



Beautiful collection of reformatory speeches regarding Rabi'-ul-Awwal for the preachers.

9 Sunnah

Inspiring Speeches of

Rabi'-ul-Awwal



Presented by

Majlis Al-Madina-tul-'Ilmiyyah

Translated into English by

Translation Department (Dawat-e-Islami)

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Speeches Regarding Rabi'-Ul-Awwal For
The Preachers.

8 SUNNAH INSPIRING SPEECHES OF
RABI'-UL-AWWAL

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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, إِنَّ شَاءَ اللَّهُ:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah Almighty! 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, p. 40)

Note: Recite Salat-'Alan-Nabi ﷺ once before and after the Du'a.

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14 Intentions for Reading this Book

The Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: **يَبْتِغِي الْمُؤْمِنُ حَيْرًا مِّنْ 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 Almighty,
2. recite Salat,
3. Ta'awwuz, and
4. Tasmiyah. *(By reading two lines of Arabic given atop this page, these four intentions shall be acted upon.)*
5. I will look at the Quranic Ayahs, and
6. 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: تَهَادُوا 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.*)

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Al-Madina-tul-'Ilmiyyah (Islamic research Department of Dawat-e-Islami)

From: Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qaadiri Razavi Ziyaee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ.

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:

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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 Almighty grant Dawat-e-Islami and all its departments, including Al-Madina-tul-'Ilmiyyah success, growth, peace, prosperity and popularity and may Allah Almighty bless our virtuous efforts with the jewels of sincerity and make it a means of betterment in both worlds. May Allah Almighty 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.

اٰمِيْنَ بِجَاةِ النَّبِيِّ الْاَوْمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

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Speech: 01

أَحْمَدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةِ وَالسَّلَامِ عَلَى سَيِّدِ الْمُرْسَلِينَ
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Characteristics of Ummah of Mustafa ﷺ

أَلِ الصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا رَسُولَ اللَّهِ
 أَلِ الصَّلَاةِ وَالسَّلَامِ عَلَيْكَ يَا نَبِيَّ اللَّهِ
 يَا إِلَهَ الْوَالِدِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
 وَعَلَى إِلِكِ وَأَصْحَابِكِ يَا نُورَ اللَّهِ
 نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of reciting Durood

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said:

إِذَا كَانَ يَوْمَ الْخَيْبِ بَعَثَ اللَّهُ مَلَائِكَةً مَعَهُمْ صُحُفًا
 مِنْ فِضَّةٍ وَأَقْلَامَهُمْ مِنْ ذَهَبٍ يَكْتُبُونَ يَوْمَ الْخَيْبِ وَلَيْلَةَ الْجُبْعَةِ أَكْثَرَ النَّاسِ عَلَى صَلَاةٍ

i.e. When the day of Thursday comes, Allah ﷻ sends angels who have silver pages and gold pens ; they write as to who recites a large number of Durood on me on the day of Thursday and the night of Friday. (*Kanz-ul-'Ummal, vol. 1, pp. 250, Hadees 2164*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions for attaining the Divine pleasure and earning rewards. The Beloved Rasool ﷺ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

An important point

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

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤَبُّوْا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! **إِنْ شَاءَ اللَّهُ**, in today's speech, we are going to listen to the characteristics, virtues and marvels of the Ummah of Mustafa, the reason for its superiority and some events related to the Beloved Rasool's love and affection for his Ummah. Let's first of all listen to a faith-refreshing parable about the virtues of the Ummah of Mustafa.

Virtues of Muhammad's Ummah in the Torah

On page 516, volume 5 of '*Allah Walon ki Baatayn*' an excellent book published by Maktaba-tul-Madinah, it is stated: Sayyiduna Musa **عَلَيْهِ السَّلَام** humbly said: O my Lord! In the Torah, I have found the mention of such an Ummah which will be better than all the Ummahs. It will enjoin people to do good and forbid them from evil. It will believe in all the former and later books, even it will kill one-eyed Dajjaal. Sayyiduna Musa **عَلَيْهِ السَّلَام** humbly said: O my Lord! Make it my Ummah. Allah Almighty said: O Musa! It is the Ummah of Ahmad Mujtaba (**صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**). Sayyiduna Musa **عَلَيْهِ السَّلَام** humbly said: O my Lord! I have found the mention of the Ummah whose people will praise Allah Almighty a lot, will be cautious about the sun (i.e. due to Salah and fasts they will always be cautious about sunrise and sunset. Islamic Salahs, Iftar, Sahari are in accordance with the sun, but fasts, Eids, Hajj, etc. are in accordance with the moon, therefore Muslims are cautious about both and no other nation is cautious about them.¹) and will be given governance and Imamah. When they intend to do any work, they will say, **إِنْ شَاءَ اللَّهُ**, we will do this work.'

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

¹ Mirat-ul-Manajih, vol. 8, pp. 35

Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! In the Torah, I have found the mention of such an Ummah who will mention the greatness of Allah Almighty when they go up and when they come down to any valley, they will praise Allah Almighty. For them the entire earth will be pure and wherever they will be, the entire earth will be valid for them to offer Salah; they will attain purity from impurity. To attain purity from earth will be as they will attain purity from water where they will not find water and their body parts which are washed during Wudu will shine due to the effect of Wudu on the Judgement Day. Having said this Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! You make it my Ummah. Allah Almighty said: O Musa! It is the Ummah of Ahmad Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my merciful Lord! I have found the mention of such Ummah (in the Torah) for whom a virtue will be written when they intend to perform a virtuous deed. When they perform the virtuous deed, the reward for their virtue will be increased from 10 to 700 times more. If they intend to commit any sin, nothing will be written for them and if they commit a sin, so for them only that sin will be written.

Having said this Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! You make them my Ummah. Allah Almighty said: O Musa! It is the Ummah of Ahmad Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). [Here keep this ruling in mind that if someone makes a firm intention to commit a sin, but he does not commit the sin due to having no resources, he will be a sinner.]

When Sayyiduna Musa عَلَيْهِ السَّلَام saw in the Torah, he عَلَيْهِ السَّلَام humbly said: O Allah Almighty! I have found the mention of a blessed Ummah who will be the inheritors of the Book of Allah despite being weak and You have chosen them. Amongst them someone will be the one who will wrong his own life, someone will be the one who will follow a middle course and someone will be the one who will take the initiative in performing virtuous deeds. I have not found anyone among them who has not been shown mercy. Having said this Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! You make them my Ummah. Allah Almighty said: O Musa! It is the Ummah of Ahmad Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ).

When Sayyiduna Musa عَلَيْهِ السَّلَام saw in the Torah, he عَلَيْهِ السَّلَام humbly said: O Allah Almighty! They will commit the Holy Quran to memory. They will wear different colour dresses like Heaven dwellers wear and will offer Salah after making rows like angels. Their voices in Masajid will be like the buzz of bees and only the person amongst them will enter Hell who will have no virtuous deeds as a stone has no leaves. Having said this Sayyiduna Musa عَلَيْهِ السَّلَام humbly said: O my Lord! You make them my Ummah. Allah Almighty said: O Musa! It is the Ummah of Ahmad Mujtaba, Muhammad Mustafa (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ). When Sayyiduna Musa عَلَيْهِ السَّلَام started feeling surprised due to the superiority which Allah Almighty has bestowed upon the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah, he عَلَيْهِ السَّلَام said: Would that I could be amongst the companions of Muhammad Mustafa, Ahmad Mujtaba صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! So in order to please him Allah Almighty revealed three blessed verses:

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

قَالَ يُمُوسَىٰ إِنِّي اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسَالَتِي وَبِكَلَامِي ۖ فَخُذْ مَا آتَيْتُكَ وَكُن مِّنَ الشَّاكِرِينَ ﴿١٤٤﴾ وَكَتَبْنَا لَهُ فِي الْأَلْوَابِ مِن كُلِّ شَيْءٍ مَّوْعِظَةً وَتَفْصِيلًا لِّكُلِّ شَيْءٍ ۖ فَخُذْهَا بِقُوَّةٍ وَأْمُرْ قَوْمَكَ يَأْخُذُوا بِأَحْسَنِهَا ۗ سَأُرِيكُمْ دَارَ الْفَاسِقِينَ ﴿١٤٥﴾

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

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

وَمِن قَوْمِ مُوسَىٰ أُمَّةٌ يَّهْدُونَ بِالْحَقِّ وَبِهِ يَعْدِلُونَ ﴿١٥٩﴾

Translation from Kanz-ul-Iman: And amongst the people of Musa is a group that shows the true path and establishes justice according to it.

(Part 9, Surah Al-A'raf, Ayah 159)

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

مُسَخِّنَ اللَّهِ! Allah Almighty has not blessed the Ummah of Mustafa with two, four or five, but rather with countless virtues and blessings and many characteristics. Allah Almighty revealed the Holy Torah to Sayyiduna Musa عَلَيْهِ السَّلَام, the virtues and marvels and great characteristics of this great Ummah have also been mentioned in this Holy Book. When Sayyiduna Musa عَلَيْهِ السَّلَام learnt about it that all these virtues and marvels belong to the Ummah of Mustafa, he عَلَيْهِ السَّلَام requested Allah Almighty to make this Ummah his Ummah, but when permission was not granted for it, he عَلَيْهِ السَّلَام expressed his wish to include him in the Ummah of Mustafa in these words, 'Would that I could be amongst the companions of Muhammad Mustafa صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!'

Dear Islamic brothers! Here commit this thing to memory:

1. No great blessed saint, companion of the Ummah of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ or rather any angel can be equal to any Prophet at all.

It is stated in *Bahar-e-Shari'at*: Blessed Prophets عَلَيْهِمُ السَّلَام are superior to all creation even the Rasools of angels. No matter how great the rank of a blessed saint is he cannot be equal to any Prophet. Whoever says that the person who is not Prophet is superior or equal to a Prophet is out of the fold of Islam. (*Bahar-e-Shari'at, part 1, vol. 1, pp. 47, summarised*)

2. A'la Hadrat رَحِمَهُ اللَّهُ عَلَيْهِ has said: The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of all Prophets and the best of all creation of Allah Almighty. (*Fatawa Razawiyah, vol. 15, pp. 268*)

3. Sayyiduna Musa's wish to become the part of this Ummah surely shows the superiority of this Ummah, but he عَلَيْهِ السَّلَام is much superior to this Ummah or rather he عَلَيْهِ السَّلَام is amongst the five Prophets who are even superior to all other blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَام. Allah Almighty has greatly favoured us for His Beloved Rasool's sake that He has made us Muslims and included us in the Ummah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. It is such a huge favour to us that if we thank Him throughout our life for this favour of His, even then we will not be able to fulfil the right of this favour.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Reason why Ummah of Mustafa is superior

O devotees of Rasool! As our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the chief of all Rasools and the best of all. Without any comparison, for his sake his Ummah is also superior to all Ummahs. *(Bahar-e-Shari'at)*

اَلْحَمْدُ لِلّٰهِ! We are extremely fortunate that we have become the Ummati [followers] of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Surely our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best of all blessed Prophets. For his sake his Ummah is also superior to all the previous Ummahs.

Remember! The reason behind this superiority is not this at all that this Ummah will have a large number of capitalists, engineers and doctors or this Ummah will be brave and strong or this Ummah will be very clever and watchful, but rather one reason why they are superior is that they present the call towards righteousness and forbid from evil. In verse 110 of Surah Aal-e-'Imran part 4 Allah Almighty has stated:

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

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

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

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

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

Dear Islamic brothers! It is the favour of Allah عَزَّوَجَلَّ on us that we have been blessed with the Madani environment of Dawat e Islami, the Masjid-filling Madani movement of devotees of Rasool. May I be sacrificed on the thought of Ameer-e-Ahl-e-Sunnat Maulana Muhammad Ilyas Attar Qaadiri دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ! He has given us such a great Madani aim for achieving which we have a great many opportunities to propagate 'the call towards righteousness'. What is the Madani aim? Let's repeat together: **'I have to strive to reform myself and the people of the entire world,'** إِنْ شَاءَ اللَّهُ!

Dawat-e-Islami, the Madani movement of devotees of Rasool, is a Masjid-construction movement; it is a Masjid-filling movement; it is the movement which increases Salah-offering Muslims. May we also become the part of those who practically present the call towards righteousness after joining this movement! It is great if we spend more and more time presenting the call towards righteousness, but if for some reason we are unable to do this, then we should spend at least two hours every day carrying out Madani activities and spreading the call towards righteousness. In blessed Ramadan, we may feel pleased to see a large number of people in Masajid. We may think that now a large number of people are coming to Masajid; Salah-offering Muslims have significantly increased, but as the holy month of Ramadan ends or even after a few fasts, unfortunately, very few Salah-offering Muslims are found in Masajid; the number of Salah-offering Muslims falls off significantly. There may be many Masajid where there is population, but unfortunately no one

who offers Salah! There may be a Masjid, but no Imam. These sorts of areas desperately need those who spread the call towards righteousness. We have to sacrifice our time to bring the Ummah of Mustafa to the right path. May we realize the problems of the Ummah!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

Six virtues of Beloved Rasool's Ummah

Commenting on verse 110 of Surah Aal-e-Imran part 4 Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ has said: The Ummah of Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has countless virtues. Some of them are mentioned here:

1. This Ummah is the last Ummah. The defects of the previous Ummahs have been mentioned in the Holy Quran due to which they have become infamous all over the world, but after this Ummah neither will any new Prophet come, nor will there be any Divine Book in which its defects will be mentioned. In short, the defects of this Ummah have been concealed.
2. In the previous books, the good qualities of this Ummah were mentioned, but their defects were not mentioned due to which those people would wish to be in this Ummah.
3. As Allah Almighty called other blessed Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ by their names, our Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ by titles, in the same way, their Ummahs were called by their ancestral names like: يَسْمَعِي إِسْرَائِيلَ، يَا أَيُّهَا الَّذِينَ هَادُوا etc., but this Ummah has been called by the attractive and beautiful title of 'يَا أَيُّهَا الَّذِينَ آمَنُوا' (O believers!).

4. The previous Ummahs would all go astray after their Prophets, but in this Ummah, there is one sect [i.e. Ahl-e-Sunnat wa-Jama'at] which will remain true until the Judgement Day.
5. This Ummah will always continue to have blessed saints and Islamic scholars. The tree whose root remains green will continue to bear flowers and fruits.
6. On the Judgement Day, the very same Ummah will testify for previous Prophets in the court of Allah عَزَّوَجَلَّ by saying: O Lord! They preached to their nations. *(Tafseer-e-Khaazin, vol.4, pp. 91)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The above-mentioned virtues not only contain the mention of the favours of Allah Almighty, but they also contain the superiority of this Ummah. It also says that the crimes and sins of this Ummah have been concealed and this Ummah will continue to have Islamic scholars and Islamic saints. It is seen even today that there are millions of Muslims who are Hanafi, Shaafi'i, Maliki and Hanbali all over the world. Similarly, there are millions of Muslims who are associated with the spiritual orders of Qaadiri, Naqshbandi, Chishti and Suharwerdi etc. and gaining blessings from blessed saints.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! One of the characteristics with which Allah Almighty has blessed the Ummah of Mustafa is that Allah Almighty has also bestowed a great blessing of excellent memory on this Ummah.

Gaining knowledge at very young age

Sayyiduna Husain Bin 'Abdur Raheem 'Iraqi رَحْمَةُ اللَّهِ عَلَيْهِ has said: Another characteristic of this Ummah is that despite being blessed with long lifespan the people of previous Ummahs could not gain expertise in the branches of knowledge in which the people of this Ummah have gained expertise at a

young age. For this reason, the Islamic scholars who do Ijtihad at a very young age in this Ummah have been blessed with considerable knowledge. *(Sharh-uz-Zurqaani, vol. 7, pp. 478)*

اَلْحَمْدُ لِلّٰهِ! This Ummah had many Islamic scholars, has many Islamic scholars and will continue to have many Islamic scholars.

Let's ponder over ourselves! Do we try to gain the knowledge of the branches of knowledge which are compulsory [Fard and Wajib] for us? 'Madrassa-tul-Madinah for adults' is also a source of gaining the knowledge of some compulsory branches of knowledge. We can gain Islamic knowledge about different topics through Madrasa-tul-Madinah Online at our convenience. [There is also a fee for Madrasa-tul-Madinah Online and students here are also taught through internet.]

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Ability to remember things

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

For attaining blessing, let's listen to something about the memory of the devotee of Rasool [pious person] who had an excellent memory and who has blessed the Ummah of Mustafa with the benefits of Hadees.

Three hundred thousand blessed Ahadees

It is sufficient to mention the strength of the memory of Sayyiduna Abu 'Abdullah Muhammad Bin Isma'eel Bukhari رَحِمَهُ اللهُ عَلَيْهِ that he would commit the book to memory which he would look at once. In the early days of his studies, he رَحِمَهُ اللهُ عَلَيْهِ remembered seventy thousand blessed Ahadees and after some time this number went up to three hundred thousand. Out of

them, one hundred thousand were Sahih and two hundred thousand were not Sahih. Once, he رَحِمَهُ اللهُ عَلَيْهِ went to a city named Balkh where the people requested him to mention one narration each from his Shuyukh, so he stated one thousand blessed Ahadees from memory from one thousand Shuyukh. *(Irshad-us-Saari, vol. 1, pp. 59)*

O devotees of Rasool! One of the most excellent characteristics of the Ummah of Mustafa is that on the Judgement Day when the previous Ummahs will belie their Prophets, Allah Almighty will grant the Ummah of Mustafa the favour that on that day they will testify for Prophets عَلَيْهِمُ السَّلَامَةُ وَالسَّلَامُ.

Testimony of Ummah of Mustafa for Prophets

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Undoubtedly, on the Judgement Day, Allah عَزَّوَجَلَّ will call Sayyiduna Nuh عَلَيْهِ السَّلَامُ and his Ummah first and will say: What did you reply to Nuh? They will say: He عَلَيْهِ السَّلَامُ never invited us, and nor did he convey any of Your commands to us; he neither advised us nor enjoined us to do anything nor forbade us from anything. Sayyiduna Nuh عَلَيْهِ السَّلَامُ will humbly say: O my Lord! I conveyed Your message in such a way that was for all – the former and the later. Allah عَزَّوَجَلَّ will say to angels: Call Ahmad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and his Ummah.

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

So the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his Ummah will say: We testify that all you have said is true. On hearing this, the nation of Nuh عَلَيْهِ السَّلَامُ will say: O Ahmad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! How do you and your Ummah know of it? We are the very first Ummah whereas you and your Ummah arrived last of all. On this, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will recite Surah Nuh. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ finishes the recitation of Surah Nuh, his Ummah will say: We testify that it is a true event and there is none worthy of worship but Allah Almighty and

undoubtedly Allah Almighty is the One Who is the Overpowering, the Wise.
(*Al-Mustadrak*, vol. 3, pp. 414, *Hadees 4066*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Plague is mercy for this Ummah!

Dear Islamic brothers! The plague is a deadly epidemic disease in which the patient develops swollen lymph nodes the size of a mango seed on the sides of his neck, armpits and thighs which cause awful pain and unbearable inflammation. The patient develops a very high fever; his eyes turn red and he feels very painful burning sensation in his eyes. Finally, he writhes in severe pain and great restlessness and dies in a short time. (*'Ajaib-ul-Quran*, pp. 261)

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

Allah Almighty's special grace and favours on Ummah of Muhammad

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

'Allamah Ghulam Rasool Razavi رَحِمَهُ اللهُ عَلَيْهِ has said: It has become obvious from this blessed Hadees that Allah Almighty has bestowed great grace and favours upon the Ummah of Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ because the disease that was a torment for the other Ummahs is a mercy from Allah Almighty for this Ummah. The plague was a torment for Bani Israel, but it is a mercy for this Ummah. (*Tafheem-ul-Bukhari*, vol. 5, pp. 355)

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

‘Madani In’amaat’ - One of the 12 Madani activities

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

Just ponder! If, due to sins, the plague had been made a torment for this Ummah, how painful and distressing it would have been. Therefore, we should protect ourselves from the acts of disobedience to Allah عَزَّوَجَلَّ and also protect others from them, carry out many virtuous deeds and live our lives by following Sunnah. اَلْحَمْدُ لِلَّهِ! By virtue of the blessings of the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, one gains the passion for hating sins, loving virtuous deeds and practising Sunnahs. Therefore, by associating with this Madani environment, we should practically take part in 12 Madani activities and gather many good deeds for making the life of Hereafter better.

Remember! One of the 12 Madani activities is to fill out the Madani In’amaat booklet daily by doing Fikr-e-Madinah (pondering over the Hereafter) and then submit it to the responsible Islamic brother of your locality on the first of every Madani month. For the detailed information about Madani In’amaat, a daily activity out of 12 Madani activities, read the booklet named ‘Madani In’amaat’, published by Maktaba-tul-Madinah. All the responsible Islamic brothers of Dawat-e-Islami, in particular, the Nigran and members of the Majalis of Madani In’amaat must study this booklet. This booklet is not only available at the stalls of Maktaba-tul-Madinah, but it can also be read from the website of Dawat-e-Islami: www.dawateislami.net.

By virtue of the blessings of this booklet you can read about:

- Priceless advice
- Aims of Madani In'amaat
- Medical and scientific benefits of a few Madani In'amaat
- Proposed schedule for acting upon Madani In'amaat
- Method of pondering over the Hereafter collectively
- Blessed sayings of Ameer-e-Ahl-e-Sunnat about Madani In'amaat
- Blessed Du'as made by Ameer-e-Ahl-e-Sunnat for those who practise Madani In'amaat
- Blessings of Madani In'amaat
- Questions about Madani In'amaat relating to organisational and Shar'i precautions
- Useful information about mobile application
- List of Madani In'amaat items, etc.
- **اَلْحَمْدُ لِلّٰهِ!** Madani In'amaat is the best method for getting rid of sins and developing the passion for carrying out good deeds.
- Ameer e Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** becomes very happy with those who act upon Madani In'amaat; he blesses them with Du'as.
- By the blessings of acting upon the Madani In'amaat, Islamic brothers are blessed with the fear of Allah **عَزَّوَجَلَّ** and devotion to the Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.
- This great gift of 'Madani In'amaat' reminds us of our pious predecessors **رَحِمَهُمُ اللهُ**.
- Madani In'amaat are the best source of doing Fikr-e-Madinah i.e. making accountability of one's own deeds by following in pious predecessors' footsteps.

For persuasion, let's listen to a parable.

Reward for pondering over [deeds] daily

Once, an Islamic brother was travelling with a Qafilah. During this travel, fortune smiled on him. What happened was that he had a dream in which he saw the Beloved Rasool ﷺ. The Beloved Rasool ﷺ said: "Those who fill out Madani In'amaat booklet by pondering over [their deeds] daily while travelling with Qafilah, I will take them to Paradise with me."

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

Remember! Before this Ummah, many Ummahs existed, but none of them was blessed with this great blessing, but Allah Almighty gave the Ummah of Mustafa ﷺ the honour that He ﷻ blessed it with the gift of the blessed and glorious night like Shab-e-Qadr (the night of Qadr).

'Shab e Qadr', a gift from Allah

Sayyiduna 'Abdullah Bin 'Abbas رَضِيَ اللَّهُ عَنْهُمَا has stated: A good deed of a man from Bani Israel was mentioned to the Beloved Rasool ﷺ. This man spent one thousand months fighting in the path of Allah ﷻ. Blessed companions رَضِيَ اللَّهُ عَنْهُمْ were very amazed by this and began to wish: May we also be able to do it! The Beloved Rasool ﷺ made Du'a to Allah ﷻ: 'O my Lord! You have given my Ummah a shorter lifespan, therefore their deeds will also be fewer.' Upon this, Allah ﷻ blessed him with the night of Qadr and said: O Muhammad (ﷺ)! The [Blessed] night of Qadr is better than a thousand months which I have bestowed upon you and

your Ummah every year. This night in the month of Ramadan is for you and for your followers who will come until the Judgement Day, which [the blessed night of Qadr] is better than a thousand months. (*Ar-Raud-ul-Faa'iq*, pp. 49)

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

سُبْحَانَ اللَّهِ! The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was very merciful to his followers. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was so merciful to his followers that when a good deed of a man from Bani Israel was mentioned to him, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became worried about his followers and made Du'a to Allah عَزَّوَجَلَّ in the same state. Allah عَزَّوَجَلَّ then granted him and his beloved Ummah the blessing like 'Shab-e-Qadr'. Remember! This is not the first occasion when the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ got worried about his Ummah, but rather he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ grew concerned for his Ummah on many occasions because he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ deeply loved his Ummah. As he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in this world, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ performed Sajdah and made the Du'a: 'رَبِّ هَبْ لِي أُمَّتِي' i.e. O my Lord عَزَّوَجَلَّ! Forgive my Ummah! (*Fatawa Razawiyyah*, vol. 30, pp. 712)

Imam Zurqaani رَحِمَهُ اللهُ عَلَيْهِ has narrated: At that time, the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was lifting his fingers up as the person [who bewails] does. (*Zurqaani*, vol. 1, pp. 211)

Similarly, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became sad by thinking about the sinners of his Ummah on the occasion of setting out on the Mi'raaj Journey. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ even remembered the sinners of his Ummah at the time of receiving especial favours and beholding Allah Almighty. (*Bukhari*, vol. 4, pp. 581, *Hadees 7517, summarised*)

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

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

On the Judgement Day, [people] will find protection of him! All blessed Prophets will be heard saying ‘نَفْسِي نَفْسِي إِذْهَبُوا إِلَىٰ غَيْرِي’ (i.e., *I am concerned about myself today! Go to somebody else!*), but our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be saying ‘يَا رَبِّ أُمَّتِي أُمَّتِي’ (*O Rab! Forgive my Ummah*). (*Muslim, pp. 105, 106, Hadees 194, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had great love and affection for the sinful people of his Ummah and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would deeply care about his Ummah. On the other hand, if we take a look at the miserable condition of this Ummah, we will find the harsh reality that majority of the people of Muslim Ummah have forgotten the favours and the blessed sayings of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They have become heedless of performing Fard [obligatory] and Wajib acts and are busy following Nafs and Satan. They have forgotten the commandments of the Holy Quran, distanced themselves from Masajid and deprived themselves of recognizing the importance of knowledge and Islamic scholars. They have greatly preferred bad company to the blessed environment of devotees of Rasool, completely forgotten the teachings of their pious predecessors and are falling into the trap of fashion, leaving Sunnah. They take pride in copying non-Muslims, unbelievers and transgressors and have become heedless of the importance of fulfilling the rights of people and Allah عَزَّوَجَلَّ. They are committing the sins of usury, bribery, gambling, drinking alcohol, committing adultery, massacre, greediness, severing ties, lying, committing backbiting, feeling jealousy, showing arrogance, breaking promise, finding fault, obscenity, disobeying parents, stealing, robbing, indecency, observing no purdah, etc.

Majlis Madani In'amaat

اَلْحَمْدُ لِلّٰهِ! Dawat-e-Islami, the Madani movement of devotees of Rasool, is serving Islam all over the world approximately in 107 departments. One of them is ‘Majlis Madani In’amaat’. According to the wish of Ameer-e-Ahl-e-Sunnat, ‘Majlis Madani In’amaat’ has been established to make Islamic

brothers, Islamic sisters, male and female students of Jami'at-ul-Madinah and Madaris-ul-Madinah practising individuals and to persuade them to act upon Madani In'amaat. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has said, 'May all Islamic brothers and Islamic sisters practise Madani In'amaat regularly besides performing other Fard and Sunnah acts! May all responsible Islamic brothers of Dawat-e-Islami also give awareness to and distribute the booklets of Madani In'amaat in their Halqahs!

May Allah Almighty enable us to act upon Madani In'amaat and grant us ability to make an apology to those whose rights have been violated by us! May Allah Almighty bless us with true devotion to the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and also bless us with the neighbourhood of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Sunan and manners of eating

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

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

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, pp. 32*)

- While eating food, keep the left leg folded on the ground and keep the right knee upright; or keep both knees upright and sit on buttocks. (*Bahar-e-Shari'at, vol. 3, part 16, pp. 378*)
- Take off your shoes before meal.

Announcement

Remaining Sunan and manners about eating food will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 31 October 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining Sunan and manners of eating

- Recite 'بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ' before eating. If you forget to recite 'بِسْمِ اللَّهِ' at the beginning of meal, recite 'بِسْمِ اللَّهِ أَوْلَهُ وَأَخْرَهُ' 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, pp. 274, Hadees 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 رَحْمَةُ اللَّهِ 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 Muslims and is a proof of greed and thoughtlessness. *(Fatawa Razawiyyah, vol. 21, pp. 652)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for protection of household, wealth and offspring

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami today, the 'Du'a for protection of household, wealth and offspring' will be taught. The Du'a is as follows:

بِسْمِ اللَّهِ عَلَى دِينِي وَنَفْسِي وَوَلَدِي وَأَهْلِي وَمَالِي

(Al-Jami'-us-Sagheer, pp. 382, Hadees 6140; Faizan-e-Du'a, pp. 347)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech: 02

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

Millions of Salam to Remembrance of Ummah

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of reciting Durood

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

إِنَّهُ جَاءَنِي جِبْرِيلُ فَقَالَ: إِنَّ رَبَّكَ يَقُولُ: أَمَا يُرْضِيكَ يَا مُحَمَّدُ أَنْ لَا يُصَلِّيَ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا صَلَّيْتُ عَلَيْهِ عَشْرًا وَلَا يُسَلِّمُ عَلَيْكَ أَحَدٌ مِنْ أُمَّتِكَ إِلَّا سَلَّمْتُ عَلَيْهِ عَشْرًا

‘Sayyiduna Jibraeel (عَلَيْهِ السَّلَام) came to me and stated humbly that Allah (عَزَّوَجَلَّ) has stated: ‘O Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)! Are you not pleased with it that when anyone from your Ummah sends Salat upon you once, I shower mercy ten times upon him, and when anyone from your Ummah sends Salam once, I send Salaam upon him ten times.’ (Mishkat-ul-Masabih, vol. 1, pp. 189, Hadees 928)

Mufti Ahmad Yar Khan Na’eemi رَحْمَةُ اللهِ عَلَيْهِ has said: Allah Almighty’s sending Salaams means either conveying Salam to him through angels or keeping him safe from calamities and troubles. (Mirat-ul-Manajeeh, vol. 2, pp. 102)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’ The intention of a Muslim is better than his deed. (Al-Mu’jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

An important point

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

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوَبُّوا إِلَى اللهِ، اذْكُرُوا اللهُ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the speech, I will go to people myself to say Salaam, shake hands and to make individual efforts upon them.

Dear Islamic brothers! **إِنْ شَاءَ اللَّهُ** In today's weekly Sunnah-inspiring speech, we are going to listen to highly emotive and heart-tendering parables of the deep affection of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** for the Ummah. We will also have the privilege to listen to the blessed letter of Attar full of the slogans '**Marhaba Ya Mustafa**', giving the good news of the blessed birth of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Let's first listen to a faith-refreshing blessed Hadees:

Here comes my helper!

Abdullah Bin 'Umar **رَضِيَ اللَّهُ عَنْهُمَا** has narrated that the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: On the Judgement Day, Sayyiduna Adam **عَلَيْهِ السَّلَام** will be present in a vast plain near the 'Arsh (Divine Throne). He **عَلَيْهِ السَّلَام** will have two green clothes on him. He will be looking every person from his offspring who will be going to Paradise and he will also be looking the person from his offspring who will be going into Hell. In the meantime, he **عَلَيْهِ السَّلَام** will see a person of my Ummah going into Hell. Sayyiduna Adam **عَلَيْهِ السَّلَام** will call out: O Ahmad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! O Ahmad **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**! I will say: **اَكْبِيْتِكَ اَبُو اَنْبَسِي** O Sayyiduna Adam **عَلَيْهِ السَّلَام** will say: This person of your Ummah is going into Hell. Hearing this, I will quickly follow the angels walking swiftly and say: O the angels of my Rab! Stop. They will humbly request: We are appointed angels. Whatever Allah **عَزَّ وَجَلَّ** has commanded us, we do it; we do not disobey Him. When I will feel sad and humbly say pointing towards the Divine Throne by holding my blessed beard with my left hand: O my Merciful Rab! Didn't You promise me that You will not let me face disrespect regarding my Ummah? A voice will come from the Throne: O angels! Obey Muhammad **(صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ)** and let this person return. I will then take out a piece of white paper from my pouch and after putting it on the right pan of 'Scale of deeds' I will say: **رَبِّسْمِ اللَّهِ** so the pan of good deeds will get heavier than the pan of bad deeds. A voice would come: He is fortunate, he has attained prosperity and his Scale (pan of good deeds) has become heavy. Take him to Paradise. That bondman will say: O the angels of my Rab! Wait; let me talk to the one who has great respect in the blessed court of his Merciful Rab! Then he will say: May my parents be sacrificed for you! How lovely is your luminous face and how beautiful is your

appearance! You have forgiven my mistakes and had pity on my tears, (who are you?). So, I will say to him: I am your Prophet Muhammad (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) and this is the Durood which you would send to me, it has benefited you completely as per your need. (*Mawsu'ah Ibn Abid Dunya, vol. 1, pp. 91, Hadees 79*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! From the above-mentioned faith-refreshing parable we have understood many things such as the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses the knowledge of Ghayb (unseen) by the bestowal of Allah Almighty.

