship (cutting ties without any reason) is Haraam and an act that leads to Hell. (*Bahar-e-Shari'at*, vol. 3, p. 558)
  - ❖ Being good towards relatives does not mean that you are only good towards them if they are good towards you; in reality, this is repaying the favour. For example, she sent you something and you sent something back, or she came to visit you, so you went to visit her. In reality, maintaining ties of kinship is that she cuts ties and you join them, and she wishes to move away from you but you observe the rights of the relationship. (*Rad-ul-Muhtar*, vol. 9, p. 678)
  - ❖ Maintaining ties of kinship takes various forms; giving them gifts, aiding them if they are in need of your help in a permissible matter, giving them Salam, meeting them, sitting with them, speaking with them and treating them with kindness and favouring them. (*Kitab-ul-Durar-ul-Hukaam*, vol. 1, p. 323)
  - ❖ The tribe and family should be united in truthful and permissible matters, i.e. when the relatives are on the truth, they should be united in confronting the opposition and displaying the truth. (*Kitab-ul-Durar-ul-Hukaam*, vol. 1, p. 323)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## 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

### Animal abuse

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 upon the Prophet ﷺ

The Beloved Prophet ﷺ said: The closest person to me on the Day of Judgement, will be the one who sends the most Salat upon me. (Tirmizi, vol. 2, p. 27, Hadith 484)

The renowned commentator of the Quran, Mufti Ahmad Yar Khan رحمه الله عليه writes the following under this Hadith: The one at most peace on the Day of Judgement will be the one who is with the Beloved Prophet ﷺ, and the way to attain the companionship of the Beloved Prophet ﷺ is to send Salat upon him in abundance. From this we come to know that sending Salat upon the Prophet ﷺ is an excellent virtue, for all virtues allow us to reach Paradise, whereas, this allows us to reach the Beloved Prophet ﷺ. (Mirat-ul-Manajih, vol. 2, p. 100) This is why Imam-e-Ahl-e-Sunnat رحمه الله عليه says:

*Hashr mayn kya kya mazay waraftagi kay loon Raza*

*Laut jaoon pa kay woh daman-e-'ali haath mayn*

(Hadaiq-e-Bakhshish, p. 104)

## Brief explanation

O Raza! On the plains of resurrection, when Allah Almighty and His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be showering their grace and generosity upon their followers and devotees, what will be the state of my helplessness in such a situation? I will cling to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Before listening to the speech, let's 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. (*Mu'jam-e-Kabeer, vol. 6, p. 185, Hadith 5942*)

**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.

1. I will listen to the speech attentively whilst lowering my eyes.
2. 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.
3. I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
4. If someone pushes or shoves me, I will be patient and will avoid staring, snapping and arguing with them.

5. When I hear صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤْتُوا إِلَى اللَّهِ etc., I will reply in low voice with the intention of gaining reward and encouraging others to also recite.
6. After the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts with them.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. 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
9. 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

Dear Islamic sisters! The days of Qurbani are approaching therefore, in today's Bayan, we will hear about the importance of Qurbani, its definition and its virtues. Unfortunately, some individuals are cruel to animals; examples of these types of cruelty will be mentioned, and those fortunate people who show mercy towards animals, we will hear the benefits of this. Someone gave a dog some water and was forgiven; this incident will be mentioned also. May Allah Almighty make it so that we listen to the Bayan from beginning to end, with full concentration and good intentions!

### **The importance and virtue of Qurbani**

Dear Islamic sisters! It is due to the boundless Grace and Favour of Allah Almighty that He has granted us many bounties; one bounty from these many bounties is the animal. A person takes many benefits from the meat,

milk and fur of Halal animals, they load their goods on their backs and take it from one place to another, he travels by means of them and he buys and sells them in order to earn a Halal living.

In short, we are granted many bounties through these animals, in gratitude of which, the Shari'ah has stipulated that if we have means, then only once a year we must sacrifice these Halal animals, for the sake of Allah Almighty and whilst acting upon the Sunnah of Sayyiduna Ibrahim عَلَيْهِ السَّلَام. Therefore, if Qurbani is Wajib upon us then we should act upon this command of the Shari'ah willingly and perform Qurbani, as there is a great reward for us in this.

Sayyiduna Ali Al-Murtada رَضِيَ اللهُ عَنْهُ narrates that the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: O Fatimah! Stand and bring your Qurbani animal, for all of your sins are forgiven when the first drop of its blood falls, and on the Day of Judgement, its blood and meat will be increased 70-fold and placed on your scales. Sayyiduna Abu Sa'eed رَضِيَ اللهُ عَنْهُ said: O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ! Is this glad tidings specific with the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as they are worthy of being specified for every goodness or, is this glad tidings specific for the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and general for all Muslims? The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ said: This is specific for the family of Muhammad صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ and general for all Muslims. (*As-Sunan-ul-Kubra*, vol. 9, p. 476, Hadith 19161)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Did you hear about the amount of reward that the one performing Qurbani receives; before the drop of blood from the animal falls to the ground, the one performing Qurbani is forgiven and on the Day of Judgement, its blood and meat will be increased 70-fold and placed on the scale of deeds. Therefore, if the Qurbani is Wajib on any Islamic sister, then instead of displaying laziness in carrying it out, she should perform it

willingly for the sake of Allah Almighty. Remember! Performing Qurbani is the blessed Sunnah of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, which was stipulated for this Ummah also. (*Bahar-e-Shari'at, vol. 3, p. 327*)

## The definition of Qurbani

Dear Islamic sisters! Sacrificing a specified animal on a specified day with the intention of reward is known as Qurbani. (*Bahar-e-Shari'at, Vol. 3, p. 327*) This Qurbani reminds us of the obedience of Sayyiduna Isma'eel and Sayyiduna Ibrahim عَلَيْهِمَا السَّلَام towards Allah Almighty, because Sayyiduna Ibrahim عَلَيْهِ السَّلَام fulfilled the command of Allah Almighty and prepared to sacrifice his son, and Sayyiduna Isma'eel عَلَيْهِ السَّلَام also expressed his willingness to act upon the Divine command by being pleased with being sacrificed. The Islamic sister who acts upon this Sunnah of Sayyiduna Ibrahim عَلَيْهِ السَّلَام and carries out Qurbani in accordance to her means, she will become rightful of great reward from Allah Almighty. Let us listen to three sayings of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtues of Qurbani:

## Virtues of Qurbani

- ❖ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one performing Qurbani will receive one reward in exchange for every hair of the sacrificial animal. (*Tirmizi, vol. 3, p. 162, Hadith 1498*)
- ❖ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who willingly performed Qurbani whilst seeking reward, it will become a barrier for him against the Hellfire. (*Mu'jam-e-Kabeer, vol. 3, p. 84, Hadith 2736*)
- ❖ He صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: A person does not perform a good deed on Eid-ul-Adha that is more beloved to Allah Almighty than shedding the blood (of the animal). This Qurbani will come on Judgement Day with its horns, hair and hooves, and the Qurbani is accepted by Allah

Almighty before its blood falls to the ground. Therefore, perform Qurbani willingly. (*Tirmizi, vol. 3, p. 162, Hadith 1498*)

Dear Islamic sisters! This is a time to ponder for those who do not perform their Wajib Qurbani despite having the ability to do so. Firstly, it is a great loss that they were deprived of great reward by not performing the Qurbani, and they are also sinful. It is stated on page 315 of volume 3 of *Fatawa Amjadiyyah*: If Qurbani is Wajib upon someone and he does not have any money with him at that time, he should perform Qurbani by taking out a loan or selling something. (*Fatawa Amjadiyyah, vol. 3, p. 315*)

May Allah Almighty grant us the ability to carry out this great obligation of Qurbani and grant us the ability to live our lives in obedience to Him!

اٰوِيْنَ بِجَاةِ النَّبِيِّ الْاَوْميْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## The purpose of animals being created

Dear Islamic sisters! Allah Almighty has created all of his creation for a purpose; this applies to animals also. We take meat and milk from animals, and then yoghurt, cream, ghee and other beneficial things are made from the milk, and warm clothing and shoes are made from their hide. Besides this, trading is carried out by buying and selling them, and with the help of these animals, we can move our goods from one place to another, and this very animal can become our conveyance also. In short, there are many wisdoms behind the creation of animals. Thus, Allah Almighty mentions the purpose behind the creation of animals in part 14, Surah An-Nahl, Verse 8:

وَالْحَيْلَ وَالْبِغَالَ وَالْحَمِيرَ لِتَرْكَبُوهَا وَزِينَةً وَيَخْلُقُ مَا لَا تَعْلَمُونَ ﴿٥١﴾

*And horses, and mules and donkeys upon which you may ride and for adornment, and He will create further, of which you are not aware.*

*[Kanz-ul-Iman (translation of Quran)] (Part 14, Surah An-Nahl, Verse 8)*

It is stated on page 284 of volume 5 of *Tafseer Siraat-ul-Jinan*: Allah Almighty created horses, mules and donkeys for your benefit, so that you can ride them, and alongside being used as rides and having other benefits, they are your adornment also. The scholars رحمهم الله state that: It is the Mercy of Allah Almighty upon us that He made us owners of camels, cattle, sheep, horses, mules and other animals, and that He made them gentle towards us, made them obey us and made it permissible for us to take benefit from them. (*Qurtubi, Surah An-Nahl, under the Verse 5, vol. 8, p. 55; Siraat-ul-Jinan, vol. 5, p. 284*)

Therefore, we should use these speechless animals for the purposes for which they were created, and we should pay close attention to their food and water, for if a person was hungry or thirsty, he can ask for food and drink with his tongue, but these speechless animals cannot complain about their hunger or thirst to anyone. Therefore, we should place food and water before them, from time-to-time. Likewise, when mounting them or loading goods on them, only the amount of weight which they can easily handle should be placed upon them; it should not be the case that the poor animal has extreme difficulty in moving but we are at ease thinking that at least the animal is carrying the weight and that we will stop at an appropriate place for rest.

After some time, in accordance to our own thinking, we stop in order to allow the animal to rest, but we leave the provision loaded on its back as before, due to which, the animal must feel severe pain in standing. Remember! Animal cruelty is Haraam and an action that leads to Hell. It has been forbidden to ride them without a reason, in the blessed Ahadith.



## Do not make animals into a seat

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Ride these animals properly and (when there is no need) then dismount them. Do not make them into a seat when conversing in the alleyways and marketplaces, because many riding animals are better than their riders and perform more Zikr of Allah Almighty than him. (*Jami'ul-Ahadith, vol. 1, p. 404, Hadith 2765*)

## The cow complained

He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: A person rode upon a cow and was driving it forward. When he hit the cow, it began to speak and said, 'We were not created for riding, but for agriculture.' (*Bukhari, vol. 2, p. 466, Hadith 3471*)

Dear Islamic sisters! From the aforementioned Ahadith we learn that animals should be utilised in those purposes for which they were created. May Allah Almighty soften our hearts, save us from cruelty towards the speechless and grant us the ability to utilise animals in those purposes for which they were created for us. Otherwise, remember! We will have to pay in the Hereafter if we are cruel to them.

## Advice of the donkey

Sayyiduna Abu Sulayman Daarani رَحِمَهُ اللهُ عَلَيْهِ states: I was once riding a donkey and I hit it two or three times, so it turned its head towards me and said, 'O Abu Sulayman! This hitting will be retaliated for on the Day of Judgement. Now, it is up to you, if you wish to hit more or less.' I said, 'I will not hit anyone now.' (*Al-Zawajir 'an Iqtiraaf-ul-Kaba'ir, vol. 2, p. 174*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! It is a great honour to sacrifice an animal on the occasion of Qurbani. But remember! The animal should not be oppressed in any way before the Qurbani and during the time of sacrifice, because we

have been commanded to honour these animals, to such an extent that it is prohibited to ride them or load goods on them. Just as it is stated on page 347 of volume 3 of *Bahar-e-Shari'at*: Riding the Qurbani animal, loading things onto it, hiring it out, in short, taking any kind of benefit from it is prohibited. Thus, if riding it and loading goods onto it is forbidden, then how great of a sin must it be to oppress them and be cruel to them. The Qurbani animals are greatly oppressed in our society today. Let us listen to some important points about this from the September 2017 edition of the *Monthly Magazine: Faizan-e-Madinah*:

### **Examples of oppression against Qurbani animals**

When Zul-Hijjah-tul-Haraam approaches, markets are set-up in various places for the purchasing and selling of Qurbani animals, which is convenient for any buyer, however it is in those very markets that many scenes of cruelty towards the animals are witnessed, for example:

1. Animals that are brought from distant areas are not given appropriate food during the journey.
2. Large animals are placed in small cars, or many animals are squeezed into a small space, such that they cannot sit down if they become tired.
3. When loading the animals onto the vehicle, many people do not place sand or hay in it, due to which, the animals sometimes slip on their own urine and dung, which sometimes causes their leg to break or become wounded.
4. Appropriate arrangements are not made for unloading or loading the animals onto and from the vehicles, thus, for their own ease, the animals are made to jump from the vehicle, which often leads to the animals being wounded and no longer fit for Qurbani.
5. In order to save money in the market, the speechless animals are kept

hungry. A person once purchased a camel and the seller whispered in his ear and said, 'It has not eaten for many days, feed it some fodder.'

6. There is also a group of those who go to the market for amusement and demand to see the animal's teeth (upon which, the owner of the animal opens its mouth harshly, and the animal suffers this pain many times before it is sold), they kick seated animals or hit them with sticks in order to make them stand and they unnecessarily create a commotion and scare the animal.
7. When the animal is sold and taken home from the market, at the time of unloading, both the children and the elderly create a commotion and scare the animal, and they take great pleasure in seeing it unsettled. As a result of this, the animal bolts out of fear, harms someone, or breaks its leg by falling into a hole.
8. By making excuses of walking the animal, both children and the elderly twist its ear unnecessarily, grab its tail, create a commotion which causes the animal to run away and scares them. Those who oppress animals should desist, for how will they answer for it on the Day of Judgement?

Dear Islamic sisters! Although the Shari'ah has given us permission to slaughter animals in order to gain benefit, we have also been forbidden from doing such things which cause unnecessary pain to the animal or increases its pain.

### **Be merciful to the Qurbani animals**

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Allah has given the command to do good with everything, therefore, whenever you slaughter (the Qurbani animal) then slaughter in a good manner, sharpen your knife well and give comfort to the animal. (*Muslim, p. 823, Hadith 5055*)

2. A Sahabi رَضِيَ اللهُ عَنْهُ once said to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I feel mercy when slaughtering a goat.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'If you are merciful towards it, Allah Almighty will have mercy upon you also.' (*Musnad-e-Ahmad, Musnad-ul-Makeen, vol. 5, p. 304, Hadith 15592*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### An appeal to have mercy towards animals

Dear Islamic sisters! We learn that having mercy towards an animal at the time of sacrifice for the sake of Allah Almighty is a means of reward, however, in our society, great oppression is carried out even at the time of sacrifice. In order to stop such people from their cruelty and rectify them, Ameer-e-Ahl-e-Sunnat, Allamah Maulana Muhammad Ilyas Attar Qadiri دامت بركاته العالیه mentions some important points on page 15 of his booklet, 'Piebald Horse Rider': The direction of the Qiblah should be ascertained before the animal is brought down. It is extremely painful for the speechless animal if it is dragged towards the direction of the Qiblah after it has been laid down, especially if the floor is rocky.