Knowledge of all these things such as whatever is happening and whatever will happen in the future, or rather whatever will happen on the Judgement Day has been bestowed by Almighty Allah on the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Therefore, while giving the news of unseen, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told about Sayyiduna Adam عَلَيْهِ السَّلَام that on the Judgement Day he will be present in a vast plain near the Arsh (Divine Throne), wearing two green clothes and will be looking at his descendants. He will even see one person from the Ummah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ going into hell and will help him by attracting the Beloved Rasool's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ attention to him. It has also become obvious that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had a dignified and glorious status in the blessed court of Allah Almighty. Surely, this is the great blessing from Allah Almighty.

It should also be remembered here that the Beloved Rasool's act of pointing towards 'Arsh by his blessed hand is for making a request in the blessed court of Allah Almighty; it does not mean that مَعَآذَ اللهِ Allah Almighty will be on Arsh and the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will gesture (with his blessed hand) for Him. Allah Almighty is free from place and direction. His Kalam is also free from the sound. He عَزَّ وَجَلَّ possesses the attributes which befit His Glory.

From this narration it has also been learnt that reciting blessed Durood has a great many blessings. The way reciters of blessed Durood attain its blessings in this world, إِنَّ شَاءَ اللهُ on the Judgement Day they will have a stroke of fortune as well. So, we should also keep reciting blessed Durood in the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ every time. إِنَّ شَاءَ اللهُ by virtue of the

blessings of blessed Durood, our worldly life as well as the Hereafter will improve.

From this parable it has also been learnt that the Beloved Rasool ﷺ loves his Ummah very much. On the Judgement Day when everyone will be worried about himself/herself, the day about which Allah Almighty has stated in the Holy Quran:

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٣﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٤﴾ وَصَاحِبَتِهِ وَبَنِيهِ ﴿٣٥﴾ لِكُلِّ امْرِئٍ مِنْهُمْ
يَوْمَ يَدْعُ شَأْنٌ يُغْنِيهِ ﴿٣٦﴾

Translation from Kanz-ul-Iman: On that day man will flee from his (own) brother. And from his mother and father. And from his wife and sons. On that Day, each one has just one worry, which is sufficient for him (for not caring about others).

May we be sacrificed for the Beloved Rasool ﷺ! Even at such a difficult time, the Beloved Rasool ﷺ will be worried for the sinful people of his Ummah, will have mercy on them, will request Allah Almighty to forgive them and will make them enter Heaven by interceding on behalf of them in Divine court.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's listen to another similar blessed Hadees.

State of anxiousness for the Ummah on Judgement Day

The Beloved Rasool ﷺ has stated, 'On the Day of Judgement, all Prophets (عَلَيْهِمُ السَّلَامُ) will be present on their gold pulpits, but my pulpit will be empty because I will be standing silently in the merciful court of Allah عَزَّوَجَلَّ lest I be ordered to go to Heaven and my Ummah remains worried after me.

Allah عَزَّوَجَلَّ will say, 'O Beloved! I will make the decision about your Ummah according to your wish.' Then, I will humbly say, 'اللَّهُمَّ عَجِّلْ حِسَابَهُمْ' 'O Allah عَزَّوَجَلَّ!

Make accountability of their deeds quickly' and I will repeatedly make a request for it until I will be given a list of the people of my Ummah who have gone into Hell (Those who have entered the Hell I will keep taking them out of the Hell by interceding on behalf of them) and in this way, nobody from my Ummah will be left for the torment from Allah **عَزَّوَجَلَّ**. (Kanz-ul-Ummal, vol. 7, pp. 178, Raqm 39111)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Bestowals by the Beloved Rasool ﷺ and our bad deeds

Just ponder! The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ deeply cares about us. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is very kind to us. Now let's ponder on ourselves: How much do we love and what type of affection do we have for our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? What have we done to please him in return for his blessed favours? And how much do we act upon his blessed sayings? Just ponder! Those who love their parents never break their hearts; those who love children never let them feel sad; nobody likes to see his friend feeling sad because we do not sadden the person who we love. But alas! Majority of Muslims at the present time claim to have devotion to Rasool, but their acts are contrary to what they claim. What kind of devotees of Rasool are those who shirk from Salah and miss Salah deliberately and by doing such things hurt the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? What kind of devotion is this that the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasizes that the fasts of Ramadan be observed, but so-called devotees of Rasool refrain from this blessed command and miss fasts? The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ emphasizes that Taraweeh Salah should be offered, but the lazy and ignorant people of the Ummah do not offer it. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ orders to have a beard, but those who claim to have devotion to Rasool and are fashion-conscious make their faces like the enemies of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Is this devotion to Rasool?

Let's intend together that from now onwards we will not miss any Salah **إِنْ هَاءَ اللَّهُ**. We will offer five-time Salah in the first row of the Masjid with the first Takbeer **إِنْ هَاءَ اللَّهُ**. We will not miss any fast of blessed Ramadan **إِنْ هَاءَ اللَّهُ**.

We will pay full Zakah when it becomes Fard **إِنْ شَاءَ اللَّهُ**. When Hajj becomes Fard, we will not delay performing it **إِنْ شَاءَ اللَّهُ**. We will not even wear the impermissible fashion **إِنْ شَاءَ اللَّهُ**. We will protect our gaze **إِنْ شَاءَ اللَّهُ**. We will not watch films and dramas **إِنْ شَاءَ اللَّهُ**. We will not listen to songs and music **إِنْ شَاءَ اللَّهُ**. We will not hurt parents' feelings **إِنْ شَاءَ اللَّهُ**. We will not be heedless of the rights of Allah Almighty and people **إِنْ شَاءَ اللَّهُ**. To attain this mind-set we will continue to be associated with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool **إِنْ شَاءَ اللَّهُ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Everyone knows that the universe is very vast, but it definitely has a limit. Everyone knows that the earth is very spacious, but it definitely has a limit. Everyone knows that the ocean is very vast, but its edges and depth definitely have limits. Everyone knows that the stars are a great many in number, but they definitely have a limit. Everyone knows that the number of creation is very high, but it definitely has a limit. But remember! The blessed love and affection the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** have for his Ummah are like the ocean whose depth and edges are unimaginable and unknown to all of us. The kind affection of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** for his Ummah has also been mentioned in the Holy Quran in in part 11, Surah At-Taubah, verse No. 128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ

رَءُوفٌ رَّحِيمٌ

Translation from Kanz-ul-Iman: Indeed there has come to you a Messenger from amongst yourselves; heavy upon him is your suffering, he desires your wellbeing immensely; utmost kind, merciful for the Muslims.

Regarding the above-mentioned blessed verse it is mentioned in *Tafseer Siraat-ul-Jinan*: It is about his mercy and affection for Muslims that has been

mentioned in the Holy Quran. Now listen to a few examples of his mercy and affection for Muslims:

Few examples of mercy and affection for Ummah

1. Keeping the difficulties of the weak, ill and working people of the Ummah in mind, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not put off the Isha Salah until one-third of the night.
2. Keeping ill people and children in mind, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ ordered not to have a very prolonged Qira'at in Salah.
3. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not offer Nafil Salah regularly in the night so that it does not become Fard for the Ummah.
4. To save the Ummah from difficulty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade them to observe fasts of Sawm-e-Wisaa¹.
5. Keeping the difficulty of Ummah in mind, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not make Hajj Fard every year.
6. Showing affection to Muslims, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded to have Raml in only three rounds of Tawaf instead of all rounds.
7. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would get busy with worship the whole night and would weep anxiously for the forgiveness of Ummah in the merciful court of Allah Almighty to the extent that (being in a standing position for a very long time) his blessed feet would often swell. (*Siraat-ul-Jinaan, vol. 5, pp. 267, summarised*)

Dear Islamic brothers! If we study the blessed life of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, it seems as if he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remembered his Ummah throughout his blessed apparent life. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would worship in the night for the forgiveness and salvation of his Ummah. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would weep in the isolation of caves. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would cry while reciting the Holy Quran. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would beseech in the merciful court of Allah

¹ Keeping fasts without having Iftar and keeping continuous fasts in this way.

Almighty by thinking about the sins of the Ummah and the severities of the Judgment Day. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would weep while listening to the verse of the Holy Quran which contains the mention that every Ummah will be asked to bring a witness and the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will be made a witness on all people. Sometimes, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would spend the whole night reciting a single verse. Sometimes, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would perform long Qiyams and Ruku's. Sometimes, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would put his blessed forehead in Sajdah and ask for the goodness for his Ummah. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would worship in the night and would make Du'as for the salvation of the sinful people of his Ummah from the trials and tribulations of the grave and the Judgment Day.

What is the reason for weeping?

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ raised his both blessed hands and made Du'a tearfully for the Ummah and humbly said: اَللّٰهُمَّ اَمْتِنِ اَمْتِنِ. O Allah Almighty! My Ummah! My Ummah! Allah Almighty ordered Sayyiduna Jibraeel عَلَيْهِ السَّلَام to go to His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Your Rab knows very well but ask him: What is the reason for his weeping? Sayyiduna Jibraeel عَلَيْهِ السَّلَام came to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked as commanded. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ told him the entire state and expressed his concern for the Ummah. Sayyiduna Jibraeel Ameen عَلَيْهِ السَّلَام humbly said to Allah Almighty: O Allah Almighty! Your Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated this thing and Allah Almighty is All-Knowing. Allah Almighty ordered Sayyiduna Jibraeel عَلَيْهِ السَّلَام: Go and tell My Beloved (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) that We will soon please you regarding your Ummah and will not let you feel sad. *(Muslim, pp. 109, Hadees 499)*

A'la Hadrat Imam of Ahl-us-Sunnah Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: Dear brothers! You are busy disobeying the one who truly loves you, who is magnificent, who is the essence of faith and treasure of goodness, who possesses the matchless beauty which has adorned the entire world, who has shouldered the responsibility of the entire universe, who forgot the meal of the day and the sleep of the night. You are busy with sports and frolics and he was busy day and night weeping and feeling sad for your forgiveness. Though Allah Almighty has made night for rest and

everyone - whether the king or a poor person - wants to take rest at that time, but your Beloved and magnificent Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not rest and sleep, but rather put his blessed forehead in the court of Allah Almighty saying: O Allah Almighty! My Ummah is sinful; forgive them and save all of their bodies from the fire of Hell.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

“Sada-e-Madinah”, one of the 12 Madani activities

Dear Islamic brothers! In order to increase the passion for worshipping in youth and remain cautious about the tricks of Satan and Nafs, associate yourselves with the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool, and take part actively in the 12 Madani activities of Zayli Halqah. One of them is also calling out ‘Sada-e-Madinah’. In the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool, waking Muslims up for the Fajr Salah is called “Sada-e-Madinah”. Remember! The booklet of this Madani activity, namely “Sada-e-Madinah”, has also been published.

- اَلْحَمْدُ لِلّٰهِ! By virtue of the blessing of “Sada-e-Madinah”, one can have the privilege to offer the Tahajjud Salah.
- By virtue of the blessing of ‘Sada-e-Madinah’, one protects his Salah.
- By virtue of the blessing of ‘Sada-e-Madinah’, the Fajr Salah can be offered in the first row of the Masjid with the first Takbeer.
- By virtue of the blessing of ‘Sada-e-Madinah’, the reward for “conveying the call towards righteousness” can also be gained.
- By virtue of the blessing of ‘Sada-e-Madinah’, Dawat-e-Islami will be publicized and its reputation will grow.
- The one who calls out ‘Sada-e-Madinah’ makes Du’as for Muslims to perform Hajj and behold sacred Madinah again and again. If Allah Almighty wills, these Du’as will also be heard in his favour.

- By virtue of the blessing of walking while calling out ‘Sada-e-Madinah’, one’s health will also improve.

Calling out ‘Sada-e-Madinah’ is waking Muslims up for the Fajr Salah, and waking Muslims up for the Fajr Salah is the blessed Sunnah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Waking Muslims up for the Fajr Salah is the Sunnah of Sayyiduna Dawood عَلَيْهِ السَّلَام. Waking Muslims up for the Fajr Salah is the Sunnah of Sayyiduna Ali and Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُمَا. When Ameer-ul Mu`mineen, Sayyiduna Umar Farooq-e-A’zam رَضِيَ اللهُ عَنْهُ would go to the Masjid for the Fajr Salah, he رَضِيَ اللهُ عَنْهُ, on the way, would wake people up for the Fajr Salah. (*Tabqat-e-Kubra, vol. 3, pp. 263*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

For persuasion, let’s listen to a Madani parable about calling out Sada-e-Madinah and rejoice.

Was called to the blessed court of Holy Rasool ﷺ

An Islamic brother from Ilaahabad (Kasur, Punjab) was in fact associated with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, but he was lazy in carrying out Madani activities. Coincidentally, in Muharram-ul-Haraam 1431 AH [January 2010], he met the responsible Islamic brother of the Zonal Mushawarat of Dawat-e-Islami, the Madani movement of devotees of Rasool. When the responsible Islamic brother found that he was not taking interest in Madani activities, he made an individual effort upon him. By making an individual effort on him he not only made his mind to carry out Madani activities, but he also persuaded him to call out ‘Sada-e-Madinah’ regularly. In this regard, he also told him the saying of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ “Sada-e-Madinah dikhaye Madinah” (i.e. calling out Sada-e-Madinah will cause you to behold sacred Madinah).

أَلْحَقِدْ لِيهِ! He made his mind and started acting upon it from the very next day out of the hope of visiting sacred Madinah. As he started calling out Sada-e-

Madinah, Allah Almighty and His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had mercy on him. Fortune smiled on him and he was privileged to visit the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the same year. He was further blessed in a way that his brother was also privileged to perform Hajj by virtue of the blessing of ‘Sada-e-Madinah’.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! We are listening to the speech about the blessed affection of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his Ummah. Just ponder! There are countless people living in the world who have the relation of love and affection with each other. For example, parents love their children; children love their parents; sisters love their brothers; friends love each other; relatives love one another etc. But remember! All these affections are temporary and mortal; these are limited to the worldly life. The moment life ends, all these affections end. In a short time, people get into their daily routine again by forgetting these affections, but remember! One such relation of love still exists that is everlasting, that is not conditional to a certain time and that has not lessened with the passage of time; it is the blessed relation of the love of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for his Ummah. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remembered his Ummah in his apparent blessed life. When he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was being lowered in the blessed grave, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also remembered his Ummah at that time. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is also thinking about his Ummah after entering the blessed grave. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will even remember his Ummah on the Judgment Day. Let’s listen to two parables in this regard and refresh the faith.

1. Will call out “Ummati Ummati” until Judgment Day

Sayyiduna Qusam رَضِيَ اللهُ عَنْهُ is the blessed companion who was the last one to come out of the blessed grave of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after lowering his blessed body. He رَضِيَ اللهُ عَنْهُ has stated: I am the last one to see the luminous blessed face of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the blessed grave. I saw that the blessed lips of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were moving in the luminous grave. When I got my ears near the blessed mouth of

the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I heard him saying 'رَبِّ أُمَّتِي أُمَّتِي' (i.e. O Gracious Lord! My Ummah, my Ummah!). (*Madarij-un-Nubuwwah, vol. 2, pp. 442*)

There is a blessed Hadees on it. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: After my apparent demise, I will always keep on calling 'يَا رَبِّ أُمَّتِي أُمَّتِي' (i.e. O Gracious Lord! My Ummah, my Ummah) until the second trumpet will be blown. (*Kanz-ul-'Ummal, vol. 7, pp. 178, Hadees 39108*)

2. Muhaddis-e-A'zam Pakistan has stated

Muhaddis-e-A'zam Pakistan Allamah Maulana Sardar Ahmad رَحْمَةُ اللهِ عَلَيْهِ would say, 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remembered us throughout his life by saying 'Ummati Ummati'. Even in his luminous grave he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is saying 'Ummati Ummati' and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will continue to do so until the Judgment Day, even he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will say 'Ummati Ummati' on the Judgment Day.

In reality if he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had said 'Ummati' only once, and we say 'Ya Nabi, Ya Nabi! Ya Rasoolallah, Ya Habib Allah (رَضِيَ اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) throughout our life, even then we would not be able to fulfil the right of his saying 'Ummati' once.' (*Aashiq-e-Akbar, pp. 53*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Majlis Donation Boxes

Dear Islamic brothers! Dawat-e-Islami, the Masjid-filling movement of devotees of Rasool, is serving Islam all over the world in more or less 108 departments. 'Majlis Donation Boxes' (a department of Dawat-e-Islami) has introduced a box which can be placed at homes, shops, factories, markets, shopping malls, medical stores and offices, etc., so that we can put some money into it every day according to our convenience and can earn the reward for giving Sadaqah and charity. It would be better if shopkeepers persuade their customers to make their contribution by telling them about the virtues of spending [money] in the path of Allah عَزَّوَجَلَّ. It is humbly advised

that we should fix an amount of money every day, for example only five rupees, then as per this fixed amount we should put that amount into the box every day and then should submit this donation as per the prescribed method of Majlis Donation Boxes. The box that is placed in shops etc. is called the 'Donation Box' and the box that is placed in homes is called 'Home Sadaqah Box'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

How should an Ummati [follower] be?

Dear Islamic brothers! We are listening to the parables of the blessed affection the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has for his Ummah. اَلْحَمْدُ لِلّٰهِ we are proud to be in the Ummah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Now, we should ponder over ourselves whether or not we also have the same spirit of love for our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ as an Ummati should have. For example, the follower [Ummati] of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should offer Salah regularly; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should have the knowledge of the necessary rulings and other Fard and Wajib acts; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be pious and abstinent ; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be the one who fulfils his Shar'î responsibilities; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should love reciting the Holy Quran; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be the one who not only saves himself from impermissible and Haraam acts, but he also saves his children from these acts, he also gives proper Islamic upbringing to his children; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be Allah-fearing; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be the one who strives to reform himself and people of the entire world; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should have good qualities; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be the one who refrains from immodesty; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should keep himself away from inner evils; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be the well-wisher of Muslims; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be obedient

to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; the follower of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be the one who follows Sunnah. May Merciful Allah Almighty enable us to act upon the Sunnah of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ!

أَمِينٌ بِجَاةِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! الْحَمْدُ لِلَّهِ We are in the blessed month of Rabi-ul-Awwal. Ameer-e-Ahlِ الْعَالَمِيَّةِ دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ has given some important points to the devotees of Meelad in his letter. You also listen to a few points from them:

Important points from the letter of Attar

1. On the first night of Rabi'-un-Noor, make this announcement three times in all the Masajid:

*'Congratulations to all devotees of Rasool!
The moon of Rabi'-un-Noor has been sighted.'*

2. All the devotees of Rasool including Nigran and responsible Islamic brothers should travel with a Madani Qafilah for at least three days especially during this blessed month. Islamic sisters should keep delivering Madani Dars for at least thirty days in their homes (only to Islamic sisters and Maharim) and then make the intention to continue it after Rabi'-un-Noor as well.
3. If the flag bears any written text or image of Na'layn (image of the blessed shoe of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ), make sure that the flag neither tears nor falls on the ground. Further, as soon as the blessed month of Rabi'-un-Noor ends, remove the flags immediately. If there is a risk of disrespect, use simple green flags.

(Sag-e-Madinah displays only simple green flags at his home).

4. Buy 112 pamphlets of '12 Points of Jashn-e-Wiladat' published by Maktaba tul Madinah if possible, otherwise buy at least 12 pamphlets. Likewise, buy 12 booklets of 'The Dawn of Blessings' from Maktaba-tul-Madinah if possible and distribute them. Send these booklets and pamphlets especially to the leaders of the organizations who celebrate the Milad.
5. Spend the night of 12th in Ijtima' of Zikr and Na'at and welcome the 'the dawn of blessings' with tearful eyes at the time of dawn, holding Madani flag and reciting Salat and Salam. After the Fajr Salah say Salam and Eid Mubarak, congratulate each other warmly on this grand occasion and continue to do so for the rest of the day.
6. Our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would celebrate his blessed birth by fasting on every Monday. Keeping this in mind, you should also observe fast on 12th Rabi'-un-Noor and take part in the Milad procession carrying Madani flags. Remain in the state of Wudu as long as possible. Recite Na'ats, Salat and Salam and walk with dignity with your gaze lowered. Do not commit any cheap act due to which you may be criticised.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Manners of condolence

O devotees of Rasool! Let's listen to the manners of condolence from the booklet "Method of Becoming Pious". First, let's listen to two blessed sayings of the Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

- The one who condoles a grief-stricken person will get the reward equivalent to the reward given to the grief-stricken person. (*Tirmizi, vol. 2, pp. 338, Hadees 1075*)
- The believer who offers condolences to his grief-stricken brother, Allah Almighty will make him wear the dress of Karamah on the Judgment Day. (*Ibn-e-Majah, vol. 2, pp. 268, Hadees 1601*)

- Condolence means: Persuading a grief-stricken person to have patience; offering condolences is Masnoon [i.e. Sunnah].

(Bahar-e-Shari'at, vol. 1, pp. 852)

Offering condolences is also permissible even before the burial, but it is better to do so after the burial if the family members of the deceased do not wail and mourn. Otherwise, do so before the burial for consoling them.

(Al-Jauhara-tun-Nayyirah, pp. 141)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Announcement

Remaining 'manners of condolence' will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 07 November 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Madani pearls regarding condolence

- The time of doing Ta'ziyat is till three days from the death and it is Makruh afterwards as the grieve will revive again [for the family members]. However, if the person doing Ta'ziyat and the family members are not present at the same place, or they are present but this person is unaware [of the situation], then there is no harm in doing Ta'ziyat afterwards. (*Jauhara-tun-Nayyirah*, pp. 141)
- It is Mustahab to do Ta'ziyat with all the relatives of the deceased whether he is a child or an adult, man or a woman. However, only Maharim of a woman should do Ta'ziyat with her. (*Bahar-e-Shari'at*, vol. 1, pp. 852)
- Say the following while doing Ta'ziyat: *May Allah عَزَّوَجَلَّ bless you with patience and grant you great reward for this calamity, and may Allah عَزَّوَجَلَّ forgive the deceased.*
- Remember that it is impermissible and a sin to do Saug [mourning] of the deceased or not wear good clothes etc. on Eid due to Saug after the days of Saug [mourning] have passed. However, it is not a sin if someone does not wear good clothes due to any other [permissible] reason.
- It is unanimously agreed that Noha, i.e. to cry loudly after stating the attributes of the deceased exaggeratedly which is called 'Bayn', is Haraam. (*Bahar-e-Shari'at*, vol. 1, pp. 854)
- The doctors say that if (the person who is deeply grieved at the death of his loved one) does not cry at all at the death, he gets affected by a

serious illness. Shedding tears takes away the heat of the heart. Therefore, never stop one from crying like this (without doing Noha).
(Mirat-ul-Manajih, vol. 2, pp. 501)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du'a of guest for the host

In the Madani Halqahs of the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami today, the 'Du'a of guest for the host' will be taught. The Du'a is as follows:

اللَّهُمَّ بَارِكْ لَهُمْ فِي بَارَزَاتِهِمْ وَاعْفِرْ لَهُمْ وَارْحَمْهُمْ

(Sahih Muslim, pp. 1130, Hadees 2024; Khazeenah Rahmat, pp. 116)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech: 03

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

Imam Malik's Devotion to Rasool

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward for I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of reciting Duood

The Beloved Rasool ﷺ has stated:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Whoever recites blessed Durood one thousand times on me in one day will not die until he sees his abode in Paradise. (*Attargheeb Wattarheeb, vol. 2, pp. 326, Hadees 2590*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (*Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942*)

An important point

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

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the speech attentively.
2. Instead of resting against a wall, etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوَبُّوا إِلَى اللَّهِ، أُذْكَرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the speech, I will go to people myself to say Salaam, shake hands and to make individual efforts on them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of pious saints! إِنَّهَا آيَةُ اللَّهِ! In today's speech, we are going to listen to a few faith-refreshing events relating to 'Imam Malik's رَحْمَةُ اللَّهِ عَلَيْهِ devotion to

Rasool'. Besides this, we are going to listen to the sayings of blessed Islamic scholars regarding his worship, recitation of the Holy Quran and manner of performing worship. Let's, first of all, listen to a parable in relation to his devotion to Rasool and refresh our faith.

Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ and reverence for Masjid Nabawi

Once Caliph Abu Ja'far Mansoor raised his voice while having conversation with Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ in blessed Masjid Nabawi, Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ said to him [presenting him the call towards righteousness]: O Ameer-ul-Mu'mineen! Do not raise your voice in this Masjid, because teaching respect to a group Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَرْفَعُوا أَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ

O believers! Do not raise your voices higher than the voice of this Conveyor of the unseen (Prophet Muhammad)

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 2)

Praising the other group Allah Almighty has stated:

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ

Indeed those who lower their voices in the august court of Allah's Messenger,

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 3)

And condemning a nation Allah Almighty has stated:

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ

Indeed those who call you from outside (your) private rooms,

[Kanz-ul-Iman (translation of Quran)] (Part 26, Surah Al-Hujurat, Ayah 4)

Sayyiduna Malik رَحْمَةُ اللَّهِ عَلَيْهِ then said: The respect and reverence for the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is absolutely the same as was in his apparent life. Having heard this Abu Ja'far kept quiet.

Do not stand with your back facing luminous Rauda

Caliph Abu Ja'far then asked Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ: O Abu Abdullah! Should I make Du'a facing Qiblah or facing the blessed Rauda of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ said, 'Why do you turn your face away from the blessed shrine of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? On the Judgement Day, the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Wasilah for you and your father Sayyiduna Adam عَلَيْهِ السَّلَام in the court of Allah Almighty. Turning your face towards the blessed shrine of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ you beg for intercession from him, then Allah عَزَّوَجَلَّ will accept his intercession. (Shifa, pp. 41)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! Sayyiduna Imam Malik, a great leader of millions of Malikis, was a great devotee of Rasool. He رَحْمَةُ اللَّهِ عَلَيْهِ would tolerate everything relating to himself, but whenever he رَحْمَةُ اللَّهِ عَلَيْهِ would find anyone committing disrespect by raising his voice in blessed Masjid Nabawi he رَحْمَةُ اللَّهِ عَلَيْهِ would become angry out of faith and would not keep quiet on that person's terrible deed. Presenting him the call towards righteousness immediately he رَحْمَةُ اللَّهِ عَلَيْهِ would remind him of the manners of the blessed court of Risalat as it is the sacred place whose manners Allah Almighty has stated in His Holy Book.

From this parable not only have we understood Sayyiduna Imam Malik's رَحْمَةُ اللَّهِ عَلَيْهِ devotion to Rasool, but we also have learnt that Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ never missed any opportunity to present the call towards righteousness. But Alas! Now the passion for presenting the call towards righteousness is decreasing. What kind of Muslims are we! Evils are being committed in our homes, neighbourhoods, streets, Muhallahs or areas, but we remain busy reforming only ourselves despite having power to stop [them] and do not present them the call towards righteousness.

While travelling by buses or vans it has been observed that songs or films and dramas are playing very often. It is also an excellent opportunity to present the call towards righteousness. Our individual effort on a driver according to a strategy and with good manners can save him and those who are listening to the songs and music from sins. Sometimes the same distressing scenes are seen while waiting for the bus or van at a waiting room. On this occasion, relevant people can be presented the call towards righteousness. There are many other such instances in which we get many opportunities to present the call towards righteousness. Since we get more reward for presenting the call towards righteousness, Satan by creating evil thoughts in our minds about it tries to deprive us of this great deed, though it is beneficial to make Muslims understand. Of course! In verse 55 of Surah-tuz-Zariyat, Part 27 Allah Almighty has stated:

وَذَكِّرْ فَإِنَّ الذِّكْرَى تَنْفَعُ الْمُؤْمِنِينَ ﴿٥٥﴾

And remind, that reminding benefits the Muslims.

[Kanz-ul-Iman (translation of Quran) (Part 27, Surah-tuz-Zariyat, Ayah 55)]

Similarly, there are many places in blessed Ahadees in which we have been persuaded to present the call towards righteousness and prevent from evil.

The Beloved Rasool ﷺ has said, 'Whoever amongst you sees any evil, should change it with his hand; and the one who does not have the power to change it with his hand should change it with his tongue; and the one who does not even have the power to change it with his tongue, should consider it to be bad in his heart and it is the sign of the weakest faith.'

(Sahih Muslim, pp. 48, Hadees 177)

Do we regard as bad in the heart?

O devotees of Rasool! We should ask question from our conscience: Have we ever regarded the sin as bad in the heart which is being committed by someone and we have no power to stop it with hand or tongue?

Alas! If the mother of children delays cooking food, adds a little more salt in the food, our son takes a day off, we definitely dislike it, but if our family members miss all five Salah daily, we have no worry at all, even we do not make any effort to make them understand. Just ponder! If music is playing and we have no power to stop it, does it prick our conscience? Do we regard it as bad? Perhaps not because we have **مَعَاذَ اللَّهِ** musical tune in our mobile phone too. If two people are abusing verbally to each other in the street, do we dislike it? Of course, we don't, but why? Because sometimes we **مَعَاذَ اللَّهِ** verbally abuse ourselves as well. If so-and-so tells a lie, do we dislike it? Of course, we don't, but why? Because we also **مَعَاذَ اللَّهِ** tell lies. These examples are only for giving advice, otherwise there are many people who have no musical tunes in their mobile phones, who do not have the habit of abusing verbally and telling lies, even then they do not have the mindset of regarding it as bad.

If we make up our mind properly to regard evil as bad and feel sad for it to please Allah Almighty, reforms will be made in the society because when we firmly regard evils as bad from the heart, we will start making other people understand it. In this way, Sunnah will be spread and the call towards righteousness will be presented everywhere. May Allah Almighty have mercy on our state and bless us with good sense so that we can also become the ones who spread the call towards righteousness and propagate the Sunnah of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**!

From the above-mentioned parable it has become obvious that Aalim-e-Madinah Sayyiduna Imam Malik **رَحِمَهُ اللَّهُ عَلَيْهِ** not only would regard making Du'a facing the blessed Raudah as permissible, but he would also emphasize on it. He **رَحِمَهُ اللَّهُ عَلَيْهِ** was the Aalim-e-Madinah. If making Du'a in the direction of blessed Rauda had been impermissible or Shirk, he **رَحِمَهُ اللَّهُ عَلَيْهِ** would surely have stopped us from this deed and would not have granted permission at all for it. His devotion would show that there is no refusal from the importance and dignity of Ka'bah, but remember, whatever someone has got and even is getting in the universe, he/she is getting by virtue of the Sadaqah of the Beloved Rasool **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's now listen to the brief biography of Sayyiduna Imam Malik [Aalim-e-Madinah].

Sayyiduna Imam Malik's birth and lineage

According to a correct saying, Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ was born in 93 AH (in the month of Rabi-ul-Awwal) in Madinah Munawwarah. (*Tazkirah Al-Huffaz, vol. 1, pp. 157*) His رَحْمَةُ اللَّهِ عَلَيْهِ name is Malik and Kuniyyat Abu Abdullah. His رَحْمَةُ اللَّهِ عَلَيْهِ lineage is Malik Bin Anas Bin Malik Bin Abu Amir. His رَحْمَةُ اللَّهِ عَلَيْهِ great grandfather Abu Amir moved from Yemen to Madinah Munawwarah and embraced Islam and became a blessed companion. (*Tarteeb-ul-Madarik, vol. 1, pp. 47*) A famous book of blessed Hadees named 'Muwatta Imam Malik' is written by Sayyiduna Imam Malik. (*Tarteeb-ul-Madarik, vol. 1, pp. 100, 101*) Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ passed away in 179 AH in the month of Rabi-ul-Awwal in Madinah Munawwarah. He رَحْمَةُ اللَّهِ عَلَيْهِ was buried close to Sayyiduna Ibrahim رَضِيَ اللَّهُ عَنْهُ, the blessed son of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, in Jannat-ul-Baqi'. (*Tazkira Al-Huffaz, vol. 1, pp. 157*)

Blessed appearance of Aalim-e-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ

Aalim-e-Madinah Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ was tall and healthy. He رَحْمَةُ اللَّهِ عَلَيْهِ had wheatish complexion. The hair of his head and beard was white. He would wear very nice clothes. He رَحْمَةُ اللَّهِ عَلَيْهِ would wear very elegant and expensive clothes made in the city 'Adan. Besides this, he would also wear excellent kind of clothes made in Khorasan and Egypt. He رَحْمَةُ اللَّهِ عَلَيْهِ would quite often wear white dress and would also apply perfume.

(*Bistan-ul-Muhaddiseen, pp. 13, summarised*)

Titles of Aalim-e-Madinah رَحْمَةُ اللَّهِ عَلَيْهِ

He رَحْمَةُ اللَّهِ عَلَيْهِ is also remembered by the titles – Imam-ul-A'immah (the Imam of Imams), Aalim-e-Madinah and Imam-e-Dar-il-Hijrat.

Number of Aalim-e-Madinah's teachers

'Allamah Zurqaani رَحْمَةُ اللهِ عَلَيْهِ has said: Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ gained knowledge from more than 900 Islamic scholars. (*Sharh-ul-Zurqaani, vol. 1, pp. 35*)

Dars and teaching and Fatwa writing

Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ started imparting Islamic knowledge when he was 17. His teachers would also come to him to get the solutions of their problems. He wrote Fatawa for more or less 70 years and imparted Islamic knowledge to people. Renowned blessed Taba'een رَحْمَةُ اللهِ عَلَيْهِمْ أَجْمَعِينَ would gain the knowledge of Fiqh and Hadees from him. (*Siyar 'Alam-un-Nubala, vol. 7, pp. 287*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Aalim-e-Madinah Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ is the great Muhaddis [a scholar of Hadees] and Faqih [jurist] who has a special status amongst blessed Muhaddiseen and Fuqaha رَحْمَةُ اللهِ عَلَيْهِمْ أَجْمَعِينَ. Let's listen to two blessed Ahadees in praise of him.