When slaughtering the animal, do not cut so much that the knife reaches the neck joint, as this causes unnecessary pain. Do not cut the animal's feet nor remove its skin until it becomes completely cold. After slaughtering, do not touch the slit neck with the knife or your hand until the soul does not leave the body. In order to quickly cool the animal, some butchers remove the skin from the neck and thrust their knife into it in order to cut the veins of its heart. Similarly, immediately after a goat is slaughtered, its neck is broken; such acts of cruelty should not be carried out on speechless animals.

Remember! Just as it is forbidden to afflict pain upon Qurbani animals, it is similarly a great act of oppression, impermissible and Haraam to hit other animals, capture them and keep them hungry and thirsty, not fulfil their

needs, make them work beyond their ability, wound them by hitting them with sticks and stones and burn them. Remember! We are humans; if a strong animal hits a weak animal in the world, or wounds it, it will be taken to account on the Day of Judgement, just as the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘All animals will be brought on Judgement Day when the people are standing, then a judgement will be made among them, to such an extent that revenge will be taken from the horned goat on behalf of the hornless goat, and revenge will be taken from an ant for an ant. Then it will be said, ‘Become dirt!’ (*Mausu'ah li-Ibn-e-Abi Al-Dunya, vol. 6, p. 231, Hadith 224*)

Dear Islamic sisters! Ponder! If one animal will take revenge from another animal on the Day of Judgement, then how worthy of punishment will the person be who is cruel to an animal, hits it and keeps it hungry and thirsty. Those who are cruel to animals, make them run for entertainment, torment seated animals to make them stand, take out their teeth in order to sell them, cause wounds in the animal's mouth by constantly pulling its bridle and wound them by making animals fight with each other should fear, because if revenge is taken on Judgement Day and they are prevented from going to Paradise due to this cruelty then what will they do?

Therefore, avoid oppressing animals yourself and if you see someone committing oppression, remind them of the punishment in the Hereafter and try to stop them. When animals were oppressed in front of our pious predecessors, they would immediately stop it.

### **Do not pull the leg in order to sacrifice!**

Ameer-ul-Mu`mineen Sayyiduna Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ once saw a person dragging a goat by its leg in order to slaughter it. Sayyiduna Umar رَضِيَ اللهُ عَنْهُ said, ‘May you be ruined; take it in a good manner towards death.’ (*Musannaf Abdur-Razzaq, vol. 4, p. 376, Hadith 8636*)

## Tying an animal and making it a target

Similarly, Sayyiduna Abdullah Bin Umar رضي الله عنهما passed by the children of Quraysh and they had tied a bird which they were using as target practice with stones. When they saw him coming, they ran away. He رضي الله عنه said, ‘Who did this? The Beloved Prophet صلى الله عليه وآله وسلم has cursed such a person (the one who torments animals). (Bukhari, vol. 3, p. 563, Hadith 5515)

## Burning animals

Sayyiduna Abdullah Bin Mas’ood رضي الله عنه states: We were once on a journey with the Beloved Prophet صلى الله عليه وآله وسلم. He صلى الله عليه وآله وسلم went to answer the call to nature when we saw a sparrow which had two children, so we captured them. The sparrow came and began to flap its wings. The Beloved Prophet صلى الله عليه وآله وسلم came and said, ‘Has someone caused it harm in the matter of its children? Return its children to it.’ He صلى الله عليه وآله وسلم then saw an ant’s nest which we had burned and said, ‘Has someone burned it?’ We said, ‘We did.’ He صلى الله عليه وآله وسلم said, ‘It is not permissible for anyone to inflict punishment with fire except the owner of fire, i.e. Allah Almighty.’ (Abu Dawood, vol. 3, p. 75, Hadith 2675)

## How is it to kill birds and animals?

Dear Islamic sisters! By following in the footsteps of our pious predecessors رضي الله عنهم we should try to save animals from the oppression of the oppressors; if we see somebody committing oppression, we should attempt to stop such people from their oppression in accordance to our ability. Today in the streets we see children and many youngsters hitting cats, dogs, donkeys and other animals without any reason, in fact, in some places, sparrows, pigeons, parrots and other small animals are captured and encaged, or they are tied up and made a point of entertainment. Parents should stop their children from doing such things, as the Beloved Prophet

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade the imprisoning of animals in order to kill them.  
(Muslim, p. 832, Hadith 5057)

صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

## The benefits of showing mercy towards animals

Dear Islamic sisters! Although it is not forbidden to raise animals out of necessity, it is of utmost importance that one takes care of their fodder and water and looks after them in the summer and winter. Most people do not pay any attention to this, they only fulfil their desire and they continue to afflict unnecessary pain upon the speechless animals. There are such compassionate people in the society who have mercy upon the speechless animals and who give seeds and water to hungry birds. Likewise, it is a great virtue to treat animals with kindness which could lead to our forgiveness. Let us listen to two accounts in this regard.

### One who gave water to a dog

It is narrated that a man was once walking along a path when he was overcome with thirst. He then came across a well, so he entered the well and drank some water; when he came out of the well, he saw a dog with its tongue hanging out, licking some moist dirt. The man thought to himself: Just as I was feeling thirsty, this dog is also feeling thirsty. Thus, he entered the well again, filled his sock with water and gave it to the dog to drink. This action of his was liked by Allah Almighty, He forgave him and entered him into Paradise. Hearing this, the Sahabah رَضِيَ اللهُ عَنْهُمْ said, ‘O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Do we also have a reward for being good towards quadrupeds?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Yes! There is a reward in showing kindness towards all living things.’ (Bukhari, vol. 2, p. 133, Hadith 2466)

Shaykh-ul-Hadith ‘Allamah Abdul Mustafa A’zami رَحِمَهُ اللهُ عَلَيْهِ states: From

this blessed Hadith we learn that He does as He wills; if He so wishes, He may forgive a person for the smallest of good deeds, out of His Grace and Bounty. In His court, the weight and quantity of an action is not considered, rather, in His court, a pure intention and sincerity of action is considered. If a person performs a minor action with sincerity and with a righteous intention, then in recompense of that action, the Merciful Lord grants that individual the bounties of His pleasure and forgiveness and makes him a resident of Paradise. Someone beautifully said: Meaning, the Mercy of Allah ﷻ searches for excuses to forgive people, the Mercy of Allah ﷻ does not seek any remuneration from the people for forgiveness. (*Muntakhab Hadithayn, p. 142*)

### **Being merciful towards a fly became a means of forgiveness**

Someone saw Hujja-tul-Islam Imam Ghazali رحمه الله عليه in a dream and asked, 'مَا فَعَلَ اللَّهُ بِكَ', meaning, 'How did Allah ﷻ deal with you?' He رحمه الله عليه replied, 'He forgave me.' He then asked, 'What was the reason for your forgiveness?' He رحمه الله عليه said, 'A fly sat on my pen in order to drink the ink, so I stopped writing until it finished and flew away.' (*Lataif-ul-Minan wal-Akhlaq, p. 305*)

### **How is it to kill a fly?**

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qadiri رحمه الله عليه writes the following in his booklet, '*Piebald Horse Rider*': Remember! If flies cause irritation, then it is permissible to kill them. However, whenever one needs to kill a fly or any animal to gain any benefit or to avoid any harm, it should be killed in the least painful way. Repeatedly and unnecessarily trampling on it, striking it again and again whereas it is lying wounded on the ground and could have been killed by one strike or tearing it to pieces should all be avoided. Children often stamp on ants due to their immaturity. They should be prevented from this. Ants are very weak and usually get injured if pinched or pushed



away with a hand or a broom. Depending on the situation, simply blowing onto it can enable you to get rid of it. (*Ablaq Ghoray Sawaar, p. 21, summarised*)

صَلُّوا عَلَى الْحَيِّبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Just as our pious predecessors guided us in every other matter, they also gave us the mindset of being compassionate towards animals, encouraged us to fulfil the basic rights of animals and forbade us from loading more weight on them than they can bear. Let us hear about Sayyiduna Ahmad Kabeer Rifa'ee رَحْمَةُ اللَّهِ عَلَيْهِ and his compassion towards animals.

### **Mercy towards a mosquito, locust and cat**

If a mosquito would sit on his body, he رَحْمَةُ اللَّهِ عَلَيْهِ would neither shoo it away himself nor let anyone else do so rather, he رَحْمَةُ اللَّهِ عَلَيْهِ would say, 'It is only drinking the blood which Allah Almighty has apportioned for it.' When he رَحْمَةُ اللَّهِ عَلَيْهِ would walk in the sun and a locust would seek shade on his clothes, he رَحْمَةُ اللَّهِ عَلَيْهِ would remain standing in the same spot until it would fly away and say, 'It has received shade from us.' Likewise, when a cat would fall asleep on his sleeve and the time of Salah would arrive, he رَحْمَةُ اللَّهِ عَلَيْهِ would cut his sleeve but not wake the cat. After the Salah, he رَحْمَةُ اللَّهِ عَلَيْهِ would sew the sleeve back together. (*Faizan-e-Sayyid Ahmad Kabeer Rifa'ee, p. 10*)

Dear Islamic sisters! Did you hear how Sayyiduna Ahmad Kabeer Rifa'ee رَحْمَةُ اللَّهِ عَلَيْهِ would bear pain for the sake of small insects like mosquitos, flies and locusts but never think to shoo them away. Therefore, we should also follow in his footsteps by taking care of animals and by never oppressing them. It is stated on page 162 of volume 5 of *Mirat-ul-Manajih* that the scholars state: Oppressing animals is more sinful than oppressing humans, because a human can share his pain with someone, but who can the speechless animal tell; who listens to their pleas besides Allah Almighty? Hungry and thirsty camels complained about their owners to the Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made arrangements for them. (*Mirat-ul-Manajih*, vol. 5, p. 162)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Some highlights from the life of Sayyidi Qutb-e-Madinah

Dear Islamic sisters! The month of Zul-Hijjah-til-Haraam is a very blessed month; the Urs (death anniversary) of many pious predecessors رَحْمَةُ اللهِ is commemorated in this month. One very honourable person from those righteous individuals is the Khalifah of A'la Hadrat, Qutb-e-Madinah, 'Allamah Maulana Ziya-ud-Deen Ahmad Madani Qadiri Razavi رَحْمَةُ اللهِ عَلَيْهِ. The Urs of Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ عَلَيْهِ is on the 2<sup>nd</sup> of Zul-Hijjah. Let us listen to a few highlights from his blessed life.

### Name, lineage and date of birth

The name of Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ عَلَيْهِ is Ziya-ud-Deen Ahmad, he رَحْمَةُ اللهِ عَلَيْهِ himself would say, 'My birth name is Ahmad Mukhtar. My paternal grandfather, Shaykh Qutb-ud-Deen Qadiri رَحْمَةُ اللهِ عَلَيْهِ kept my name Ziya-ud-Deen later on.' He رَحْمَةُ اللهِ عَلَيْهِ was born on a Monday in Rabi'-ul-Awwal 1294 AH, in accordance to 1877 CE, in an area known as Qasbah Klaas Waala, Sialkot. (*Sayyidi Ziya-ud-Deen Ahmad Al-Qadiri*, vol. 1, p. 164, selected) He رَحْمَةُ اللهِ عَلَيْهِ undertook his initial studies under his paternal grandfather, and then studied with the well-known scholar of Sialkot, 'Allamah Maulana Muhammad Husayn Naqshbandi رَحْمَةُ اللهِ عَلَيْهِ. After that, he رَحْمَةُ اللهِ عَلَيْهِ joined the study circles of the renowned Muhaddis, 'Allamah Waasi Ahmad Muhaddis-e-Soorti رَحْمَةُ اللهِ عَلَيْهِ and studied with him for around four years. (*Sayyidi Ziya-ud-Deen Ahmad Al-Qadiri*, vol. 1, p. 167, summarised)

### Character and habits

Sayyidi Qutb-e-Madinah رَحْمَةُ اللهِ عَلَيْهِ possessed many praiseworthy attributes and good character; he رَحْمَةُ اللهِ عَلَيْهِ would always remain engrossed in the

remembrance of Allah Almighty, he رَحْمَةُ اللَّهِ عَلَيْهِ would remain awake at night and offer Tahajjud Salah, he رَحْمَةُ اللَّهِ عَلَيْهِ was habitual in offering the Ishraq, Chasht and Awwabeen Salahs, and despite his weakness and old age, he رَحْمَةُ اللَّهِ عَلَيْهِ did not leave fasting during the white days (the 13<sup>th</sup>, 14<sup>th</sup> & 15<sup>th</sup> of every Islamic month). (*Sayyidi Ziya-ud-Deen Ahmad Al-Qadiri, vol. 1, p. 486, with amendments*)

## Passing and burial

He رَحْمَةُ اللَّهِ عَلَيْهِ passed away on the 4<sup>th</sup> of Zul-Hijjah-til-Haraam 1401 AH, in accordance to the 2<sup>nd</sup> of October 1981 CE, on a Friday, in Masjid-e-Nabawi. After the Ghusl, his shroud was laid out and the blessed water used to wash the noble grave of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and other sacred relics were placed on the shroud, and then it was tied. After 'Asr Salah, echoes of Salat and Salaam and Qasidah Burdah Shareef could be heard as his body was lifted, and in accordance to his wishes, he رَحْمَةُ اللَّهِ عَلَيْهِ was laid to rest in Jannah-tul-Baqi' near the Ahl-e-Bayt رَضِيَ اللَّهُ عَنْهُمْ. (*Sayyidi Qutb-e-Madinah, p. 17*)

*Mujh ko day do Baqi'-e-Gharqad mayn*

*Apnay qadmoon mayn ja Ziya-ud-Deen*

*Mustafa ka parooos jannat mayn*

*Mujh ko Haq say dila Ziya-ud-Deen*

*(Wasail-e-Bakhshish, p. 563 amended version)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Bringing the Bayan to its conclusion, I will now have the honour of mentioning the virtue of the Sunnah and some Sunnahs and etiquettes. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whosoever loved my Sunnah, loved me, and whosoever loved me will be with me in Paradise.' (*Mishkat, vol. 1, p. 55, Hadith 175*)

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

## Sunnahs and etiquettes of Qurbani

- ❖ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘A person does not perform a good deed on Eid-ul-Adha that is more beloved to Allah Almighty than shedding the blood (of the animal). This Qurbani will come on Judgement Day with its horns, hair and hooves, and the Qurbani is accepted by Allah Almighty before its blood falls to the ground. Therefore, perform Qurbani willingly.’ (Tirmizi, vol. 3, p. 162, Hadith 1498)
- ❖ The direction of the Qiblah should be ascertained before the animal is brought down. It is extremely painful for the speechless animal if it is dragged towards the direction of the Qiblah after it has been laid down, especially if the floor is rocky.
- ❖ When slaughtering the animal, do not cut so much that the knife reaches the neck joint, as this causes unnecessary pain.
- ❖ Do not cut the animal’s feet nor remove its skin until it becomes completely cold. After slaughtering, do not touch the slit neck with the knife or your hand until the soul does not leave the body. In order to quickly cool the animal, some butchers remove the skin from the neck and thrust their knife into it in order to cut the veins of its heart. Similarly, immediately after a goat is slaughtered, its neck is broken; such acts of oppression should not be carried out on speechless animals.
- ❖ Some hours before performing Qurbani, the animals are kept hungry and thirsty, which causes them great pain. ‘Allamah Mufti Amjad Ali A’zam رَحْمَةُ اللهِ عَلَيْهِ states: It should be given fodder and water before the

Qurbani, i.e. it should not be left hungry and thirsty, and do not slaughter one in front of the other, and sharpen the knife beforehand; it should not be the case that you sharpen the knife in front of the animal after you have laid it on the ground. (*Bahar-e-Shari'at*, vol. 3, p. 352)

- ❖ In order to learn more about Qurbani, refer to the booklet of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, entitled, '*Piebald Horse Rider*.'