Two narrations in the glory of Imam Malik رَحْمَةُ اللهِ عَلَيْهِ

1. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: [When] knowledge will end so no one will be left having more knowledge than Aalim-e-Madinah. (*Tirmizi, vol. 1, pp. 311, Hadees 2689*)
2. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Soon people will travel [for knowledge] so they will not find anyone having more knowledge than Aalim-e-Madinah. (*Mustadrak, vol. 1, pp. 280, Hadees 314*)

Sayyiduna Ibn-e-'Uyaynah رَحْمَةُ اللهِ عَلَيْهِ has said: In blessed Muhaddiseen's sight, 'Aalim-e-Madinah' means Sayyiduna Imam Malik Bin Anas رَحْمَةُ اللهِ عَلَيْهِ (*Al-Tamheed-ul-Ibn-e-Abdul Barr, 674/2*) Sayyiduna Abdur Razzaq رَحْمَةُ اللهِ عَلَيْهِ has said: In our opinion, no one is noted by the name of 'Aalim-e-Madinah' except for

Sayyiduna Imam Malik bin Anas رَحْمَةُ اللَّهِ عَلَيْهِ. People did not travel so much to anyone else than to him. (Tirmizi, vol. 4, pp. 311, Summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! It is a natural phenomenon that when we fall in love with someone, we love everything that is connected to him. We love the home of our beloved, his doors and walls and even his streets. اَلْحَمْدُ لِلَّهِ, Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ had been lost in the love for Allah Almighty and Blessed Rasool. He رَحْمَةُ اللَّهِ عَلَيْهِ was not only a true devotee of Rasool, but devotion to Rasool was found in every drop of his blood. Due to having relation to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he had deep devotion to his sayings, city 'Madinah' and the dust of Madinah, or rather he رَحْمَةُ اللَّهِ عَلَيْهِ would have extreme reverence and respect for them. Let's listen to a few faith-refreshing parables for persuasion.

Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ and respect for blessed Hadees

When Sayyiduna Imam Malik رَحْمَةُ اللَّهِ عَلَيْهِ (started giving the Dars of Hadees at the age of 17) had to read out blessed Ahadees, (he would perform Ghusl), his Masnad [throne] was arranged and he رَحْمَةُ اللَّهِ عَلَيْهِ after wearing an excellent dress and applying fragrance would humbly come out of his blessed Hujrah [room] and sit respectfully on it [throne] (he would never change his posture while giving Dars of Hadees). Aloe wood and frankincense would continue to burn with flame in a brazier until blessed Ahadees were read in that gathering. (Bustan-ul-Muhaddiseen, pp. 19, 20)

Scorpion stung 16 times but he continued to give Dars of Hadees

Sayyiduna 'Abdullah Bin Mubarak رَحْمَةُ اللَّهِ عَلَيْهِ has said: A scorpion stung Sayyiduna Abu 'Abdullah Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ 16 times while he was giving a Dars of Hadees. Due to the severity of the pain, his blessed face turned pale, but he continued to give the Dars of Hadees (and did not even change his posture). When the Dars finished and the people left, I humbly said, 'O

Abu 'Abdullah! Today, I have seen a strange thing in you; a scorpion stung you sixteen times, but you did not change your posture. What was the wisdom behind it? He replied, 'I had patience due to the reverence for the Hadees of Rasool'. *(Ash-Shifa, vol. 2, pp. 46)*

Complexion would change

Sayyiduna Mus'ab Bin 'Abdullah رَحْمَةُ اللهِ عَلَيْهِ has said: Whenever someone would talk about the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in front of Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ, his complexion would change and his blessed back would bend. One day, attendees asked Sayyiduna Imam Malik رَحْمَةُ اللهِ عَلَيْهِ about this state of his, he رَحْمَةُ اللهِ عَلَيْهِ replied, 'If you had seen whatever I have seen, you would not have objected to me.' Whenever I asked any Hadees from the leader of Qaris Muhammad Bin Munkadir رَحْمَةُ اللهِ عَلَيْهِ so he would start weeping due to the reverence of Hadees and remembrance of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to the extent that I used to feel pity on his condition. *(Ash-Shifa, vol. 2, pp. 42)* If only we may have the privilege of weeping in the devotion and remembrance of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Reverence of the blessed soil of Madinah by Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ

Sayyiduna Imam Shafi'i رَحْمَةُ اللهِ عَلَيْهِ has stated: In Madinah, I saw some Khurasanian or Egyptian horses tethered [i.e. tied] to the door of the house of Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ. I had never seen such magnificent horses before. Hence I said, 'How magnificent these horses are!' He رَحْمَةُ اللهِ عَلَيْهِ said, 'I have given all of them to you as a gift.' I said, '[At least] keep a horse for yourself.' He رَحْمَةُ اللهِ عَلَيْهِ replied, 'I feel shy from Allah Almighty to ride a horse on the ground under which the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah عَزَّوَجَلَّ rests [in his blessed shrine].'*(Ihya-ul-'Uloom, vol. 1, pp. 48)*

Great respect for Madinah

Showing reverence for the soil of Madinah, Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ never defecated¹ in Madinah. He would always go out of the Haram of Madinah for this purpose. However, he رَحْمَةُ اللهِ عَلَيْهِ was unable to do that during illness. (*Bustan-ul-Muhaddiseen, pp. 19*)

‘Madani Halqah after Fajr’, one of the 12 Madani activities

Dear Islamic brothers! One daily Madani activity out of 12 Madani activities of Zayli Halqah is ‘Madani Halqah after Fajr. At Madani Halqah after Fajr, three Quranic Ayahs are recited along with the translation from Kanz-ul-Iman and Tafseer-e-Khaza`in-ul-Irfan, or Tafseer Noor-ul-‘Irfan or Tafseer Siraat-ul-Jinan, Dars from Faizan-e-Sunnat (4 pages) is given and at the end Shajarah Qadiriyyah, Razawiyyah, Ziya’iyyah, Attariyyah is read and heard. After this some Awraad and Waza’if (invocations) from Shajarah are read and the Nawafil of Ishraq and Chasht are also offered.

In order to get detailed information about this daily Madani activity, ‘Madani Halqah after Fajr’, out of 12 Madani activities study the booklet, ‘Madani Halqah after Fajr’ published by Maktaba-tul-Madinah. All the Islamic brothers must study this booklet. This booklet is not only available at the stalls of Maktaba-tul-Madinah, but it can also be read from the website of Dawat-e-Islami.

By virtue of the blessing of this booklet you will be able to read:

- What is ‘Madani Halqah after Fajr’?
- Method of setting up the Madani Halqah
- Madani Halqahs of pious predecessors
- Explanation of the daily activities of Madani Halqahs
- Useful things about Faizan-e-Sunnat
- Blessings of reading blessed Shajarah
- Advantages of Du’a

¹ Passed stool

- Blessings of Ishraq and Chasht
- Advantages of setting up a Madani Halqah
- Few precautions of setting up a Madani Halqah, etc.

اَلْحَمْدُ لِلّٰهِ, by virtue of the blessing of Madani Halqah one gets the reward of sitting in the Masjid. By virtue of the blessing of Madani Halqah after Fajr one is privileged to recite the Holy Quran and listen to the recitation of the Holy Quran. Madani Halqah after Fajr is the best source of understanding the Holy Quran with its translation and Tafseer (commentary). By virtue of the blessing of Madani Halqah after Fajr one acts upon Madani In'amaat. By virtue of the blessing of Madani Halqah after Fajr one gets the opportunity to offer the Nawafil of Ishraq and Chasht.

In the Madani Halqah after Fajr, one is privileged to read and listen to the blessed Shajarah consisting of blessed Zikr about pious predecessors. Doing Zikr about pious personages brings about mercy. Sayyiduna Sufyan bin 'Uyaynah رَحْمَةُ اللّٰهِ عَلَيْهِ has said: Mercy descends at the time of the Zikr about righteous people. (*Hilyat-ul-Awliya, vol. 7, pp. 335, Raqm 10750*)

اَلْحَمْدُ لِلّٰهِ, by virtue of the blessed Shajarah consisting of the blessed Zikr about pious personages pending matters of many devotees of Rasool are resolved. For persuasion, let's listen to a Madani Parable and rejoice.

اَلْحَمْدُ لِلّٰهِ This blessed Shajrah which consists of the remembrance of our pious Predecessors رَحْمَتُهُمُ اللّٰهُ by the blessing of it, unsolved problems of many devotees of Rasool get solved. Let's listen to a parable related to it.

Domestic quarrels came to an end

An Islamic sister from Babul Madinah (Karachi) had some domestic quarrels. Quarrels would continue quite often due to which there had been no peace of mind in the home. She was very worried because of this situation. She could not find any way through which peace could be established in the home. In the meantime, by the kind attention of Peer-o-Murshid Ameer Ahl-e-Sunnat دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ a thought entered her mind that she should read Shajarah Qadiriyyah, Razawiyyah, Ziya'iyah, Attariyyah. She started reading the Shajarah with the intention to overcome domestic quarrels. By virtue of

the blessing of reading Shajarah, Qadiriyyah Razawiyyah, Ziya'iyah, Attariyyah their domestic quarrels came to an end and the home became peaceful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! Remember! As the Scholar of Madinah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was bestowed with the treasure of devotion to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as the Scholar of Madinah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was a true devotee of Rasool, as the Scholar of Madinah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was engrossed with the love of the blessed city of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as the Scholar of Madinah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was fully aware of the importance and excellence of the blessed relation to the Last Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, as the Scholar of Madinah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to respect the blessed Ahadees of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ immensely, as the Scholar of Madinah Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was well known to common and noble people for his services regarding Ahadees of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, similarly, one beautiful aspect of the blessed Seerah of the Scholar of Madinah was that he was also very fond of worship, ascetic practices and recitation of the Holy Quran. Let's listen to the parable of his love towards worship, ascetic practices and recitation of the Holy Quran, narrated by the Islamic Scholars and get ready for worship and ascetic practices. May Allah Almighty bestow upon us the sweetness of Sajdah [prostration] and eagerness to the recitation of the Holy Quran.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Sayings regarding worship and ascetic practices of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ

Allamah Qadi 'Iyad Maliki رَحْمَةُ اللهِ عَلَيْهِ has written: Sayyiduna Zubayr Bin Habib رَحْمَةُ اللهِ عَلَيْهِ has stated: Whenever any (Islamic) month approached, Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to worship in the first night while remaining awake the whole night. (He further stated:) I think he رَحْمَةُ اللهِ عَلَيْهِ used to engage in this worship to welcome the [Islamic] month. The daughter of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ, Sayyidatuna Fatima Bint-e-Maalik رَحْمَةُ اللهِ عَلَيْهَا has stated: Sayyiduna Imam Maalik

used to complete his Wazifah [Islamic invocation] every night and when Friday night would approach, he used to remain engaged in the worship of Allah Almighty the whole night. Sayyiduna Mugheerah used to remain engaged in the worship of Allah Almighty the whole night. Sayyiduna Imam Maalik Bin Anas has stated: I once passed by Sayyiduna Imam Maalik Bin Anas at night when all people were asleep, I saw him standing and offering Salah, when he after reciting Surah Fatihah started Surah 'الْهَيْكُمُ الشَّكَاوِرُ' and when he reached this verse:

ثُمَّ لَتَسْأَلَنَّ يَوْمَئِذٍ عَنِ النَّعِيمِ

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

[Kanz-ul-Iman (translation of Quran)](Part. 30, Surah At-Takasur, Ayah 8)

He kept weeping for a long time. I kept standing there and was engaged in listening to his recitation. He kept on weeping and repeating this verse to the extent that morning light appeared then he performed Ruku'. I headed towards my home. When I came in the Masjid after doing Wudu, I saw a Majlis (of Religious knowledge) is in progress. People were sitting around him in circles and he had beautiful radiance on his blessed face. ❖ Muhammad Bin Khalid has stated: Whenever I see the blessed face of Imam Maalik, I observe the signs of Hereafter on his face (i.e. engrossed in the fear of Hereafter). When he used to say something, I understand that the truth comes out of his mouth. ❖ Sayyiduna Abu Mus'ab has stated: Sayyiduna Imam Maalik used to perform long Ruku' and Sajdah in one part of the night. When he used to stand in Salah, it would feel like dry wood. When he was inflicted the punishment of lashes, he was asked: Offer short Salahs. He replied: The act which a bondman performs for Allah Almighty, he should perform it with perfection. (In Part 29, Surah Al-Mulk, verse no. 2) Allah Almighty has said:

يَبْلُوكُمْ أَيُّكُمْ أَحْسَنُ عَمَلًا

...In order that you may be tested, (as to) whose deed is best amongst you,...

[Kanz-ul-Iman (translation of Quran)](Part. 29, Surah Al-Mulk, Ayah 2)

Sayyiduna Ibn-e-Wahb رَحْمَةُ اللهِ عَلَيْهِ has stated: I have not seen more Allah-fearing and pious person than Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ. ❖ Ibn-e-Qasim رَحْمَةُ اللهِ عَلَيْهِ has stated: The servant of Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ told me that Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ has mostly offered Fajr Salah from the Wudu of Isha Salah for 40 years. ❖ Sayyiduna Ibn-e-Wahb رَحْمَةُ اللهِ عَلَيْهِ has stated: Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to perform Nafl acts of worship day and night mostly in solitude so that nobody could see him. *(Taqreeb-ul-Madarik wa-Taqreeb-ul-Masalik, vol. 1, pp. 92)* ❖ Allamah Shu'ab Harifeesh رَحْمَةُ اللهِ عَلَيْهِ has stated: Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ used to offer Salah, do Zikr of Allah Almighty and recite Islamic invocations in abundance at the time of Sahari then he رَحْمَةُ اللهِ عَلَيْهِ used to get engaged in teaching. *(Hikayatayn aur Naseehatayn, pp. 421)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Awliya [Islamic Saints]! You heard that Sayyiduna Imam Maalik رَحْمَةُ اللهِ عَلَيْهِ was such a great worshipper, who used to remain busy in the recitation of the Holy Quran and Nafl acts of worship. His way of performing worship was so good that he رَحْمَةُ اللهِ عَلَيْهِ always used to perform Nafl worship in solitude so that people would not form an opinion that he رَحْمَةُ اللهِ عَلَيْهِ is an ardent worshipper. Alas! Our condition regarding worship is very deteriorating. We note the shortcomings of others but do not carry out self-accountability. For example, let's think, do we offer Fard Salahs 5 times daily? In case we offer, do we offer them regularly? Do we also try to learn Salah and Fard knowledge? Parallel to these, do we try to rectify the recitation [of Holy Quran] and Islamic invocations recited in Salah? Do we offer Fard Salahs with Jama't [congregation] or individually? Do we offer Salah calmly or in haste? Do we try to demonstrate sincerity in the acts of worship? Do we waste our virtuous deeds after performing them, by revealing to others without any [valid] reason? Do we have a routine of performing Nafl acts of worship? How much do we recite [the Holy Quran] daily? In case we do, do we recite correctly keeping in view the rules of articulation? Reciting or listening to the Holy Quran, did we ever move to tears due to the Divine fear? Do we recite blessed Durood in abundance? Do we keep our lips busy in the Zikr of Allah Almighty? Does the Divine fear also bring tears to our eyes? Can we keep Nafl fasts? Do we spend more time in worship? Do we use mobile,

internet and social media correctly 100%? Do we call out Sada-e-Madinah¹? Do we avail the privilege of travelling with a 3-day Madani Qafilah every month in order to serve the blessed Sunnahs? Do we have the privilege to give or listen to Chowk Dars² or Madani Dars? Do we learn or teach in Madrasa-tul-Madinah Balighan [for Islamic brothers]? Do we avail the privilege of attending Weekly Sunnah-inspiring Ijtima, Madani Muzakarah and other Madani Activities?

However! Right now we are alive! We are breathing. The Angel of Death is yet to come; therefore, we should wake-up from heedlessness and should prepare ourselves to act upon Nafl acts of worship along with Fard and Wajib acts. To develop this Madani mindset, get associated with the Madani environment of Dawat-e-Islami, a movement of devotees of Rasool and partake actively in spreading the call to righteousness.

Majlis Rabitah Bil-'Ulama wal-Masha'ikh

Dear Islamic brothers! In order to attain the blessings of the blessed companions **رَضِيَ اللهُ عَنْهُمْ** and to enlighten your hearts with their love, associate yourselves with the Madani environment of the Madani movement of the devotees of Rasool, Dawat-e-Islami, and engage in serving the Sunnahs.

الْحَمْدُ لِلَّهِ! Dawat-e-Islami is striving to convey the call towards righteousness across the globe in approximately 107 departments. One of them is also '*Majlis Rabitah Bil-'Ulama wal-Masha'ikh*'. The basic purpose of this department is to make the honourable Sunni 'Ulama and great Masha'ikh i.e. Aimmah-e-Masajid (Imams), Khutaba (sermonizers) and Peeran-e-Tareeqat (spiritual leaders) etc., aware of the religious services of Dawat-e-Islami, get their help in the Madani activities, gain their Du'as, and carry out Madani activities in the Sunni Jami'aat and Madaris. Moreover, its purpose is also to make the students of Sunni Jami'aat and Madaris attend the weekly Sunnah-inspiring Ijtima', weekly Madani Muzakarah and different Tarbiyyati (learning) Ijtima'aat, and to make proper arrangements (meals etc.) for them. May Allah Almighty give further progression to the department '*Majlis Rabitah Bil-*

¹ Waking Muslims for Fajr Salah

² Dars at a busy place

'*Ulama wal-Masha'ikh*' and give us true and firm association with the Madani environment of Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

What does the devotion to the Beloved Rasool ﷺ require us to do?

O devotees of Rasool! We are listening to the devotion of Sayyiduna Imam Maalik رَحْمَةُ اللَّهِ عَلَيْهِ towards the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Undoubtedly, most Muslims nowadays claim that they devotedly love the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but be mindful that this claim can only be considered rightful if we act upon those things which the devotion to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ requires us to do. What does the devotion to the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ demand from us? Let's listen to it.

1) Obedience

The first thing devotion requires us to do is obedience to beloved. Therefore, those things which the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has commanded us to do, should be acted upon. Those things which he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden us from, should be avoided. Those things which he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has liked, should be included in our list of likings and those things which he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ hated and disliked, should be hated and disliked too. Remember! It is Wajib [compulsory] for Muslims to obey the commands of Allah Almighty and His Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Allah Almighty has stated in Part 9, first verse of Surah Al-Anfaal:

وَاطِيعُوا اللَّهَ وَرَسُولَهُ إِن كُنْتُمْ مُؤْمِنِينَ ﴿٦﴾

And obey Allah and the Messenger; if you believe

[Kanz-ul-Iman (translation of Quran)](Part. 9, Surah Al-Anfaal, Ayah 1)

2) Honour and reverence

The devotion to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also requires that the Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Na'mah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ should be immensely revered and honoured. Allah Almighty has commanded to honour and revere His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Holy Quran. Part 26, Surah Al-Fath, Verse No.9 Allah Almighty has stated:

وَتُعْزِرُوهُ وَتُقِرُّوهُ ط

and honour and revere the Messenger (Prophet Muhammad)

[Kanz-ul-Iman (translation of Quran)](Part. 26, Surah Al-Fatah, Ayah 9)

3) Zikr in abundance

The person who claims to be a devotee of his beloved also does his zikr [remembrance] in abundance because a true devotee derives pleasure from the zikr of his beloved. The centre of our devotion and love is the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so we should do his zikr in abundance, ecstatically recite and listen to Naats [Praise of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], deliver and listen to the speeches consisting of the grandeur and glory of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and keep on reciting blessed Durood in abundance. **إِنْ شَاءَ اللهُ** we will get enormous blessings.

4) Befriending the friends of the Beloved Rasool ﷺ and bearing enmity towards his enemies

As a true devotee loves everything related to his beloved, one of the prerequisites of devotion is, to have veneration in his heart for the friends and relatives. Likewise he should hold enmity towards the enemies of the beloved and not having a relationship with them is also a prerequisite of devotion. Therefore, we should also love the blessed things related to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, have affection and devotion towards his friends i.e. the blessed Companions رَضِيَ اللهُ عَنْهُمْ and Ahl-e-Bayt [blessed family of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], avoid those who commit blasphemy against

the Beloved Rasool ﷺ and the blessed personalities related to him. We should also save others from these blasphemers.

If we remain associated with Madani environment of Dawat-e-Islami, the Madani movement of the devotees of Rasool, we will not only be blessed with devotion to the Holy Prophet ﷺ but will develop the mindset of fulfilling its demands also. May Allah Almighty five us Taufeeq to remain associated with the Madani environment of Dawat-e-Islami.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Sunnahs and manners of walking

Dear Islamic brothers! Let's listen to some Sunan and manners of walking from the booklet '163 Madani Phool', written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qaadiri Razavi Ziya'ee دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ:

- Allah ﷻ has said in Surah Bani Israel, part 15, Ayah number 37:

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ لَنْ تَخْرِقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجِبَالَ طُولًا ﴿٣٧﴾

Translation from Kanz-ul-Iman: And do not walk arrogantly on the earth; you can never split the earth, nor be as high as the mountains.

(Part 15, Surah Bani Israel, Ayah 37)

- The Beloved Rasool ﷺ has said: A man covered with two shawls was strutting and was puffed up with pride. He was made to sink into the earth, and he will continue to sink until the Day of Judgement.

(Sahih Muslim, pp. 1156, Hadees 2088)

- When the Holy Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ walked, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would lean a little bit forward as if he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was descending from a height. (*Shumail-ul-Muhammadiyah lit-Tirmizi, pp. 87, Raqm 118*)

Announcement

Remaining Sunnahs and manners of walking will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 14 November 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Sunnahs and manners of walking

- If there is no hindrance, walk on the side of the pathway at a medium pace. Don't be so fast that people start looking at you thinking that where is he going in such haste. Do not walk too slowly either that people may assume that you are ill.
- It is not Sunnah to look here and there unnecessarily while walking. Walk with dignity and with your gaze lowered.
- While walking or coming up or down the stairs, take care that your shoes do not make noise.
- If there are two women standing or going on a way, do not pass between them. It has been prohibited in blessed Hadees.¹
- Some people have the habit of kicking whatever comes in their way. This is a very ill-mannered practice. There is also a danger of your foot getting injured.
- Furthermore, kicking newspapers or boxes, packets and empty bottles of mineral water having inscriptions on them is also very disrespectful.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ Abu Dawood, Kitab-ul-Adab, vol. 4, pp. 470, Hadees 5273

Du'a of [facing] danger from a nation

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a of "[facing] danger from a nation" will be taught as per the schedule. The Du'a is as follows:

اللَّهُمَّ إِنَّا نَجْعَلُكَ فِي نُحُورِهِمْ وَنَعُوذُ بِكَ مِنْ شُرُورِهِمْ

Translation: O Allah ﷻ we ask You to be against these enemies and we seek Your refuge from their evil ways.

(Abu Dawood, Kitab-ul-Witr, vol. 2, pp. 127, Hadees 1537)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech: 04

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

Marvels of the Greatest Mustafa 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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of reciting Durood

The Holy Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

رَبِّنَا مَجَالِسَكُمْ بِالصَّلَاةِ عَلَيَّ فَإِنَّ صَلَاتَكُمْ عَلَيَّ نُورٌ لَكُمْ يَوْمَ الْقِيَامَةِ

i.e. Adorn your gatherings by reciting Salat upon me because your recitation of Salat upon me will be Noor for you on the Day of Judgement.

(Jami' Sagheer, pp. 280, Hadees 4580)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'بَيْتَةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* (Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

An important point

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

Intentions of listening to Bayan

5. Lowering my eyes, I will listen to the Bayan attentively.
6. Instead of resting against a wall, etc., I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
7. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
8. After the speech, I will go to people myself to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! **إِنْ شَاءَ اللَّهُ**, today we will have the privilege of listening to faith-refreshing parables of the marvels and miracles of the greatest Mustafa **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Let's listen to a faith-refreshing parable first.

Goat was raised from dead, shaking its ears

Famous companion of Rasool Sayyiduna Jabir **رَضِيَ اللَّهُ عَنْهُ** has stated: (At the time of the battle of the trench) While we were digging the trench, suddenly a big boulder appeared. No one could break it. We came to the Holy Nabi **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** and told him about the boulder. The Beloved and Blessed Nabi **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** stood up. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** had not eaten anything for three days and there was a stone tied to his blessed stomach. Taking a pickaxe in his blessed hand, he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** struck the boulder, breaking it into pieces and turning it into a heap of sand. (*Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 51, Hadees 4101*)

It is also stated in another narration that he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** struck the boulder with the pickaxe three times. Each time, light glowed from the boulder and he **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** saw the cities of Syria, Iran and Yemen in the light. He **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** then gave his blessed companions **رَضِيَ اللَّهُ عَنْهُمْ** the good news of conquering these three countries. (*Sharh-uz-Zurqaani, vol. 3, pp. 31*)

Sayyiduna Jabir **رَضِيَ اللَّهُ عَنْهُ** stated: Seeing the stone tied to the blessed stomach of the Holy Nabi **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** due to remaining hungry continuously, I felt a deep pang of sorrow in my heart. Therefore, taking permission from the Holy Nabi **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**, I came home and told my wife, 'I have seen the Holy Nabi **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** in the state of severe hunger and I cannot have the patience any longer. Do you have anything to eat?' She replied, 'There is nothing at home except one Sa' [صَاع] (4 kilos approx.) of barley.' I said, 'Grind this barley quickly and knead the dough.' Then, slaughtering my domesticated young goat and chopping its meat into pieces, I said to my wife, 'Cook the meat and loaves of bread quickly while I am going to fetch the Holy Nabi **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**.' As I was about to exit the home, she said, 'We have only a small quantity of food, so fetch the Holy Nabi **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** along with only a few companions do not fetch more people, in case I feel disgraced.'

Reaching the trench, Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ quietly told the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! At my home, I have got prepared loaves of bread of one Sa'-flour and the meat of a young goat. Please come to my home along with only a few companions and have food.' Listening to it, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ announced, 'O people of the trench! Jabir has given a meal invitation. Come to his home, all of you, and have a meal.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said to me, 'Do not have loaves of bread baked unless I come.' After he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came home, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ put his blessed saliva into the dough as well as into the meat-pot and prayed for blessing. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then ordered that loaves of bread be baked and the pot not be removed from the stove. Then loaves of bread were baked and the wife of Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ dished out meat from the pot which was served to the guests. One thousand blessed companions ate food and they were satiated [i.e. became full] but neither the dough nor the meat in the pot decreased. (*Sahih Bukhari, Kitab-ul-Maghaazi, vol. 3, pp. 51, Hadees 4101, 4102, summarised*)

Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ states: Then the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gathered the leftover bones in the centre of the pot and put his blessed hand over them and recited something which I did not hear; the meat of that very goat which was eaten right now, suddenly raised from dead shaking its ears. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me: Take your goat! I brought the goat to my blessed wife, she said (in astonishment): What is this? I replied: By Allah Almighty! This is the same very goat of ours which we had slaughtered. Allah Almighty has resurrected it by the blessed Du'a of the Mercy for the entire creation, the Guide to the path of salvation صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Hearing this, his wife رَضِيَ اللهُ عَنْهَا spontaneously exclaimed, I testify that undoubtedly he is the [Beloved] Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ of Allah Almighty. (*Khasaais-ul-Kubra, vol. 2, pp. 112*)

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مَرَحَبَا يَا مُصْطَفَى

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

A glimpse of marvels of Mustafa ﷺ

Dear Islamic brothers! Normally when the food is inadequate and the people are more, there is no option left other than increasing the quantity of food. Now just ponder! There is approximately 4-kilo flour and a baby goat but by the blessing of the sacred and blessed saliva of the Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Na'mah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the food not only sufficed the whole group of the blessed companions رَضِيَ اللهُ عَنْهُمْ but the same very quantity as cooked, was leftover and then by reciting something on the leftover bones of the goat, made it raise again along with its flesh and skin shaking its ears.

The great thinker of Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ has mentioned some pearls of wisdom under this blessed Hadees; let's listen to some important points:

5. There were 1400 people who ate this food, among them, were 1000 people who dug the trench and remaining 400 were those who were in their homes in Madinah Munawwarah and bazaars etc. The children of Madinah Munawwarah (rather) women were also included in this feast. In short, there was a crowd of the abundance of people who had the meal. They were fortunate to have the privilege of eating the blessed food.
6. The Rasool of mankind, the Peace of our heart and mind, the Most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited all of them. That day the feast was from the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the house was of Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ therefore, the announcement (for inviting all of them) and the feast is absolutely correct. The thing which does not get reduced by using it can be used without the permission of its owner, like, studying under the light of someone's lamp, availing shade from someone's wall. Today this food would not be lessened by the people eating it; therefore, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ invited everyone without the permission of Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ.
7. Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ was surprised by the announcement of inviting all people. The Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Na'mah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ saw him surprised and

comforted him by saying: Don't worry, Allah Almighty will grant favour and will feed everyone who attends. Just do not remove the pot from the stove and do not start baking the loaves of bread, then see the Divine marvels.

8. This parable contains many Prophetic miracles of the sacred and blessed saliva of the Most Venerable and Honourable Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Blessings and abundance in the fillets, blessings in the broth, blessings and abundance in the salt, spices (and) ghee of the broth, blessings and abundance in the flour, blessings in the fire-wood from which these things were cooked, the power and strength in the hands of the one who baked the loaves of bread, else, preparing for the feast of such a huge group of people requires hundreds of kilograms of meat, fire-wood, flour, many cooks and adequate number of ovens as is required in the wedding feasts nowadays.
9. Twelve water springs gushed out from a stone from (the hit of) the staff of Sayyiduna Musa عَلَيْهِ السَّلَامُ but here, by the blessing of the sacred and blessed saliva of the Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ there was an abundance of fillets and broth in the pot. (*Mirat-ul-Manajih, vol. 8, pp. 177-179, summarised*)

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صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let's now listen to the definition of Mu'jizah (Prophetic miracle).

The definition of Mu'jizah

The great thinker of Ummah Mufti Ahmad Yar Khan رَحْمَةُ اللهِ عَلَيْهِ writes defining the Mu'jizah: That task which cannot be faced rather comprehended by the creation is called Mu'jizah. According to Shari'ah terminology, Mu'jizah is that strange act that is impossible in usual circumstances which is demonstrated by a person who proclaims Prophethood. Before the proclamation of

Nubuwwah, if any Nabi demonstrates something that is impossible in usual circumstances, it is called Irhaas. Anything impossible in usual circumstances demonstrated by Awliya (Islamic saints) رَحْمَةُ اللَّهِ is called Karamat. Anything impossible in usual circumstances demonstrated by ordinary Muslims is called Ma'oonat. Anything that occurs in favour of disbelievers is called Istidraaj.

Mufti Sahib رَحْمَةُ اللَّهِ عَلَيْهِ further states: The Mu'jizahs of all Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ have been transformed into parables. Many Mu'jizahs of our Beloved Rasool (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) will keep on revealing till the Judgement Day. The abundance of his Zikr, devotion towards the Holy Quran, finding the blessed name of the Beloved Rasool (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) engraved on stones and animals, etc. these are the Mu'jizahs which are observable even today. The Karamahs (saintly miracles) of the Islamic saints رَحْمَةُ اللَّهِ in the Ummah of the Beloved Rasool (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) are the Mu'jizahs of the Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that are observable even today. (*Mirat-ul-Manajih, vol. 8, pp. 162, summarised*)

Comprehensiveness of Mu'jizahs

O devotees of Rasool! Be mindful that Mu'jizah is the evidence of a Nabi's Prophethood. Therefore, Allah Almighty has granted Mu'jizahs to every Prophet عَلَيْهِ السَّلَامُ according to the environment and the sense of comprehension of their Ummah prevailing at that time. For example, in the era of the Prophethood of Sayyiduna Musa عَلَيْهِ السَّلَامُ the magic was at its peak, so Allah Almighty granted him [عَلَيْهِ السَّلَامُ] Prophetic miracles of 'يَدٌ بَيِّنَةٌ' (bright and shining hand) and 'عَصَا' (staff). He عَلَيْهِ السَّلَامُ dominated the magicians from these Prophetic miracles in such a way that all magicians fell in prostration and believed in him (عَلَيْهِ السَّلَامُ).

Likewise, in the era of Sayyiduna 'Isa عَلَيْهِ السَّلَامُ medical science (Greek Medicine System) had reached its peak and the doctors of that era had an influence on the people. So, Allah Almighty bestowed Sayyiduna 'Isa عَلَيْهِ السَّلَامُ with Prophetic miracles like treating born-blind people and leprosy patients and resurrecting the dead, which left the then doctors in an astounding state. However, they (doctors) accepting the fact that these miracles are far beyond human-marvels, testified the Prophethood of Sayyiduna 'Isa عَلَيْهِ السَّلَامُ.

In short, every Prophet عَلَيْهِ السَّلَام was bestowed with the Prophetic miracles according to the environment prevailing in that era and conforming to the temperament and nature of the people, someone was granted one, someone two and someone more than it. But as the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, is the Prophet of all Prophets عَلَيْهِمُ السَّلَام, and the blessed Seerah of the Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the summary of the lives of all blessed Prophets عَلَيْهِمُ السَّلَام and the blessed teaching of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the essence of the teachings of all Prophets عَلَيْهِمُ السَّلَام and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came to this world with a Universal Religion and all the former and latter nations of the world were the addressees of his blessed invitation. Therefore, Allah Almighty made His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ the combination of Prophetic miracles of all Prophets عَلَيْهِمُ السَّلَام of the past and He عَزَّوَجَلَّ bestowed His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with these types of numerous Prophetic miracles. *(Seerat-e-Mustafa, pp. 712-714, summarised)*

Allah Almighty had distinguished His Last Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from other Prophets عَلَيْهِمُ السَّلَام by granting him such countless Prophetic miracles which are his particularities. i.e. these Prophetic miracles have not been granted to any Prophet عَلَيْهِمُ السَّلَام other than the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. *(Seerat-e-Mustafa, pp. 820, summarised)* Therefore, the Greatest and Noblest Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been blessed by Allah عَزَّوَجَلَّ with the Prophetic miracles of all Ambiya عَلَيْهِمُ السَّلَام.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! Remember! The blessed love and affection which the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has for his Ummah, is like such a vast ocean whose deepness and edges are unknown to anyone of us. The blessed love and affection of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ towards his Ummah is also mentioned in the Holy Quran. Allah Almighty has said in part 11, Surah At-Taubah, verse no. 128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنْفُسِكُمْ عَزِيزٌ عَلَيْهِ

مَا عَنِتُّمْ حَرِيصٌ عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ

Indeed there has come to you a Messenger from amongst yourselves; heavy upon him is your suffering, he desires your wellbeing immensely; utmost kind, merciful for the Muslims.

[Kanz-ul-Iman (translation of Quran)] (Part 11, Surah At-Taubah, Ayah 128)

Let's listen to the affection and desire of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for the wellbeing of his Ummah:

Du'as for Ummah

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: Allah Almighty has bestowed me with 3 questions. I had requested 2 times (in this world): 'اللَّهُمَّ اغْفِرْ لَأُمَّتِي اللَّهُمَّ اغْفِرْ لَأُمَّتِي' O Allah Almighty! Forgive my Ummah. O Allah Almighty! Forgive my Ummah. 'وَأَخَّرْتُ الثَّالِثَةَ لِيَوْمٍ يَرْغَبُ إِلَيْهَا الْخَلْقُ كُلُّهُمْ حَتَّىٰ إِبْرَاهِيمَ' and the third request has been kept unused for that day in which, the creation will need me even (the Nabi of Allah Almighty) Sayyiduna Ibraheem عَلَيْهِ السَّلَام.

Remember! Sayyiduna Ibraheem عَلَيْهِ السَّلَام holds the most reverend status after the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the Creation and he عَلَيْهِ السَّلَام too will be seeking the help of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Sahih Muslim, pp. 318, Hadees 1904)

A'la Hadrat, Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ has stated: O the sinners of the Ummah! Didn't you see the extreme gentleness and mercy of your Master صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on your condition, that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was granted 3 questions from the blessed court of Allah Almighty that ask whatever you want, you will be granted. The Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Na'mah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not keep any question for his own blessed self. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ utilized all questions for you. Two questions were asked in the

world, that too were for you. The third one was saved for the Hereafter for your dire need when there will be no one to help, other than the Munificent and Beneficent Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By Allah Almighty, Who has made the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such merciful on you! Never ever is any mother such merciful on her only beloved son as merciful is the Blessed and Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on his Ummati. (*Fatawa Razawiyyah, vol. 29, pp. 583*)

مَرَحَبَا يَا مُصْطَفَى
مَرَحَبَا يَا مُصْطَفَى
مَرَحَبَا يَا مُصْطَفَى
مَرَحَبَا يَا مُصْطَفَى

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Did you hear that how much our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ love us? Therefore, we should also love our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ immensely. We should act upon the blessed Sunnahs of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and should persuade other Muslims to act upon Sunnahs. May Allah Almighty grant us Taufeeq to act upon the blessed Sunnahs.

أَمِّينَ بِجَاهِ النَّبِيِّ الْأَمِّينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Our Beloved Rasool ﷺ is the greatest of all

Dear Islamic brothers! The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses all the Prophetic miracles, marvels, all goodness and excellence of all Prophets عَلَيْهِمُ السَّلَام. The superiority of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ over all Prophets عَلَيْهِمُ السَّلَام has been mentioned in the Holy Quran. Allah Almighty has stated in part 3, Surah Al-Baqarah, verse no. 253:

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلَى بَعْضٍ مِنْهُمْ مَنْ كَلَّمَ اللَّهُ وَرَفَعَ بَعْضَهُمْ دَرَجَاتٍ ط

These are Messengers; that We have exalted one above the other; amongst them is one with whom Allah spoke, and one is that whom (Allah) elevated in rank above all.

[Kanz-ul-Iman (translation of Quran)] (Part 3, Surah Al-Baqarah, Ayah 253)

It is written under this blessed verse in *Tafseer Siraat-ul-Jinan* volume 1, page no. 379: The one for whom it has been stated: ‘*One is that whom (Allah) elevated in rank above all*’ refers to our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been granted superiority with enormous ranks [by Allah Almighty] over all Prophets عَلَيْهِمُ السَّلَام. Not mentioning the blessed name of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at this place is also for sublimity of his glory. This way, the aim is to make people aware that whenever the matter of superiorities amongst blessed Ambiya عَلَيْهِمُ السَّلَام is discussed, so only the blessed personality of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ comes into mind. The particularities and marvels of the Ghayb-knowing Rasool, the Embodiment of Noor صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in which he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ holds superiority over all other Prophets عَلَيْهِمُ السَّلَام and no other Prophet عَلَيْهِمُ السَّلَام shares them, are countless.

It is mentioned in the Holy Quran that ‘*one is that whom (Allah Almighty) elevated in rank above all*’ and no limit of ‘elevation in rank’ is mentioned in the Holy Quran, so now, who can put a limit to it? Some of the particularities bestowed on the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are, his Prophethood encompasses everything i.e. the whole Universe is the Ummah of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophethood has been ended on the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been bestowed with more Prophetic miracles than all other Prophets عَلَيْهِمُ السَّلَام. His Ummah has been made superior to all other Ummahs. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been bestowed with Hawd-e-Kawsar [Pond of Kawsar], Maqaam-e-Mahmood¹, Shafa’at-e-Kubra [the greatest intercession]. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was bestowed with special closeness to Allah Almighty in Shab-e-Mi’raaj [the night of ascension]. In

¹ Maqaam-e-Mahmood is the particular rank which Allah عَزَّوَجَلَّ will bestow upon the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ on the Judgement Day where all those who came in the world from the first era to the last will praise the Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

addition to these, countless particularities were bestowed upon the Mercy for the entire creation, the Guide to the path of salvation صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! Our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ possesses countless Prophetic miracles. Allah Almighty, from His bestowals, has granted the Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ such tremendous authority that it cannot even be imagined. For example, by the bestowal of Allah Almighty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ split the moon in two parts with the gesture of his blessed finger. By the bestowal of Allah Almighty, the already set sun was raised again by the Du'a of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By the bestowal of Allah Almighty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made stone sail in the water. By the bestowal of Allah Almighty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made the sticks shine like bulbs. By the bestowal of Allah Almighty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned the salty water wells into fresh water wells.

By the bestowal of Allah Almighty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made the springs gush out from his blessed fingers. By the bestowal of Allah Almighty, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ talked with trees and stones. By the bestowal of Allah Almighty, a tree came to attend his blessed court. By the bestowal of Allah Almighty, the less quantity of milk sufficed 70 people. By the bestowal of Allah Almighty, the food in less quantity became sufficient to cater for a large group of people. By the bestowal of Allah Almighty, by the blessing of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ animals began to talk like humans. In short, Allah Almighty has bestowed His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with abundance of authority.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Madarik, Al-Baqarah, Taht-al-Ayah: 253, pp. 130-131; Jamal, Al-Baqarah, Taht-al-Ayah: 253, vol. 1, pp. 310; Khaazin, Al-Baqarah, Taht-al-Ayah: 253, vol. 1, pp. 193-194; Baydawi, Al-Baqarah, Taht-al-Ayah: 253, vol. 1, pp. 549-550; Tafseer Siraat-ul-Jinan, vol. 1, pp. 379, summarised

‘Madani Dars’, one of the 12 Madani activities

O the devotees of Rasool! To enrich ourselves with the passion to act upon the blessed sayings and Sunnahs of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ along with gaining blessings from his blessed Seerah, get associated with the Madani environment of the Madani movement of the devotees of Rasool, Dawat-e-Islami, and practically take part in the 12 Madani activities of the Zayli Halqah.

One of the 12 Madani activities of Zayli Halqah, is also ‘Madani Dars’ on daily basis. This is one of the best ways of learning and teaching the knowledge of Deen. Madani Dars means that except for a few booklets and books, delivering Dars from the books and booklets of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaee دَاعِيَتُ بَرَكَاتِهِ الْعَالِيَةِ, especially from ‘*Faizan-e-Sunnat*’ volume one and the following chapters of ‘*Faizan-e-Sunnat*’ volume two (1) Backbiting – *A Cancer in Our Society* and (2) *Call to Righteousness* in Masjid, busy place, market, shop, office and home etc., is called as ‘Madani Dars’ under the organisational terminology.

- Madani Dars is a very beautiful Madani activity as due to its blessings, one attains the privilege of visiting the Masjid frequently.
- Due to the blessings of the Madani Dars, Sunnahs of meeting and saying Salam prevails among Muslims.
- Due to the blessings of the Madani Dars, one can impart the precious information filled with Islamic knowledge from the books and booklets of Ameer-e-Ahl-e-Sunnat دَاعِيَتُ بَرَكَاتِهِ الْعَالِيَةِ on different topics to the Muslim Ummah.
- Madani Dars is extremely useful in making non-Salah offering people punctual in Salah.
- Besides Masjid, if Madani Dars is also delivered at the busy place, market, shop, etc., then the Madani environment of Dawat-e-Islami will also get publicised and acclaimed over there too.

For persuasion, let us listen to a Madani parable regarding ‘Madani Dars’:

Attained salvation from bad company

The character of an Islamic brother of Markaz-ul-Awliya (Lahore, Pakistan) became so worse due to a bad company that neither did he have any compassion towards the children nor did he care about respecting and revering the elders. He developed the habit of arguing and quarrelling upon everything. To the extent that even his own family members became fed up of him due to his bad habits. One day, he was blessed with the privilege of attending the Dars of 'Faizan-e-Sunnat'. Thereafter, he started attending the Dars regularly. This way, due to the blessings of the 'Madani Dars', he repented of his sinful life, abandoned his evil company and associated himself with the Madani environment of the Madani movement of the devotees of Rasool, Dawat-e-Islami.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The most generous benefactor

O devotees of Rasool! We were listening to the Prophetic miracles and marvels of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Remember! The large number of Prophetic miracles manifested by the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has not been manifested by any Prophet عَلَيْهِ السَّلَام to this extent. There are numerous events mentioned in blessed Ahadees, the Mercy for the entire creation, the Guide to the path of salvation صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when focused his blessed attention towards a very limited food, that food used to become sufficient for many people for many months. These events reveal that Allah Almighty has bestowed so much authority upon His Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The one for whom his blessed hands raised [for Du'a] or for whom his blessed lips moved [for Du'a], he would have a stroke of fortune in the world and Hereafter. Let's listen to 3 Prophetic miracles with an intention to further strengthen our devotion to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Sayyiduna Jabir رَضِيَ اللهُ عَنْهُ has stated: A person came in the blessed court of the Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Na'mah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and asked for some food. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him half Wasq (i.e. approximately 120 kilograms)

barley. That person, his wife and his guest kept on eating that barley (for a long time) till one day he weighed that barley. Then he came into the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated: If you had not weighed it, you would have kept on consuming it and it would have remained in the same state (forever). (*Sahih Muslim, pp. 963, Hadees 5946*)

2. Famous blessed companion Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ states: I appeared in the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with some dates and humbly requested, 'O Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ please make Du'a for blessing in these dates'. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ after gathering the dates made Du'a for blessing and said, 'Keep them in your bag and when you want, keep putting your hand in the bag and taking them out but never empty the bag completely by shaking the dates out.' Therefore, Sayyiduna Abu Hurayrah رَضِيَ اللهُ عَنْهُ himself used to eat from these dates, he رَضِيَ اللهُ عَنْهُ used to give it to people and used to give it in the path of Allah Almighty in Maunds [1 Maund = about 37 kgs]. He رَضِيَ اللهُ عَنْهُ would always use to tie this bag on his back till that bag after being cut, dropped from his back on the day of martyrdom of Ameer-ul-Mumineen Sayyiduna 'Usman-e-Ghani رَضِيَ اللهُ عَنْهُ. (*Tirmizi, vol. 5, pp. 454, Hadees 3865*)
3. There was a nanny goat in the possession of Sayyidatuna Umm-e-Sulaym رَضِيَ اللهُ عَنْهَا. She رَضِيَ اللهُ عَنْهَا made ghee from its milk and gathered it in a leather bag, when the leather bag was full, she رَضِيَ اللهُ عَنْهَا sent it through the maid to the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may make curry from it. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Return her leather bag after emptying it. The empty leather bag reached home and when Sayyidatuna Umm-e-Sulaym رَضِيَ اللهُ عَنْهَا saw it, it took her by surprise that the leather bag was full as it was [before] and ghee was also dripping from it. She رَضِيَ اللهُ عَنْهَا asked the maid: Didn't you take the leather bag to the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ? She replied: I did exactly as you told; if you want, you can go and verify yourself. Sayyidatuna Umm-e-Sulaym رَضِيَ اللهُ عَنْهَا appeared in the blessed court of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly requested: I sent you a leather bag containing ghee. I swear by the One Who has sent you with guidance

and the true religion, that leather bag is full as it was before and ghee is dripping from it in the same way. The Rasool of Rahmah, the Intercessor of Ummah, the Distributor of Na'mah, the Owner of Jannah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: Are you surprised about it? Allah Almighty has made you eat as you have made His Nabi (صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) eat. Eat and feed [it] to others. Sayyidatuna Umm-e-Sulaym رَضِيَ اللهُ عَنْهَا said: I came home and I poured that ghee in different bowls and left some ghee in the leather bag, from which we prepared curry till one or two months. (*Majma'-uz-Zawaid, vol. 8, pp. 543, Hadees 14126*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Persuasion to take part in telethon

Dear Islamic brothers! There are countless virtues and blessings to spend in the path of Allah Almighty. The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has from time to time, mentioned many blessings and excellence of Sadaqah: Verily, Sadaqah extinguishes the wrath of Allah عَزَّوَجَلَّ and prevents one from bad death. (*Sunan-ut-Tirmizi, vol. 2, pp. 146, Hadees 664*)

Sadaqah locks up 70 doors of evil. (*Firdaus-ul-Akhbar, vol. 2, pp. 34, Hadees 3651*)

Sadaqah wipes out sins as water extinguishes the fire. (*Sunan-ut-Tirmizi, vol. 2, pp. 118, Hadees 614*)

Verily, the Sadaqah of a Muslim lengthens life and repels a bad death. (*Firdaus-ul-Akhbar, vol. 2, pp. 26, Hadees 3578*)

Sadaqah stops 70 types of calamities, easiest of which is deformation of body and white spots. (*Tareekh-e-Baghdad, vol. 8, pp. 204, Hadees 4326*)

Dear Islamic brothers! Nowadays it is very difficult to do any task without spending wealth; even the propagation of religion, spreading religious teachings, to run Jami'at and Madrasahs and to promote the knowledge of Deen also requires a huge amount of money on each and every step. The Last Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'In the last era, even religious work will be performed with dirham and dinar.' (*Al-Mu'jam-ul-Kabeer, vol. 20, pp. 279, Hadees 660 summarised*)

اَلْحَمْدُ لِلّٰهِ! The devotees of Rasool's Madani movement Dawat-e-Islami is propagating the teachings of the Holy Quran and Sunnahs in the entire world through its more or less 108 departments the expenditure on which aggregates to billions of rupees. Jami'a-tul-Madinah and Madrasa-tul-Madinah are also included in these departments, where the students are provided with the knowledge of the Holy Quran and knowledge of Deen free of cost.

اَلْحَمْدُ لِلّٰهِ! Approximately more than 144,000 children in more than 3000 Madaris-ul-Madinah all over the world are busy gaining the blessed knowledge of the Holy Quran. Till date, approximately more than 300,000 children have completed Hifz and Naazirah from Madaris-ul-Madinah. Moreover, throughout the world, in 606 Jami'a-tul-Madinah more than 50,000 students (Islamic brothers and Islamic sisters) [separately] are busy gaining religious knowledge. Only these two departments' expenditure aggregates to millions of rupees yearly.

اِنْ شَاءَ اللّٰهُ! Coming Sunday 24th November 2019; 26th Rabi'-ul-Awwal 1441 AH a telethon (to collect donation) would be telecast via Madani Channel. Please donate generously to cover the expenses of Madaris-ul-Madinah and Jami'at-ul-Madinah from your Sadaqat (charity). Deposit the units for Isal-e-Sawab [conveying reward] to your deceased. If not more, at least one unit from every family member should be deposited and persuade others to do so. Set up a target for depositing units and start contacting and convincing your friends and relatives right away. May Allah Almighty bless you abundantly.

اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Few Sunnahs and manners of sitting

Dear Islamic brothers! Let's listen to the Madani pearls of sitting from the book '*Sunnatayn aur Adaab*', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

- Sit with your buttocks on the floor, with both of your knees up and having your arms wrapped around them whilst holding one hand in the

other. Sitting like this is Sunnah (but it is better to wrap your knees with a shawl while sitting like this). *(Mirat-ul-Manajih, vol. 6, pp. 378 summarised)*

- Sitting cross-legged is also proved by Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Do not sit where there is sunshine and shade as well. The Rasool of mankind, the Peace of our heart and mind, the most Generous and Kind صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When any of you is in shade and the shade then moves away, leaving him partially in the sunshine and partially in shade, then he should stand up from there.' *(Sunan Abi Dawood, vol. 4, pp. 344, Hadees 4821)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Announcement

Remaining Madani pearls regarding Sunnah and manners of sitting will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Jadwal for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 21st November 2019

4. Short Bayan on different topics: **5 minutes**
5. Memorising Du'a: **5 minutes**
6. Fikr-e-Madinah: **5 minutes**
7. Total duration: **15 minutes**

Few Sunnahs and manners of sitting

- Sit facing the Qiblah. (*Rasaail 'Attariyyah, part, 2, pp. 229*)
- Sitting on the seats of pious people is against the etiquette. A'la Hadrat, Imam Ahmad Raza Khan رحمته الله عليه has stated: One should not sit on the seat of his teacher and spiritual guide even in their absence. (*Fatawa Razawiyyah, vol. 24, pp. 369, 424*)
- Try not to let your back face towards pious saints while sitting or standing, and the legs must not be straightened out towards them at all.
- Whenever you come to any congregation or Majlis, do not come crossing over other people, sit where you get room.
- When sitting, take off your shoes, your feet will get comfort. (*Al-Jami-us-Sagheer, pp. 40, Hadees 554*)
- When you get free from a Majlis, recite [the following] Du'a three times, sins will be forgiven and the Islamic brother who recites this Du'a in the Majlis of goodness and the Majlis of Zikr, goodness will be stamped for him. Du'a is as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: You are Pure and O Allah عَدَّوَجَلَّ! All praise is for You. There is no Almighty except You. I seek forgiveness from You and I repent to You.

(*Sunan Abi Dawood, vol. 4, pp. 347, Hadees 4857*)

- Standing up in the reverence of any practicing scholar, pious person, Sayyid Sahib or parents is an act of reward.

A great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated: Upon the arrival of pious people, both these acts, i.e. standing in reverence and welcoming them, are permissible. It is also the Sunnah of Sahabah رَضِيَ اللهُ عَنْهُمْ and even Sunnat-e-Qawli of the Noblest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Mirat-ul-Manajih, vol. 6, pp. 370)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a when kissing thumbs [in reply to Azan]

In the Madani Halqahs of Dawat-e-Islami's Sunnah-inspiring Ijtima' this week, the Du'a 'at the time of kissing thumbs' will be taught as per the schedule. The Du'a is as following:

صَلَّى اللهُ عَلَيْكَ يَا رَسُولَ اللهِ
قُرَّةَ عَيْنِي بِكَ يَا رَسُولَ اللهِ
اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ

Translation: May Allah's Durood upon you Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Ya Rasoolallah! You are a solace to me. O Allah عُدِّوْجَلِّ Benefit me by my ability of hearing and seeing.

Dear Islamic brothers! When the Muazzin says 'أَشْهَدُ أَنَّ مُحَمَّدًا رَسُولَ اللهِ' the first time, the replier should make thumb nails touch eyes and say: 'صَلَّى اللهُ عَلَيْكَ يَا رَسُولَ اللهِ'. When the Muazzin utters these words again, the replier should make thumb nails touch eyes again and say: 'قُرَّةَ عَيْنِي بِكَ يَا رَسُولَ اللهِ اللَّهُمَّ مَتِّعْنِي بِالسَّمْعِ وَالْبَصَرِ'.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech: 05

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

Events relating to help from Mustafa

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat and drink, sleep or do Sahari and Iftari even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then whatever he wants he can do (i.e. now if he wants to eat, drink or sleep, he can do so.).

Excellence of reciting Durood

The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ خَيْرٍ مِنْ مَرَّةٍ صَافَحْتُهُ يَوْمَ الْقِيَامَةِ

Whoever recites blessed Durood 50 times in one day, I will shake hands with him on the Judgement Day. *(Al Qaul-ul-Badi', pp. 282)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the speech let's, first of all, make good intentions to please Allah Almighty and earn reward. The Beloved Rasool صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his deed.* *(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)*

An important point

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

Intentions of listening to Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall, etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear تَوْبُوا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوا عَلَى الْحَبِيبِ، etc., I will reply loudly with the intention of gaining reward and pleasing those who make Sada [call out] loudly.
4. After the Bayan, I will approach people to say Salaam, shake hands and to make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

O devotees of Rasool! إِنَّ هَذَا لِلَّهِ! In today's Sunnah-inspiring Ijtima, we are going to have a privilege of listening to faith-refreshing events in relation to the help from Mustafa. Let's, first of all, listen to a faith-refreshing event.

Beloved Rasool ﷺ removed blackness from face

Sayyiduna Sufyan Sawri رَحِمَهُ اللهُ عَلَيْهِ has said: During Tawaf, I saw a person who was reciting blessed Durood upon the Beloved Rasool ﷺ while taking every step. I asked him: O brother! What is the secret of reciting blessed Durood instead of reciting 'لَا إِلَهَ إِلَّا اللهُ'? He asked: May Allah forgive you. Who are you? I replied that I was Sufyan Sawri. He then said: If you had not been unique amongst people, I would not tell you about my state and secret. He then told me his story: I along with my father went with the intention to perform Hajj. During the journey, my father fell ill. His face turned dark, eyes turned blue and belly swelled. I tearfully recited the following:

إِنَّا لِلَّهِ وَإِنَّا إِلَيْهِ رَاجِعُونَ ﴿١٥٦﴾

‘We belong to Allah and only to Him we are to return.’

(Translation of Kanz-ul-Iman, Part. 2, Surah Al-Baqarah, Ayah 156)

(Then after a while) my father passed away at that deserted place. I then covered his face with a chador. Suddenly sleep overcame me and I slept. I saw a dream in which I saw a handsome man wearing a neat and clean dress. I have never seen anyone more handsome wearing neater and cleaner dress than him. He came close to my father, removed the chador from his face and started moving his blessed hand on his face. All of a sudden, his face turned whiter than milk. He then moved his blessed hand on the belly and it became normal like before. When he was about to leave, I stood up, held his chador and asked, ‘Ya Sayyidi! May Allah Almighty have mercy on you! Who are you? By virtue of the blessing of your presence Allah Almighty has done this favour to my respected father at this deserted place. That personage said, ‘Don’t you recognize me? I am مُحَمَّدٌ رَسُولُ اللَّهِ ﷺ. Your father was a big sinner, but he would recite blessed Durood upon me a lot. When he suffered from this illness, he made a plea for help and undoubtedly the person who recites blessed Durood a lot on me, I come to help him.’ (After this the person said:) When I woke up, I saw that my respected father’s face had

become white and his swollen belly had also become normal. (*Tafseer Ruh-ul-Bayan, vol. 56, pp. 225*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Undoubtedly, our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is more affectionate towards his followers than their parents. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ does them a great many favours. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ not only recognizes every follower of his, but he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also helps them when they are in trouble.

From the above-mentioned event not only is our Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ's act of helping his followers after the apparent demise being proved, but the excellence of blessed Durood is also being mentioned in the event. It has also been understood that we can get rid of huge and grave problems by reciting blessed Durood. Furthermore, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ shows special kindness to those who recite blessed Durood and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fulfils their needs when they are in trouble.

يَا أَيُّهَا الَّذِينَ آمَنُوا! On different occasions, Islamic brothers are persuaded to recite blessed Durood in the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool. To recite blessed Durood is also included in Madani In'amaat. In Madani In'aam 5, it is stated: Did you read some Awraad from your Shajarah and recite blessed Durood at least 313 times today? Similarly, in Madani In'aam 49, we have been persuaded to recite blessed Durood after feeling ashamed if we have talked uselessly. So to act upon Madani In'amaat is an excellent method of getting into the habit of reciting blessed Durood.

Keep reading the virtues of Durood and Salam and also keep the warnings of not reciting them in mind. Do always have one rosary so that you can recite blessed Durood in a specific number daily. Moreover, instead of being busy with useless talks even in free time make habit of doing Zikr and reciting Durood. For persuasion, let's listen to something about the blessings we can get by reciting blessed Durood.

Blessings of blessed Duood

Famous Muhaddis Sayyiduna Sheikh Abdul Haq Muhaddis Dihlvi رحمته اللہ علیہ has said: By virtue of the blessing of blessed Duood troubles go away, illnesses are cured, one can overcome fear, one can get rid of oppression and one can defeat his enemies. By virtue of the blessing of blessed Duood one can please Allah Almighty, develop love for Allah Almighty, angels do his Zikr and his deeds are perfected. By virtue of the blessing of blessed Duood one can attain purity of the heart and soul, purity of possessions and wealth and the reciter prospers. By virtue of the blessing of blessed Duood one gets blessings and blessings continue to remain in his four generations; by virtue of the blessing of blessed Duood one can get salvation from the horrors of the Judgement Day, feels ease in the agonies of death, gets rid of the destructiveness of the world, gets rid of poverty and recalls the things which he has forgot. Angels surround the person who recites blessed Duood; when the one who recites blessed Duood passes over Siraat Bridge, Noor will spread and he will attain salvation in the blink of an eye after being steadfast on it. A very great privilege of reciting blessed Duood is that the name of the one who recites blessed Duood will be presented to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. By reciting blessed Duood we develop love for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed attributes are engraved in our hearts; by reciting blessed Duood a lot the remembrance of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ becomes permanent in the heart; by reciting blessed Duood, fortunate people are blessed with the closeness to Mustafa; they behold the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their dreams; they will be privileged to have a handshake with him on the Judgement Day; angels say Marhaba to the one who recites blessed Duood and have love for him; angels write his Duood on silver boards using gold pens and make Du'as of forgiveness for him. The angels who visit different places on the earth present the blessed Duood of the reciter to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with his name and his father's name. (*Jazb-ul-Quloob*, pp. 229)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! We are in the blessed month of Rabi'-ul-Awwal. Devotees of Rasool are attaining peace of heart and mind by extolling the

Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ everywhere. Somewhere the blessed birth of Mustafa is being mentioned and somewhere his marvels are being mentioned; somewhere people are talking about his blessed life, and somewhere they are praising his blessed face; somewhere the worship of Mustafa is being mentioned, so somewhere the leadership of Mustafa is being mentioned; somewhere people are talking about the intercession of Mustafa and somewhere they are admiring the favours of Mustafa; somewhere the greatness of Mustafa is being mentioned and somewhere his elevated status and ranks are being mentioned; somewhere people are mentioning the power of Mustafa, and somewhere they are eulogising the bravery of Mustafa; somewhere people are mentioning the blessed sight of Mustafa, and somewhere they are relating the events of the bestowal of Mustafa; somewhere the glory and dignity of the family of Mustafa is being highlighted, and somewhere the blessings of Prophethood are being mentioned; somewhere people are talking about the Mu'jizahs of Mustafa and somewhere hearts are being illuminated by the events of the good manners of Mustafa; somewhere powers of Mustafa are being mentioned, and somewhere the favours of Mustafa are being mentioned; somewhere the mention of Mustafa's migration is increasing devotion to Rasool and somewhere people are making the mention of Mustafa's arrival. It seems as if every particle is gaining its part from the blessings of the Meelad of Mustafa.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! The Holy Quran is commanding believers to have respect and reverence for Mustafa. In verse 104 of Surah Al-Baqarah, part 1 Allah Almighty has stated:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا ۗ

O Believers! Do not say (to Prophet Muhammad) 'Ra'ina,' and submit as so, 'Unzurna (meaning, that please grant us your attention so that we understand well) and (O Muslims) listen attentively (to his discourse) from the beginning.'

(Translation of Kanz-ul-Iman, Part. 1, Surah Al-Baqarah, Ayah 104)

It is written in Tafseer Siraat-ul-Jinaan: From this verse it has been learnt that it is obligatory to have respect and show reverence for blessed prophets and it is forbidden to use any such words which contain even the slightest element of disrespect. About such words the Shar'i commandment says: The word that has two meanings – good and bad – and the bad meaning also comes to mind when the word is used, so such a word should not be used for Allah Almighty and for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ either. Furthermore, it has also been understood that Allah Almighty Himself teaches [us] the reverence for the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and He Himself issues the commands regarding reverence. (*Tafseer-e-Siraat-ul-Jinaan, vol. 1, pp. 181 Bitaghayyur*)

Dear Islamic brothers! We should also call the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the following way يَا رَسُولَ اللَّهِ, يَا حَبِيبَ اللَّهِ, يَا نَبِيَّ اللَّهِ, يَا نُورَ اللَّهِ as Ala Hadrat رَحْمَةُ اللهِ عَلَيْهِ has stated: Allah Almighty has stated:

لَا تَجْعَلُوا دُعَاءَ الرَّسُولِ بَيْنَكُمْ كَدُعَاءِ بَعْضِكُمْ بَعْضًا ط

(O people!) Do not make the calling of the Messenger amongst yourselves just like one calls the other amongst yourselves.

(*Translation of Kanz-ul-Iman, Part. 18, Surah Al-Noor, Ayah 63*)

Instead of saying O Zayd, O 'Amr humbly say like this:

يَا رَسُولَ اللَّهِ, يَا نَبِيَّ اللَّهِ, يَا سَيِّدَ الْمُرْسَلِينَ, يَا خَاتَمَ النَّبِيِّينَ, يَا شَفِيعَ الْمُذْنِبِينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ .

(*Fatawa Razawiyah, vol. 30, pp. 156*)

How is it to ask help from anyone other than Allah عَزَّوَجَلَّ?

Dear Islamic brothers! Remember! The real Helper is only and only Allah Almighty. In the Holy Quran, Allah Almighty has stated:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ ﴿١٥٦﴾

You alone may we worship, and from You alone may we seek help.

(*Translation of Kanz-ul-Iman, Part. 1, Surah Al-Fatihah, Ayah 4*)

Regarding this blessed verse it has been written in Tafseer Siraat-ul-Jinaan: The real Helper is also You. Without Your permission no one can help anyone apparently, physically and spiritually; no one can help anyone on a small or large scale. (*Siraat-ul-Jinaan, vol. 1, pp. 53*) However, by virtue of the bestowal of Allah Almighty the pious servants of Allah Almighty are also helpers and they also help. It has been stated in the Holy Quran:

فَإِنَّ اللَّهَ هُوَ مَوْلَاهُ وَجِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظٰهِيْرٌ ﴿١٠٠﴾

So indeed Allah is his Helper, and Jibraeel and the virtuous believers, and after that, the angels are also (his) supporters.

(*Translation of Kanz-ul-Iman, Part. 1, Surah Al-Tahreem, Ayah 4*)

Regarding this blessed verse it has been written in Tafseer Siraat-ul-Jinaan: Maula i.e. helper has been mentioned for Sayyiduna Jibraeel عَلَيْهِ السَّلَامُ and pious Muslims in this verse. Angels have been declared to be ‘Zaheer’ i.e. helper. From this it has become obvious that the servants of Allah Almighty are helpers. Remember! Where the help from anyone other than Allah Almighty has been negated, it means real help. (*Siraat-ul-Jinaan, vol. 10, pp. 218*)

There are so many examples of helping people in the blessed life of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that if we gather all of them, we can prepare a great book. Let’s listen to a few examples briefly:

Little food sufficed for entire army

It is stated in a blessed Hadees of Bukhari: The Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ satisfied the appetite of the entire army with a little food. (*Bukhari, vol. 3, pp. 51-52, Hadees 4101*)

One Bowl of milk and 70 blessed companions ...