To learn thousands of various Sunnahs, purchase and study the two books of Maktaba-tul-Madinah, '*Bahar-e-Shari'at*, part 16' (312 pages) and the 120-page book, '*Sunnatayn aur Adaab*,' and also the two booklets of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ, known as, '*101 Madani Pearls*' and '*163 Madani Pearls*.'

## Speech: 15

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

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

### The good behaviour towards father

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

### Excellence of reciting the blessed Durood

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

‘Whoever among my Ummah, recites Durood upon me once with sincerity; Allah عَزَّوَجَلَّ sends ten mercies upon him, elevates his ranks by ten times, writes ten rewarding deeds and removes his ten sins.’ (Sunan-e-Kubra, Kitab ‘Amal-ul-Yom, vol. 6, p. 21, Hadith 9892)

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

*Bay ja hanson kabhi na karon guftago fuzool*

*(Wasail-e-Bakhshish amended version, p. 243)*

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

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. (Mu'jam-e-Kabeer, vol. 6, p. 185, Hadith 5942)

**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.

1. I will listen to the speech attentively whilst lowering my eyes.
2. 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.
3. I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
4. If someone pushes or shoves me, I will be patient and will avoid staring, snapping and arguing with them.
5. When I hear *تُؤْتُونَا 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 the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts with them.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. 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
9. 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.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic sisters! **إِنْ شَاءَ اللَّهُ**, we will listen about ‘The good behaviour towards father.’ **إِنْ شَاءَ اللَّهُ**, we will listen to related verses of the Holy Quran and their Tafseer. Many blessed Ahadith motivate to treat father with kindness. Let’s be privileged to listen to these Ahadith. We will listen about blessings attained through treating father with kindness and some cautionary parables of treating father with badly. We will also listen to ‘What consequences we face if we don’t raise children right?’ May we be privileged to listen to the Bayan with great interest and good intentions from beginning till the end!

Dear Islamic sisters! Normally a mother is honoured the most in our society; her majesty, greatness and rights are explained in a grandeur way. Majesty, status, rank and rights of a father are rarely explained with similar dignity and honour. Even though Islam has explained many rights and ordered us to treat merciful and respectful personality like father with kindness. Therefore, the way we serve our mother, fulfil her rights and treat with kindness, the same way we should honour our father, fulfil his rights, respect him and try our best to keep serving him. **الْحَمْدُ لِلَّهِ**, serving father is a great privilege and a way to attain Allah’s pleasure. Allah **عَزَّوَجَلَّ** blesses a child with gifts and honours in return of serving father. Let’s listen to related faith-refreshing parable and embellish your heart with Madani pearls you attain out of it.

### **The outcome of serving father**

It is mentioned on page: 14, vol. 4 in the book ‘*Allah Walon ki Baatayn*’, published by Maktaba-tul-Madinah:

‘A man had four sons, when he got sick, one of his sons said to his brothers ‘Either you three serve father and take nothing from his inheritance or I serve him and take nothing from his inheritance’. All three sons replied: ‘You serve him and take nothing from his inheritance.’ He kept serving his



father until his death and took nothing from his inheritance. Once in his dream, he heard someone saying ‘Go to such-and-such a place and collect 100 dinars.’ The man asked: ‘Are they blessed?’ He got ‘No’ in reply. He told the dream to his wife on the next morning, on which his wife said: ‘You should collect dinars. Blessing in it is that we will be able to have [new] clothes and live life.’ The man denied. On the second consecutive night, he again in his dream, heard someone saying: ‘Go to such-and-such a place and collect 10 dinars.’ The man asked: ‘Are they blessed?’ He again got ‘No’ in reply. He again told the dream to his wife on the next morning, got the same suggestion from her to which he again denied. On the third consecutive night, he again in his dream, heard someone saying: ‘Go to such-and-such a place and collect 1 dinar.’ The man asked: ‘Is it blessed?’ This time reply was in ‘Yes’. Therefore, the man collected 1 dinar and went to market where he found a man with two fishes, to whom he asked: ‘How much do these fishes cost?’ The man replied: ‘One dinar.’ The man bought fishes and later he cut open fishes’ stomachs and found a pearl inside each fish that people hadn’t seen before. King sent his men to find and buy the pearl which, he came to know, was in man’s possession. The man sold that pearl for 30 mules loaded with gold. The king saw it and said: ‘It can only be useful if we get another like this.’ Therefore, he ordered his servants: ‘Find another like this even if you have to buy it for double the price.’ Servants came to the man and said: ‘If you have one more pearl like the one we bought earlier, sell us, we will pay double price.’ The man asked: ‘Do you really?’ They replied with ‘Yes.’ So, the man sold the second pearl for double the price (i.e., 60 mules loaded with gold). (*Allah Walon ki Baatayn*, vol. 4, p. 14)

*Baray bhai behn ka mayn kaha mana karon har dam*

*Karon maan baap ki din raat khidmat Ya Rasoolallah*

*(Wasail-e-Bakhshish amended version, p. 331)*

بِمَخِينِ اللَّهِ, Sensibility of that fortunate and intelligent son was to die for! He could have taken his share from father’s inheritance just like his other

useless brothers and become deprived of the greater reward he received in return for loving and serving his father. But he possessed self-respect, he was a loyal, honourable and sensible son, who didn't care about perishable worldly wealth, instead he was well aware of the status and rank and rights of a father. He hadn't forgotten the favours his father conferred and knew that serving him was the way to attain pleasure of Allah and His Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Indeed, serving father makes a child deserving of Paradise. He also knew worldly wealth was perishable and had no value; he only cared about father, not his wealth. Therefore, the accomplished and loyal son preferred supporting ailing father over his perishable worldly wealth and thus kept taking care of him until his death. Allah عَزَّوَجَلَّ liked and got pleased with the deed of that great son to an extent that He showered blessings upon him in the world. May Allah عَزَّوَجَلَّ make us (Muslims) submissive and obedient to our father and grant us Taufeeq to serve him!

اٰوِيْنَ بِجَاوِ التِّيِّ الْاٰمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوْا عَلٰى الْحَبِيْب صَلَّى اللهُ عَلٰى مُحَمَّد

Dear Islamic sisters! Remember, a father confers so many favours upon his child that it cannot compensate even if it gets multiple lifetimes, let alone one. 'Father' is a Divine gift and the reason for a child to be recognized in the family. It is compulsory for a child to keep his father pleased and it is impossible to free itself from fulfilling his rights. Father leaves early morning to earn living and works hard all day to support his children. He always remains anxious regarding child's progress, never envy of it, never asks it to return favour he conferred and never leaves his ailing child alone. Father also stays up all night in extremely cold weather for the sake of his ailing child, ensures its treatment at expensive hospitals and even provides it with expensive medicines. Father puts his complete strength in order to improve his children's future; he is like a shady tree for them, endures heat

to comfort them. He endures scorching heat of Sun and provides shade to his children. He fulfils children's wishes and even takes loan to fulfill their desires. He fills the void for his children, left by their deceased mother. He bears the expenses incurred before birth of his child, when it is born and when it is being raised. He doesn't demand his children to return the favours of raising and favouring them. A father tries to raise his child to be a good man and never shows stingy attitude towards the rights of his child; he provides them with luxuries, bears the cost of their education, helps them overcome disappointments and always thinks positive for them. A father loves his grand-children as much as he loves his own children. Time by time, he provides his children with beneficial pieces of advice, shares his life experiences and keeps them aware of current and forth coming dangers and tribulations. He teaches them rules to live a successful life, difference between strangers and family, becomes glad to see them content and uneasy to see them in pain. He remains patient against children's bitter and stinging words, judges needs and problems through their face expressions and musters courage in a testing time. He never abandons his disabled children and even loves disobedient ones. Father's absence desolates house. A command to behave with father with kindness is present in the Holy Quran and blessed Ahadith. Allah عَزَّوَجَلَّ says in verses 23 and 24, chapter 'Bani Israel', part 15 of the Holy Quran:

وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۗ إِنَّمَا يُبَلِّغُنَّ عِنْدَكَ انْكِبَارًا ۖ أَحَدُهُمَا  
 أَوْ كِلَيْهِمَا فَلَا تَقُلْ لَهُمَا أٰفٍ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴿٢٣﴾ وَأَخْفِضْ لَهُمَا  
 جَنَاحَ الدَّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيْنِي 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.'*

*[Kanz-ul-Iman (translation of Quran)] (Part 15, Surah Bani Israa'eel, Verses 23-24)*

In the commentary of aforementioned verse of the Holy Quran, Hadrat 'Allamah Maulana Sayyid Mufti Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has said:

'When the old age dominates parents, they lose body strength and turns strengthless in their last days of life as you were in your childhood; don't say anything that reflects that they are like some kind of a burden. Don't scold or talk to them in a loud voice, instead converse with a remarkable politeness just the way slave or servant talks to (his) master. Treat them with politeness and humility, love and affection when they are in a weary condition as they raised you with love when you were helpless. Whatever they need, fulfill without being reluctant before spending on them. The point is, no matter how much you exaggerate regarding good treatment and serving parents in the world, one cannot compensate for favours their parents conferred. Therefore, a person should supplicate for grace and blessings for parents in the court of Allah عَزَّوَجَلَّ and say: 'O Lord! My act of serving cannot be the return of favours (they) conferred, have mercy on them which would be the return of favours they conferred.'

*(Khazaain-ul-'Irfan)*

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

*Ho sada rahmat aye Nanay-e-Husayn*

*(Wasail-e-Bakhshish amended version, p. 258)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Sayings of the Beloved Rasool ﷺ regarding the importance of good treatment

Dear Islamic sisters! In the light of Blessed Ahadith, let's listen to six sayings of the Beloved Rasool ﷺ regarding the dignity of father and the importance of treating him with kindness:

1. He ﷺ said: 'The father is the middle gate of Paradise, it is up to you, protect it or leave it.' (*Tirmizi, vol. 3, p. 359, Hadith 1906*)
2. He ﷺ said: 'No son can compensate his father even if he finds him a slave and buys him and sets him free.' (*Muslim, p. 624, Hadith 3799*)
3. He ﷺ said: 'Allah's pleasure is in the pleasure of the father, and Allah's displeasure is in the displeasure of the father.' (*Tirmizi, vol. 3, p. 360, Hadith 1907*)
4. He ﷺ said: Allah's obedience is in the obedience of the father, and Allah's disobedience is in the disobedience of the father.' (*Mu'jam Awsat, vol. 1, p. 614, Hadith 2255*)
5. He ﷺ said: 'Whoever has parents or one of them and doesn't treat with politeness, he is deprived of Allah's mercy and deserves His wrath.' (*Mu'jam Kabeer, vol. 12, p. 66, Hadith 12551*)
6. He ﷺ said: 'No one among you should swear at your father.' Blessed Sahabah رضى الله عنهم humbly asked: 'O the Holy Prophet ﷺ! How can someone swear at his own father?' The Beloved Rasool ﷺ replied: 'He swears at the father of another man and then that man swears at his father.' (*Muslim, Kitab-ul-Iman, p. 60, Hadith 263, summarised*)

Now let's make supplication in the court of Allah عَزَّوَجَلَّ!

*Mutee' apnay maan baap ka kar mayn unka*

*Har aik hukm la'on baja ya Ilahi*

*(Wasail-e-Bakhshish amended version, p. 101)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You see how highly dignified Allah ﷻ has made father that He has connected His own pleasure and obedience connected to father's pleasure and obedience. The point is, we should have wholeheartedly served father saying 'Labbayk' on Allah and His Rasool's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ command and earned father's well Du'as, fulfilled his rights, acted upon his permissible orders, came running to father saying 'Labbayk' on his first call, prioritized his needs over ours, saved ourselves from disobedience and saying negative things against him, supported him in his difficult time, sickness and old age. In short, we should have tried every way possible to keep him pleased. But, alas! Nowadays, father is among the most oppressed people due to lack of Islamic knowledge. Alas! We are following the footsteps of non-Muslims; a great person like father is being treated as a servant. Cases of misbehaving with him are being increased and he is asked to do all the domestic work. In the previous era, children used to fear lest their father got upset but now father fears lest his children get upset. Nowadays, father's advice is ignored by rebuffing him and if he says some harsh words for child's own good, the foolish child frowns at him and replies rudely. Father remains an apple of eye as long as he is earning, when he gets sick, loses ability to do work, fails to provide financial support to family or gets old, he becomes some useless thing for them. Father's life normally turns dull after death of his spouse, loneliness begins to hurt him, at that time, he only requires children's compassion, but children don't even take out a few moments to inquire about their father's health.

There is a famous proverb: 'As you sow so shall you reap!'

If we today missing misbehave with our father, it is possible our children will treat us in the same manner.

### **As you sow so shall you reap**

It is mentioned in blessed Hadith: ‘كَمَا تَرِيئُ تُدَانُ’ ‘As you sow, so shall you reap.’ (Musannaf Abdul Razzaq, vol. 10, p. 189, Hadith 20430)

Hadrat ‘Allamah Abdul Rauf Munaawi رَحْمَةُ اللهِ عَلَيْهِ wrote an explanation about ‘كَمَا تَرِيئُ تُدَانُ’: ‘Whatever you sow, you will have the same outcome. Whatever you do with a person, the same will happen to you.’ (Al-Tayseer bi Sharh-ul-Jami’-us-Sagheer, vol. 2, p. 222)

Hold your hearts and let’s listen to three meditative parables regarding the dire consequences of misbehaving with father and take a lesson.

### **1. Consequences of misbehaving with father**

Hadrat Abdullah Bin Muslim Bin Qutaybah رَحْمَةُ اللهِ عَلَيْهِ has said: When the king Ardasheer stabilized his government, other small kings accepted to be his subordinates. The king had eyes on nearest Suryani Empire and he attacked it. King of Suryani Empire fortified himself in a big city, therefore, King Ardasheer besieged the city but couldn’t conquer it even after days. One day, daughter of the King of Suryani Empire climbed the wall of fort where she saw Ardasheer, fell in love and developed intense desire for him. At last, bowing down to her Nafs (lower inner self), she wrote on an arrow: ‘O good-looking king! If you promise to marry me, I will reveal a secret passage through which you can easily conquer this city with a slightest effort.’