Sayyiduna Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ has also narrated this Hadees that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ quenched the thirst of 70 blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ with one goblet of milk. (*Bukhari, vol. 4, pp. 234, Hadees 6452*)

Blessings are coming out of fingers and the thirsty have descended on them with joy

It has also been narrated in Bukhari that he صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ quenched the thirst of 1400 people or more than them by causing water fountains to come out of his blessed fingers. *(Bukhari, vol. 3, pp. 69, Hadees 4152, 4153)*

Effect of snake venom went away by blessed saliva

While migrating from sacred Makkah to Madinah Tayyibah Ameer-ul-Mumineen Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ went towards a cave with the Beloved Rasool صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When they reached there, Ameer-ul-Mumineen Sayyiduna Abu Bakr Siddique رَضِيَ اللهُ عَنْهُ humbly said: Ya Rasoolallah صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Please do not enter until I go inside it. If there is anything harmful, it will come to me before you. He رَضِيَ اللهُ عَنْهُ then entered the cave and cleaned it. There were holes all around the cave which he رَضِيَ اللهُ عَنْهُ filled with the pieces of his Tahband, but two holes were left on which he رَضِيَ اللهُ عَنْهُ kept his foot and then humbly requested the Beloved Rasool صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to come in. He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ entered and then keeping his blessed head on the lap of Ameer-ul-Mumineen Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ started taking rest. Something venomous bit Ameer-ul-Mumineen Sayyiduna Abu Bakr رَضِيَ اللهُ عَنْهُ through the hole, but due to the fear that the sleep of the Beloved Rasool صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ may be disturbed, he did not even move a bit, but could not stop his tears and the tears fell on the blessed face of the Beloved Rasool صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ woke up and said, 'O Abu Bakr! What has happened to you?' Sayyiduna Abu Bakr replied humbly, 'May my parents be sacrificed for you. Something (snake) has bitten me'. The Beloved Rasool صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ applied his blessed saliva to the affected area and it completely recovered. *(Jami'-ul-Usool, vol. 8, pp. 458, Hadees 6426)*

Walking stick turned into sword

During the Battle of Badr, when the sword of Sayyiduna 'Ukkashah رَضِيَ اللهُ عَنْهُ broke, he رَضِيَ اللهُ عَنْهُ went to the Beloved Rasool صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ gave him a stick that turned into a sword in his hand. *(Jami'-ul-Usool, vol. 13, pp. 324 summarised)*

Bestowed eye

On one occasion, when the eye of Sayyiduna Qatadah رَضِيَ اللهُ عَنْهُ came out of its socket due to being struck by an arrow, he came to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ with the eyeball and asked for eye, so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed the eye upon him. *(Musannaf Ibn-e-Abi Shaybah, vol. 6, pp. 542, Hadees 15 Summarised)*

Joined broken shin

Sayyiduna Imam Bukhari رَحِمَهُ اللهُ عَلَيْهِ has narrated: On the occasion of the Battle of Khaybar, Sayyiduna Salamah bin Akwa' رَضِيَ اللهُ عَنْهُ came with his broken shin to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ so he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ joined his shin on the spot. *(Bukhari, vol. 3, pp. 83, Hadees 4206 summarised)*

Caused water fountains to come out of his fingers

It has been narrated in Bukhari: Upon a blessed companion's request, in order to get rid of drought, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made Du'a, so, such rain came down which did not stop at all for the whole week.

(Bukhari, vol. 1, pp. 348, Hadees 1015)

Blessed companions رَضِيَ اللهُ عَنْهُمْ once became thirsty during a journey, they went to the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly mentioned their thirst. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ caused water fountains to come out of his fingers and satisfied their thirst. *(Bukhari, vol. 2, pp. 495, Hadees 3579)*

Bestowed Paradise:

In Muslim Shareef even it has been written that when Sayyiduna Rabe'e'ah bin Ka'b رَضِيَ اللهُ عَنْهُ asked for Paradise, he was also given Paradise.

(Muslim, pp. 199, Hadees 1094)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

One of the 12 Madani activities - Madrasa tul Madinah for adults

Dear Islamic brothers! Allah Almighty has bestowed great Mu'jizaat and marvels upon the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, therefore we should also

extol him and listen to his praises after showing deep and enormous devotion to him. **بِالْحَمْدِ لِلَّهِ**, by virtue of the blessing of the association with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool, we grasp many opportunities to praise and listen to the praises of Mustafa. Therefore, you too should also remain associated firmly with this Madani environment and take part actively in the 12 Madani activities of Zayli Halqah. One daily Madani activity out of 12 Madani activities is to teach or study at 'Madrasa tul Madinah for adults'. This Madani activity has countless worldly and Hereafter benefits. For example:

- By virtue of the blessing of Madrasa tul Madinah for adults one is privileged to recite the Holy Quran correctly.
- Madrasa tul Madinah for adults is an excellent source of learning necessary rulings such as rulings on Salah, Wudu, Ghusl, etc.
- By virtue of the blessing of attending Madrasa tul Madinah for adults one has good company.
- By virtue of the blessing of Madrasa tul Madinah for adults one is privileged to recite and listen to the Holy Quran.
- By virtue of the blessing of Madrasa tul Madinah for adults one is privileged to gain Islamic knowledge.
- By virtue of the blessing of Madrasa tul Madinah for adults one attains the zeal for practising Madani In'amaat.
- By virtue of the blessing of Madrasa tul Madinah for adults one gets the opportunity to adopt good manners.
- By virtue of the blessing of Madrasa tul Madinah for adults one gets the reward for sitting at a Masjid.

How much Allah Almighty likes the act of sitting at a Masjid can be judged by the following blessed Hadees: The Beloved Rasool **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: The one who loves Masjid, Allah Almighty makes him His beloved. (*Majma'uz-Zawaid, vol. 2, pp. 135, Hadees 2031*)

Remember! The booklet of this Madani activity by the name of ‘Madrassa-tul-Madinah for adults’ has been published by Maktaba tul Madinah. This booklet contains the following points:

- Virtues of reciting the Holy Quran
- Importance of Tarbiyyat
- Shar’i commandment about reciting the Holy Quran correctly
- Seven points of Madrasa tul Madinah for adults
- Events related to Madrasa tul Madinah for adults
- Method of increasing the number of Madrasa tul Madinah for adults
- Etiquette of Masjid
- Points taken from the meetings of Markazi Majlis-e-Shura
- and many other points

Let’s listen to an event relating to the blessing of studying at Madrasa tul Madinah for adults and rejoice.

Got rid of the habit of gazing unlawfully

There was an Islamic brother who used to watch films and dramas, listen to songs and music and gaze unlawfully before being associated with the Madani environment of Dawat-e-Islami, the Madani movement of devotees of Rasool. He did not use to offer Salah regularly. Making an individual effort on him an Islamic brother invited him to attend Madrasa tul Madinah for adults. He started studying at Madrasa tul Madinah for adults. **اَلْحَمْدُ لِلّٰهِ**, by virtue of the blessing of Madrasa tul Madinah for adults he started attending weekly Sunnah-inspiring Ijtima regularly. He also became Mureed of Ameer-e-Ahl-e-Sunnat **رَأَيْتُ بَرَكَاتِهِمُ الْعَالِيَةَ**, started offering Salah and giving Dars in the Masjid. **اَلْحَمْدُ لِلّٰهِ** he has stopped committing sins like watching films and dramas, listening to songs and music, gazing unlawfully, etc. and is busy making efforts to make his family members Salah-offering by making an individual effort on them.

Majlis Madrasa tul Madinah for adults

Dear Islamic brothers! Dawat-e-Islami, the Madani movement of devotees of Rasool, is busy presenting the call towards righteousness day and night all over the world. For the same purpose, **اَلْحَمْدُ لِلّٰهِ** Dawat-e-Islami has established approximately 108 departments. One of them is 'Majlis Madrasa tul Madinah for adults'. Under its supervision, nearly 19,285 Madrasa tul Madinah for adults are being in Pakistan and abroad. In them the number of students is more or less 103,302. In Madrasa tul Madinah for adults, adults i.e. adult Islamic brothers are taught Madani Qaida and the Holy Quran free of charge with correct pronunciation in different timings, at different places (e.g. Masajid, offices, markets, shops). **اَلْحَمْدُ لِلّٰهِ** In Masajid 45 minutes and in markets 35 minutes are scheduled for Madrasa tul Madinah for adults. During this scheduled time, from a book named 'Laws of Salah' Islamic brothers are taught the rulings on Salah, Ghusl, Wudu and funeral Salah; they are also taught Sunnahs, given Madani Dars, made to listen to speeches relating to 'obligatory branches of knowledge'; they are made to memorize Du'a and at the end they are taught how to ponder and make other Islamic brothers ponder over [the Hereafter] from the Madani In'amaat booklet.

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوْا عَلَى الْحَبِيْبِ

Dear Islamic brothers! The chapter of the help from Mustafa is very vast. The Beloved Rasool **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**'s blessings of removing difficulty is not only limited to humans because he **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** has been sent as a Prophet not only for humans, but also for all creation, therefore the way he **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** listens to the pleas of his afflicted followers and helps them by the bestowal of Allah Almighty, similarly, he **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** listens to the pleas of animals, birds and even non-living things suffering from troubles, understands their languages and also helps them.

Mufti Ahmad Yar Khan Na'eemi **رَحِمَهُ اللّٰهُ عَلَيْهِ** has said: The Beloved Rasool **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would himself speak Arabic, but he **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would understand all the languages, even he **صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** would understand the languages of animals, therefore camels and sparrows requested help from him and they were helped. (*Mirat-ul-Manajih, vol. 8, pp. 119 Bitaghayyur*) At another

place he ﷺ has said: Stones would say Salam (to the Beloved Rasool ﷺ), Hannanah, the wooden pillar, also wept due to the separation from him. It expressed its sorrow to him and he ﷺ understood everything. Today every person requests help from him in his/her own language, there is no translator in between them; he ﷺ listens and understands all and comes to help all of them. This is the proof that he ﷺ knows all the languages. (*Mirat-ul-Manajih, vol. 8, pp. 38*) He has further said: Sayyiduna Sulayman (عليه السلام) would only understand the languages of sparrows and ants, but our Beloved Rasool ﷺ understands the languages of all creation whether they are trees and stones, creatures living on land and in water. The Beloved Rasool ﷺ is the one who fulfils needs and who removes troubles. It is the thing which even animals acknowledge. (*Mirat-ul-Manajih, vol. 8, pp. 239*)

Let's now listen to two faith-refreshing spiritual events relating to the help from Mustafa for animals.

1. Doe's plea for help

Sayyiduna Zayd bin Arqam رضى الله عنه has said: Once I was passing through the streets of Madinah with the Beloved Rasool ﷺ. We passed by a tent of a Bedouin to which a doe was tied. The doe humbly said: Ya Rasoolallah! This Bedouin living in this tent brought me here after hunting me though my two kids are there in the jungle. Milk in my udders is getting thick. He neither slaughters me so that I can get rid of this pain nor releases me so that I can go to the jungle and feed my kids with milk and then come back. Having heard the plea made by the doe the Beloved Rasool ﷺ said: If I release you, will [you] come back. It humbly replied, 'Surely I will. If I do not do it, may Allah Almighty punish me as He punishes those who charge (impermissible) taxes.' The Beloved Rasool ﷺ released it. It went towards the jungle very quickly and restlessly. After a while it came back happily. The Beloved Rasool ﷺ tethered it to the tent. Meanwhile, that Bedouin also came to the Beloved Rasool ﷺ carrying a Mashkeezah [a small leather bag for carrying water] of water. The Beloved Rasool ﷺ said to him: Will you sell this doe to us? He humbly

replied: Ya Rasoolallah ﷺ! I present it to you as a gift. He ﷺ freed the doe.

Sayyiduna Zayd bin Arqam رضى الله عنه has said: By Allah Almighty! I saw that the doe was going towards the jungle glorifying Allah Almighty and reciting Kalimah Tayyibah. (*Dalaail-un-Nubuwwah, vol. 6, pp. 35*)

2. Plea made by camel

Sayyiduna Ya'la bin Murrah رضى الله عنه has said: One day, while travelling with the Beloved Rasool ﷺ suddenly we passed by a camel on which water Mashkeezahs were being kept. When the camel saw the Beloved Rasool ﷺ, it started complaining and bowed its neck. The Beloved Rasool ﷺ went to it and said: Where is the owner of this camel? (Meanwhile) the owner came. The Beloved Rasool ﷺ said: Sell it to me. He replied: I present it to you as a gift. He ﷺ said: Sell it to me. He said, 'I present it to you as a gift. However, this camel belongs to the family whose source of income is nothing but this camel.' The Beloved Rasool ﷺ said: Anyhow, when you have mentioned its matter, so listen! It has complained that lots of work is taken from it and a little fodder is given to it, so treat it well. (*Dalaail-un-Nubuwwah, vol. 6, pp. 23*)

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Madani pearls of studying

O devotees of Rasool! Let's attain the privilege of listening to some Madani pearls regarding studying. First, let's listen to two blessed sayings of the Holy Rasool ﷺ:

1. He ﷺ has stated: Indeed, one acquires knowledge by seeking it. (*Kanz-ul-A'maal, vol. 10, pp. 104, Hadees 29252*)
2. He ﷺ 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, pp. 144, Hadees 2329*)

- Studying is a means of strengthening one's faith. *(Mutala'ah Kya, Kyun aur Kaysay?, pp. 16)*
- One's knowledge increases by the virtue of studying. *(Mutala'ah Kya, Kyun aur Kaysay? pp. 17)*
- Studying is the source of attaining Allah's cognition. *(Mutala'ah Kya, Kyun aur Kaysay?, pp. 18)*
- Studying makes one contemplate and ponder over the universe. *(Mutala'ah Kya, Kyun aur Kaysay?, pp. 18)*

Announcement

Remaining Madani pearls regarding studying will be mentioned in the Tarbiyyati Halqahs [learning circles]. Therefore, do attend the Tarbiyyati Halqahs in order to learn them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Jadwal for the Halqahs [learning sessions] of the weekly Ijtimā' (overseas), 28th November 2019

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Madani pearls of studying

- 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?, pp. 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 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, pp. 32)*
- Like medicines are taken and Wazaaif (Islamic invocations) are recited for strengthening memory, the act of reading is also a prescription for it.
(Ibid, pp. 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, pp. 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 commit to your memory. *(Ibid, pp. 112)*

- It is also useful to make accountability yourself examining as to what you have learned and which content is committed to your memory and which is not committed to your memory. *(Ibid, pp. 112)*
- For remembering anything, it is beneficial to pressurise your mind by closing your eyes. *(Ibid, pp. 117)*
- Whatever you read, share it with your family members and friends with good intentions; this is also a way to preserve the treasure of information in our mind for a long period. *(Ibid, pp. 112)*
- Whatever you read, keep repeating it. *(Ibid, pp. 112)*
- In Madani Muzakaraha, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** delivers interesting and precious Madani pearls of Islamic knowledge. By the blessings of these Madani Muzakaraha, 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 اللَّهُ عَلَى مُحَمَّدٍ

Durood-e-Ghausiyyah

In Madani Halqahs of the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami, 'Durood-e-Ghausiyyah' will be taught today. The blessed Durood is as follows:

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ مَعْدِنِ الْجُودِ وَالْكَرَمِ وَإِلَيْهِ وَبَارِكْ وَسَلِّمْ ط

(Shajarah-e-Qaadiriyyah, Razaviyyah, Ziyaiyyah, Attariyyah, pp. 25)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Speech: 06

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

The entire Quran is the praise of the Prophet ﷺ

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf and do Zikr of Allah Almighty for some time; then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Prophet ﷺ

Dear Islamic brothers! There are countless virtues and blessings of reciting Salat and Salaam; pens can break, their ink can run out and words can also come to an end, but the amount of Salat and Salaam sent upon the Beloved

Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ cannot be enumerated. Salat upon the Prophet is an action which Allah Almighty Himself also performs; hence, it is stated in part 22, Surah Al-Ahzaab, verse 56:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

Indeed, Allah and His angels send blessings on the Conveyor of the unseen news (Prophet). O believers! (You too) send blessings and abundant salutations upon him.

[Kanz-ul-Iman (translation of Quran)] (Part 22, Surah Al-Ahzaab, Verse 56)

O devotees of the Prophet! Thus, we come to know that:

- Allah Almighty and His angels send Salat upon the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- This blessed verse is clear praise (Na't) of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- Allah Almighty bestows mercy upon His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and the angels make Du'a of mercy for him.
- In this verse, the believers have been commanded to send Salat and Salaam upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- We also come to know that if there is an action which is of Allah Almighty, His angels also perform it and which the believers have also been commanded to perform, then it is only sending Salat upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

An important point

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

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear **صَلُّوا عَلَى الْحَبِيبِ** اَللّٰهُمَّ اذْكُرُوْا اِلٰهَ اللّٰهِ، etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The subject of today's speech is 'The entire Quran is the praise of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ'; we will discuss the greatness, the status, the virtues and the blessings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, and also those specialities of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that have been mentioned in the Holy Quran. For example, the Quran has described him as the one who will intercede, and at another place, it has described him as 'سِرَاجًا مُّسْتَبِيرًا' (i.e. a Shining Sun). At other places, it has described him as 'يَس' and 'مُدَّتِير' and sometimes as 'مُرْمَل' and 'طه'.

In short, we will hear about those qualities and specialities that Allah Almighty bestowed upon His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us first listen to some accounts that display the greatness of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, then we will hear some related verses of the Quran and their commentaries. May Allah Almighty allow us to listen to the entire Bayan with full attention. آمين

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

يَا رَسُولَ اللَّهِ أَنْظِرْ حَالَنَا

Dear Islamic brothers! When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would teach or edify the noble Sahabah رَضِيَ اللهُ عَنْهُمْ, they would sometimes request and say: 'رَاعِنَا يَا رَسُولَ اللهِ', i.e. O beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Be regardful our states (i.e. give us some time to understand your blessed speech properly).

In the language of the non-Muslims, this word denoted upon a meaning of disrespect, and they began to utter it with an ill intention. Sayyiduna Sa'd Bin Mu'aaz رَضِيَ اللهُ عَنْهُ was familiar with the language of the non-Muslims. He رَضِيَ اللهُ عَنْهُ once heard them say this word and said: 'O enemies of Allah! May the curse of Allah be upon you! If I hear this word from anyone's tongue again, I will sever his neck.'

The non-Muslims said: 'You are angry at us, but the Muslims also use this word.'

He رَضِيَ اللهُ عَنْهُ became upset at this and came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. He رَضِيَ اللهُ عَنْهُ had just arrived in the court of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the verse was revealed in which it was prohibited to say 'رَاعِنَا', and the command to use another synonym of it, 'أَنْظِرْنَا', was given. (*Qurtubi, Surah Al-Baqarah, Taht-al-Ayah 104, vol. 1, pp. 44-45; Tafseer Kabeer, Surah Al-Baqarah, Taht-al-Ayah 104, vol. 1, p. 634; Tafseer 'Azezi, vol. 2, p. 669, selected*)

Hence, it is stated in part 1, Surah Al-Baqarah, verse no. 104:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَقُولُوا رَاعِنَا وَقُولُوا انظُرْنَا وَاسْمَعُوا^ط

O believers! Do not say (to the Prophet Muhammad), 'Raa'ina,' and submit as so; 'Unzurna (meaning that please grant us your attention so that we understand well), and (O Muslims) listen attentively (to his discourse) from the beginning.'

[Kanz-ul-Iman (translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 104)

Under this verse, it is stated in Tafseer Siraat-ul-Jinaan:

1. To respect and honour the Noble Prophets عَلَيْهِمُ السَّلَامُ, and to maintain due etiquette in their courts is Fard, and it is prohibited to use the word in which there is the slightest possibility of disrespect.
2. Those words which have two meanings, both good and ill, and the mind also goes towards the ill meaning when that word is spoken, then such words should not be used either for Allah Almighty and the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
3. Allah Almighty Himself teaches us the etiquettes of the Beloved Prophet's صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ court, and mentions the commands pertaining to respect him صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
4. This verse indicates to the fact that showing disrespect in the courts of the Noble Prophets عَلَيْهِمُ السَّلَامُ is *Kufr*.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The knowledge of unseen of Mustafa ﷺ

Dear Islamic brothers! Let us listen to another account, a blessed verse, the reason behind its revelation and its commentary:

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once said, 'Before the birth of my Ummah, when my Ummah was in the form of clay, they were presented to me in their forms, just as they were presented to Sayyiduna Adam عَلَيْهِ السَّلَامُ, and I was given knowledge of who will embrace Iman on me and who will commit Kufr.' When this news reached the hypocrites, they mockingly said, 'Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) presumes that he knows who will bring Iman on him and who will commit Kufr from those people who are not even yet born, yet we live with him and he does not recognise us.'

After this, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stood on the *Mimbar* [i.e. pulpit], and after praising and glorifying Allah Almighty, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'What is the state of those people who object my knowledge? All of that

which will occur from now until the Day of Judgment, nothing from it is such that you ask me about and I am unable to tell you about it.’ Sayyiduna Abdullah Bin Huzafah Sahmi رَضِيَ اللهُ عَنْهُ stood up and asked, ‘Ya Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is my father?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, ‘Huzafah.’

Sayyiduna Umar رَضِيَ اللهُ عَنْهُ then stood up and said, ‘Ya Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! We are pleased with Allah as Our Lord, Islam as our religion, the Quran as our leader and guide, and with you as our prophet. We seek your pardon.’ The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘Will you refrain? Will you refrain?’ He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then descended from the *Mimbar*. Upon this, Allah Almighty revealed the following verse: (*Tafseer Khaazin, Surah Aal-e-Imran, Taht-al-Ayah 179, vol. 1, p. 328*)

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا أَنْتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى الْغَيْبِ وَلَكِنَّ اللَّهَ يَجْتَبِيٰ مِنْ رُسُلِهِ مَنْ يَشَاءُ ۗ فَأَمِنُوا بِاللَّهِ وَرُسُلِهِ ۗ وَإِنْ تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

Allah will not leave the Muslims in that state in which you are (now), until He separates the impure from the pure. And it does not befit the Dignity of Allah to give you, O common people, knowledge of the unseen. Yes; Allah chooses from His Messengers whom He wills (to grant the knowledge of the unseen). Therefore, believe in Allah and His Messengers, and if you believe and do good deeds, so, for you is great reward.

[*Kanz-ul-Iman (translation of Quran)*] (Part 4, Surah Aal-e-Imraan, Verse 179)

Dear Islamic brothers! Let us listen to some of the points that the renowned exegete of the Quran, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ has mentioned under this verse:

1. One of the things we learn is that to object to the knowledge of the unseen of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and to say that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did not have knowledge of such-and-such thing is the way of the hypocrites.

2. It is the duty of a Muslim to accept all of the praiseworthy qualities of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ without any hesitation.
3. The Merciful Lord granted knowledge of everything that will occur until the Day of Judgement to our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, for the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Ask me anything!', and only the one who has complete knowledge can say this.
4. All of those who will bring Iman, those will not bring Iman and those who will be hypocrites until the Day of Judgement are known to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. (*Shab-e-Habib-ur-Rahman*, pp. 54-55)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

It is Fard to accept the command of the Beloved Prophet ﷺ

Dear Islamic brothers! Let us listen to another account, a blessed verse, the reason for its revelation and its commentary:

The residents of Madinah would irrigate their fields with the water that would come from the mountains. An Ansari once argued with Sayyiduna Zubayr رَضِيَ اللهُ عَنْهُ over who will irrigate their field first. This dispute was presented in the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

So, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Zubayr! After irrigating your field, release the water in the direction of your neighbour.'

Sayyiduna Zubayr رَضِيَ اللهُ عَنْهُ was given permission to irrigate his field first because his field came first. Despite this, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also instructed him to favour his neighbour also. However, the Ansari found the decision to be disagreeable and he said, 'Zubayr is the son of your (paternal) aunty.'

Sayyiduna Zubayr رَضِيَ اللهُ عَنْهُ had been instructed to favour the Ansari in the decision, however, the Ansari did not value this, so the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ commanded Sayyiduna Zubayr رَضِيَ اللهُ عَنْهُ to stop the water after

irrigating his field. The following verse was revealed on this occasion. *(Bukhari, vol. 2, p. 215, Hadees 2708; Tafseer Siraat-ul-Jinaan, vol. 2, p. 239)*

Allah Almighty states:

فَلَا وَرَبِّكَ لَا يُؤْمِنُونَ حَتَّىٰ يُحَكِّمُوكَ فِيمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوا فِي أَنفُسِهِمْ حَرَجًا مِّمَّا

قَضَيْتَ وَيُسَلِّمُوا تَسْلِيمًا ﴿٦٥﴾

So, O Beloved, by oath of your Lord, they will not be Muslims until they take you as a judge for the disputes between them, and whatever you have then decided, they should not have resistance to it within their hearts, and they must accept it wholeheartedly.

[Kanz-ul-Iman (translation of Quran)] (Part 5, Surah Al-Nisa, Verse 65)

There are some points mentioned under this verse in *Tafseer Siraat-ul-Jinaan*; let us hear a few of them:

1. In this verse, Allah Almighty mentioned Himself being The Lord to His Beloved ﷺ and said: 'O Beloved! By Your Lord!' Such is the grand status of the Beloved Prophet ﷺ that Allah Almighty makes Himself known through His Beloved ﷺ.
2. Allah Almighty made it Fard to accept the decision of the Beloved Prophet ﷺ, and cemented this statement by taking an oath by Him being The Lord.
3. Allah Almighty declared the one who denies the command of the Beloved Prophet ﷺ as a non-Muslim.
4. It is necessary to accept the command of the Beloved Prophet ﷺ with one's heart and soul, and there should not be any kind of reluctance regarding it in one's heart. Hence, it is mentioned at the end of the verse that, *they should not have resistance to it within their hearts, and they must accept it wholeheartedly.*

5. We also come to know that it is Fard to accept the rulings of Islam, and it is Kufr to reject them. Also, to make objections against them or to mock them is also Kufr. (*Tafseer Siraat-ul-Jinaan, vol. 2, pp. 239-240*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Allah Almighty wants the pleasure of Muhammad ﷺ

Dear Islamic brothers! Let us listen to another account, a blessed verse, the reason for its revelation and some points from its commentary:

It is stated in *Tafseer Siraat-ul-Jinaan*: When the Final Prophet of Allah Almighty, Sayyiduna Muhammad صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, arrived in Madinah al-Munawwarah, he was commanded to pray Salah in the direction of Bayt-ul-Muqaddas. Acting in accordance to this command of Allah Almighty, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ began to offer Salah while facing that direction. However, it was the desire of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that the Ka'bah becomes the Qiblah of the Muslims.

While praying Salah one day, the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ kept on looking towards the sky with the hope that the command to change the Qiblah would come. Upon this, the blessed verse was revealed during the Salah, in which the pleasure of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is declared as the pleasure of Allah, and in mentioning the beautiful manner of that luminous face in the Quran, and in accordance to the wish and happiness of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, the Ka'bah was made the Qiblah.

Thus, he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards the Ka'bah while in Salah, and all of the Muslims also turned their faces in that direction with him, thus, two Rak'at of Zuhr were prayed in the direction of Bayt-ul-Muqaddas and two Rak'at were prayed in the direction of the Ka'bah. (*Tafseer Siraat-ul-Jinaan, vol. 1, p. 233, selected*)

This is the verse that was revealed:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضَاهَا ۗ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ
الْحَرَامِ ۗ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوا وُجُوهَكُمْ شَطْرَهُ ۗ

We are observing the turning of your face repeatedly towards the sky, so, We will definitely turn you towards that Qiblah in which you are (more) pleased. Now, turn your face towards the Sacred Masjid (i.e. the Ka'bah). And O Muslims! Wherever you are, turn your face towards the same (direction).

[Kanz-ul-Iman (translation of Quran)] (Part 2, Surah Al-Baqarah, Verse 144)

Let us listen to some of the points that the renowned commentator of the Quran, Hakeem-ul-Ummah, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللَّهِ عَلَيْهِ mentioned under this verse:

1. From this account, we come to know that all people must adhere to the law, and the law anticipates the wish of the Beloved.
2. The Ka'bah, which received the honour of all the Awliya, Ghaus, and Qutb lowering their heads towards it, was all due to the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; it was due to his wish that the Ka'bah was made the Qiblah until the Day of Judgement. *(Shan-e-Habib-ur-Rahman, p. 42)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

He is the recipient of countless excellences

Dear Islamic brothers! We have just heard some accounts, blessed verses, their commentaries and the reasons for their revelation, in which the eminence of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is made apparent. There is no doubt that if the Holy Quran is recited with the gaze of Iman, the entire Quran will appear as the Na't of the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us

listen to a few more instances regarding this. Hence, it is stated in part 30, Surah Al-Kausar, Verse no. 1:

إِنَّا أَعْطَيْنَاكَ الْكَوْثَرَ ۝

O Beloved We have indeed bestowed upon you countless excellences.

[Kanz-ul-Iman (translation of Quran)] (Part 30, Surah Al-Kawthar, Verse 1)

Under this verse, 'Allamah Maulana Mufti Muhammad Na'eemuddin Muradabadi رَحْمَةُ اللَّهِ عَلَيْهِ states: (*O Beloved We have indeed bestowed upon you countless excellences.*) and by favouring you with many virtues, we have granted you superiority over the entire creation; we have granted you outer beauty, inner beauty, a superior lineage, (the highest station of) prophethood, the Book, wisdom, (the most) knowledge, (the authority to) perform intercession (first), (the blessing like) the pond of Kawthar, the station of praise (Maqaam-e-Mahmood), a large Ummah, dominance over the enemies of Islam, many victories, and countless bounties and virtues which have no end. (*Khazaain-ul-'Irfan, p. 1122, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Who will be granted the pond of Kawthar?

صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Our Beloved Prophet ﷺ has been granted countless things and will be granted much more.

Allah Almighty granted our Beloved Prophet ﷺ the pond of Kawthar; whose water is whiter than milk, sweeter than honey and more fragrant than musk. The one who drinks from it once will never thirst again. The Beloved Prophet ﷺ will quench the thirst of his Ummah from it. (*Kitab-ul-'Aqaaid, p. 36, summarised*)

On the Day of Judgement, when everyone will be worried only about themselves, and when the people's tongues will dry up and become like

thorns due to the intense heat, in such a situation, the fortunate ones will be those whose thirst Allah Almighty will quench through His Beloved's pond of Kawthar. There are narrations which mention certain good deeds, through the blessings of which, one will be granted the honour of drinking from the pond of Kawthar; a summary of those narrations is presented here:

- The water of Kawthar will be given to the one who recites Salat upon the Prophet in abundance.
- The water of Kawthar will be granted to the one who feeds the fasting person.
- The water of Kawthar will be given to the one who refrains from unnecessary speech.
- The water of Kawthar will be given to the one who gives water to those who travel in the way of Allah Almighty. *(Mahnamah Faizan-e-Madinah, Safar-ul-Muzaffar 1441 AH, p. 21, summarised)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

By your illuminating face!

Dear Islamic brothers! We were hearing about the praises and attributes of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ that are mentioned in the Holy Quran; Allah Almighty has praised His Beloved in different ways in His holy book.

At certain places, the praise of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is seen in many verses, and in other places, entire Surahs mention the characteristics of the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. At places, He mentions an oath taken by the soil that touched the Beloved's feet and in other places, He mentions an oath taken by the Beloved's city. At times, He mentions the greatness and loftiness of those things that have a connection to the Beloved, and at other times, He mentions an oath taken by the blessed face of the Beloved. In some places, He mentions the worship that the Beloved observed at night, and at other places, He has mentioned the tremendous noble character of the Beloved.

At times, He has mentioned the respect due to the Beloved when addressing the believers, and at other times, alongside His own obedience, He has necessitated the obedience of the Beloved. In some places, He mentions the beautiful tresses of the Beloved, and at other places, He has mentioned the Beloved travelling for Mi'raaj. At places, He has mentioned the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to be compassionate and merciful towards the believers, and at other places, He has mentioned the mark of loving Him lies in following His Beloved. In short, the entire Quran is the praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

If we were to look at Surah Al-Duha only; this entire Surah comprises of the praise of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, particularly its first two verses; in which the blessed face of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has been compared to the forenoon, and his blessed hair have been compared to the darkness of night, in a unique manner. Hence, Allah Almighty states:

وَالضُّحَىٰ وَاللَّيْلِ إِذَا سَجَىٰ

By the forenoon. And by the night when it covers (with its darkness).

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

Imam Fakhr-ud-Deen Raazi رَحِمَهُ اللهُ عَلَيْهِ states in 'Tafseer-e-Kabeer': The meaning of 'وَالضُّحَىٰ' is 'by the luminous face of Mustafa صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ', and the meaning of 'وَاللَّيْلِ' is 'by his black tresses.' (*Tafseer-e-Kabeer, vol. 11, p. 191*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Ponder over how beautifully Allah Almighty has taken an oath by the shining face and beautiful hair of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ; not only this, Allah Almighty has also mentioned an oath by the speech of His Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and by various things that are linked to him. Let us listen to them:

Allah Almighty mentions an oath by the speech of His Beloved ﷺ and states:

وَقِيلَهُ يَرْبِّ إِنَّ هَؤُلَاءِ قَوْمٌ لَا يُؤْمِنُونَ ﴿٨٨﴾

*And I swear by this saying of the Messenger; that,
'O my Lord! These people do not believe.'*

[Kanz-ul-Iman (translation of Quran)] (Part 25, Surah Al-Zukhruf, Verse 88)

Allah Almighty takes an oath by the blessed city of His Beloved ﷺ and states:

لَا أَقْسِمُ بِهَذَا الْبَلَدِ ﴿١﴾

I swear by this city (Makkah).