Then princess threw that arrow towards King Ardasheer. He read and wrote his reply on an arrow: ‘If you reveal such a passage, I promise I will surely fulfil your desire.’ Then he threw that arrow towards princess. As she

read king's reply, she threw another arrow then and there with the location of secret passage. King Ardasheer easily conquered the city with the help of insensitive princess compelled by her lust for him. Many soldiers and princess' father were killed as they were heedless and unaware. King Ardasheer married princess as promised. Princess wasn't feeling sorrow over her father's death and concerned over her country's devastation. She was just too glad that she got married as per her desire. As the days passed, her desires kept increasing. One day, princess was on her bed, unable to fall asleep for a long time as she was restless and changing sides. Ardasheer saw this and asked: 'What has happened? Why cannot you sleep?' Princess replied: 'There is something on my bed that's why I cannot sleep.' When Ardasheer inspected, he found a few threads making princess' sensitive and soft body restless. He was surprised to see how sensitive and soft her body was, therefore, he asked of her: 'What did your father use to feed you that your body is so sensitive and soft?' She replied: 'I used to eat butter, bone marrow, honey and brain.' Ardasheer replied: 'No one would have provided you such luxuries and comfort like your father did and you returned the favour, of being related and favours he conferred, in the most bad way possible that you got him killed. As you weren't able to treat your loving father with kindness, I also don't feel myself safe around you.' Therefore, he passed the order: 'Tie her hair with the tail of a powerful horse and make it run.' His ordered was fulfilled and within a few moments, the body of princess, who was obedient to her Nafs, torn into pieces. (*'Uyoon-ul-Hikayaat, vol. 2, p. 231*)

## 2. Compensation

Hadrat Sayyiduna Saabit Bunaani رَضِيَ اللهُ عَنْهُ has said: 'A man was beating his father, people asked: 'O intemperate man! What is this?' On which, father of that man replied: 'Let him be, I used to beat my father too that's why my son is beating me on the same spot. It is a consequence so don't rebuke his doing.' (*Tanbih-ul-Ghafilteen, p. 69*)



### 3. The same will happen to me

It is said that a man, after getting depressed with his father, went to throw him in the river. His father said: 'Son! Take me little further and throw me where it is deeper.' Son asked: 'Why not on the bank? Why in the deep river?' The father replied: 'This is where I threw my father.' His son trembled on hearing that and thought it could happen to him. He brought his father back home and began serving him. (*Jaysi karni waysi bharni, p. 90*)

*Dil dukhana chor dayn maan baap ka*

*Warnah hay is mayn khasarah aap ka*

(*Wasail-e-Bakhshish amended version, p. 713*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Current standards of raising children

Dear Islamic sisters! Parents usually long for their children to remain obedient, treat them with politeness, become pious, abstinent and virtuous and society also sees them as pure and respectful. But the opposite happens most of the time, why is that? It is because if parents themselves are unaware of basic principles of parenting in Islamic way, non-practicing and deprived of blessings of good environment, then how can they raise their children right?

Standards of raising children have come down to a level that if a child doesn't do anything, take a day off or shows unwillingness to go to coaching centre or school, refuse to attend a family event and wear particular dress and shoes and similarly, if he shows unwillingness in other worldly matters and becomes obstinate in that regard, parents take notice properly, scold, lecture for hours and even beat him. If he misses Salawaat, doesn't perform it in congregation, becomes late or take a day off from Madrasah or Jami'ah, spend the whole night wandering around, make

illegitimate relationships with Non-Mahrams over Mobile phone or social media, use mobile phone or internet for wrong purpose, fall in love with some person, watch movies, television shows, listen to songs, adopt new fashions, doesn't care about Halal and Haraam, consume alcohol, starts gambling, lying, backbiting, get involved in bribery, adopt impermissible fashion, enjoys company of the people with wrong beliefs and waste money in useless acts. In short, if he gets involved in various bad deeds, parents don't even frown at him, let alone investigate him regarding these matters. Even someone tries to reform, parents reply: 'He is still an insensible child, he will gradually understand. One should not be too strict with children, etc. When the child deprived of Islamic teachings, brought up with great affection and freedom and brings disgrace to his father, family and society and also frowns, argue or beat when his father scolds him or refuses to give money then parents recall the pieces of advice of their well-wishers. After that, parents get anxious about his reformation, turn towards supplications, ask others to make supplication for their son but don't get any good result as the situation has already become unmanageable. Then nothing left but regret.

*Daykhay hayn yeh din apni hi ghaflat ki ba-dawlat*

*Sach hay keh buray kaam ka anjam bura hay*

Not raising children in Islamic way and giving him too much freedom cause a lot of problems for a father. Let's listen to two related cautionary parables and make an intention of raising children as per Islamic principles.

### **The consequences of not raising children in Islamic way**

A person said to his father: 'You ruined my childhood (by not raising me according to Islamic teachings), therefore, I will ruin your old age.' (*Fayz-ul-Qadeer*, p. 292, *Hadith 311*)

### **Childless person blessed with a child**

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Hadrat 'Allamah Maulana Muhammad Ilyas Attar Qadiri Razavi Ziyae *داعية برکاتہ العالیہ* has written:

‘A wealthy man was childless, he put immense effort in this regard but failure was all he got. Someone advised him to visit Makkah Al-Mukarramah and supplicate near Maqaam-e-Ibrahim located inside Masjid Al-Haraam, **إِنْ شَاءَ اللَّهُ**, he would succeed. Wealthy man acted upon the advice and Allah **عَزَّوَجَلَّ** blessed him with a beautiful son. He raised his only child with great fondness, affection and didn’t guide correctly, due to which, the son became extravagance and ruined himself. Father realized that way too late and stopped providing him with money, his son turned against him. A place where father had supplicated for a child birth, his ill-fated son went to the same place i.e. Maqaam-e-Ibrahim located inside Masjid Al Haraam, supplicated for his father’s death so that he could inherit his wealth. (*Nayki ki Da’wat*, p. 577) For more information related to raising children, both book ‘*Tarbiyyat-e-Awlad*’ and booklet ‘*Awlad Kay Huqooq*’ are beneficial in this regard.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! The blessed month of Zul-Hijja-til-Haraam is here. On the 14<sup>th</sup> of this month, the day of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat Hadrat ‘Allamah Maulana Muhammad Ilyas Attar Qaadiri Razavi Ziyaae’s **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** father is marked. Let’s listen to some aspects of his life.

### Goodly Remembrance of Abu Attar **رَحْمَةُ اللَّهِ عَلَيْهِ**

Father of Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ**, Haji Abdul Rahman Qaadiri **رَحْمَةُ اللَّهِ عَلَيْهِ** was pious, Allah-fearing, pure and follower of Shari’ah and blessed Sunnah. He used to walk with his eyes down and never got motivated by greed for worldly wealth. He used to love and serve Masajid. In 1979, when Ameer-e-Ahl-e-Sunnat **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** visited Colombo, Sri Lanka, he found that people there were fond of his father because of his devoted services to great Hanafi Memon Masjid. Haji Abdul Rahman Qaadiri **رَحْمَةُ اللَّهِ عَلَيْهِ** was associated with the spiritual order of Aaliyyah

Qadiriyyah and used to recite Qasidah-e-Ghausiyyah. Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was in Colombo when his uncle told him during conversation: 'I have seen with my own eyes, whenever your father used to recite Qasidah-e-Ghausiyyah by sitting on charpoy, it would slightly rise up above the ground.'

### Demise in the journey of Hajj

Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** was a suckling child when his father set out to perform Hajj in 1370 Hijri. During Hajj, many pilgrims died at Mina due to hot winds. Abu Attar Haji Abdul Rahman **رَحِمَهُ اللهُ عَلَيْهِ** remained ill for some time and then he too passed away on the 14<sup>th</sup> Zul-Hijja-til-Haraam, 1370 Hijri. (*Ta'aruf Ameer Ahl-e-Sunnat, p. 11*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Madani pearls to create a Madani environment at home

Dear Islamic sisters! Before concluding Bayan, let's be privileged to listen to the Madani pearls regarding creating a Madani environment at home. First, let's listen to two sayings of the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

1. Don't make your homes like graveyards; Indeed, Satan flees from a house in which Surah Al-Baqarah is recited. (*Muslim, p. 306, Hadith 1824*)
  2. A house in which Allah's Zikr is performed and the house in which it doesn't, are like alive and dead. (*Bukhari, vol. 4, p. 220, Hadith 6407*)
- ❖ Say Salam aloud while entering and exiting the house.
  - ❖ Stand up out of respect when you see your parents coming.

- ❖ Islamic sisters should kiss their mother's hands and feet at least once a day.
- ❖ Lower your voice before parents, don't look them in the eyes.
- ❖ Quickly complete any Shari'ah-permissible task your parents assign to you.
- ❖ Not only mother but call even one-day old child, whether it is family or stranger, using absolutely respectful words.
- ❖ I wish you wake up for Tahajjud Salah, but at least you offer Fajr Salah easily and don't procrastinate in daily tasks.
- ❖ If family laziness in performing Salah, observe no Purdah, watch movies, serials and listen to songs then don't interrupt repeatedly.
- ❖ No matter how much beating and scolding you face at home, just remain patient. If you argue, a hope of creating Madani environment will not only end but also things get even worst.
- ❖ Improper strictness sometimes helps Satan to make people stubborn. Therefore, don't scold or be cranky and angry at all.
- ❖ Regularly deliver or listen to the Dars from Faizan-e-Sunnat at home at all costs.
- ❖ Supplicate with compassion for family for their better life here and the hereafter as supplication is the weapon of a believer.
- ❖ Dear Islamic sisters who are married, when it comes to a 'house', consider your in-laws' house as your own and treat your parents in-law as you treat your own parents, unless there is something against Shari'ah. (*Jannat Ki Tayyari*, pp. 116 to 118)

- ❖ Motivate your family to avoid sinful television channels and watch Madani Channel only. (*Faizan-e-Data Ali Hajveri, p. 7*)

To learn thousands of more Sunan, purchase two books published by Maktaba-tul-Madinah:

1. Part 16 of ‘Bahar-e-Shari’at’ consisting of 312 pages
2. ‘Sunnatayn aur Adaab’ consisting of 120 pages

Also, buy two booklets authored by Ameer-e-Ahl-e-Sunnat :ءامست بر كائهمم العالبيه

1. *101 Madani pearls*
2. *163 Madani pearls*

## 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

## Blessings of Usman-e-Ghani

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 reciting the blessed Durood

The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

مَنْ صَلَّى عَلَيَّ بَلَّغْتَنِي صَلَاتَهُ، وَصَلَّيْتُ عَلَيْهِ، وَكُتِبَتْ لَهُ سِتُّونَ حَسَنَةً

‘Whoever recites Durood upon me, it reaches me and I perform Istighfar for him and in addition to this, ten virtuous deeds are written for him.’ (Mu’jam-e-Awsat, Min Asma Ahmad, vol. 1, p. 446, Raqm 1642)

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 مِّنْ عَمَلِهِ’ The intention of a believer is better than his action.

(Al-Mu’jam-ul-Kabeer, vol. 6, p. 185, Hadith 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.

1. I will listen to the speech attentively whilst lowering my eyes.
2. 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.
3. I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
4. If someone pushes or shoves me, I will be patient and will 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 the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts upon them.
7. During the speech, I will avoid the unnecessary use of mobile phone.
8. 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.
9. 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! Today, we will be privileged to listen to some faith-refreshing events occurred in the life of the third rightly-guided caliph Ameer-ul-Mu'mineen Sayyiduna Usman-e-Ghani رضي الله عنه. Let's first listen to a faith-refreshing event.

### **Generosity of Sayyiduna Usman-e-Ghani رضي الله عنه**

Sayyiduna Abdul Rahman Bin Khabbaab رضي الله عنه has narrated:

'I was with Beloved Rasool صلى الله عليه وآله وسلم when he was motivating his blessed companions to prepare for 'Jaysh-e-Ussrat', i.e. the battle of Tabuk. Sayyiduna Usman Bin Affaan رضي الله عنه stood up and humbly said: 'O Holy Prophet صلى الله عليه وآله وسلم! Along with packsaddles and other related goods, I will bring 100 camels.' The Beloved Rasool صلى الله عليه وآله وسلم again motivated his blessed companions رضي الله عنهم and Sayyiduna Usman-e-Ghani رضي الله عنه again stood up and humbly said: 'O Holy Prophet صلى الله عليه وآله وسلم! Along with all the goods, I take the responsibility of presenting 200 camels.' The Beloved Rasool صلى الله عليه وآله وسلم, for the third time, motivated his companions رضي الله عنهم and Sayyiduna Usman رضي الله عنه again stood up and humbly said: 'O Holy Prophet صلى الله عليه وآله وسلم! Along with all the goods, accept the responsibility of 300 camels.' The narrator has said: 'I saw that listening to this, the Beloved Prophet صلى الله عليه وآله وسلم stepped down from his Mimbar and said twice: 'From today, whatever Usman does, there is no account for him.' (Tirmizi, vol. 5, p. 391, Hadith 3720)

Hakeem-ul-Ummah Hadrat Mufti Ahmad Yar Khan Na'eemi رحمته الله عليه has written regarding aforementioned Hadith:

Keep it in mind, this is what he had announced, he (رضي الله عنه) actually presented 950 camels, 50 horses and 1000 gold coins. Later on, he presented ten thousand gold coins more. Bear in mind, first he had announced to present 100 camels, then added 200 camels more for the second time and then for the third time, he added 300 camels more,

basically he had announced (to present) 600 camels in total. (*Mirat-ul-Manajih*, vol. 8, p. 395)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Let's now listen to a brief introduction of Sayyiduna Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ

### Brief introduction of Sayyiduna Usman رَضِيَ اللَّهُ عَنْهُ

Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani's name is 'Usman' and patronymic name is 'Abu 'Amr'.