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

One Madani work from the 12 Madani works is 'Madrasa-tul-Madinah Baalighan'

Dear Islamic brothers! اَلْحَمْدُ لِلَّهِ! In the Madani environment of Dawat-e-Islami, the excellence and greatness of the Beloved Prophet ﷺ is mentioned and the love of the Beloved Prophet ﷺ is taught; in order to illuminate your heart with the love of the Prophet, attach yourself to the Madani environment of Dawat-e-Islami, the movement of the devotees of the Prophet, and also take out some time for the 12 Madani works of the Zayli Halqah. إِنَّ شَاءَ اللَّهُ, through the blessings of taking part in these Madani works, alongside becoming punctual in our *Faraaid*, we will also develop a habit of performing *Nafil* worship. We will gain a passion for acting upon the *Faraaid*, *Wajibat*, *Sunnahs* and *Mustahabbat*; we will have an opportunity to act upon the *Sunnah* of giving the call to righteousness; we will acquire the

company of the devotees of the Prophet and we will gain steadfastness upon performing good deeds.

One daily Madani work from the 12 Madani works is to learn or teach in ‘Madrassa-tul-Madinah Baalighan.’ اَلْحَمْدُ لِلّٰهِ

- Through the blessings of Madrasa-tul-Madinah Baalighan, one learns how to recite the Holy Quran correctly.
- It is an excellent way of learning about Salah, Wudu, Ghusl and other important rulings.
- One gains good company.
- One gains the honour of learning or teaching the Holy Quran.
- One attains knowledge of the religion.
- One gains the reward of sitting in the Masjid.

Let us listen to an account regarding the blessings of Madrasa-tul-Madinah Baalighan:

He began to deliver Dars in the Masjid

Before becoming associated with the Madani environment of Dawat-e-Islami, an Islamic brother was in the habit of watching films and dramas, listening to songs and making unlawful gazes, and was in the habit of not offering his Salah. An Islamic brother made individual efforts on him and invited him to join Madrasa-tul-Madinah Baalighan; so, he began studying at Madrasa-tul-Madinah Baalighan. اَلْحَمْدُ لِلّٰهِ, through the blessings of Madrasa-tul-Madinah Baalighan, he began to attend to the weekly Sunnah-inspired Ijtima’, he also became a Mureed of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ and began to offer his Salah and give Dars in the Masjid. اَلْحَمْدُ لِلّٰهِ, he left watching films and dramas, listening to songs, making unlawful gazes and other sins. He also began to carry out individual efforts on his family members and busied himself in making them punctual in their Salah too.

صَلَّى اللّٰهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! It is a principle of the world that when a king specifies one of his courtiers for his favours, he confers him with such favours that demonstrate his rank and status to everyone and completely distinguish him from others. Alongside bestowing his special courtiers with those favours and gifts that others have also been granted, he also grants them even greater ranks. Likewise, the Supreme King, i.e. Allah Almighty, has granted our Beloved Prophet ﷺ more favours than the entire creation and honoured him with His special bestowals, and Allah Almighty has exalted His Beloved ﷺ with various titles at various places in the Holy Quran:

- In Surah Al-Fath, verse no. 29, He refers to him as **‘مُحَمَّدٌ رَسُولُ اللَّهِ’**.
- In Surah Aal-e-Imraan, verse no. 33, he ﷺ is described as **‘Mustafa.’**
- In Surah Aal-e-Imraan, verse no. 179, he ﷺ is called **‘Mujtaba.’**
- In Surah Jinn, verse no. 27, he ﷺ is mentioned with the title **‘Murtada.’**
- In Surah Bani-Israel, verse no. 1, he ﷺ is labelled as **‘The Perfect bondman.’**
- In Surah Al-Ma`idah, verse no. 15, he ﷺ is referred to as **‘Noor (i.e. Light)’**.
- In Surah Al-Nisa, verse no. 174, he ﷺ is described as **‘Burhaan (i.e. a Manifest Proof).’**
- In Surah Al-Ahzaab, verse no. 40, he ﷺ is referred to as **‘خَاتَمُ النَّبِيِّينَ’**.
- In Surah Al-Ahzaab, verse no. 45, he ﷺ is described as **‘Shaahid i.e. Haazir and Naazir’, ‘Siraaj-e-Muneer (i.e. a Radiating Sun) and ‘دَاعِي إِلَى اللَّهِ’ (i.e. A Caller towards Allah).**
- In Surah Yaseen, verse no. 1, he ﷺ is referred to as **‘يُسُ’**.

- In Surah Al-Ta-Ha, verse no. 1, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is called 'طه.'
- In Surah Al-Baqarah, verse no. 119, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is mentioned as 'بشير' (a giver of glad tidings) and 'نذير' (a warner).'
- In Surah Muzzammil, verse no. 1, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is addressed as 'مُزَّمِّل.'
- In Surah Muddassir, verse no. 1, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is called 'مُدَّثِّر.'
- In Surah Aal-e-Imraan, verse no. 164, Allah Almighty has referred to him as a favour upon the believers.
- In Surah Ambiya, verse no. 160, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is referred to as mercy to all of the worlds.
- In Surah Al-Qalam, verse no. 4, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is described as 'possessor of a superb character.'
- In Surah Bani-Israel, verse no. 1, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is described as the one who went on Mi'raaj.
- In Surah Al-Baqarah, verse no. 33, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is referred to as the 'Du'a of Sayyiduna Ibrahim عَلَيْهِ السَّلَام.'
- In Surah Saff, verse no. 6, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is referred to as 'the glad tidings of Sayyiduna Isa عَلَيْهِ السَّلَام.'
- In Surah Kawthar, verse no. 1, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is described as the 'Possessor of Kawthar.'
- In Surah Bani-Israel, verse no. 79, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is called the 'Possessor of Maqaam-e-Mahmood.'

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Quran and the praise of Mustafa

Dear Islamic brothers! You have just heard that Allah Almighty Himself is praising His beloved in the Quran. He Almighty mentions the qualities, excellence, greatness and specialities of His beloved in His holy book. If one is praised by his own Merciful Lord, then it is not possible for any human to fulfil the right of praising the Beloved of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We are listening about the grand status of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and about his virtues and specialities. No doubt, our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is matchless, and no doubt, the one upon whom Allah Almighty has bestowed His tremendous favour, then none can comprehend his superiority.

Imam Qadi 'Iyaad Maliki رَحِمَهُ اللهُ عَلَيْهِ states in '*ash-Shifa Shareef*': حَارَتِ الْعُقُولُ فِي

تَقْدِيرِ فَضْلِهِ عَلَيْهِ وَخَرِسَتِ الْأَلْسُنُ, i.e. 'Minds are left astonished and tongues are left speechless in their attempt to gauge the favour of Allah Almighty upon the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' (*Ash-Shifa Bi Ta'reefi Huqooq il-Mustafa*, vol. 1, p. 103)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Eight rulings pertaining to the Quran

O devotees of the Prophet! Let us listen to eight rulings pertaining to the Quran, from page no. 36 of Ameer-e-Ahl-e-Sunnat's booklet, entitled '*Tilawat ki Fazeelat* [Excellence of reciting the Holy Quran]':

1. It is good etiquette to keep the Holy Quran in a case or a cover. Muslims have been carrying this out since the time of the Sahabah and Tabi'een رَضِيَ اللهُ عَنْهُمْ. (*Bahar-e-Shari'at*, Part 16, p. 139)

2. It is also from the etiquettes of the Holy Quran that one should not turn his back towards it, spread his feet towards it, raise his feet above it or place the Quran at a lower place and be at a higher place himself. *(Bahar-e-Shari'at, Part 16, p. 139)*
3. Language, syntax (*Nahw*) and morphology (*Sarf*); all three of these sciences are equal in status. Thus, it is permissible to place any book of these sciences on top of one another, and the books of Kalaam (theology) should be placed on top of them. On top of them, books of Fiqh should be placed, and then books of Hadees and Du'as that have been related in the Quran and Hadees should be placed on top of the Fiqh books. The Books of Tafseer should be placed on top of them, and the Holy Quran should be placed above all of them. A cloth etc., should not be placed on top of the box which contains the Holy Quran. *(Fatawa Hindiyyah, vol. 5, pp. 323-324)*

Announcement:

The remaining rulings regarding the Quran will be mentioned in the study circles, therefore, take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 22 October 2020

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining rulings pertaining to the Quran

1. If someone has placed a copy of the Holy Quran in his house with the sole intention of gaining goodness and blessings and he does not recite it, he will not be sinful. Rather, this intention of his is a means of gaining reward. (*Fatawa Qadi Khan, vol. 2, p. 378*)
2. If the Holy Quran unintentionally falls from a person's hand or off a shelf onto the floor, then there is no sin upon him nor is a Kaffarah (expiation) required of him.
3. If a person **محذاه الله** throws the Holy Quran onto the floor with the intention of disrespect, or steps on it with the intention of disrespect, then such a person is excluded from the folds of Islam.
4. If a person takes the Holy Quran into his hands or places his hand onto it, and then makes a vow or takes an oath, then this is a very severe oath. But, if he does not mention the words of a vow or an oath and only takes the Holy Quran into his hand or places his hand on it, and then says something, this is not considered an oath and there is no Kaffarah (expiation) upon him either. (*Fatawa Razawiyyah, vol. 13, pp. 574-575, summarised*)
5. If there are many Qurans in the Masjid and they are not all being used, and they are getting worn out by just resting there; then even in such a case, they cannot be sold nor can the money made from them be spent on the Masjid. However, those Qurans may be distributed in order to be

placed in other Masajid and Madaris. (*Fatawa Razawiyah, vol. 16, p. 164, summarised*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du'a for indigestion

According to the schedule of the weekly Sunnah-inspired Ijtima' of Dawat-e-Islami, 'the Du'a for indigestion' will be learnt. The Du'a is as follows:

كُلُوا وَاشْرَبُوا هَنِيئًا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٤٣﴾ إِنَّكَ ذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٤٤﴾

(They will be told) 'Eat and drink with pleasure; the reward of your deeds.' Indeed this is how We reward the righteous.

[Kanz-ul-Iman (translation of Quran)] (Part 29, Surah Al-Mursalaat, Verses 43-44)

Dear Islamic brothers! The one who suffers from indigestion should recite these verses, blow on his hand and then rub his hand on his stomach. He should also recite them and blow on his food, *بِسْمِ اللَّهِ*, his indigestion will go away. (*Khazeena-e-Rahmat, p. 117*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool *صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ*: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make 'good intentions' before filling in the Madani In'amaat booklet:

1. To please Allah ﷺ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
2. I will praise (i.e. thank) Allah ﷺ for the Madani In'amaat which I acted upon.
3. I will be regretful about the Madani In'amaat which I did not act upon and try to act on them in the future.
4. Allah ﷺ forbid, if I have not acted on any such Madani In'aam which saves a person from sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
5. I will not reveal my good deeds without need (for example, I act on such and such or this many Madani In'amaat).
6. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, if one did not recite Salat upon the Holy Prophet ﷺ 313 times today).
7. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, fear of Allah, piety, correcting manners, progress in the Madani activities, etc.).
8. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
9. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a 'correct (i.e. inverted tick)' sign for the Madani In'amaat you have practised today and mark them with a '(0) sign' in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In'amaat booklet only.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Speech: 07

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

Blessed parents of the Prophet ﷺ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى أَيْمَانِكَ يَا حَبِيبَ اللَّهِ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى أَيْمَانِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat

The Holy Prophet ﷺ has said: مَنْ سَرَّهُ أَنْ يَلْقَى اللَّهَ عَدَا رَاضِيًا، فَلْيُكْثِرِ الصَّلَاةَ عَلَيَّ

‘Whoever desires for Allah Almighty to be pleased with him when presented in His court, he should recite Salat upon me abundantly.’

(Musnad-ul-Firdaus, vol. 2, pp. 284, Hadees 6083)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

An important point

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

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلَّى اللَّهُ عَلَى الْحَبِيبِ, اذْكُرُوا اللَّهَ, تُؤَبِّوْا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The gracious month of Rabi'-ul-Awwal is showering its blessings. Everywhere, there is happiness for the arrival of the holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The devotees of the Holy Prophet are providing fragrance to their heart and mind through the remembrance of the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

- Somewhere, there are accounts of the blessed birth, and elsewhere, virtues of the Prophet are mentioned.
- In some places, there are discussions on his grandeur and magnificence, and at other places, the exquisite character of the Prophet is discussed.

Somewhere, 'Worship [performed] by Mustafa' is spoken of, and elsewhere, his leadership is mentioned.

- Somewhere, there are discussions of 'the intercession of Mustafa' and at other places, his generosity is spoken of.
- Somewhere, his excellency is mentioned and at other places, his elevated rank is spoken of.
- Somewhere, his strength is spoken of and elsewhere, his bravery is mentioned.
- Somewhere, the graceful Prophetic sight is talked about and elsewhere, the bestowal of the Prophet is spoken of.
- At places, the family of the Prophet is discussed and at other places, the blessings of Prophethood are talked about.
- Somewhere, miracles of the Prophet are spoken of and elsewhere, the character of Mustafa are mentioned.
- Somewhere, the authorities of the Prophet are mentioned and elsewhere, his favours are spoken of.
- Somewhere, the migration of Mustafa is mentioned, and elsewhere, welcoming Mustafa is talked about.

It is as though every particle is attaining its share of blessings from the blessed birth of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. In this relation, let us also hear about the 'Parents of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.' May Allah Almighty give us the ability to listen to the entire speech with good intentions.

صَلَّى اللهُ عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The eminence of the Holy Prophet's father ﷺ

Sayyiduna Abdullah Bin Abdul Muttalib رَضِيَ اللهُ عَنْهُمَا is the father of the Holy Prophet ﷺ. His blessed name is, Abdullah, Kunyah (Patronymic) is Abu Muhammad, Abu Ahmad and Abu Qusam (meaning, gatherer of goodness and blessings). (*Sharh Zurqaani 'alal Mawahib-ul-Ladunniyyah, vol. 1, pp. 135*) Moreover, his blessed mother's name is Aaminah رَضِيَ اللهُ عَنْهَا.

From all the sons of Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ, Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ was the most adored and cherished. All the beautiful women of the tribe of Quraysh were keen to marry Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ. However, Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ was in search of such a woman, who along with beauty, was also of a noble lineage and was pure and chaste to the highest degree.

Riders from the unseen saved life (parable)

One day, Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ went to a jungle. The disbelievers of Syria recognised him from a few signs that he is the father of the final Prophet of Allah ﷺ. So, they tried to murder (i.e. martyr) him many times. However, Allah Almighty saved him through His grace and mercy. Therefore, some riders suddenly came from the unseen who did not look like the people of this world. They beat the enemies, making them flee; and safely escorted Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ home.

Nikah took place

The father of Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا, Sayyiduna Wahb Bin Manaaf رَضِيَ اللهُ عَنْهُ, was also present in the jungle that day. He witnessed what happened there and developed great affection and reverence for Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ. When he came home, he decided that he will marry the apple of his eye, his daughter, Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا to Sayyiduna Abdullah رَضِيَ اللهُ عَنْهُ. Through a few of his friends, he expressed his heartfelt desire to Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ. Look at the mercy of Allah Almighty that all the qualities Sayyiduna Abdul Muttalib رَضِيَ اللهُ عَنْهُ was searching for in the bride of his beloved son, Sayyidatuna Aaminah Bint-e-Wahb رَضِيَ اللهُ عَنْهَا possessed them all. So, at the age of 24, Sayyiduna Abdullah

رضي الله عنه was married to Sayyidatuna Aminah رضي الله عنها. Thus, the blessed Noor-e-Muhammadi (prophetic light) was transferred from Sayyiduna Abdullah رضي الله عنه to the blessed womb of Sayyidatuna Aminah رضي الله عنها.

The passing of Sayyidatuna Aminah

When the Holy Prophet صلى الله عليه وآله وسلم was 5 or 6 years old, his blessed mother, Sayyidatuna Aminah رضي الله عنها, took him and went to meet the maternal family of Sayyiduna Abdul Muttalib رضي الله عنه in Banu 'Adi Bin Najjaar in Madinah Munawwarah. Her servant, Umm-e-Ayman رضي الله عنها also accompanied them. On the way back, Sayyidatuna Aminah رضي الله عنها passed away at Al-Abwa' and was also buried there.

Sayyidatuna Aminah recited couplets at the time of her passing

At the time of passing, Sayyidatuna Aminah رضي الله عنها gazed lovingly towards her beloved son, leader of both worlds, the Holy Prophet صلى الله عليه وآله وسلم, and recited a few couplets in Arabic. (Which are translated as): O cleansed boy! May Allah Almighty place blessings in you. O son of him who attained deliverance from the trap of death by the help of the bestower of great reward, Allah Almighty. (O my beloved Son!) If whatever I have seen in my dream is true, then you will be a Prophet of Allah Almighty, the most merciful, towards the creation. You will be sent to Haram, and outside Haram, for Islam, which is the religion of your pious father (beloved Prophet of Allah Almighty), Sayyiduna Ibraheem عليه السلام. So, I give you an oath of Allah Almighty and forbid you from idols, do not befriend idols along with the other nations. (*Al-Mawahib-ul-Ladunniyyah, vol. 1, pp. 88-89*)

The world will perish, but I will never perish

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رحمه الله says: During the illness of Sayyidatuna Aminah رضي الله عنها, the Holy Prophet صلى الله عليه وآله وسلم would cry, whilst massaging the blessed head of his mother. When the tears of the Holy Prophet صلى الله عليه وآله وسلم dripped on to the face of his mother, she opened her eyes, and whilst wiping the tears with her headscarf, she said: 'The world will die but I will not die, because I am leaving behind a son like you, due to whom I would be

spoken of in the east and the west.’ The saying of this saintly woman of the time was [proven to be] completely true. (*Mirat-ul-Manajeer*, vol. 2, pp. 523)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Deceased parents resurrected

O devotees of the Prophet! Everyone loves their parents dearly. Then why wouldn't his parents be beloved to the Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! From the bestowal of Allah Almighty, to include his beloved parents also among his beloved Ummah, listen to and rejoice over the great miracle that he صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ manifested.

Sayyiduna Imam Abu-ul-Qaasim Abdul Rahman Suhayli narrates: It is narrated by the mother of believers, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللَّهُ عَنْهَا: The Holy Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ supplicated: 'Oh, Allah Almighty! Resurrect my parents.' Allah Almighty accepted the supplication of his beloved and brought his blessed parents back to life. They both brought faith upon the last Prophet of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and then returned to their shrines. (*Al-Raud-ul-Unuf*, vol. 1, p. 299)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The Blessed parents never worshipped any other god

Be warned! No one should think that مَعَآذَ اللَّهِ the blessed parents رَضِيَ اللَّهُ عَنْهُمَا died upon Kufr and were facing the punishment of the grave, which is why the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ had them recite the Kalimah and made them Muslim, so that they could be saved from the punishment. This was never the case! Rather, they were both adherents of Tawheed (i.e. they accepted Allah Almighty to be One) and they never worshipped any other god. The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ brought them back to life and had them recite the Kalimah so that they could be a part of his Ummah.

The forefathers of the Beloved Prophet ﷺ were people of Iman

Hakeem-ul-Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللَّهُ عَلَيْهِ states: The Iman of

Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا is established through a clear verse of the Holy Qur'an. Sayyiduna Ibrahim عَلَيْهِ السَّلَام made the following Du'a:

وَمِنْ ذُرِّيَّتِنَا أُمَّةً مُسْلِمَةً لَكَ

Translation of Kanz-ul-Iman: And raise from our offspring a nation obedient to You. [Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 128)

He عَلَيْهِ السَّلَام then made the following Du'a in the court of Allah Almighty:

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِنْهُمْ

(Translation of Kanz-ul-Iman: 'O our Lord, and send amongst them a Messenger from themselves).

[Kanz-ul-Iman (Translation of Quran)] (Part 1, Surah Al-Baqarah, Verse 129)

Meaning, 'O Allah! May a group of believers always remain among my offspring, and O Allah! Send the Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in this group of believers.' No doubt, this Du'a of Sayyiduna Ibrahim عَلَيْهِ السَّلَام was accepted. The forefathers of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were all people of Iman and believers. (Tafseer-e-Rooh-ul-Bayan, vol. 5, pp. 518)

Heavenly whale

Sayyiduna Allamah Isma'eel Haqqi رَحِمَهُ اللهُ تَعَالَى narrates in Tafseer Rooh-ul-Bayan: 'Sayyiduna Yunus عَلَيْهِ السَّلَام remained in the belly of the whale for three, seven or forty days, hence, that whale will go to Paradise.

(Dalaail-un-Nubuwwah, pp. 28, Hadees 15)

The Blessed Parents are people of Paradise

O devotees of the Prophet! Think for a moment! If the whale in whose belly the Prophet of Allah, Sayyiduna Yunus عَلَيْهِ السَّلَام remained for a few days will go to Paradise, then what can be said about the blessed womb in which the leader of Sayyiduna Yunus عَلَيْهِ السَّلَام, Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ remained in for several months. How is it possible that Sayyidatuna Aaminah

left this world upon Kufr **مَعَادَ اللَّهِ** and was subjected to the punishment of the grave! Undoubtedly, every moment of the lives of the blessed parents **رَضِيَ اللَّهُ عَنْهُمَا** of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** was spent upon Tawheed (i.e. in a state of Iman), and they are people of Paradise. In fact, all of the forefathers of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** were upon the truth, just as the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** said: 'I continued to be transferred from the loins of pure men to the wombs of pure women.'

(*Dalaail-un-Nubuwwah, p. 28, Hadees 15*)

Sayings of the honourable scholars

A summary of what A'la Hadrat Imam Ahmad Raza Khan **رَحْمَةُ اللَّهِ عَلَيْهِ** has stated on page 299 of volume 30 of Fatawa Razawiyah is as follows: 'Many eminent scholars are of the opinion that the beloved parents of the Noble Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** are Muslims and the matter concerning their salvation in the hereafter has already been decided. Sayyiduna Imam Jalal-ud-Deen Suyuti Shaafi'i **رَحْمَةُ اللَّهِ عَلَيْهِ** has written seven booklets regarding the Iman of the Beloved Prophet's **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** parents and proved their Iman. Qadi Imam Abu Bakr Ibn-ul-'Arabi Maliki **رَحْمَةُ اللَّهِ عَلَيْهِ** was asked the following question, 'A person states that the forefathers of the Beloved Prophet **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** are in Hell **مَعَادَ اللَّهِ**.' He **رَحْمَةُ اللَّهِ عَلَيْهِ** said, 'Such a person is accursed.' (*Tafseer-e-Rooh-ul-Bayan, vol. 1, p. 218*)

The body was still preserved even after 1400 years!

According to the newspaper 'Nawaiwaqt' dated 21st January 1978, during the digging carried out for the extension of Masjid al-Nabawi, the blessed body of the Beloved Prophet's **صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ** noble father, Sayyiduna Abdullah Bin Abdul Muttalib **رَضِيَ اللَّهُ عَنْهُ**, which had been buried more than 1400 years prior, was taken out from the blessed grave and it was completely preserved and fresh.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

One Madani Work from the 12 Madani Works, 'Area visit'

آلِ مُحَمَّدٍ إِلَيْهِ, the movement of the devotees of the Prophet, Dawat-e-Islami, gives us the mindset of remaining humble and gives us the drink from the cup of Prophetic love. Therefore, in order to attain these blessings, you should also

attach yourself to this Madani environment and take part in the 12 Madani Works of the Zayli Halqah. Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** has encouraged us to give at least 2 hours every day for Madani Works, and no doubt, the one who gives more time for this will have more opportunities to gain reward, **إِنْ شَاءَ اللَّهُ**.

One Madani Work from the 12 Madani Works of the Zayli Halqah is 'Area Visit.' This Madani Work has countless benefits; for example, the Masjid remains populated. Area Visit allows Madani Work to spread abundantly. New Islamic brothers come towards the Madani environment. Those who do not offer Salah can start offering Salah. One has the opportunity to take a share from the Du'as of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ** and to give the call to righteousness. Let us listen to an account regarding 'Area Visit' for our motivation:

The Masjid became populated

The Qafilah of an Islamic brother from Karachi arrived at a Masjid in a city of Pakistan. There was a lock on the door. When the door was opened, everything was covered in dust and it appeared as though the Masjid had been closed for a long time. They all got together and cleaned the Masjid, and after the Asr Salah, they all went to the playground for Area Visit and gave the call to righteousness to the youth that were playing there. **الْحَمْدُ لِلَّهِ!** Many of the youth were ready to come with them to the Masjid at that very moment. After arriving at the Masjid, they had the honour of offering Salah with them and listening to the Sunnah-inspired Bayan also. With individual efforts, they made an intention to keep the Masjid populated. After witnessing all of this, an elderly man who was present there began to cry and said, **الْحَمْدُ لِلَّهِ!** Through the blessings of the devotees of the Prophet and the Area Visit, this Masjid has been populated.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Majlis-e-Aimmah-e-Masajid and Majlis Imamah Course

Dear Islamic brothers! In order to gain an increased desire for good deeds and the mindset of staying away from sins, attach yourself to the Madani environment of Dawat-e-Islami, the movement of the devotees of the

Prophet. **اَلْحَمْدُ لِلّٰهِ**, Dawat-e-Islami is working in over 108 departments to spread the call to righteousness. One department from among these is 'Majlis-e-Aimmah-e-Masajid and Imam Course', which is working to populate the Masajid by appointing Muazzins and Imams, and in keeping their best interests at heart, it appoints an appropriate wage for them so that the Islamic brothers can be freed of financial concerns and busy themselves with spreading the call to righteousness.

Muazzins and Imams play an important role in populating the Masjid. **اَلْحَمْدُ لِلّٰهِ**, those Imams who are attached to the Madani environment of Dawat-e-Islami keep the Masajid populated by waking up Muslims for Fajr, inclining people towards praying in congregation through individual efforts, giving Dars from Faizan-e-Sunnat, taking part and making others take part in the circles of Tafseer-e-Quran after Fajr Salah, and in order to learn the Sunnah, they travel and make others travel in the Qafilahs of the devotees of the Prophet.

Similarly, there is a department of Dawat-e-Islami known as 'Majlis Imam Course.' This department runs an Imam course for those Islamic brothers who wish to go into Imam. Mentioning the importance of this course, Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** states: 'The one who wishes to perform Imam should definitely complete the Imam course, even if he is a Madani, because one receives training especially concerning the rulings of Imam in the Imam course.' After coming to know the details of what one learns in the Imam course, everyone who has any pain for the religion will have a strong wish to complete the Imam course also.

اَلْحَمْدُ لِلّٰهِ, in the Imam course, one is given excellent training regarding fundamental beliefs. One is taught the rulings regarding Wudu, Ghusl, Salah, Imam, funeral rites, purity and impurity, performing Nikah, collecting donation, etc. One learns how to recite and teach the Quran with the correct rules of pronunciation. One is also given training on ethical codes of conduct. One is also given training in performing the Madani Works, and a certificate is also issued upon the completion of the course. **اَلْحَمْدُ لِلّٰهِ**, through the blessings of the Imam course, Islamic brothers become Imams and gain a position of respect in the society. Therefore, the one who is able to, should definitely acquire religious knowledge by doing the Imam

course. May Allah Almighty grant every Islamic brother, who is attached to Dawat-e-Islami, the ability to complete the Imamate course.

أُمِّينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A few rulings regarding touching the Holy Qur`an

O devotees of the Prophet! Let us listen to ‘A few rulings regarding touching the Qur`an’ from page 28 of the booklet ‘Tilawat ki Fazeelat [Excellences of reciting the Holy Quran]’:

1. If one does not have Wudu, then it is Fard to make Wudu in order to touch the Holy Qur`an. *(Noor-ul-Idah, p. 18)*
2. There is no harm in reciting it (without Wudu) whilst looking at it without touching it.
3. It is not permissible to perform Tayammum for touching the Holy Quran or to perform the prostration of recitation or prostration of thankfulness if one has the ability to use water. *(Bahar-e-Shari'at, part. 1, 2, p. 352)*

Announcement: The remaining rulings regarding touching the Qur`an will be mentioned in the study circles, therefore, take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 29 October 2020

1. Short Bayan on different topics: **5 minutes**
2. Memorising Du'a: **5 minutes**
3. Fikr-e-Madinah: **5 minutes**
4. Total duration: **15 minutes**

Remaining rulings regarding touching the Qur`an

- The one upon whom Ghushl is Fard, it is Haraam for him to touch the Qur`an, even if it is its blank margin, its cover or cloth. It is also Haraam for him to recite it whether while touching it or without touching it or by looking at it or from memory. Moreover, it is also Haraam for him to write a verse, write a Ta'weez of a verse, touch such a Ta'weez, or touch or wear such a ring; such as the Muqatta'at ring. *(Bahar-e-Shari'at, Part. 1, 2, p. 326)*
- If the Holy Qur`an is in a holder, there is no harm in touching the holder. Similarly, it is permissible to touch it with a handkerchief or such a cloth which is neither considered a part of you nor a part of the Qur`an. It is Haram to touch it with the sleeve of your shirt or the corner of your scarf; to such an extent that if one side of a shawl is on your shoulder, then it is Haraam to touch the Qur`an with the other side of the shawl, as these are all considered to be a part of you, just as the cover is considered to be a part of the Holy Qur`an. *(Durr-e-Mukhtar wa Radd-ul-Muhtar, vol. 1, p. 348)*
- The rulings regarding reciting or touching the Holy Qur`an also apply to translations of the Holy Qur`an in Persian, Urdu or any other language.
- *(Bahar-e-Shari'at, part. 2, p. 327)*
- If any verse is written in a book or a newspaper, it is not permissible for the one who does not have Wudu or the one who must perform Ghushl to touch that verse or to touch the area of the paper that is directly behind the part where the verse is written.

- The one who does not have Wudu or who must perform Ghusl cannot touch any part of a paper which only has a verse written upon it and nothing else; whether it is the front, back, corner, etc.
- It is a sincere plea to the publishers of religious books and monthly magazines to refrain from printing verses or their translations on any of the cover pages of the publication. Because while picking up and touching these books and booklets, many Muslims can inadvertently touch them without Wudu. In regards to this, A'la Hadrat, the Imam of Ahl-us-Sunnah, Maulana Shah Imam Ahmad Raza Khan رحمته الأوتى writes on page 393 of the 23rd volume of Fatawa Razawiyah: 'Printing a blessed verse onto a paper which is wrapped around a bunch of newspapers or a booklet, or on a card or envelope, necessitates disrespect and leads towards Haraam. They are touched by postmen or others who do not have Wudu, in fact, even by those upon whom Ghusl is Fard, and even by the disbelievers who are always in a state of impurity, and this is Haram.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Du'a when tying an Imamah and wearing clothes

According to the schedule of the weekly Sunnah-inspired Ijtima of Dawat-e-Islami, 'The Du'a when tying an Imamah and wearing clothes' will be learnt. The Du'a is as follows:

اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ مِنْ خَيْرِهِ وَخَيْرِ مَا صُنِعَ لَهُ
وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ

Translation: O Allah Almighty! All praise belongs to you, you have clothed me with this clothing. I ask you of its goodness and the goodness of what it has been made for. And I seek refuge in you from its evil and the evil of what it has been made for. (Abu Dawood, vol. 4, p. 59, Hadees 4020)

Sayyiduna Abu Sa'eed Khudri رَضِيَ اللهُ عَنْهُ narrates: When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would wear new clothes, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would mention his name, 'Qamees or 'Imamah' and then recite this Du'a.

(Abu Dawood, vol. 4, p. 59, Hadees 4020)

Note: This Du'a can be recited when tying an old Imamah also.

(Fayd-ul-Qadeer, vol. 5, p. 125) ('Imamah kay Fazaail, p. 128)

Speech: 08

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

Blessed habits of the Beloved Prophet ﷺ

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Prophet

The Final Prophet of Allah ﷺ has stated:

مَنْ صَلَّى عَلَيَّ صَلَاةً لَمْ تَزَلِ الْمَلَائِكَةُ تُصَلِّي عَلَيَّ مَا صَلَّى عَلَيَّ فَلْيَقُلَّ عَبْدٌ مِنْ ذَلِكَ أَوْ لِيْ كَثْرُ

‘The one who sends Salat upon me, the angels continue to make prayers of mercy for him as long as he sends Salat. It is now the person’s choice to send less Salat or more.’ (Musnad-e-Imam Ahmad, vol. 5, p. 324, Hadees 15680)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let’s first of all make good intentions to please Allah and to earn reward. The Beloved Prophet ﷺ has said, ‘نِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ’ The intention of a Muslim is better than his action. (Al-Mu’jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

An important point

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

Intentions of listening to Bayan

1. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
2. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. When I hear صَلُّوا عَلَى الْحَبِيبِ، اذْكُرُوا اللَّهَ، تُؤْبِئُوا إِلَى اللَّهِ، etc., I will reply loudly with the intention of gaining reward.
4. After the Ijtima’, I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, if a person loves someone, he abundantly makes mention of his beloved; he follows the way of his beloved; he endeavours to

imitate the way of his beloved; and this is because loving the acts of one's beloved and adopting them are from the signs of true love. As we also love our beloved Prophet ﷺ, we too should focus on assessing our love for him by judging how many of his Sunnahs we act upon. In today's speech, we will comment on some Sunnahs of the luminous Prophet ﷺ, such as his method of speaking, eating and living in society. In addition to this, we will also hear of some of the incidents regarding the devotion that the male and female companions and the honourable saints رَحْمَةُ اللَّهِ عَلَيْهِمْ had for the prophetic Sunnah and their compliance to it.

First, let's listen about the life of the Final Prophet ﷺ.