Ameer-ul-Mu'mineen, Zun-Nurayn (i.e. possessing two lights), Kamil-ul-Haya Wal Iman (i.e. perfect in Iman (faith) and modesty), Jami'-ul-Quran (i.e. compiler of the holy Quran), Sayyid-ul-Askhiya` (i.e. chief of generous people), Usman-e-Ba-Haya etc. are famous titles of Hadrat Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ. (*Karamat-e-Usman-e-Ghani*, pp. 3,5,11) Zun-Nurayn (i.e. possessing two lights) is more famous among all other famous titles of his. This title is more famous because, one after the other, his Nikah was performed with two blessed daughters of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyidatuna Ruqayyah and Sayyidatuna Umm-e-Kulsoom رَضِيَ اللَّهُ عَنْهُمَا. That's why he is called Zun-Nurayn (i.e. possessing two lights). (*Tahzeeb-ul-Asma*, vol. 1, p. 297)

Hadrat Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ is the third among the Four Blessed Caliphs. (*Jannati Zaywar*, p. 182, summarised) He embraced Islam by the efforts of Ameer-ul-Mu'mineen, Hadrat Abu Bakr Siddeeq رَضِيَ اللَّهُ عَنْهُ and he is the fourth person to embrace it. As he himself said: 'أَنَا لِرَأْسِ الْأَرْبَعِ أُوْبِعْتُ فِي الْإِسْلَامِ' 'I am the fourth person to embrace Islam among the first four people.' (*Mu'jam-e-Awsat*, vol. 1, p. 85, Hadith 124; *Usd-ul-Ghaabah*, *Usman Bin Affaan*, vol. 3, p. 606, summarised)

Hadrat Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ was martyred on the day of Friday, during the month of Hajj in 35 Hijri. Hadrat Jubair Bin Mut'im رَضِيَ اللَّهُ عَنْهُ led the

funeral Salah of Hadrat Usman رَضِيَ اللهُ عَنْهُ and he was later buried in Jannatul-Baqi'. (*Usd-ul-Ghaabah*, vol. 3, pp. 614-616)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani رَضِيَ اللهُ عَنْهُ was among the blessed Sahabah رَضِيَ اللهُ عَنْهُمْ who were subjected to extreme cruelty, oppression and torture after embracing Islam. They were oppressed in different ways. They were treated dreadfully. But may we be sacrificed upon the firm determination of this great companion of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, who remained determined in front of the disbelievers despite enduring so many oppression and didn't renounce Islam.

It is mentioned on page no. 4 in Monthly Faizan-e-Madinah of July/August 2018 edition:

'Being persistent on faith, performing good deeds and avoiding sins is called steadfastness. Another definition of steadfastness is: when one keeps faith safe, virtuous deeds such as offering Salah, performing Hajj, observing fast, paying Zakah, recitation of the Holy Quran, Zikr, Durood, Tasbeehat and Azkaar, charity, looking after others etc are always performed and habit of avoiding sins remain strong. These all are part of steadfastness. However, each type of steadfastness has different rulings. For instance, staying firm on correct beliefs is the biggest Fard (obligation). It is obligatory to perform Fard, necessary to avoid sins and being steadfast in Mustahab (duty recommended, but not essential) is classed as a great Mustahab act. So based on this, there are three types of steadfastness:

1. Steadfastness in faith: Examples of Hadrat Bilal, Hadrat Abu Zar Ghifari and many other blessed Sahabah رَضِيَ اللهُ عَنْهُمْ are there. They had to go through extreme trials after embracing Islam but remained

steadfast in faith. And as soon as we talk about steadfastness on Imaan today, names of these noble personalities come to our minds.

2. Steadfastness in Fard acts is that one should never miss any Fard, like offering Salah.
3. Steadfastness in Mustahabbat means to make them part of your daily life. For instance: recitation of the Holy Quran, Zikr, Duood, Sadaqah, good manners, kindness and being regular Tahajjud Salah performer. Allah ﷻ also likes this steadfastness.

Dear Islamic sisters! We often listen and read the word 'Steadfastness' but we should ponder on ourselves, whether we are steadfast in performing virtuous deeds and avoiding sins. Islamic sisters passionately begin Nafl Salah, recitation of the Holy Quran, Zikr, Duood, Dars and study in the heat of the moment but after a few days, either they begin to show unwillingness towards these deeds or simply abandon everything. Similarly, they make a firm intention to give up sins during Ramadan, or Ijtimah', or Bay'at and successfully fulfil it for a few days and then again indulge themselves in sins.

Dear Islamic sisters! It contains a lesson regarding steadfastness for every Islamic sister, especially for representatives who put effort to spread a call towards righteousness, but soon get nervous and lose hope on getting unsatisfactory response and thereby deprive themselves of rewards by giving up an act of calling others towards righteousness.

No matter how grave problems and difficulties occur in this era, they cannot be as grave as the ones our blessed Sahabah رضى الله عنهم had faced. Just imagining those calamities and pains is enough to tremble one's heart. No matter how difficult time befalls us, may Allah ﷻ help us not to ever leave Islam at all! If we go through history, we will come to know that some virtuous women were subjected to harassment in every way possible by

their family, relatives and people belong to same ethnicity, upon embracing Islam. But how firmly steadfast they were in faith! They endured extreme cruelty to safeguard their faith and didn't renounce Islam and their faith. The first martyr woman in Islam, Hadrat Sumayyah Bint-e-Khubbat رَضِيَ اللهُ عَنْهَا, was among these virtuous women. Let's listen to hardships she had to face after embracing Islam.

### The first martyr woman in Islam

Hadrat Imam Muhammad Bin Ishaq رَضِيَ اللهُ عَلَيْهِ has said: 'People used to oppress Hadrat Sumayyah Bint-e-Khubbat رَضِيَ اللهُ عَنْهَا as she had embraced Islam and wanted her to renounce faith in Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and leave Islam, but she didn't renounce Islam and thereby she was martyred. When the Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ used to see Hadrat Sumayyah Bint-e-Khubbat رَضِيَ اللهُ عَنْهَا, her husband Hadrat Yasir رَضِيَ اللهُ عَنْهُ and their son Hadrat Ammar رَضِيَ اللهُ عَنْهُ suffering at the place called 'Atbah' located in hot desert of Makkah, he would say: 'O family of Yasir! Have patience! I promise you Paradise.' (Al-Asabah, Sumayyah Bint-e-Khubbat, vol. 8, p. 209, Raqm 11342)

Once, Abu Jahl threatened her by pointing spear at her and said: 'Do not recite Kalimah. Otherwise I will spear you.' Hadrat Sumayyah Bint-e-Khubbat رَضِيَ اللهُ عَنْهَا courageously without fear began reciting Kalimah. In extreme anger, Abu Jahl speared her so hard below her belly button that she fell down; she was covered in blood and then she رَضِيَ اللهُ عَنْهَا was martyred.

Hadrat Sumayyah Bint-e-Khubbat رَضِيَ اللهُ عَنْهَا faced many hardships before she was brutally martyred, for instance: she رَضِيَ اللهُ عَنْهَا was forced to wear chain armour and stand under scorching heat so that it would broil due to exposure to sun. She رَضِيَ اللهُ عَنْهَا was even martyred by the biggest enemy of Islam 'Abu Jahl' but didn't renounce Islam. (Usd-ul-Ghaabah, Raqm 7021; Sumayyah..., vol. 7, p. 153)

May Allah ﷺ bless us with steadfastness in faith and Islam for the sake of these pious personalities!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Giving a call towards righteousness and stopping from evil, both are immensely necessary acts. Therefore, we have to keep our hopes high and make up our mind beforehand that hurdles are there in the path of religion, we don't need to fear or abandon it in hesitation, we have to remain steadfast and keep moving towards our destination. Let's listen to a meditative parable of Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ, regarding his steadfastness in faith, for motivation.

### I can leave this world but cannot renounce faith

On embracing Islam, Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ found himself in serious opposition to not only family members, but even the extended family. He رَضِيَ اللَّهُ عَنْهُ was subjected to severe beating. His uncle, Hakam Bin Abu Al-'Aas, was so infuriated that he tied Hadrat Usman رَضِيَ اللَّهُ عَنْهُ up with a rope and said: 'You have embraced some other religion by abandoning your forefathers' religion, we will not release you until you renounce your new religion. You will remain tied up.' On hearing this, Hadrat Usman رَضِيَ اللَّهُ عَنْهُ replied: 'I swear to Allah ﷺ, I cannot renounce Islam.' Seeing his true passion for Islam, Hakam Bin Abu Al-'Aas became helpless and released Hadrat Usman رَضِيَ اللَّهُ عَنْهُ. (*Tareekh-e-Madinah Dimashq, vol. 39, p. 29*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You heard that Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani رَضِيَ اللهُ عَنْهُ embraced Islam and due to which he was subjected to extreme cruelty by his uncle, but he endured pain and remained steadfast in faith. This parable contains a great lesson for the people to remain steadfast in faith, who embraced Islam after getting inspired by its teachings, but their families still don't consider Islam as a true religion, due to which, their families oppress and use different tactics to annoy them, مَعَادَ اللهِ, so these pious people may renounce Islam.

But remember! It is immensely necessary to keep faith protected all the time, no matter how grave calamity befalls, faith shouldn't be compromised. One should supplicate in the court of Allah عَزَّوَجَلَّ for the steadfastness in faith.

To die as a believer, a profound invocation is mentioned in 'Shajarah Qadiriyyah Razawiyyah Attariyyah.'

Whoever recites it three times in morning and three times in evening, Allah willing, she will die as a believer. The invocation is mentioned on page: 15 in Shajarah Shareef (also 'Shajarah Qadiriyyah Razawiyyah Attariyyah'). Let's listen to it.

اللَّهُمَّ إِنَّا نَعُوذُ بِكَ مِنْ أَنْ نُشْرِكَ بِكَ شَيْئًا نَعْلَمُهُ وَنَسْتَغْفِرُكَ لِمَا لَا نَعْلَمُهُ ط

*I seek refuge of Allah (عَزَّوَجَلَّ), the All Hearing, the All Knowing, from damned Satan.*

Dear Islamic sisters! There is a lot to learn from the life of Hadrat Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, especially for the Islamic sisters who spread Sunan, due to which, they are subjected to oppression by family and other relatives and thereby such Islamic sisters deprive themselves of the blessings of Madani environment by abandoning it. They shouldn't need to be dispirited due to

these hurdles, rather they should learn from the steadfastness of blessed prophets عَلَيْهِمُ السَّلَام and pious predecessors رَحِمَهُمُ اللَّهُ especially martyrs of Karbala رَضِيَ اللَّهُ عَنْهُمْ that how they remained steadfast against afflictions. Keep spreading Sunan and remain associated with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool as being in good environment helps one to attain steadfastness in faith. May Allah عَزَّوَجَلَّ bless us with steadfastness in faith and virtuous deeds and grant us Taufeeq to remain associated with Dawat-e-Islami!

أَمِيرِينَ بِجَاهِ النَّبِيِّ الْأَمِيرِينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! A significant aspect of the blessed life of Hadrat Usman رَضِيَ اللَّهُ عَنْهُ was, he used to spend night worshipping Allah عَزَّوَجَلَّ, fearing the hereafter and hoping for Allah's mercy. In daytime, he used to spend money in the path of Allah عَزَّوَجَلَّ and observe fast whereas in night-time, he used to worship Allah عَزَّوَجَلَّ. Let's listen and learn a lesson from four parables regarding Hadrat Usman's fondness for worshipping and recitation of the Holy Quran.

## Hadrat Usman-e-Ghani's fondness for worship and recitation of the Holy Quran

- 1 Hadrat Zubayr Bin Abdullah رَضِيَ اللَّهُ عَنْهُ has narrated: 'Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani رَضِيَ اللَّهُ عَنْهُ used to always observe fast, take some rest in an early night and spend rest of the night in worshipping. (*Musannaf Ibn-e-Abi Shaybah, vol. 2, p. 173, Hadith 6*)
- 2 Hadrat Masrooq رَضِيَ اللَّهُ عَنْهُ met with Ashtar (who martyred Hadrat Usman رَضِيَ اللَّهُ عَنْهُ) and asked: 'Did you martyr Ameer-ul-Mu'mineen



Hadrat Usman-e-Ghani رَضِيَ اللهُ عَنْهُ? He said 'Yes'. Hadrat Masrooq رَضِيَ اللهُ عَنْهُ said: 'I swear to Allah عَزَّوَجَلَّ! You have martyred that person who would observe fast and perform Salah [regularly].' (*Mu'jam-e-Awsat, vol. 1, p. 81, Hadith 114*)

- 3 At the martyrdom of Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani رَضِيَ اللهُ عَنْهُ, his wife said to his murderers: 'You have martyred that person who spends night in worshipping and completes the Holy Quran in a single Rak'at.' (*Al-Zuhd-lil-Imam Ahmad, p. 153, Hadith 673*)
- 4 Hadrat Abdul Rahman Taymi رَحِمَهُ اللهُ عَلَيْهِ has said: 'Once I was still at Maqaam-e-Ibrahim when the night fell; I reached there after performing 'Isha Salah and when I was standing there, in the mean time someone put his hand between my shoulders, it was Ameer-ul-Mu'mineen Hadrat Usman-e-Ghani رَضِيَ اللهُ عَنْهُ when I turned around. After some time, he began the recitation of the Holy Quran with Surah Al-Fatihah and recited the whole Quran. (*Al-Zuhd li Ibn-ul-Mubarak, p. 452, Hadith 1276, summarised*)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Think about it! A blessed Sahabi of the Prophet, who had the privilege to marry two daughters of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ one after the other and given the glad tidings of Paradise by the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself, was so fond of worshipping and reciting the Holy Quran that he would spend day and night in them. Here we are, waste most of our time in irrelevant activities and spend our day and night in heedlessness. We don't have time for worshipping and recitation of the Holy Quran. In case of worldly affairs, we have more than enough time. We waste our time over social media, playing mobile games and مَعَادَ اللهِ some of us even enjoy the sleep of heedlessness at the time of Fajr Salah.

Some unwise Islamic sisters get involved in mobile and internet to such an extent where they forget about time. Alas! We show careless and heedless attitude when it comes to the performance of Fard acts, Wajibaat, Nafl, Salah and recitation of the Holy Quran.

Let's listen to two sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to develop fondness for worship and recitation of the Holy Quran and make them part of our routine.

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Allah عَزَّوَجَلَّ says 'O man! Busy yourself with My worship and I will fill your chest with riches and alleviate your dependency. If you do not do so, I will fill your hands with busyness and never alleviate your dependency.' (Tirmizi, vol. 4, p. 211, Hadith 2474)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Indeed, among people, there are some pious men of Allah عَزَّوَجَلَّ.' The blessed Sahabah رَضِيَ اللهُ عَنْهُمْ humbly asked: 'O Rasool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who are these people?' He replied: 'Those who recite the Quran! Such people are among pious and special people of Allah عَزَّوَجَلَّ.' (Ibn-e-Majah, vol. 1, p. 140, Raqm 215)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

## Hadrat Usman's devotion to the Holy Prophet ﷺ

Dear Islamic sisters! Devotion to the Holy Prophet is a treasure, makes one extremely fortunate if it is bestowed upon. If we read about the blessed life of Hadrat Usman رَضِيَ اللهُ عَنْهُ, we will come to know that such a treasure was bestowed upon him. He رَضِيَ اللهُ عَنْهُ was a true devotee of the Holy Prophet and reached a high rank of devotion to the Prophet where his true aim of life became nothing but to live and die for the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. His devotion to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ reached to an extent where no one except the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was beloved to him. Let's

listen to a faith-refreshing parable of Ameer-ul-Mu'mineen Hadrat Usman رضي الله عنه regarding his devotion to the Holy Prophet and rejoice.

### **I will not perform Tawaf without my master**

When the Holy Prophet صلى الله عليه وآله وسلم, on the advice of Ameer-ul-Mu'mineen Hadrat Farooq-e-A'zam رضي الله عنه, gave a message related to the treaty of Hudaibiyah to Hadrat Usman-e-Ghani رضي الله عنه and asked him to go to Makkah to meet Quraysh, several Sahabah began envying that Hadrat Usman رضي الله عنه was getting privilege of visiting Makkah and he would behold Ka'bah and perform Tawaf of Ka'bah.

When keen Sahabah expressed their feelings to the Holy Prophet صلى الله عليه وآله وسلم, he صلى الله عليه وآله وسلم replied: 'I am sure as long as we are under restriction, Usman will not perform Tawaf of Ka'bah.' The blessed Sahabah رضي الله عنهم humbly said: 'O Rasool Allah صلى الله عليه وآله وسلم! If he finds no hurdle in this regard, what other thing would stop him from performing Tawaf of Ka'bah?' The Holy Prophet صلى الله عليه وآله وسلم, to clear the confusion of blessed Sahabah, said: 'I am sure he will not perform Tawaf of Ka'bah without us.'

When he رضي الله عنه returned, curious Sahabah رضي الله عنهم asked of him: 'O Abu Abdullah! You must be feeling satisfied after performing Tawaf of Ka'bah, right?' Ameer-ul-Mu'mineen, Hadrat Usman-e-Ghani رضي الله عنه told them that they were judging him wrong. The words he uttered afterwards contain many important points for us. He رضي الله عنه said: 'By the One in Whose Dast-e-Qudrat (divine possession) my soul is! Even though Quraysh did not put any hurdle in my way to perform Tawaf of Ka'bah; if I had to stay in Makkah for even one complete year, I wouldn't perform Tawaf without the Beloved Prophet صلى الله عليه وآله وسلم.' (*Dalaail-un-Nubuwwah-lil-Bayhaqi*, vol. 4, pp. 133-134, selected)

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You listened how true and strong devotion to the Holy Prophet ﷺ he had! Every action of Hadrat Usman رَضِيَ اللهُ عَنْهُ would reflect his devotion to the Holy Prophet ﷺ. But alas! We do claim to possess devotion to the Holy Prophet ﷺ but feel embarrassed acting upon deeds that please him. The Holy Prophet ﷺ said: 'جَعَلْتُ قُرَّةَ عَيْنِي فِي الصَّلَاةِ' 'Coolness of my eyes lies in Salah.' (Mu'jam-e-Kabeer, vol. 20, p. 420, Hadith 1012) Think about it! Do we perform Salah regularly? What type of devotion is that in which the Holy Prophet ﷺ enjoins us to observe fasts in blessed Ramadan and we don't observe? Is it our devotion to him? Not at all.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### A few highlights of the blessed life of Sadr-ul-Afaadil

Sadr-ul-Afaadil Hadrat 'Allamah Maulana Sayyid Mufti Muhammad Na'eem ud-Deen Muradabadi رَحِمَهُ اللهُ عَلَيْهِ was born on Monday 21<sup>st</sup> Safar ul Muzaffar of 1300 Hijri (1<sup>st</sup> January 1883) in Muradabad, Hind. He رَحِمَهُ اللهُ عَلَيْهِ was named Muhammad Na'eem-ud-Deen. His father Hadrat Maulana Sayyid Muhammad Mu'een-ud-Deen Nuzhat and his grandfather Hadrat Maulana Sayyid Ameen-ud-Deen Raasikh were known as the experts of Urdu and Persian in their eras.

In 1320 Hijri (1902 as per Gregorian date), at the age of 20, a ceremony was held to grace his head with Imamah. He رَحِمَهُ اللهُ عَلَيْهِ departed this life on the 19<sup>th</sup> Zul-Hijjah of 1367 Hijri. His resting place is located opposite to a Masjid located in Jami'ah Na'eemiyah (Muradabad, Hind).

### Heavy-heatedness on his passing

Successor of Sadr-ul-Afaadil, Hadrat Maulana Mufti Sayyid Ghulam Mu'een -ud-Deen Na'eemi رَحِمَهُ اللهُ عَلَيْهِ said: 'It was 11 o'clock, Sadr-ul-Afaadil

got all three doors of his room shut; we were the only people in the room. He رَحْمَةُ اللهِ عَلَيْهِ conversed with me for some time and then got silent. At around about half past 11, he رَحْمَةُ اللهِ عَلَيْهِ asked me to switch on the fan so I did. Then he رَحْمَةُ اللهِ عَلَيْهِ asked me to slow it, I complied. Then he رَحْمَةُ اللهِ عَلَيْهِ asked me to slow it even more, so I did. Then he رَحْمَةُ اللهِ عَلَيْهِ again asked me to do the same after a little while so I turned the fan towards wall so that he رَحْمَةُ اللهِ عَلَيْهِ could still get some air bouncing back by coming in contact with the wall. After some time, he رَحْمَةُ اللهِ عَلَيْهِ asked me to switch off the fan and press his arms. So I sat on the right side of his charpoy and began pressing his arms and back. At that time, I saw him reciting something and his face was getting all sweaty. I cleaned his sweat with my handkerchief. He رَحْمَةُ اللهِ عَلَيْهِ raised his gaze and looked at me and began reciting blessed Kalimah 'لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُولُ اللَّهِ' loudly. His voice was gradually getting slow. Exactly at 25 past 12, I felt that his lungs stopped working. He رَحْمَةُ اللهِ عَلَيْهِ turned himself towards Qiblah and straightened his hands and feet.' That's how he رَحْمَةُ اللهِ عَلَيْهِ passed away reciting blessed Kalimah on the 19<sup>th</sup> Zul-Hijjah of 1367 Hijri.

In the light of a booklet '*Tazkirah-e-Sadr-ul-Afaadil*' published by Maktaba-tul-Madinah, let's listen to his service to the religion.

### **Sadr-ul-Afaadil's service to the religion**

- ❖ He رَحْمَةُ اللهِ عَلَيْهِ, after completing Dars-e-Nizami (Scholar Course), began teaching and prepared many notable blessed Islamic scholars and Muftis for the service of religion, Islam.
- ❖ He رَحْمَةُ اللهِ عَلَيْهِ remained associated with the field of medical and publishing department.
- ❖ At the age of 20, when he رَحْمَةُ اللهِ عَلَيْهِ was a student, authored a book containing evidences to prove the unseen knowledge of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as true.

- ❖ He رَحْمَةُ اللهِ عَلَيْهِ was part of Dar-ul-Ifta and penned answers of many queries.
- ❖ He رَحْمَةُ اللهِ عَلَيْهِ would write answers without going through books.
- ❖ His greatest achievement is ‘Tafseer *Khaza'in-ul-Irfan*'.

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللهُ عَلَى مُحَمَّدٍ

### The manners and Sunan of Miswak

Dear Islamic sisters! Let's listen to Sunan and manners of Miswak mentioned in a booklet of Ameer-e-Ahl-e-Sunnat داعية تَرَكَائِهِمُ الْعَالِيَةِ '163 Madani Pearls'. First listen to two sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Performing two Rak’aat Salah after performing Miswak is better than performing seventy Rak’aat Salah without performing Miswak.’ (*Attargheeb Wattarheeb, vol. 1, p. 102, Hadith 18*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘Make it an obligation to perform Miswak regularly as it cleans mouth and contains pleasure of Allah عَزَّوَجَلَّ.’ (*Musnad Imam Ahmad, Musnad Abdullah Bin Umar Bin Khattab, vol. 2, p. 438, Hadith 5869*)

Hadrat Ibn-e-Abbas رَضِيَ اللهُ عَنْهُمَا has narrated: ‘There are ten benefits of performing Miswak.’

- ❖ It cleans mouth.
- ❖ It strengthens gums.
- ❖ It sharpens eyesight.
- ❖ It removes phlegm.
- ❖ It eliminates bad breath.

- ❖ It is favourable as per Sunnah.
- ❖ It pleases angels.
- ❖ It pleases Allah ﷻ.
- ❖ It increases virtuous deeds.
- ❖ It keeps stomach healthy. (*Jami'-ul-Jawami, vol. 5, p. 249, Hadith 14867*)

A Miswak should be made up from bitter wood which we get from Peelu, Olive or Neem tree.

- ❖ Its thickness should be of the thickness of a little finger.
- ❖ Satan sits on it if it is lengthier than a span of hand.
- ❖ Its bristles should be soft as hard ones create gap between teeth and gums.
- ❖ It is better if Miswak is fresh. Otherwise, soak it for some time in the glass of water to make it soft.
- ❖ It is better to trim its bristles on daily basis as they remain effective as long as they possess some hardness.
- ❖ Perform Miswak in horizontal way.
- ❖ Whenever you perform Miswak, at least perform three times.
- ❖ Rinse it every time.
- ❖ Hold Miswak in a right hand in a way that your little finger supports it from the bottom, your three middle fingers grab it and your thumb should remain on its top most part.

- ❖ First clean upper right-hand side teeth then upper left-hand side teeth; then clean lower right-hand side teeth and then lower left-hand side teeth.
- ❖ There is a risk of getting piles if you perform Miswak with closed fist.

For more information regarding virtues and benefits of Miswak, read Ameer-e-Ahl-e-Sunnat's booklet '*Virtues of Miswak*'.

To learn thousands of other Sunan, buy and read two books of Maktabatul-Madinah:

1. 16<sup>th</sup> part of '*Bahar-e-Shari'at*' consisting of 312 pages
2. '*Sunnatayn aur Aadaab*' consisting of 120 pages

Also, buy and study Ameer-e-Ahl-e-Sunnat's two booklets '*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

أَخَذْتُ يَلَهُ رَبِّ الْعَلَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ  
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

## Contentment and Tawakkul (Trust in the Lord)

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

## Excellence of reciting the blessed Durood

The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: ‘He who recites the holy Quran, says words in praise of Allah عَزَّوَجَلَّ, recites Durood upon the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and then seeks forgiveness from Allah عَزَّوَجَلَّ, he indeed finds goodness from its place.’ (Shu’ab-ul-Iman, vol. 2, p. 373, Hadith 2084)

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

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

(Hadaiq-e-Bakhshish, p. 209)

## Brief Explanation

We send Durood and Salam upon the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the one who helps and supports every helpless person and keeps us heedless people in his knowledge.

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

1. I will listen to the speech attentively whilst lowering my eyes.
2. 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.
3. I will make room for other Islamic sisters by folding my hands and limbs and sit aside not being in the way.
4. If someone pushes or shoves me, I will be patient and will 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 the gathering, I will go ahead first myself towards others to give Salam, shake hands, and make individual efforts upon them.
7. During the speech, I will avoid the unnecessary use of the mobile phone.

8. 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.
9. 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! Our topic for today is ‘*Tawakkul (trust in Allah) and Contentment*’. Today we will listen to the verses of the Holy Quran, the blessed Ahadith and parables of our pious predecessors regarding Tawakkul. We will also learn about the excellence of contentment and its benefits in this world and the Hereafter.

Firstly, let’s listen to a faith-refreshing parable of a pious predecessor who adopted contentment.

### Means of sustenance

It is narrated: ‘In Masjid-ul-Haraam (Makkah), a pious man would remain engaged in worshipping throughout the night and observe fast during the day. Someone would provide him with 2 pieces of roti daily. He would eat that to end his fast and would engage himself in worshipping once again, until the next day. One day he thought: ‘What type of Tawakkul is this? Why am I relying on someone’s help, not my Creator’s help?’ He ceased to trust that person. When the person came and presented rotis in the evening, the worshipper returned them. He spent three days without any intake. When hunger dominated him, he sought help from Allah عَزَّوَجَلَّ. At night while dreaming, he saw himself in the court of Allah عَزَّوَجَلَّ where Allah عَزَّوَجَلَّ said to him ‘Why have you returned what I was bestowing through My bondsman?’ The worshipper humbly replied: ‘O Lord! I

thought I was developing trust in some person, not in You.’ Then Allah ﷻ asked: ‘Who was providing you with those pieces of bread?’ The worshipper humbly replied: ‘O Merciful Lord! You are the One Who provides.’ Then Allah ﷻ ordered: ‘Now when I send them, don’t return them.’ In his dream, he also saw that person in the court of Allah ﷻ who used to bring the rotis to him. Allah ﷻ asked that person: ‘Why have you stopped giving rotis to the worshipper?’ He humbly replied: ‘O Allah! You know everything.’ Then He asked: ‘O bondsman! Who did you use to give those pieces of bread to? The person replied: ‘Used to give [rotis] in Your path.’ Allah ﷻ said: ‘Keep giving them, I will give you Paradise in return for it.’ (*Raud-ul-Riyaheen, p. 133, summarised*)

Dear Islamic sisters! As we have learnt from this parable, giving Sadaqah to please Allah ﷻ becomes a reason for one to enter Paradise, we have also learnt that the pious and abstinent people of Allah ﷻ keep the highest level of trust (in Him). The worshipper would spend the night in worshipping and observe fast during the day; in this way he would spend his days and nights in worshipping. He had trust in the Omnipotent he was worshipping, that it was His attribute to provide sustenance and nurture His people. He had complete trust in Allah ﷻ that he was absorbed in pleasing i.e., worshipping Him, therefore, Allah ﷻ would create a means of sustenance for him. That’s exactly what would happen; a certain person would give him 2 pieces of roti daily every evening and he would eat those pieces of roti to end his fast and then begin worshipping. Indeed, trusting Allah ﷻ to this extent is a practice of His beloved bondsmen. This parable not only motivates us to trust Allah ﷻ but also to adopt contentment. Pay attention here! When we observe Fard (obligatory) fasts in Ramadan, we take different kinds of fine and splendid food items for Iftar, if you find any one of those favourite things missing, you become upset, whereas this pious man of Allah ﷻ used to observe fast on a daily basis but remain content on having 2 pieces of roti to end his fast. For his Nafl fasts, he would prefer to adopt contentment rather than arranging a

finer and splendid Iftar which we normally arrange for our Fard fasts. His contentment was so magnificent that he would eat 2 pieces of bread for Iftar and consider them enough. We should also adopt contentment. Nowadays, a multitude of Islamic sisters are seen struggling due to decrease in sustenance and the lack of blessings in wealth. Such Islamic sisters should not only supplicate for increase and blessings in sustenance but also supplicate for contentment because when one attains contentment, one saves oneself from depending on the world and the things related to it. Contentment saves one from begging and seeking help from strangers, rather it teaches how to trust (in the true Sustainer only). It creates a sense of honour and self-respect whereas, chasing after desires turns humans into slaves.