Glimpses of the Prophetic Character

Umm-ul- Mu`mineen, Sayyidatuna Aaishah Siddiqah رَضِيَ اللَّهُ عَنْهَا states: 'There was nobody more courteous than the Prophet ﷺ. He would respond 'Labbayk' (at your service) to whoever called him from his Companions or family.'

Sayyiduna Jareer رَضِيَ اللَّهُ عَنْهُ said: 'Since I became Muslim, the Prophet ﷺ has never prevented me from coming to him. And whenever he would see me, he would smile. He would always be cheerful with his Companions. He would live in harmony with everyone. He would converse with everyone. He would also be cheerful with the children of the Companions and sit them in his lap. He would accept the invitation of all: the free, the slaves and the poor. He would go out far to the outer skirts of Madinah to visit the sick that lived there. He would accept the apology of those who apologised.' (Shifa, vol. 1, p. 121)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers, you heard how the Prophet ﷺ would amiably present himself with his family members, his Companions رَضِيَ اللَّهُ عَنْهُمْ, his relatives, his neighbours and every person. This conduct of his would influence everyone in a way that they would end up loving him. When someone would call him, he would reply by saying Labbayk (at your service).

However, the state of many people now is that their family, friends, relatives, etc. remain distant from them due to their ill-conduct and impudence. Some people speak in an improper manner, fight with others and swear at them. Sometimes they backbite about others, engage in tale-bearing and hurt other people's feelings. Sometimes they quarrel with their parents or their siblings. Sometimes they are disloyal and ill-mannered with their friends. Sometimes they act harsh towards their children without any reason. Sometimes they have an altercation with their spouse, and sometimes they berate their neighbours. Sometimes they sever ties with their in-laws or other relatives. To summarise, many Muslims today do not outwardly follow the prophetic Sunnah or demonstrate it in their conduct. This is in spite of Allah Almighty having commanded us to follow His beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ:

لَقَدْ كَانَ تَكْمُرٌ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ

Indeed for you, following the Messenger of Allah is best.

[Kanz-ul-Iman (translation of Quran)] (Part 21, Surah Al-Ahzaab, Verse 21)

The famous Quranic Exegesis, Mufti Ahmad Yar Khan Na'eemi رَحْمَةُ اللهِ عَلَيْهِ states regarding this verse: 'We come to know that a successful life is the one that is in pursuit of his footsteps. If our living, dying, sleeping and wakening are according to his way, then all these things become [acts of] worship.'

(Noor-ul-'Irfan, Part. 21, Surah Al-Ahzaab, Taht-al-Ayah 21)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The Blessings of Acting upon the Sunnah

Dear Islamic brothers, it is true that the mercy of Allah descends upon people who follow the Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ Sunnah in getting up, sitting down, walking, sleeping, wakening, eating, drinking and speaking. This is because of the following:

- Those who act upon Sunnahs attain the Lord's pleasure.
- Such people are categorised amongst the beloved people of Allah Almighty.

- They possess the fear of Allah Almighty.
- They develop the mindset of thinking of the afterlife.
- They acquire the true love of the Prophet.
- They receive the reward of many martyrs.
- They accomplish success in both worlds.
- They gain proximity to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Forgiveness was Granted by Virtue of Acting upon the Sunnah

In order to boost our enthusiasm to act upon the Sunnah, listen to the following account:

Sayyiduna Ali Bin Husayn رَضِيَ اللهُ عَنْهُ saw Sayyiduna Hibatullah Tabari رَحِمَهُ اللهُ عَلَيْهِ in his dream and asked him: 'مَا فَعَلَ اللهُ بِكَ' 'How did Allah Almighty deal with you?' Sayyiduna Hibatullah رَضِيَ اللهُ عَنْهُ answered, 'Allah Almighty forgave me.' He was asked, 'On what basis?' to which he replied, 'Because of acting upon the Sunnah.'

(Siyar-e-A'lam-un-Nubala, Raqm 274 – Hibatullah Bin Al-Hasan, vol. 17, p. 419 Amended)

Dear Islamic brothers, remember that the noble saints رَحِمَهُمُ اللهُ considered it necessary to act upon every Sunnah of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. They disliked leaving out the Final Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ sayings and Sunnah in any way whatsoever. There are many incidents that show the enthusiasm of the Prophet's followers to act upon his Sunnah and sayings.

The Blessings of Acting upon the Sunnah

Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Muhammad Ilyas Attar Qadiri رَضِيَ اللهُ عَنْهُ mentions an incident on page 263 in volume 1 of his famous book, Faizan-e-Sunnat: 'The eminent Hadees scholar, Sayyiduna Hudbah Bin Khalid رَضِيَ اللهُ عَنْهُ was invited to dinner by the Caliph of Baghdad, Mamoon Rasheed. After eating, he began to pick up the bits that had fallen and ate them. Astonished, Caliph Mamoon Rasheed said, 'O Shaykh! Is your hunger still not satiated?' He replied: 'Of course it is. It is actually a matter of the

Hadees that Sayyiduna Hammad Bin Salamah رضي الله عنه mentioned to me, that whoever picks up the bits from the dining mat and eats them will become fearless of being dependent on another. (*Ithaf, vol. 5, p. 597*) I was acting upon this Hadees.' Listening to this, Mamoon became really impressed and gave a signal to his servant who brought one thousand dinars wrapped up in a cloth. The Caliph of Baghdad, Mamoon gifted the dinars to Sayyiduna Hudbah Bin Khalid رضي الله عنه as a gift. The latter said: 'الحمد لله the blessing of acting upon a Hadees immediately became apparent.'" (*Samaraat-ul-Awraq, vol. 1, p. 8*)

Be Grateful for Sustenance

Dear Islamic brothers, two important matters are learnt from the foregoing incident. The first is that picking up and eating the bits that have fallen onto the dining mat bring blessings to one's sustenance and protects one from financial hardship. But, alas, nowadays we see a great deal of ungratefulness and dishonouring of food inside the home. After eating and drinking, some remnants of the food or drink are left in the dishes, which has perhaps become a part of table manners now. This is then disposed of as rubbish.

Expressing his grief at the ungratefulness and dishonouring shown towards food, Ameer-e-Ahl-e-Sunnat دامت بركاتهم العالمة states: 'Today, which house is void of the ungratefulness and dishonouring shown towards food? Whether it be the millionaire who lives in a mansion or the labourer who lives in a hut, a lack of care is seen in matters of sustenance. In weddings, many different types of foods are wasted. In the home, broth and grains of rice are washed down the sink. If only we could develop the will to not waste food.'

What will people say?

The second point that we learn is that the noble saints رضيهم الله were not concerned about the world's greatest leader, chief, king, prime minister or any other dignitary when it came to act upon the Sunnah. However, it is unfortunate that yet alone acting upon the Sunnah, we show laziness in acting upon the things that are obligatory (Fard) or compulsory (Wajib).

O devotees of the Prophet! If we wish to become successful in this world and the hereafter, save ourselves from the punishment of Hell and attain the Lord's

pleasure, obtain the intercession of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, become worthy of the bounties of Paradise and gain proximity to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ therein, we need to follow the way of the Prophet's beloved Companions رَضِيَ اللهُ عَنْهُمْ. This is because their routine and every permissible and righteous action were compliant with the prophetic Sunnah.

Loving the Acts of the Beloved

Let us take a look at an inspirational incident to see how these people adopted the way of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in their lives. It is stated on page 27 of the book titled 'Sahabah-e-Kiraam ka 'Ishq-e-Rasool': 'Sayyiduna Anas رَضِيَ اللهُ عَنْهُ mentioned: 'One companion رَضِيَ اللهُ عَنْهُ of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was a tailor. He had invited the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ to his home for a meal. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ accepted the invitation and arrived at his home on the stipulated day. I too was also present with the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ during that invitation. Roti, made of barley, and curry, containing gourd and bland dry meat, was presented to the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Whilst eating, I saw that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was looking for the pieces of gourd from around the dish. From the point I saw that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ liked gourd so much, I too began liking gourd for myself.' (Bukhari, vol. 3, p. 537, Hadees 5436)

Hakeem Al-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ writes in the commentary of this Hadees:

'A few things are learnt from this Hadees:

- First, one should accept the invitation of his servants and slaves even if they are of a lower rank.
- Second, it is very good to share the food in a bowl with one's servant.
- Third, it is Sunnah to like gourd.
- Fourth, to love the Sunnah is the way of the Companions رَضِيَ اللهُ عَنْهُمْ.
- A servant may pick out the meat, gourd, etc. from a dish and present it before the one being served.' (Mirat-ul-Manajeer, vol. 6, pp. 18-19 summarised)

Dear Islamic brothers, we come to know that the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would accept the invitation of his Companions رَضِيَ اللهُ عَنْهُمْ to please them. Not only would he accept and attend their invitation, but he would also accept whatever was placed before him without showing any signs of discontentment. It also transpired that gourd was very much liked by the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and that he would joyfully eat it.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

May a Thousand Salaams be upon His Habitual Smile

Dear Islamic brothers, to smile during one's speech when appropriate is a beautiful Sunnah of our Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. The Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never guffawed, rather he would smile. (*Mirat-ul-Manajeeh, vol. 4, p. 42 summarised*)

Umm-ul- Mu'mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ عَنْهَا states: 'I never saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ laughing in a way that his uvula could be seen. He would only smile.' (*Bukhari, vol. 3, p. 325, Hadees 4828*)

The Companions رَضِيَ اللهُ عَنْهُمْ saw the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ smile on many occasions. They too would act upon his act of smiling.

Sayyidatuna Umm-e-Darda رَضِيَ اللهُ عَنْهَا states: 'Whenever Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ would speak, he would smile.' She further states that she said to him: 'Leave this habit of yours, otherwise people will think that you are mad.' Sayyiduna Abu Darda رَضِيَ اللهُ عَنْهُ replied: 'Whenever I saw or heard the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ speak, he would smile.' (*Musnad-e-Ahmad, vol. 8, p. 171, Hadees 21791*)

Dear Islamic brothers, the blessed biography of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will remain a beacon of light for as long as the world remains. Each and every act of his is replete with wisdom. His followers consider it an honour to adopt these actions and regard them as their religious and worldly wealth. They search for opportunities to adopt the way of their Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let us learn about more of his marvellous traits.

Blessed gait

When the Beloved Prophet ﷺ would walk, he ﷺ would plant his feet firmly and it would appear as though he ﷺ was descending from a high place. (*Wasaail-ul-Wusool*, p. 40) In another narration, it states: When the Beloved Prophet ﷺ would walk, he ﷺ would walk with vigour and not like a lethargic person.

(*Subul-ul-Huda war Rashaad*, vol. 7, p. 159)

Dear Islamic brothers! Sometimes, when the Beloved Prophet ﷺ would adopt a certain manner whilst walking, the Noble Sahabah رضى الله عنهم would see this and adopt it themselves again and again. Let us listen to an account in regards to this:

It is stated on page 31 of the book ‘Imamah kay Fazaail’: When travelling to Makkah al-Mukarramah, Sayyiduna ‘Abdullah bin ‘Umar رضى الله عنهما entangled his ‘Imamah on the branches of a certain wild bush – which contains red-coloured plums – and walked a few paces, and would then return, free his ‘Imamah and continue again. So, the people asked, ‘What is this?’ He رضى الله عنه replied, ‘The blessed ‘Imamah of the Beloved Prophet ﷺ got caught in it and he ﷺ walked this far ahead, and then returned and freed his blessed ‘Imamah.’ (*Noor-ul-Iman bi-Ziyarat-i-Aasar-e-Habeeb-ir-Rahman*, p. 15, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Let us hear about some more Sunnahs:

Manner of sneezing

The Beloved Prophet ﷺ would dislike sneezing loudly. When he ﷺ would need to sneeze, he ﷺ would cover his blessed mouth with a cloth or with his blessed hand. (*Wasaail-ul-Wusool*, p. 99)

Manner of sleeping

When going to sleep, the Beloved Prophet ﷺ would place his blessed right hand under his blessed cheek (*Subul-ul-Huda war Rashaad*, vol. 7, p. 253)

and then recite this Du'a: 'اللَّهُمَّ بِاسْمِكَ أَمُوتُ وَأَحْيَا', meaning, 'O Allah! With Your name, I die and I live (i.e. I sleep and I awaken).' When he ﷺ would wake up, he ﷺ would recite this Du'a: 'الْحَمْدُ لِلَّهِ الَّذِي أَحْيَانَا بَعْدَ مَا أَمَاتَنَا وَإِلَيْهِ النُّشُورُ', meaning, 'All praise be to Allah, the One who gave us life after death, and to Him is the resurrection.' (Shamaail-e-Muhammadiyah, p. 157, Hadees 243)

Manner of drinking water

The Beloved Prophet ﷺ would drink water in three breaths.

(Muslim, p. 843, Hadees 5287)

Use of fragrance

The Beloved Prophet ﷺ liked fragrance. (Mirat-ul-Manajeeh, vol. 4, p. 174) He ﷺ would not reject a gift of fragrance. (Shamaail-e-Muhammadiyah, p. 130, Hadees 208) He ﷺ would use fragrances of musk and ambergris. (Mawahib-ul-Ladunniyah, vol. 2, p. 70)

Manner of looking in the mirror

When looking in the mirror, the Beloved Prophet ﷺ would thank Allah Almighty and recite this Du'a: 'اللَّهُمَّ كَمَا أَحْسَنْتَ خَلْقِي فَحَسِّنْ خُلُقِي', meaning, 'O Allah! Just as you have beautified my appearance, beautify my character also.' (Al-Wafa li Ibn-e-Jawzi, vol. 2, p. 141)

Manner of applying kohl

The Beloved Prophet ﷺ would make use of Ismid Kohl. He ﷺ would apply it three times each to his blessed eyes. Sometimes, he ﷺ would place the kohl-stick twice and apply it once to each eye.

Upon the conducts of the Chosen One be countless salutations!

- The Beloved Prophet ﷺ would always guard his tongue and only speak of beneficial matters.

- Our Beloved Prophet ﷺ would show love to those that would come to him, and never did an action that would create hatred.
- Our Beloved Prophet ﷺ would mention the goodness of people's good actions and reinforce them.
- He ﷺ would mention an evil thing as being evil and prohibit acting upon it.
- He ﷺ adopted moderation in every matter.
- When going to a place, he ﷺ would sit wherever he ﷺ would find space, and would encourage others to do the same.
- He ﷺ would be mindful of the rights of those that sat with him.
- Those who would visit the Prophetic court would feel as though they were the most loved by the Beloved Prophet ﷺ.
- His generosity, good character and conduct were general for all.
- If someone would err in his gatherings, it was neither circulated nor was he made fun of.
- His blessed gaze would remain lowered out of modesty.
- He ﷺ would never take revenge for personal matters.
- Instead of responding to evil with evil, he ﷺ would show forgiveness.
- He ﷺ would never cut-off anybody's speech nor would he ﷺ interject.
- He ﷺ would not speak harshly.
- He ﷺ would not seek the faults of others.
- He ﷺ would only speak of things that were a means of reward (in his favour).

- When questioned harshly by a traveller or a stranger, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would display patience.
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not cut-off another's speech, but if someone would exceed the limits, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would prevent them, or leave that place.
- He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ never laughed out aloud (i.e. in such a manner, that if others were around, they would hear it).
- The Noble Sahabah رَضِيَ اللهُ عَنْهُمْ said: The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would smile the most (when appropriate).
- Sayyiduna Abdullah bin Haaris رَضِيَ اللهُ عَنْهُ states: I never saw anyone smile more than the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Ihtiram-e-Muslim, pp. 27, 28 Selective and Summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

One Madani work from the 12 Madani works is 'The weekly Madani Halqah'

Dear Islamic brothers! In order to adopt the Sunnahs and to gain a passion for performing good deeds, attach yourself to the blessed environment of Da'wat-e-Islami, the Madani movement of the devotees of the Prophet, and take out some time for the 12 Madani works of the Zayli Halqah. One Madani work from the Madani works of the Zayli Halqah is 'The weekly Madani Halqah.' By means of which, gatherings are organised at a city-level for people of various languages. The weekly Madani Halqah or Masjid Ijtima takes place in small cities, or places where the weekly Sunnah-inspired Ijtima has not yet started for some reason. The schedule of the weekly Madani Halqah comprises of Qur'an recitation, Na't, a Sunnah-inspired Bayan, Du'a and Salat and Salam. More than one weekly Madani Halqah can be held in a city/area on different days in different places. In order to advance the works of the religion, you should also help Dawat-e-Islami, the Madani movement of the devotees of the Prophet for enlivening the Masajid. اَلْحَمْدُ لِلّٰهِ, many

wayward people have been reformed by the blessings of this Madani environment. Let us listen to an account for our motivation:

A shower of mercies

Before becoming attached to the Madani environment of Dawat-e-Islami, an Islamic brother of Pakistan was roaming in the dark valleys of sins. He was so lost in the world that he was completely heedless of Salah and neither did he have any concern for the grave and hereafter. His sole purpose was to earn the Dunya. Thus, the precious moments of his life were squandered for the sake of the world. May Allah Almighty preserve the Madani movement of Dawat-e-Islami and grant it more success, for it is through the blessings of this blessed movement that countless Muslims have come onto the path of righteousness.

His account is somewhat as follows: With the Grace of Allah Almighty, he had attended the Masjid in order to pray Salah. After the Salah, he had the honour of sitting in the Madani Dars (Dars of Faizan-e-Sunnat). He thoroughly enjoyed the Dars, and in the end, encouragement to attend the weekly Sunnah-inspired Ijtima was given; thus, he also made an intention to attend the Ijtima, and arrived at the Ijtima at the appointed time. There, he experienced a totally different atmosphere, the blessings of Sunnah were blooming in every direction, the atmosphere was amazing, and the impassioned Bayan and heartfelt Du'a struck his heart. He repented of his past sins and attached himself to the Madani environment of Dawat-e-Islami. He adorned his head with the blessed 'Imamah and hair according to Sunnah, and adorned his face with a beard.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The blessed speech of the Beloved Prophet ﷺ

Dear Islamic brothers! It is our habit to speak and converse whatever way it pleases us, however, it is the excellence of our Beloved Prophet ﷺ that he ﷺ would speak according to Divine revelation only:

Hence, it is stated in part 27, Surah an-Najm, verses 3 and 4:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ ۗ

And he does not say anything of his own desire. It is not but a revelation, which is sent down upon him.

[Kanz-ul-Iman (translation of Quran)] (Part 27, Surah Al-Najm, Verses 3,4)

Occasion of revelation

The non-Muslims would say that the Qur'an is not the word of Allah Almighty, rather, it is something that Muhammad ﷺ has invented himself; in refutation of this, Allah Almighty said: O my beloved ﷺ! The words which We have brought to you, you do not say of anyone of it from yourself, rather, every word of this Qur'an is revelation that has come to you from Allah Almighty, via Sayyiduna Jibraeel. (Tafseer-e-Siraat-ul-Jinaan, vol. 9, p. 547)

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رحمه الله عليه states the following: The meaning of this verse is that our Prophet ﷺ does not speak from his own desires, rather, every word that he ﷺ speaks is revelation from Allah Almighty, and there are two meanings of this. One is that the Beloved Prophet ﷺ has been immersed in the ocean of Tawheed to such an extent that every word that left his blessed mouth, although it was the tongue of the beloved, the words were of Allah Almighty. The second meaning of this is that everything that the Beloved Prophet ﷺ says is either the Qur'an or Hadith; and both of them are revelation. Yes! The Qur'an is apparent revelation and the Hadith is hidden revelation. (Shan-e-Habeeb-ur-Rahman, p. 227 Selective)

Dear Islamic brothers! One beautiful quality from the many beautiful qualities of the Beloved Prophet ﷺ is that he ﷺ would speak in a dignified manner and slowly. Hence, Umm-ul-Mu'mineen, Sayyidatuna Aaishah رضي الله عنها states: The Beloved Prophet ﷺ would not speak quickly, rather, he ﷺ would speak slowly. His speech was so clear and unambiguous that those who were listening would understand it and remember it. When speaking about an important matter, he ﷺ would sometimes repeat it three times so that those who

were listening could remember it well. The Beloved Prophet ﷺ would not speak without reason, in fact, he ﷺ would remain silent most of the time. (*Shamaail-e-Muhammadiyah*, pp. 134-135, *Hadees 213 – 214 – 215*)

Some important points regarding speech

Dear Islamic brothers! The summary of what we learn from the beautiful manner in which the Beloved Prophet ﷺ would speak is mentioned here:

- When speaking, one should not speak so quickly and hastily, for it becomes difficult for the one who is listening to understand the issue at hand.
- Whenever you speak, then do not speak in such a low voice that the sound does not reach the listener, or that he does not understand your words. Conversely, one should not speak in a very loud voice lest the Islamic brother who is listening falls into difficulty or feels discomfort. Therefore, whenever speaking, take special care to speak in a moderate voice so that the listener can understand your words and others are not made to feel uncomfortable either.
- Whenever you wish to explain a matter to someone, there is no harm in repeating your words two or three times and neither does this fall into useless speech when this is the purpose. In fact, explaining something to a person in a proper manner and to repeat it more than once so that they may remember it is a beautiful quality of our Beloved Prophet ﷺ.
- It is better for one to adopt silence than to speak needlessly, for there is no goodness in useless speech, and useless speech often becomes a cause of regret. The Beloved Prophet ﷺ would remain silent most of the time, however, by no means does this mean that a person prevent himself from reciting Zikrullah with his tongue, giving the call to righteousness, preventing evil, or other similar righteous actions.

What is the meaning of remaining silent?

Hakeem-ul-Ummat Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ states the following: The meaning of silence is to remain quiet regarding worldly matters, otherwise, the noble tongue of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would remain moist with the Zikr of Allah Almighty. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not converse with people without reason, and this is in relation to permissible speech; as for impermissible speech, then that was never heard from his blessed tongue his entire life. Lying, backbiting, tale-telling and other impermissible speech was not to be found, even once, on his blessed tongue during his entire life. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is truth from head-to-toe, how then could falsehood touch him? A java plum is not found on a mango tree; a fruit-bearing tree is not like a thorn-bearing tree. In fact, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself said, 'Speak good or remain silent.' (Ameer-ul-Mu'mineen) Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ (whilst displaying humility) said, 'If only I were not able to speak of useless matters.' (*Mirat-ul-Manajeeh, vol. 8, p. 81 Amended*)

Dear Islamic brothers! You just heard of how our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would prefer to remain silent, such that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would not speak needlessly. If he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would move his blessed tongue, then it would be to perform the Zikr of Allah Almighty, to mention his commandments, to bring happiness to his pure wives رَضِيَ اللهُ عَنْهُنَّ, to train his Noble Sahabah الرِّضْوَانِ عَلَيْهِمُ الرِّضْوَانُ, to command the people to good, or to forbid evil. Therefore, we should also save ourselves from useless speech at all times. Let us listen to two sayings of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ regarding the virtue of staying away from useless speech:

1. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: The one who believes in Allah Almighty and the last day should speak good or remain silent. (*Muslim, p. 48, Hadees 174*)
2. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ also said: A person cannot attain the sweetness of faith until he does not guard his tongue (from useless speech).

(*Mu'jam-e-Awsat, vol. 5, p. 55, Hadees 6563*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Majlis-e-Tahaffuz-e-Awraq-e-Muqaddasah

Dear Islamic brothers! In order to protect your tongue from useless matters and to learn how to use it in a permissible manner, adopt the Madani environment of Dawat-e-Islami, the Madani movement of the devotees of the Prophet, and aid Dawat-e-Islami in their service of the religion.

لَا حَرَمَ لِيهِ، Dawat-e-Islami is working in over 108 departments. One of these departments is known as ‘Majlis-e-Tahaffuz-e-Awraq-e-Muqaddasah.’ Just as one is taught the proper etiquette and respect of sacred literature in the Madani environment of Dawat-e-Islami, likewise, Majlis-e-Tahaffuz-e-Awraq-e-Muqaddasah has been established in order to make the preservation of sacred literature a reality, to preserve their sanctity and to protect them from any disrespect. With the help of various people (for example, scholars of Islam, Imams, Masjid committees, businesspeople, shop owners, etc.), boxes and sacks for the preservation of sacred literature have been placed at various locations, which are then buried, placed in the sea or preserved, according to the principles of the Shari’ah and organisation.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Some Sunnahs and etiquettes of sitting

O devotees of the Prophet! Let us now have the honour of listening to some Sunnahs and etiquettes of sitting, from the book of Maktaba-tul-Madinah ‘Sunnatayn aur Adaab’:

1. It is Sunnah to sit with the buttocks on the ground, with the knees raised whilst wrapping both arms around them and clasping the hands together (however, it is better to place a cloth, etc. on the knees when sitting like this). (*Mirat-ul-Manajeeh, vol. 6, p. 378 Summarised*)
2. Sitting with the legs crossed is also established from the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
3. One should not sit in a place where there is both, sunlight and shade, for the Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: If one of you is sitting in the

shade, and the shade moves away from him, such that he is partly in the sunlight and partly in the shade, then he should get up from there.

(Abu Dawood, vol. 4, p. 338, Hadees 4821)

Announcement

The remaining Sunnahs and etiquettes of sitting will be mentioned in the study circles, therefore take part in the study circles to learn about them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Schedule for the Halqahs [learning sessions] of the weekly Ijtima' (overseas), 5 November 2020

1. Short Bayan on different topics: **5 minutes**

1. Memorising Du'a: **5 minutes**

2. Fikr-e-Madinah: **5 minutes**

Total duration: **15 minutes**

Remaining Sunnahs and etiquettes of sitting

- To sit in the direction of the Qiblah. (*Rasaail-e-'Attariyyah, Part. 2, p. 229*)
- It is bad etiquette to sit in the seat of elders. Thus, A'la Hadrat, the Imam-e-Ahl-e-Sunnat, Maulana Shah Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ states: Do not sit in the seat of the Shaykh or teacher, even when they are absent. (*Fatawa Razawiyyah, vol. 24, pp. 424, 369*)
- When standing and sitting, try your best to not turn your back towards the righteous, and do not point your feet towards them.
- When attending an Ijtima or other gatherings, do not jump over the shoulders of others to get to the front, rather, sit wherever you find space.
- When sitting down, remove your shoes; your feet will feel relief. (*Jami' Sagheer, p. 40, Hadees 554*)
- When ending a gathering, recite the following Du'a three times; your sins will be forgiven and if an Islamic brother recites it in a gathering of goodness and Zikr, then goodness is sealed for him. The Du'a is as follows:

سُبْحَانَكَ اللَّهُمَّ وَبِحَمْدِكَ لَا إِلَهَ إِلَّا أَنْتَ أَسْتَغْفِرُكَ وَأَتُوبُ إِلَيْكَ

Translation: Glory be to you and all praise belongs to You, O Allah! There is none worthy of worship besides You, I seek Your forgiveness and I repent to

You. (*Abu Dawood, vol. 4, p. 347, Hadees 4857*)

- When a practicing scholar of the religion, a pious individual, a Sayyid or parents come, it is an act of reward for one to stand out of respect. Hakeem-ul-Ummat Mufti Ahmad Yar Na'eemi رَحْمَةُ اللهِ عَلَيْهِ writes: Upon the

arrival of a righteous person, doing both of these actions, i.e. standing out of respect and welcoming them, are permissible, in fact, it is the Sunnah of the Sahabah عَلَيْهِمُ الرِّضْوَانُ, and even the Sunnat-e-Qawli [Sunnah by Word] of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

(Mirat-ul-Manajeeh, vol. 6, p. 370)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Du'a for protection against anxiety

According to the schedule of the weekly Sunnah-inspired Ijtima of Dawat-e-Islami today, 'the Du'a for protection against anxiety' will be learnt. The Du'a is as follows:

اللَّهُمَّ اسْتُرْعَوْرَاتِنَا، وَأَمِنْ رَوْعَاتِنَا

Translation: O Allah! Cover our hidden matters, and grant ease to our worries.

(Faizan-e-Du'a, p. 300)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Speech: 09

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

Our Prophet ﷺ came as a miracle

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

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Dear Islamic brothers! Whenever you enter a Masjid, upon remembering, make the intention of I'tikaf because as long as you stay in the Masjid you will keep getting the reward of I'tikaf. Remember! There is no Shar'i permission to eat, drink, sleep, do Sahari and Iftari, or even to drink Zamzam water and the water on which *Dam* has been made in a Masjid. However, if the intention of I'tikaf is made, all these acts will become permissible. One should not make intention to observe I'tikaf only to eat, drink or sleep, but rather he should do it for pleasing Allah Almighty.

It is stated in *Fatawa Shaami*: If someone wants to eat, drink, or sleep in a Masjid, he should make intention to observe I'tikaf, do Zikr of Allah Almighty for some time, then he can do whatever he wants (i.e. now if he wants to eat, drink or sleep, he can do so.).

Virtue of Salat upon the Holy Prophet

The Beloved Prophet ﷺ said:

مَنْ صَلَّى عَلَيَّ فِي يَوْمٍ أَلْفَ مَرَّةٍ لَمْ يَمُتْ حَتَّى يَرَى مَقْعَدَهُ مِنَ الْجَنَّةِ

Whosoever sends Salat upon me one thousand times in a day, he will not die until he sees his place in Paradise.

(Attargheeb Wattarheeb, vol. 2, p. 328, Hadees 2591)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Before listening to the Bayan, let's first of all make good intentions to please Allah and to earn reward. The Beloved Prophet

صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ has said, 'يَبِئَةَ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a Muslim is better than his action.* (Al-Mu'jam-ul-Kabeer, vol. 6, p. 185, Hadees 5942)

An important point

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

Intentions of listening to Bayan

5. In order to gain knowledge of Deen, lowering my eyes, I will listen to the Bayan attentively.
6. I will sit in the Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
7. When I hear صَلُّوا عَلَى الْحَبِيبِ أَذْكُرُوا اللَّهَ, تَتُبُونَا إِلَى اللَّهِ, etc., I will reply loudly with the intention of gaining reward.
8. After the Ijtima', I will approach people to say Salaam, shake hands and make individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! We ought to thank Allah Almighty a million times, for He has once again granted us the honour of witnessing the blessed and sacred night of the 12th of Rabi-ul-Awwal. Tonight is an extremely important, eminent, virtuous, blessed and sacred night.

- This is that tremendous night which has a link to the greatest and most eminent personality of the entire universe, i.e. the Noble Prophet ﷺ.
- A night which is more superior than the Night of Qadr. (*Ma Sabata bis-Sunnah, p. 153*).
- The night in which such a light shone forth from the blessed home of Sayyidatuna Aaminah رضى الله عنها that it illuminated the entire cosmos.
- In which, joy spread in every direction.
- Melodies of delight began to echo.
- The illumination of the light spread.
- The darkness of Kufr and Shirk came to an end.
- Allah Almighty favoured the believers greatly.
- Satan and his minions were disgraced.
- The stars of the sky began to incline towards the Earth.
- The chief of all nights;
- In which, a light so bright shone from the home of Sayyidatuna Aaminah رضى الله عنها that the East and West were illuminated.
- The night in which, the leader of the angels, Sayyiduna Jibraeel Ameen عليه السلام, was commanded by Allah Almighty to plant a flag in the East, the West and on the Ka'bah. (*Khasaais-e-Kubra, vol. 1, p. 82 summarised*)
- Upon the arrival of the Beloved of Allah ﷺ, the palace of Kisra – the king of Iran – began to shake and cracks were formed in it.
- The fire in Iran that was burning for one thousand years went out by itself.

- With the command of Allah Almighty, the doors of the skies and Paradise were opened. Showers of light began to fall from the sky.
- The angels also celebrated the coming of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.
- The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived in this world as a mercy, and the darkness of Kufr and Shirk was dispelled.
- The luminous Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived into this universe to distribute his light and to illuminate the entire world with his radiance.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! The topic of today's Bayan is 'Our Prophet came as a miracle.' In which, we will hear about various miracles of various blessed body parts of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

No doubt, the Beloved Messenger صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is the Prophet of all prophets. His blessed life is a summary of the other prophets' lives, and He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was sent as a prophet to all previous and forthcoming nations. It is for this reason that Allah Almighty granted him the miracles of all previous prophets, and also granted him countless such miracles that were necessary for the temperaments of every faction, every group, every nation and all religions. *(Seerat-e-Mustafa, pp. 712 to 714, summarised and selective)*

Alongside this, Allah Almighty granted His Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ countless such miracles that are known as his Khasaais, i.e. those qualities and miracles that were not granted to any other prophet or messenger. *(Seerat-e-Mustafa, pp. 820, summarised)* The scholars of Islam have mentioned numerous miracles that were manifested from his blessed limbs. All of the other prophets came with miracles, but our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came as a miracle.

Dear Islamic brothers! The miracles of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ are innumerable. Allah Almighty granted him such authority and power that it is

beyond estimation. With the will of Allah Almighty, he ﷺ split the moon into two with the indication of his finger. He ﷺ made Du'a and the sun that had set, rose once again. He ﷺ made a stone float in water. He ﷺ made sticks glow like light bulbs. He ﷺ transformed the bitter well into a sweet-tasting one with his blessed saliva. He ﷺ caused water to gush forth from his fingers. He ﷺ conversed with the trees and stones. A tree presented itself in his court. A small quantity of milk sufficed 70 people. A small amount of food sufficed a large group. Animals began to speak in the tongue of humans. In short, Allah Almighty sent His Beloved ﷺ as a miracle from head to toe! Hence, it is stated in part 4, Surah Al-Nisa, verse 174:

يَأْتِيهَا النَّاسُ قَدْ جَاءَهُمْ بُرْهَانٌ مِنْ رَبِّكُمْ وَأَنْزَلْنَا إِلَيْكُمْ نُورًا مُبِينًا ﴿١٧٤﴾

O people! Indeed, there has come to you clear proof (i.e. the Prophet Muhammad) from Allah, and We have sent down to you a shining light (the Qur'aan). [Kanz-ul-Iman (translation of Quran)](Part. 6, Surah Al-Nisa, Verse 174)

O devotees of the Prophet! Allah Almighty has mentioned many blessed limbs of the Beloved Prophet ﷺ in the Qur'an, which express the absolute love and favour of Allah Almighty:

It is stated in part 27, Surah Al-Najm, verse 11:

مَا كَذَبَ الْفُؤَادُ مَا رَأَى ﴿١١﴾

(The Holy Prophet's) heart did not lie regarding what he saw.