*Zarurat say ziyadah maal-o-dawlat ka nahin taalib*

*Rahay bas aap ki nazar-e-inayat ya Rasool Allah*

*Rahayn sab shad ghar walay shaha thori si rozi par*

*'Ata ho dawlat-e-sabr-o-qana'at ya Rasool Allah*

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## The definition of contentment

Dear Islamic sisters! What is contentment? Explaining its definition, Hadrat 'Allamah Abdul Mustafa A'zami رَحْمَةُ اللَّهِ عَلَيْهِ has said:

'If a person remains pleased with whatever Allah عَزَّوَجَلَّ has bestowed upon him and leads a life by avoiding avidity and greed, it is called contentment. The habit of contentment is a great blessing of Allah عَزَّوَجَلَّ for His bondsman. The one, who remains content, enjoys peacefulness whereas the

avid and greedy person always remains depressed.’ (Jannati Zevar, p. 136, summarised)

Dear Islamic sisters! Indeed ‘contentment’ is a great attribute amongst the finest attributes of humans. There are those who adopt contentment and successfully control their desires. And there are those who turn it away, and surrender to Nafs (lower inner-self), thus deviating from the righteous path. The one, who adopts contentment, gets the privilege to thank Allah عَزَّوَجَلَّ; while the one who refuses to adopt contentment, begins complaining even if only one of their desires remains unfulfilled. The one, who adopts contentment, is patient rather than desiring for more. Contentment becomes a sign of immense courage, great thinking, nobility, piety and patience whereas, going after desires causes lewdness, avidity, miserliness and deprives one from spending in the path of Allah عَزَّوَجَلَّ for the welfare of the poor. It is enough to understand the importance of contentment that Allah عَزَّوَجَلَّ only blesses His pious and close bondsmen with this sacred practice. To develop a passion for contentment, the blessed lives of all blessed prophets عَلَيْهِمُ السَّلَامُ, Sahabah رَضِيَ اللَّهُ عَنْهُمْ and pious men of Allah رَحِمَهُمُ اللَّهُ are a great specimen for us.

### Thousands of Salam upon the contentment of the Beloved Prophet ﷺ

The entire life of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is full of patience and contentment. Neither will you find relaxation, luxury and comfort in the blessed life of our Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, nor did he ever desire these things. He used to receive great treasures in the form of spoils of war but he would distribute all among the fellow Muslims. The companion of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Hadrat Abu Hurayrah رَضِيَ اللَّهُ عَنْهُ has narrated:

‘The family members of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had never eaten food to their fill for three consecutive days; even after the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ apparently departed this life.’ (Bukhari, vol. 3, p. 520, Hadith 5374)

A'la Hadrat Imam-e-Ahl-e-Sunnat رَحْمَةُ اللهِ عَلَيْهِ has said while honouring the contentment of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

*Kul jahan Milk aur jaw ki roti ghiza  
Us shikam ki qana'at peh lakhoon salaam*

*(Hadaiq-e-Bakhshish, p. 304)*

### Brief explanation

A person, under whose possession and authority the whole world is, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was so simple that he used to have barley bread only. Thousands of Salam be upon his contentment related to his blessed stomach!

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked simplicity. Even though he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the chief of both the worlds, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was so simple that he used to rest on a mat made of palm leaves, and sometimes sleep on the earth and use his blessed hand as a headrest. It is mentioned in *Seerat-e-Mustafa* 'He never expressed a desire for sumptuous and tasty food. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never had a chapati; he would often eat thick barley rotis.' (*Seerat-e-Mustafa*, pp. 585-586, summarised)

Sadr-ul-Afadil Hadrat 'Allamah Sayyid Muhammad Na'eem-ud-Deen Muradabadi رَحْمَةُ اللهِ عَلَيْهِ has said:

The blessed family of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never had barley bread for two consecutive days until his apparent demise. It is also mentioned in a Hadith, an entire month would pass without lighting up a fire (in the stove) in the house; they would survive on some dates and water.

Hadrat Umar Farooq-e-A'zam رَضِيَ اللهُ عَنْهُ narrated: 'The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said 'O People! If I wanted, I could eat better food and wear better clothes than you, but I want to keep my luxury and comfort for the hereafter.' (Tafseer Khaza'in-ul-Irfan, under the verse 20, Part. 26)

*Khana to daykho jaw ki roti*

*Bay chana aata roti bhi moti*

*Woh bhi shikam bhar rooz nah khaya*

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Kon-o-makan kay aaqa ho kar*

*Donon jahan kay data ho kar*

*Hayn faqay say shah-e-do 'aalam*

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

*Qabzay mayn jis kay sari khudayi*

*Us ka bichona aik chatayi*

*Nazron mayn kitni heech hay dunya*

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! Our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possessed the treasures of both the worlds, yet he lived a life of contentment. We should follow his footsteps and adopt contentment. There are several benefits of contentment in this world and the hereafter. Let's listen to some of them:

**Benefits of contentment and the detrimental effects of following ones desires.**

1. Contentment eradicates the desire for this world from one's heart but those who follow their desires get apprehended in the love for the



world and a point comes where they consider the world everything. This is indeed a deadly poison for the religion.

2. The one, who adopts contentment expects more from the Creator of means i.e., Allah ﷺ, than themselves. Thus, she saves herself from getting dependent on strangers. The one, who shuns contentment, places her expectation in the world, and considers this everything. That's how she builds expectations and anticipates things from people in the world.
3. Contentment saves us from following our desires and helps us to live life with peace and satisfaction whereas going after desires creates uneasiness and stress.
4. Contentment eliminates adverse habits like avidity, greed and miserliness. It is immensely effective in order to develop a passion for remaining content with whatever Allah ﷺ bestowed and spending wealth in the path of Allah ﷺ. Absence of contentment can develop bad habits like avidity and miserliness. When these desires are not met, such Islamic sisters, معاذ الله begin to complain about what Allah ﷺ bestowed.
5. The most substantial benefit of contentment is that one attains the pleasure of Allah ﷺ and His Beloved Prophet ﷺ. The Beloved Prophet ﷺ said: 'A glad tidings for the one who gets the guidance of Islam, sustenance as per his/her need and remains content with it.' (Tirmizi, vol. 4, p. 156, Hadith 2355)

*Rahayn sab shad ghar walay shaha thori si rozi par  
'Ata ho dawlat-e-sabr-o-qana'at ya Rasool Allah*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

## Contentment is a ladder to Tawakkul (Trust in the Lord)!

Dear Islamic sisters! Like contentment, trust (in Allah عَزَّوَجَلَّ) is also among the attributes that enhance one's manners. They are closely interrelated. Contentment is a ladder to trust (in Allah عَزَّوَجَلَّ), it persuades one to develop trust, and thus, to remain content with less money and trust (in Allah عَزَّوَجَلَّ). Trusting Allah عَزَّوَجَلَّ is one of the important Faraaid and Wajibat of faith.

A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said:

Trusting Allah عَزَّوَجَلَّ is Fard-e-'Ayn (an obligation prescribed, which an individual must perform). (*Fadaail-e-Du'a*, p. 287)

The one, whose heart is without the Noor (light) of trust (in Allah عَزَّوَجَلَّ), his faith isn't perfect and his heart is a place where nothing is right. Trust (in Allah عَزَّوَجَلَّ) is the soul of faith. Trusting Allah عَزَّوَجَلَّ is a deed that brings one closer to Allah عَزَّوَجَلَّ and distances him from people. During troubled and testing times, trust (in Allah عَزَّوَجَلَّ) provides one with the strength to overcome challenges with steadfastness. It raises one's hopes during calamities.

### The meaning of trust (in Allah عَزَّوَجَلَّ)

It is mentioned on page 520 in the 3<sup>rd</sup> volume of *Tafseer Siraat-ul-Jinan* (published by Maktaba-tul-Madinah):

Imam Fakhr-ud-Deen Razi رَحْمَةُ اللهِ عَلَيْهِ has said: 'Trust (in Allah عَزَّوَجَلَّ) doesn't mean that one ceases to believe in himself and his efforts and leaves them by considering them useless and irrelevant as some illiterate people say. Tawakkul is: that one should adopt apparent reasons but not trust them with the heart, rather he should place his trust in Allah's help, support and aid. (*Tafseer Kabeer, Surah Aal-e-Imraan, under the verse 159, vol. 3, p. 410*) It is confirmed by this blessed Hadith: Hadrat Anas Bin Maalik رَضِيَ اللهُ عَنْهُ said:

‘Someone humbly asked: ‘O Prophet of Allah ﷺ! Should I trust by tying my camel or letting it roam freely?’

He ﷺ replied: ‘First you tie it and then trust.’ (Tirmizi, vol. 4, p. 232, Hadith 2525)

Here, trust (in Allah ﷻ) means to accept the means when doing something, by considering them the Sunnah of the Holy Prophet ﷺ and entrust the outcome to Allah ﷻ. A'la Hadrat Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has said:

‘Tawakkal doesn't mean rejecting the means, refusing to believe in the means is Tawakkal. (Fatawa Razawiyah, vol. 24, p. 379, summarised) ‘Tawakkul' means to trust in Allah ﷻ.

### **Allah ﷻ likes to provide sustenance through people**

It is narrated that an ascetic (a very pious man) left the people, began to live at the foot of a mountain and said ‘I will not seek ask for anything from anyone until Allah ﷻ provides me with sustenance.’ A week passed but he was yet to get sustenance. When he was on the brink of death, he pleaded in the court of Allah ﷻ: ‘O my Lord! You have created me, provide me with sustenance that is destined for me or capture my soul.’ Then a voice from the unseen was heard: ‘I swear on My honour and Majesty! I will not give you sustenance unless you go back to the people and sit amongst them.’ The pious man returned to his people and sat amongst them. Some brought food and some water. He ate and drank his fill, but also developed a doubt, so he heard a voice from unseen once again: ‘Are you trying to change My way through your worldly asceticism? Don't you know that I prefer letting people be the means of sustenance rather than providing it directly.’ (Ihya-ul-'Uloom, vol. 4, p. 329)

Dear Islamic sisters! We have learnt that in order to attain sustenance, one needs to adopt means. Just sitting idly by refusing to accept means and thinking that you trust Allah, is not Tawakkal. Considering your plans to

be everything and relying only on means isn't Tawakkal either. Real Tawakkul is to adopt reasons, put in some effort as per your strength, believe in your destiny and then don't rely on those reasons, rather trust Allah ﷻ because it is a worldly rule that every action has some reason. One satisfies his hunger when he eats; he cannot satisfy his hunger without eating. It rains when there are clouds; it doesn't rain without clouds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

### Tawakkul in the light of the Holy Quran

Dear Islamic sisters! Truly trusting Allah ﷻ and entrusting the outcome of your matters to Allah ﷻ is a marvellous attribute. We should have absolute trust in Allah ﷻ to an extent, whenever we do or intend to do any virtuous and permissible act, we should believe in the mercy of the Creator of reasons, not in reasons because they are temporary and perishable. The Muslim, who trusts Allah ﷻ in every situation, whether he suffers from diseases, troubles, adversities, trials and tribulations, calamities, he attains good in return because Allah ﷻ not only becomes his Protector and Helper due to the blessing of Tawakkul but also blesses him with rewards and honours due to its blessings. In Surah Al-Talaaq, part no. 28, verse no.3 Allah ﷻ says:

وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ فَهُوَ حَسْبُهُ ط

*And whoever relies upon Allah, so He is Sufficient for him;*

[Kanz-ul-Iman (translation of Quran)] (Part 28, Surah Al-Talaaq, Verse 3)

Then He says in Surah Aal-e-Imraan, part no. 4, Verse no. 159:

إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

*Indeed, Allah loves those who have trust (in Him).*

[Kanz-ul-Iman (translation of Quran)] (Part 4, Surah Aal-e-Imraan, Verse 159)

Hadrat Imam Muhammad Ghazali رَحْمَةُ اللهِ عَلَيْهِ said:

‘How great that position is, reaching which, a person earns Allah’s love and a guarantee of sufficiency. The one whom Allah عَزَّوَجَلَّ suffices for, He loves him and grants concession; it means the person has achieved greatest success because someone who is beloved, is not subjected to His punishment, or doomed to distance from Him. Nothing is concealed from him. (Ihya-ul-‘Uloom, vol. 4, p. 300)

Those who trust Allah عَزَّوَجَلَّ are mentioned as ‘Perfect Muslims’ at another place in the Holy Quran. Allah عَزَّوَجَلَّ says in Surah Al-Anfaal, part no. 9, Verse no.2:

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا وَعَلَىٰ رَبِّهِمْ يَتَوَكَّلُونَ ﴿٢﴾

*Only they are believers whose hearts fear when Allah is remembered, and when His verses are recited upon them their faith increases, and who trust only in their Lord.*

[Kanz-ul-Iman (translation of Quran)] (Part 9, Surah Al-Anfaal, Verse 2)

Dear Islamic sisters! Ponder! In the aforementioned verse, three qualities of people, who are true and perfect in faith, are mentioned:

1. When they remember Allah عَزَّوَجَلَّ, their hearts tremble with fear.
2. Their faith increases when they listen to Allah’s عَزَّوَجَلَّ revealed verses.
3. They only place their trust in Allah عَزَّوَجَلَّ. (Tafseer Siraat-ul-Jinan, Part: 9, Surah Al-Anfaal, under the verse: 2, vol. 3, p. 519, selected)

Alas! We are becoming distant from Tawakkul. We are so insanely in the middle of the race to earn money that we don’t place our trust in Allah عَزَّوَجَلَّ.

## Tawakkul and the blessed Ahadith

The importance of Tawakkul is mentioned at various places in the blessed Ahadith. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has motivated us in various ways to place our trust in Allah عَزَّوَجَلَّ. Let's listen to the four sayings of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in relation to the four letters in the word: 'تَوَكَّلْ'.

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'If one trusts Allah عَزَّوَجَلَّ as it is his right to trust Him, He will grant him sustenance as He grants the birds; they leave in the morning with an empty stomach and return in the evening with their hunger satisfied.' (*Tirmizi, vol. 4, p. 154, Hadith 2351*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'There are four things Allah عَزَّوَجَلَّ only grants to His beloved bondsman: Silence and this is the beginning of worship, Tawakkul, humility and the feeling of becoming unworldly. (*Ithaf-ul-Sadat-ul-Muttaqeen, vol. 10, p. 256*)
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'The one, who desires to become the most powerful among people, should place his trust in Allah عَزَّوَجَلَّ. The one, who likes to be honourable (among people) should adopt piety. The one, who likes to be rich among people, should trust in a thing which is under the omnipotence of Allah عَزَّوَجَلَّ rather than a thing which he himself possesses. (*Minhaj-ul-Aabideen, p. 104*)
4. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'I was shown all the Ummahs, (I saw) a prophet taking his Ummah, then I saw another prophet taking a group of people, then I saw another prophet taking 10 people, then I saw another prophet taking 5 people and then one prophet was going alone. Then I saw a huge group so I asked Jibraeel عَلَيْهِ السَّلَام: 'O Jibraeel! Is it my Ummah?' He said: 'No! You should rather look towards the sky.' When I looked towards the sky, I saw another huge group. The Jibraeel عَلَيْهِ السَّلَام said to me: 'This is your Ummah. First seventy

thousand people will enter Paradise without accountability.’ I asked him a reason for that. He replied: ‘These would be the people who don’t give scars through heated iron, etc. [Even though giving scars was permissible and in pre-Islamic era of ignorance, people used to consider giving scar a permanent cure for getting rid of disease. Therefore, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ declared the practice against Tawakkul.] They don’t exorcise [avoid unbelievers’ false religious rituals, otherwise blowing air by reciting verses of the Holy Quran and Du’a-e-Masurah is Sunnah] and they don’t release birds for [good] omen. They only trust Allah عَزَّوَجَلَّ.’ Hadrat ‘Ukaashah Bin Mihsan رَضِيَ اللهُ عَنْهُ stood up and humbly said: ‘O Rasool Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please supplicate for me, may Allah عَزَّوَجَلَّ make me one of these fortunate people.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated: ‘O Allah the Almighty! Make ‘Ukaashah one of them!’ Then another person stood up and humbly said: ‘O Rasool Allah (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Please supplicate for me as well, may Allah عَزَّوَجَلَّ make me one of these fortunate people.’ The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: (‘In the matter of this Du’a), ‘Ukaashah took the lead over you.’ (Bukhari, vol. 4, p. 258, Hadith 6541)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Parables of people who placed their trust in Allah عَزَّوَجَلَّ

Dear Islamic sisters! The motive behind this blessed Hadith is: we should become habitual of Tawakkul and enter Paradise without accountability by Allah’s benevolence. To be blessed with Tawakkul makes one immensely fortunate. The pious bondsmen and bondswomen of Allah عَزَّوَجَلَّ are blessed with the quality of placing their trust in Allah عَزَّوَجَلَّ.

Let's listen to two parables regarding those who placed their trust in Allah ﷻ, in order to increase our passion for Tawakkul.

### **Satan is my servant**

Hadrat Ayyub Hammal رَحْمَةُ اللَّهِ عَلَيْهِ has narrated: 'A Mutawakkil (person having total trust in Allah ﷻ) used to live in our area. He was very famous for worshipping, practicing spiritual exercises and trusting Allah ﷻ. He wouldn't accept anything from people. Whenever he would feel like eating, he would find a bag full of coins in front of him. He would spend his days and nights in this manner i.e., worshipping Allah ﷻ and he would receive sustenance from the unseen. Once, people said to him: 'O young man! Fear Allah before accepting those bags of coins, maybe it is Satan's deception, maybe he gives it to you.' The young man replied: 'I keep my eye on Allah's Mercy only. I don't ask anyone except Allah ﷻ. I accept when my Lord provides me with sustenance. Suppose, if the bag of coins is from Satan, what harm would it do to me? It is actually beneficial that my enemy has been given under my control. If it is true, may Allah ﷻ keep Satan as my servant! What is a bigger achievement than seeing my biggest enemy serving me and I don't look towards him, rather I consider that my Lord is providing me with sustenance through my biggest enemy. Indeed, Allah ﷻ is the Creator of all the worlds! My Creator provides sustenance. People became silent after hearing this and understood that he was being provided with sustenance from the unseen. (Uyoon-ul-Hikayaat, vol. 2, p. 105)

Let's listen to another marvellous parable related to Tawakkul.

### **Unique princess**

It is mentioned on page: 501 in Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat's رَأْسُ بَرَكَاتِهِمُ الْعَالِيَةِ marvellous compilation 'Faizan-e-Sunnat':



When the daughter of Hadrat Shaykh Shah Kirmaani رَحْمَةُ اللهِ عَلَيْهِ reached the age of marriage and received a proposal from the king of the neighbouring country, Hadrat Shaykh Shah Kirmaani رَحْمَةُ اللهِ عَلَيْهِ rejected the proposal and went to the Masjid in order to find some pious young man. He saw a young man, who performed Salah correctly and implored while supplicating. Shaykh asked if he was married. He said 'No.' Then Shaykh said: 'Do you want to get your Nikah performed? The girl recites the Holy Quran, performs Salah and observes fast regularly, and she has a good nature.' He replied: 'No one would make the ties with me?' Shaykh replied: 'I will make the ties with you. Take some dirhams, buy 1 dirham worth of bread, 1 dirham worth of gravy and 1 dirham worth of fragrance.' That's how Hadrat Shaykh Shah Kirmaani رَحْمَةُ اللهِ عَلَيْهِ officiated his daughter's Nikah with that pious young man. When the bride came to groom's house, she saw bread on a clay pitcher so she asked: 'Whose bread is this?' The groom replied: 'This is stale bread from yesterday, I have kept it to eat at Iftar.' After hearing that, she took a step back to leave. The groom said: 'I knew that the daughter of Shaykh Kirmaani رَحْمَةُ اللهِ عَلَيْهِ wouldn't live with a poor person like me.' The bride replied: 'I am not going back due to your poverty, I am going back because it seems like your trust in Allah عَزَّوَجَلَّ is immensely weak that's why you hoarded bread for the next day. I am shocked with my father's judgment of you as virtuous and morally pure.' The groom was extremely embarrassed after hearing this and replied: 'I apologize for this weakness.' The bride replied: 'You know the reason better, as for me, I cannot stay in this house where someone hoards a meal. Either I or this bread is going to stay in this house!' The groom donated the bread then and there and thanked Allah عَزَّوَجَلَّ for having such a mystical and unique princess as his wife. (*Raud-ur-Riyaheen*, p. 192)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic sisters! You learnt about the good qualities that the

Mutawakkileen (People having trust in Allah ﷻ) possess. Even having the status of a princess, she had a high level of trust in Allah ﷻ that she did not want to hoard food for the next day. These are the signs of perfect trust/belief. Allah ﷻ has provided sustenance today, He surely has authority over providing food for the next day. No animal, bird, etc. hoards food! When they eat, it is not in their nature to hoard some for the next day. If you want to see a chicken's Tawakkul, give it some water. It drinks as much as it wants and then steps on the bowl to waste the remaining water. Anyway, it is a kind of silent lesson from the chicken: 'O people! You do not get satisfied even after hoarding more than enough whereas, I drink water once and do not care about future, as the One Who provided water this time, will provide it next time too.' May we be blessed with such Tawakkul! Alas! Not to speak of Tawakkal, we at times even kill for a morsel. Even though we have immense wealth and fine foods, we keep an eye on the wealth of others. Even having a good place to live, we keep an eye on others' mansions and huge houses. All this happens because we do not place our trust in Allah ﷻ. It should be enough for a Muslim that he will surely get whatever is destined for him. The Merciful Lord, Who provides sustenance to insects living under rocks, makes means for the satisfaction of one's hunger. The pious men of Allah ﷻ hesitate to trust someone, let alone snatching the wealth of others. Hadrat Abu Sa'eed Kharaz رَحْمَةُ اللهِ عَلَيْهِ said: 'As I reached a forest, I had no provision for the journey and I was extremely hungry. Then I saw colony at some distance and became glad but then I realised that I just trusted others and saw them as a source of comfort. Therefore, I promised myself that I will not go to this colony unless someone takes me there.' He further said: 'I dug the pit and hid my body up to my chest under the sand. A loud voice was heard at midnight 'O people of the colony! A pious man of Allah ﷻ has buried himself under the sand, go to him.' People came, pulled me out of the sand and carried me to the colony. (*Ihya-ul-'Uloom, vol. 4, p. 335, slightly amended*)

Dear Islamic sisters! Pay attention here. Hadrat Abu Sa'eed Kharaz رَحْمَةُ اللَّهِ عَلَيْهِ had perfect and strong trust in Allah عَزَّوَجَلَّ, to the point that he considered it to be against Tawakkul to feel happiness upon seeing that colony, even during extreme hunger. That high level of trust was his part only. We should adopt reasons and then keep perfect Yaqeen (trust in Allah عَزَّوَجَلَّ). Not only can one safeguard himself from innumerable worldly impurities by adopting Tawakkul but this quality also helps us in the hereafter. Let's listen to a parable related to this.

### Tawakkul is an excellent thing

Hadrat Abdullah Bin Salam رَضِيَ اللَّهُ عَنْهُ has said: 'Hadrat Salman Farsi رَضِيَ اللَّهُ عَنْهُ said to me: 'Let's make a promise here. Whoever among us dies first, will tell everything that would happen to the other person through dream.' I asked: 'Is it possible?' He replied: 'The soul of a believer remains free; it can go wherever it wants in this world.' Later on, Hadrat Salman Farsi رَضِيَ اللَّهُ عَنْهُ passed away. Once I was taking an afternoon nap when Hadrat Salman Farsi رَضِيَ اللَّهُ عَنْهُ suddenly appeared in front of me and he said out loud: 'وَعَلَيْكُمْ السَّلَامُ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ' I replied with 'السَّلَامُ عَلَيْكُمْ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ' and asked him about the situation he had faced after death and at what rank he was on. He replied: 'I am in a very good condition and here is my advice for you, always place your trust in Allah as trust in Allah عَزَّوَجَلَّ is an excellent thing.' He repeated 'trust in Allah عَزَّوَجَلَّ is an excellent thing' three times. (Shawahid-un-Nubuwwah, p. 287)

Dear Islamic sisters! We have come to know that Tawakkul is beneficial for this world and the hereafter. Let's listen to more benefits of Tawakkul in this world and the hereafter.

### Benefits of Tawakkul

1. Those who trust Allah عَزَّوَجَلَّ, remain safe from problems. As Huzoor Data Ganj Bakhsh Ali Hujwayri رَحْمَةُ اللَّهِ عَلَيْهِ has said: 'One day, my

Murshid-e-Bar Haq (righteous spiritual guide) decided to go from Bayt-ul-Jinn to Damascus. Due to rain, it was hard for me to walk in the mud but when I saw my Murshid, his clothes and footwear were dry. I humbly inquired about the wisdom behind such a surprising event. He replied: ‘Since I have distanced myself from every doubt and suspicion while trusting Allah and protected my inner-self from the barbaric habit of greed, Allah عَزَّوَجَلَّ since then has saved me from mud. (*Kashf-ul-Mahjoob*, p. 255) It means, I got rid of my worldly problems due to the blessing of Tawakkal.’

2. Tawakkul saves one from getting dependent on creation, instead it makes others dependent on the one who trusts Allah عَزَّوَجَلَّ, but only if the trust is perfect. Just like Hadrat Sulayman Khawwaas رَحْمَةُ اللَّهِ عَلَيْهِ said: ‘If a person trusts Allah عَزَّوَجَلَّ with true intention, all the rich and poor will become dependent on him, whereas he remains independent as his Lord is generous and praiseworthy. (*Minhaj-ul-‘Aabideen*, p. 104)
3. Dear Islamic sisters! In our success, the biggest roles are played by the peace of mind and peace of heart, due to which, one earns success in the world and the hereafter. Indeed the peace of mind and peace of heart are more valuable treasures than any wealth and one can earn them through the blessing of Tawakkul to become rich. A pious man said: ‘My Shaykh رَحْمَةُ اللَّهِ عَلَيْهِ often used to say ‘Entrust your destiny to the One Who created you, you will feel relaxed.’ (*Minhaj-ul-‘Aabideen*, p. 113)
4. The biggest blessing among the innumerable blessings of Tawakkul is that it ensures safety of faith. When Satan attacks a Muslims’ faith, it first weakens his belief and trust in Allah عَزَّوَجَلَّ. Therefore, if Islamic sisters want to protect their faith, they should keep perfect trust in Allah عَزَّوَجَلَّ. A pious man said: ‘My friend said to me ‘I met a pious man so I asked how his condition was. He replied that those were in good

condition who had their faith intact and only Mutawakkileen had their faith intact.’ (*Minhaj-ul-‘Aabideen*, p. 106)

صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ صَلُّوا عَلٰى الْحَبِيبِ

Dear Islamic sisters! We have listened to the benefits of Tawakkul. It saves one from problems and getting dependent on others, provides mind and heart peace, and also ensures the safety of faith. Similarly, not trusting in Allah عَزَّوَجَلَّ can cause problems, make one dependent on others, removes mind and heart peace and there is a risk of losing faith. Therefore, we should always rely on our Merciful and Generous Lord, hope for good and trust in Him, and supplicate for contentment.

صَلُّوا عَلٰى الْحَبِيبِ صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ

Dear Islamic sisters! As we are heading towards concluding the Bayan, I would like to have the privilege of mentioning the excellence of Sunnah and some Sunan and manners. The Beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: ‘He who loves my Sunnah, loves me. He who loves me, will accompany me in Paradise.’ (*Mishkat, Kitab-ul-Iman*, vol. 1, p. 95, Hadith 158)

*Seenah tayri Sunnat ka Madinah banay Aaqa  
Jannat mayn parosi mujhay tum apna banana*

صَلُّوا عَلٰى الْحَبِيبِ صَلِّ اللّٰهُ عَلٰى مُحَمَّدٍ

## Sunan and manners of cutting the nails

Let’s listen to Sunan and manners of cutting the nails mentioned in the booklet ‘101 Madani pearls’ authored by Shaykh-e-Tareeqat Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

- ❖ It is Mustahab to cut nails on Friday; if they have become too long then don't wait for Friday. (*Durr-e-Mukhtar*, vol. 9, p. 668, derived) Sadr-ul-Shari'ah Maulana Amjad Ali A'zami رَحْمَةُ اللهِ عَلَيْهِ said that it was narrated: 'Whoever cuts nails on Friday, Allah عَزَّوَجَلَّ keeps him safe from trials and troubles till the next Friday and three days more, it means ten days in total.' (*Mu'jam Awsat*, vol. 3, p. 328, *Hadith 4746*; *Bahar-e-Shari'at*, vol. 3, p. 583, part 16) As per another narration: 'Whoever cuts nails on Friday, it will bring mercy and erase his sins.' (*'Umda-tul-Qaari*, vol. 15, p. 90)
- ❖ Here is a narrated method of cutting the nails of the hands: 'Starting with the right hand, cut the nail of the index finger first (also called the Shahadat finger) and cut sequence-wise to the end, without cutting the thumbnail. Now begin with the fingernail on the left-hand, and cut the nails sequentially to the end without cutting the thumbnail. In the end, cut the right-hand thumbnail. (*Ihya-ul-'Uloom*, vol. 1, p. 193)
- ❖ For cutting the toe nails, there is no such narration present. It would be better if you begin from the small toenail on the left foot, and cut sequence wise, and then cut the big toenail in the end. For the right foot, first cut the big toenail, and cut sequence-wise, ending with the small toenail. (*Ihya-ul-'Uloom*, vol. 1, p. 193)
- ❖ It is Makruh to cut the nails when one is in the state of Janabat (a state in which Ghusl becomes Fard). (*Fatawa Hindiyyah*, vol. 5, p. 358)
- ❖ It is Makruh to bite nails and there is a risk of getting leprosy due to nail biting. (*Fatawa Hindiyyah*, vol. 5, p. 358)
- ❖ After cutting nails, bury them. (*Fatawa Hindiyyah*, vol. 5, p. 358)

To learn thousands of various Sunan, buy and read two books of Maktabatul-Madinah:

1. 16<sup>th</sup> part of 'Bahar-e-Shari'at' consisting of 312 pages
2. 'Sunnatayn aur Aadaab' consisting of 120 pages

Also, buy and study Ameer-e-Ahl-e-Sunnat's two booklets '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 Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah ﷻ with good intentions. In order to learn Sunnahs, make it your routine to travel with a 3-day Madani Qafilah every month with the devotees of Rasool, to fill out the Madani In'amaat booklet every day practising Fikr-e-Madinah and to submit it to the relevant responsible Islamic brother of your locality on the first date of every Madani month.

**My Madani Aim:** 'I must strive to reform myself and people of the entire world, **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**.



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran  
Purani Sabzi Mandi, Bab-ul-Madinah, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: [www.maktabatulmadinah.com](http://www.maktabatulmadinah.com) | E-mail: [feedback@maktabatulmadinah.com](mailto:feedback@maktabatulmadinah.com)