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Al-Najm, Verse 11)

It is in part 19, Surah Al-Shu'ara, verses 193 and 194:

نَزَلَ بِهِ الرُّوحُ الْأَمِينُ ﴿١٩٣﴾ عَلَى قَلْبِكَ

The Trustworthy Spirit (the angel Jibra'eel) brought it down. Upon your heart

[Kanz-ul-Iman (translation of Quran)](Part. 19, Surah Ash-Shu'ra, Verse 192-194)

In part 2, Surah Al-Baqarah, verse 144, the blessed face is described thus:

قَدْ نَرَى تَقَلُّبَ وَجْهِكَ فِي السَّمَاءِ ۚ

We are observing the turning of your face repeatedly towards the sky

[Kanz-ul-Iman (translation of Quran)](Part. 2, Surah Al-Baqarah, verse 144)

And in the initial verses of part 30, Surah Alam Nashrah, the blessed chest and blessed back are mentioned in the following manner:

أَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۖ وَوَضَعْنَا عَنكَ وِزْرَكَ ۖ الَّذِي أَنْقَضَ ظَهْرَكَ ۖ

Did We not expand your chest for you (O Beloved)? And (We) removed that burden from you (O Beloved). Which had broken your back (an expression of extreme worry).

[Kanz-ul-Iman (translation of Quran)](Part. 30, Surah Alam Nashrah, verses 1 to 3)

O devotees of the Prophet! Let us listen to some Qur'anic verses that make mention of our Beloved Prophet's blessed limbs, and the miracles that were manifested through these blessed limbs:

It is stated in part 27, Surah Al-Najm, verse 3:

وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ

And he does not say anything of his own desire.

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Al-Najm, Verse 3)

And it is mentioned in part 25, Surah Al-Dukhan, verse 58:

فَاتَمَّا يَسَّرْنَاهُ بِلِسَانِكَ

So We have made this Qur'aan easy in your language

[Kanz-ul-Iman (translation of Quran)](Part. 25, Surah Dakhaan, Verse. 58)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

His blessed tongue and sacred saliva

Dear Islamic brothers! Let us listen to the various miracles that were manifested through the blessed tongue of the Beloved Prophet ﷺ and his blessed saliva:

1. The child was cured with the command of that blessed tongue

Sayyiduna Usamah Bin Zayd رَضِيَ اللَّهُ عَنْهُ narrates: We set out with the Beloved Prophet ﷺ for the Hajj and when we arrived at the valley of Rauha, the Beloved Prophet ﷺ saw a woman coming towards him, so he stopped his ride. When the woman came close, she said, 'Ya Rasoolallah ﷺ! Since this child of mine has been born, he has continuously been ill.' After hearing this, the Beloved Messenger ﷺ took the child, placed him before himself, and then placed his blessed saliva in the child's mouth, and said, 'أُخْرِجْ عَدُوَّ اللَّهِ فَإِنِّي رَسُولُ اللَّهِ', meaning, 'Leave, o enemy of Allah! For indeed, I am the Messenger of Allah.' After saying this, he ﷺ handed the child back to the mother and said, 'Take him! He will not feel any pain now.'

Sayyiduna Usamah رَضِيَ اللَّهُ عَنْهُ further states, 'When we had completed the Hajj and arrived at the valley of Rauha, the very same woman came with a roasted lamb, so the Beloved Prophet ﷺ said, 'O Woman! Hand me a shoulder of this lamb.' So, she gave it. He ﷺ again said, 'Give me its other shoulder too.' So, she handed it over. He ﷺ again said, 'Hand me another shoulder.' So, she said, 'Ya Rasoolallah ﷺ! A lamb only has two shoulders and I have presented both of them.' After hearing this, the Beloved Prophet ﷺ said, 'O woman! If you had

remained silent, i.e. if you had not said that there are only two shoulders, then you would have continued to hand me shoulders for as long as I asked.'

(Al-Khasaais-ul-Kubra, vol. 2, p. 60)

2. The child's burnt hand was cured

Dear Islamic brothers! Let us listen to another account:

Sayyiduna Muhammad Bin Haatib narrates that his mother, Umm-e-Jameel, informed him of the following account: When I was coming from Habshah with you and one day's distance remained till Madinah Munawwarah, I began to cook at a place and the fuel finished. So, I went to get some wood and you pulled the pot, and that pot fell on you and burned your arm. I took you to the court of the Most Compassionate Prophet ﷺ, and after seeing me, the Beloved Prophet ﷺ placed his blessed saliva on your arm and then recited something and blew. When I picked you up, your hand was completely sound. *(Ibn-e-Hibbaan, vol. 4, p. 273, Hadees 2966)*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Miracles of the blessed hand

Dear Islamic brothers! We just heard about some miracles of the Beloved Prophet ﷺ. Let us now listen to a Quranic verse that mentions the blessed hand of the Beloved Prophet ﷺ, and then we will listen to the miracles of those blessed hands:

It is stated in part 8, Surah Al-Anfaal, verse 17:

وَمَا رَمَيْتَ إِذْ رَمَيْتَ وَلَكِنَّ اللَّهَ رَمَىٰ

And, O Beloved, that sand which you threw, you did not throw; rather, it was Allah Who threw

[Kanz-ul-Iman (translation of Quran)](Part. 9, Surah Al-Anfaal, Verse 17)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

1. The blessings of that majestic hand

Sayyidatuna Umm-e-'Aasim رَضِيَ اللهُ عَنْهَا, the wife of Sayyiduna 'Utbah رَضِيَ اللهُ عَنْهُ—the Sahabi of the Prophet who conquered the city of Mosul during the caliphate of Sayyiduna Umar رَضِيَ اللهُ عَنْهُ—narrates that: Sayyiduna 'Utbah رَضِيَ اللهُ عَنْهُ had four wives, and each of us would compete in applying the best perfume so that we would smell more fragrant than the other. Sayyiduna 'Utbah رَضِيَ اللهُ عَنْهُ would apply oil to his beard but did not make use of perfume, yet a very fragrant and exquisite perfume could always be smelt from the body of Sayyiduna 'Utbah رَضِيَ اللهُ عَنْهُ. When Sayyiduna 'Utbah رَضِيَ اللهُ عَنْهُ would go out, the people would say that they had never smelt a fragrance finer than the perfume of Sayyiduna 'Utbah رَضِيَ اللهُ عَنْهُ.

So, one day, I asked him, 'We try our utmost to apply the best perfume, but you are more fragrant than us. What is the reason for this?' He رَضِيَ اللهُ عَنْهُ said, 'During the lifetime of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, some blisters appeared on my body, so I presented myself in his blessed court and complained of my ailment to him. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said to me, 'Remove your garments.' Thus, I removed all of my clothes except from my Satr (i.e. the area that must be concealed) and I sat before him. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then blew onto his blessed palms and rubbed them over my body, thus, a fragrance has been emanating from my body since then.' (*Mu'jam-e-Sagheer, vol. 1, p. 39*)

2. The house would become illuminated

Sayyiduna Aseed Bin Abi Unaas رَضِيَ اللهُ عَنْهُ states that, 'The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ once passed his blessed hand over my face and chest. By the blessings of this, whenever I would enter a dark house, it would become full of light.' (*Khasaais-ul-Kubra, vol. 2, p. 142 – Tareekh-e-Dimashq, vol. 20, p. 21*)

3. A blessing of that noble hand

Sayyiduna 'Aaiz bin Sa'eed Jasri رَضِيَ اللهُ عَنْهُ came to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, pass your blessed hand over my face and make a Du'a of blessings.' So, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ did this

(i.e. passed his hand over his face and made a Du'a of blessings), and from that point, the face of Sayyiduna 'Aaiz رَضِيَ اللهُ عَنْهُ would always remain fresh and glowing. (*Al-Isaabah, vol. 3, p. 493, Raqm 4462*)

4. His face would glow

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed his blessed hand over the face of Sayyiduna Abu Sinan 'Abdi Sabaahi رَضِيَ اللهُ عَنْهُ, and even though he reached the age of 90, his face would shine like lightning. (*Al-Isaabah, vol. 7, p. 164, Raqm 10066*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Miracles of those splendid eyes

Dear Islamic brothers! We have just heard some miracles of the Beloved Prophet's صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ blessed hands. Let us now hear a Qur'anic verse regarding the splendid eyes of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and some miracles of those blessed eyes:

It is mentioned in part 27, Surah Al-Najm, verse 17:

مَا زَاغَ الْبَصَرُ وَمَا طَغَى ﴿١٧﴾

The eyes (of the Holy Prophet) did not turn aside, nor exceed the limit.

[Kanz-ul-Iman (translation of Quran)](Part. 27, Surah Al-Najm, Verse 17)

It is narrated that the blessed eyes of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were large and were pencilled with Kohl, by Divine Power. His blessed eyelashes were long, and fine lines of red would always be present in the whites of his eyes, which further added to his beauty. (*Seerat-e-Rasool-e-Arabi, p. 251*) Whenever he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ would glance upon an individual with his splendid eyes, his destiny would be transformed.

1. When his eyes have surged forth with mercy

In mentioning the account regarding his acceptance of Islam, Sayyiduna Shaybah Bin 'Usman رَضِيَ اللهُ عَنْهُ states: When the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ joined the Battle of Hunayn, I thought to myself that Sayyiduna Ali and Sayyiduna Hamzah رَضِيَ اللهُ عَنْهُمَا had killed my father and uncle, and I will take revenge from them today by martyring their Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! With this wicked intention in mind, I came closer to the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and I was about to attack, when all of a sudden, a flame of fire came towards me like lightning, thus, I became frightened and ran backwards. During this time, the merciful gaze of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ fell upon me and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'O Shaybah!' And then the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ placed his majestic hand on my chest and Allah Almighty took Satan out of my heart. I then looked towards the blessed face of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became more beloved to me than my seeing and my hearing. (*Dalaail-un-Nubuwwah li Abi Nu'aym, vol. 1, p. 112, Raqm 144*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our eyes are restricted to only being able to see those things that are in front of them, whereas, the blessed eyes of our Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ were such that they could even see those things that were hidden from others. To such an extent, that the thoughts of hearts, which none can reach, were not hidden from his blessed gaze.

2. The secrets of the chest and the gaze of the Prophet

Sayyiduna Ibn-e-'Umar رَضِيَ اللهُ عَنْهُ states that: An Ansari Sahabi رَضِيَ اللهُ عَنْهُ once came to the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! I wish to ask you regarding some matters.' So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Sit!' Then a man from the tribe of Saqeef came and said, 'Respected one! I wish to ask you about some matters.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The Ansari came before you.' The Ansari Sahabi said, 'O Prophet! He is a traveller, and the traveller has a greater right, so answer his questions first.'

Thus, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned towards that Saqafi and said, 'If you wish then I can inform you of what you have come to ask me about, or if you wish, you can ask me and I will give you the answers?' He said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! Give me the answers to the questions that I have come with.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You have come to ask me about Ruku', Sujood, Salah and fasting.' He said, 'By the One who has sent you with the truth! You have not erred even slightly in telling me the thoughts of my heart.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then gave him the answers. The Saqafi Sahabi رَضِيَ اللهُ عَنْهُ then stood up and left.

After that, the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ turned to the Ansari Sahabi and said, 'If you wish then I can inform you of what you have come to ask me about also, or if you wish, you can ask me and I will give you the answers?' He said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! No, inform me of what I came to ask you about.' He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'You came to ask me about the reward for the Haji when he leaves his home, his reward when he stands at 'Arafat, his reward when he pelts the Jimaar with stones, his reward when he shaves his head, and his reward when he completes the final Tawaf of Hajj.' After hearing this, the Ansari Sahabi said, 'Ya Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! 'By the One who has sent you with the truth! You have not erred in telling me the thoughts of my heart.' The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then informed him of the answers to those queries. (Ibn-e-Hibbaan, vol. 3, p. 181, Hadees 1884)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Motivation for Salah

Dear Islamic brothers! Tonight is the 12th night, and it is the night in which the Beloved Prophet ﷺ arrived into this world. Therefore, we ought to be observant of Salah. But alas! There are a great number of us who do not offer Salah in congregation, and similarly, there is another group of people, *مَعَآذَ اللّٰهِ*, who have abandoned Salah and are making themselves worthy of Hell. Alas! Our Generous Lord is showering His bounties upon us, day and night, yet we do not even have the ability to prostrate in his court only five times in a day.

Remember! The five daily Salah are Fard upon every sane, mature (Baaligh), Muslim man and woman. The one who does not consider the Salah to be Fard is out of the folds of Islam, even if his name and his other actions are that of a Muslim's. The one who regards Salah as Fard but intentionally misses even one of them, he is a major sinner and is worthy of the punishment of Hell.

A'la Hadrat, Imam-e-Ahl-e-Sunnat Maulana Shah Imam Ahmad Raza Khan *رحمۃ اللہ علیہ* states: The one who intentionally omitted one Salah, he has become worthy of remaining in Hell for thousands of years, until he repents and makes them up. (*Fatawa Razawiyyah, vol. 9, p. 158*)

From this, we come to realise that if intentionally missing one Salah results in one remaining in Hell for thousands of years, then how severely will the one who intentionally misses all of the Salah in the day be punished, or one who has not even prayed at all. Even Satan seeks refuge from the one who intentionally leaves the Salah!

It is narrated that a man was once travelling in the jungle and Satan also joined him. That man did not pray even one Salah during the day, and when night arrived, Satan began to flee from him. The man was surprised at this and asked the reason for his fleeing, thus, Satan said, 'I refused to prostrate to Adam *عليه السلام* only once and I became cursed, but you left all five prayers

today; I fear that wrath will descend upon you and I will be struck by it also.’
(*Durra-tun-Nasiheen*, p. 144, summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Dear Islamic brothers! Due to its link to this blessed night, let us now remember the arrival of the Beloved Prophet ﷺ. We will firstly listen to an astounding and amazing account of the arrival of the Holy Prophet ﷺ.

The dream of Kisra

The father of Makhzoom Bin Haani Makhzoomi, who lived for 150 years, narrates the following account: On the night of the Beloved Prophet’s ﷺ birth, the palace of the well-known Sasanian king, Kisra, began to shake violently and fourteen of its pillars collapsed and fell to the ground. The fire of the Persians that was burning for a thousand years was extinguished at once. Lake Saawah dried up, and Kisra saw a frightening dream which he mentioned to his judge. He saw a powerful camel that is at the head of fast riding Arabian horses and they have crossed the Tigris river and spread across his empire. This dream greatly troubled Kisra and many others, consequently, the deputy of Kisra, Nu’man Bin Munzir sent Abdul Maseeh Ghasqaani to Sateeh, the soothsayer, so that he could acquire some information about this great event.

Sateeh the soothsayer lived in Shaam, and was renowned for fortune-telling. Abdul Maseeh Ghasqaani arrived there and had not yet entered his house, when Sateeh called out, and through his soothsaying, he informed him of everything which he had not even mentioned to him yet. Sateeh the soothsayer said, ‘O Abdul Maseeh! You came to me while riding on a camel and no doubt, you have travelled a long distance. The Sasanian king, Kisra, has sent you to me, so that you can ask me regarding the shaking of the palace, the extinguishing of the fire and the dream in which he saw a powerful camel that is at the head of fast riding Arabian horses and they have crossed the Tigris river and spread across his empire.’

He then said, 'O Abdul Maseeh! When recitation (Tilawat) increases, the possessor of the staff (i.e. Sayyiduna Muhammad ﷺ) emerges, the valley of Samawah flows, Lake Saawa dries up, and the Persian fire goes out, then Shaam will no longer remain Shaam for Sateeh. The number of pillars that have fallen from the palace of Kisra represents the number of kings that will come and rule one after the other, then their rule will come to an end. The dream of Kisra is an indication of his rule coming to an end, and it becoming the empire of Islam and the people of Islam, and it is a sign that Arabs will enter his lands.' (Mawlid-e-Rasoolullah, p. 22 Summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Various eras before the arrival of Beloved Mustafa ﷺ

Dear Islamic brothers! Before The Sun rises, the stars disappear, the whiteness of the morning begins to spread and a faint red glow can be seen in the east and immediately after this, The Sun rises and spreads its light across the entire world. In reality, the disappearing of the stars, the whiteness of the morning appearing and the emergence of the red glow are all signs that the sun has started to rise. Similarly, when the time for the rising of the Sun of Prophethood ﷺ approached, many remarkable and unique events took place, which all indicated to the fact that the darkness of Kufr was about to be dispelled. The days of helplessness were about to end. The helplessness of those without support was to end. The age of injustice and oppression was coming to an end. The days of the needy were about to be transformed, for the guardian of the helpless, the supporter of the powerless, the aider of the destitute, the vanquisher of injustice and oppression, i.e. the Beloved Prophet ﷺ was to arrive.

The people of the world received various tidings and indications regarding his arrival. Sometimes they would contain manifest signs of his arrival and sometimes they would be implicit, and this series of glad tidings continued until his blessed birth.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Visions of the previous prophets before the Beloved's birth

Dear Islamic brothers! When Sayyidatuna Aaminah رضى الله عنها fell pregnant, she رضى الله عنها was blessed with the vision of nine Noble Prophets عليهم السلام in various months, and each of them gave her some news regarding the Beloved Prophet صلى الله عليه واله وسلم:

Allamah Maulana Abdur Rahman Ibn-e-Jawzi رحمه الله states: When the birth of the Beloved Prophet صلى الله عليه واله وسلم approached,

1. Sayyiduna Adam عليه السلام came into the dream of Sayyidatuna Aaminah رضى الله عنها and gave her news of the Beloved Prophet's arrival.
2. Then Sayyiduna Idrees عليه السلام came and informed her of the Beloved Prophet's munificence and generosity, and of his elevated rank.
3. Then Sayyiduna Nooh عليه السلام appeared and said, 'Your son is the owner of success and help.'
4. Sayyiduna Ibrahim عليه السلام then appeared and informed her of his honour and distinction.
5. Then Sayyiduna Isma'eel عليه السلام came to her and said, 'The one who is to arrive possesses great character and is highly honoured.'
6. Then Sayyiduna Musa عليه السلام appeared and informed her of his esteem and high rank.
7. Then Sayyiduna Dawood عليه السلام appeared in the dream of Sayyidatuna Aaminah رضى الله عنها and said, 'The one who is to arrive soon, he possesses the praiseworthy station (Maqaam-e-Mahmood), the pond of Kawsar, the flag of praise and the greatest intercession.'
8. Then Sayyiduna Sulayman عليه السلام came and said, 'The Final Prophet will soon arrive.'
9. Then Sayyiduna Isa عليه السلام appeared in her dream and said, 'Your son will speak the truth and he is the possessor of the true religion, which will dominate all other religions.' In short, each Prophet عليه السلام gave Sayyidatuna Aaminah رضى الله عنها the glad tidings of bearing the leader of

the world and hereafter, and that he should be named Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ when he arrives into the world. (*Rasaail-e-Meelad*, p. 225, Summarised)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Accounts and blessings of the last 12 days

Dear Islamic brothers! Each night before the noble birth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was more blessed for Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا than the preceding one and brought glad tidings for her. Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا attained great joy during these nights:

- She رَضِيَ اللهُ عَنْهَا was given glad tidings of her wish and desire being fulfilled.
- She رَضِيَ اللهُ عَنْهَا was informed that she will give birth to that blessed personality who will praise Allah Almighty and thank Him.
- She رَضِيَ اللهُ عَنْهَا heard the pure speech of the angels from the skies.
- She رَضِيَ اللهُ عَنْهَا heard Sayyiduna Ibrahim عَلَيْهِ السَّلَام saying, 'O Aaminah! Be joyful at the possessor of praise and honour!'
- Joy and blessings attained completion, and a light shone forth that never diminished again.
- The angels surrounded Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا and circled her like in Tawaf.
- The beginning of her honours and richness commenced.
- The angels made the invocation of 'إِلَّا إِلَهَ إِلَّا اللهُ'
- The weariness of Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا was removed, and the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was born! (*Rasaail-e-Meelad*, p. 227, Summarised)

Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا mentions the noble birth of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ like this: When the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ arrived, I saw that he was prostrating and his finger was raised with great

humility. Then I saw a white cloud descend from the sky and it hid the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ from me, and then I heard a caller saying, 'Take him to the East and West, take him to every place on the Earth, and take him past the creatures of the sea, the souls of all humans and Jinns, the angels, the birds and the animals. Present him to every living thing, so that they may recognise him by his name and his traits. And take him by the birthplaces of all of the Prophets عَلَيْهِ السَّلَام also.' (*Khasaais-ul-Kubra, vol. 1, p. 82*)

Sayyidatuna Aminah رَضِيَ اللهُ عَنْهَا further states: Then that cloud moved away from him and I saw that he was wrapped in a cloth of white wool, and green silk was placed beneath him. (*Mawlid-un-Nabi li-Ibn-e-Hajar, p. 22, summarised*) A caller then said, 'Sayyiduna Muhammad صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has taken hold of the entire world, and there is not a creature on this Earth save that it has come into his grasp willingly.' After this, three angels came towards him – one had a silver bowl, another had a plate of emeralds, and the third had a white silken cloth, upon which was a glimmering ring. They bathed him with the water from the bowl and then took the seal of Prophethood from the cloth and stamped it between his shoulders. (*Mawlid-un-Nabi li-Ibn-e-Hajar, p. 22, summarised*)

And then a voice was heard, saying, 'Grant him the character of Sayyiduna Adam عَلَيْهِ السَّلَام, the discernment of Sayyiduna Shees عَلَيْهِ السَّلَام, the bravery of Sayyiduna Nooh عَلَيْهِ السَّلَام, the deep friendship of Sayyiduna Ibrahim عَلَيْهِ السَّلَام, the tongue of Sayyiduna Isma'eel عَلَيْهِ السَّلَام, the contentment of Sayyiduna Ishaq عَلَيْهِ السَّلَام, the eloquence of Sayyiduna Saalih عَلَيْهِ السَّلَام, the wisdom of Sayyiduna Lut عَلَيْهِ السَّلَام, the glad tidings of Sayyiduna Ya'qoob عَلَيْهِ السَّلَام, the firmness of Sayyiduna Musa عَلَيْهِ السَّلَام, the patience of Sayyiduna Ayyub عَلَيْهِ السَّلَام, the obedience of Sayyiduna Yunus عَلَيْهِ السَّلَام, Sayyiduna Yusha's عَلَيْهِ السَّلَام fighting in the way of Allah Almighty, the beautiful voice of Sayyiduna Dawood عَلَيْهِ السَّلَام, the love of Sayyiduna Danyaal عَلَيْهِ السَّلَام, the awe of Sayyiduna Ilyas عَلَيْهِ السَّلَام, the innocence of Sayyiduna Yahya عَلَيْهِ السَّلَام, the asceticism of Sayyiduna Isa عَلَيْهِ السَّلَام and the beauty of Sayyiduna Yusuf عَلَيْهِ السَّلَام, in fact, make him an exemplar of the noble character of all the prophets and messengers عَلَيْهِ السَّلَام.' (*Khasaais-ul-Kubra, vol. 1, p. 82*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

The blessings of the noble birth

Dear Islamic brothers! No doubt, it is the bounty of Allah Almighty that many unique occurrences and blessings materialised upon the arrival of the Beloved Prophet ﷺ: **صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ**:

- The entire world blossomed upon his blessed arrival
- The garden of Sayyidatuna Aaminah رَضِيَ اللهُ عَنْهَا flourished
- Light began to spread in the city of Makkah
- The deserts of Arabia began to shine like stars
- The Ka'bah began to sway in ecstasy
- The lifeless buds began to blossom
- Darkness was dispelled
- The centres of Kufr and Shirk began to quake
- Those without support attained support
- The restless were granted ease
- The destitute and the orphans were granted assistance
- Satan was disgraced and humiliated, and is continuing to be till today
- The mindset of ignorance was brought to an end
- Impermissible and non-Shar'i customs were ended
- Every member of society received their rights
- The era became light upon light
- The flag of Islam was waved the world over
- The world was illuminated
- In short, the entire world began to rejoice at the blessings of the Beloved Prophet's arrival

O devotees of the Prophet! The Noble Messenger ﷺ arrived in the world as an embodiment of mercy and grace, and the day in which the mercy of Allah Almighty is attained is indeed a day of happiness.

Believers, rejoice, for the king has arrived

Allah Almighty states in part 11, Surah Yunus, verse 58:

قُلْ بِفَضْلِ اللَّهِ وَبِرَحْمَتِهِ فَبِذَلِكَ فَلْيَفْرَحُوا هُوَ خَيْرٌ مِمَّا يَجْمَعُونَ ﴿٥٨﴾

Say you (O Beloved), 'Only Allah's Bounty and His Mercy; and only upon it they should rejoice.' That is better than all of their (accumulated) wealth.

[Kanz-ul-Iman (translation of Quran)](Part. 11, Surah Yunus, Verse 58)

The renowned commentator of the Qur'an, Mufti Ahmad Yar Khan Na'eemi رحمه الله writes the following under this verse: O Beloved! Give the people glad tidings and also command them to rejoice jubilantly upon receiving the bounty and mercy of Allah Almighty. Show general happiness at all times, but show special joy on those days in which this favour came, i.e. in Ramadan, and particularly on Layla-tul-Qadr, for the bounty of Allah arrived in the form of the Qur'an, and in Rabi-ul-Awwal, and particularly on the 12th, for the mercy to the worlds, Sayyiduna Muhammad ﷺ was born.

This bounty and mercy or celebrating them is better than the worldly wealth, goods, money, properties, land, animals, fields, and even your children, because this joy is not personal, rather it is universal. It is not temporary, it is continuous. It is not only restricted to the world, rather it is for both the world and the religion. It is not physical, rather it is for the heart and spirit. It does not result in loss, rather it brings reward. *(Tafseer-e-Na'eemi, vol. 11, p. 377)*

Dear Islamic brothers! Allah Almighty has mentioned the arrival of the Beloved Prophet ﷺ in many other places of the Qur'an also. Let us hear some of these verses:

It is stated in part 6, Surah Al-Maa'idah, verse 15:

قَدْ جَاءَكُمْ مِنَ اللَّهِ نُورٌ وَكِتَابٌ مُبِينٌ ﴿١٥﴾

Indeed, towards you has come a light from Allah (i.e. the Prophet Muhammad), and a Clear Book (i.e. the Qur'aan).

[Kanz-ul-Iman (translation of Quran)](Part. 6, Surah Al-Ma'idah, Verse 15)

It is stated in part 11, Surah Al-Taubah, verse 128:

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ عَزِيزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيصٌ

عَلَيْكُمْ بِالْمُؤْمِنِينَ رَءُوفٌ رَّحِيمٌ ﴿١٢٨﴾

Indeed, there has come to you that Messenger from amongst yourselves; heavy upon him is your suffering, he immensely desires your wellbeing; utmost kind, merciful for the Muslims.

[Kanz-ul-Iman (translation of Quran)](Part. 11, Surah At-Taubah, Verse 128)

It is stated in part 17, Surah Al-Ambiya, verse 107:

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

And We did not send you (O Beloved) but as a mercy for all the worlds.

[Kanz-ul-Iman (translation of Quran)](Part. 17, Surah Al-Ambiya, Verse 107)

And it is stated in part 22, Surah Al-Ahzaab, verses 45 and 46:

يَا أَيُّهَا النَّبِيُّ إِنَّا أَرْسَلْنَاكَ شَاهِدًا وَمُبَشِّرًا وَنَذِيرًا ﴿٤٥﴾ وَذَاعِبًا

إِلَى اللَّهِ بِأَذْنِهِ وَسِرَاجًا مُّنِيرًا ﴿٤٦﴾

O Conveyor of the unseen news (Prophet), We have indeed sent you the Present Eye Witness, and the Conveyor of glad tidings and warning. And as a caller towards Allah by His command, and an illuminating sun.

[Kanz-ul-Iman (translation of Quran)](Part. 22, Surah Al-Ahzaab, Verse 45-46)

Dear Islamic brothers! Celebrating the arrival of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, i.e. to commemorate the Mawlid, is to act upon the command of the Qur'an, and is a means of attaining the pleasure of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ. Undoubtedly, celebrating the Mawlid, and decorating one's home, neighbourhood and cars with flags and with colourful and shining lights, to make repentance especially upon the arrival of this month, to attain steadfastness upon the Sunnah and performing good deeds by making a firm intention to live one's life in doing virtuous deeds, to travel in the Qafilahs with the Islamic brothers in order to spread the echoes of 'Marhaba Ya Mustafa', to spread the call to righteousness by distributing the booklets of Maktaba-tul-Madina in Mawlid gatherings and Mawlid processions, to organise various gatherings in various Masajid of the locality for the 12 days of Rabi-ul-Awwal, to attend the weekly Sunnah-inspired Ijtimas from start to end with flags in hand, to watch/listen to the Madani Muzakarah, to perform Ghusl out respect for the 12th night, to wear new clothes, to purchase new items that you make use of, to act upon the Sunnah of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ by fasting on the day of the blessed birth (12th Rabi-ul-Awwal), to spend the 12th night in the Ijtima of Mawlid and at the time of dawn, take flags in your hand and recite Salat and Salam and welcome the resplendent dawn with tears in the eyes.

After Fajr Salah, greet each other warmly with Salam and Eid Mubarak, give congratulations of Mawlid throughout the day, express joy, make arrangements to feed the devotees of the Prophet at the Mawlid Ijtima and procession, raise the Madani flags in the Mawlid procession, recite Salat and Salam and Na'ts while in a state of Wudu, lower the head out of respect for the Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ, chant slogans of 'Marhaba Ya Mustafa', and give plenty of charity; all of this is a means of attaining reward.

Sayyiduna Imam Abdul Rahman Ibn al-Jawzi رَحْمَةُ اللهِ عَلَيْهِ states: The happiness which a person shows on the celebration of the blessed birth will act as an obstacle from (going to) hell. O Ummah of the beloved! Glad tidings to you that you have been declared as worthy of immense goodness in the world

and the hereafter. The one celebrating the birth of the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ will attain blessing, honour, goodness and pride. He will wear a crown of pearls and green heavenly attire and enter Paradise. He will be granted countless palaces and in every palace there will be a Hoor. Recite Salat upon the Prophet abundantly and whilst celebrating the blessed birth, spread it profusely. (*Majmu' Lateef al-Nabi, Mawlood-ul-'Uroos, p. 281*)

How did the Honourable Sahaba celebrate the Mawlid?

Just as how Allah Almighty has mentioned the blessed arrival of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, He mentioned the excellences of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ himself also mentioned his blessed birth, likewise, the Honourable Sahaba رَضِيَ اللهُ عَنْهُمْ also mentioned the remembrance of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ abundantly in their gatherings.

Sayyiduna Abu Saeed رَضِيَ اللهُ عَنْهُ narrates: Sayyiduna Mu'awiyah رَضِيَ اللهُ عَنْهُ said: Once, the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came towards a circle of the Honourable Sahaba رَضِيَ اللهُ عَنْهُمْ and asked: 'What has made you sit here?' The Honourable Companions رَضِيَ اللهُ عَنْهُمْ replied: 'We have sat to remember Allah Almighty, we are showing gratefulness to Him as He bestowed us with the guidance of Islam and He granted us a huge favour through you.' So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'By Allah Almighty! Has only this thing made you sit here?' They replied: 'By Allah Almighty! Nothing besides this has made us sit here.' So, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'Jibraeel عَلَيْهِ السَّلَام came to me and he informed me: 'Allah Almighty is showing pride before the angels because of you.'" (*Nasai, p. 861, Hadees: 5436*)

Under this Blessed Hadees, Hakeem-ul-Ummah Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ عَلَيْهِ states: 'We learn that holding gatherings to show gratefulness for Islam and the noble arrival of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and sitting in circles is a sunnah of the Sahaba. This Hadees is the basis for gatherings of the Mawlid. (*Mirat-ul-Manajeer, vol. 3, p. 321*)

Dear Islamic brothers. In the Milad Ijtima, mentioning incidents of the birth of the Holy Prophet ﷺ, the period of suckling and noble childhood, arranging a Na't Mehfil for this and gathering people, feeding people in happiness of the birth of the Prophet, this is all permissible. **اَلْحَمْدُ لِلّٰهِ**, in this blessed month, Muslims celebrate the blessed birth. They place Madani flags and lighting on Masajid, houses, shops, factories, buildings and cars, and even in their neighbourhoods. On the 12th night of Rabi'-ul-Awwal Shareef, they participate in Mehfil-e-Na't with the intention of gaining reward. They welcome the dawn of blessings at the time of Subh Saadiq whilst holding Madani flags, reciting Salat upon the Prophet and with tears flowing from their eyes. They fast on the day of 12th Rabi'-ul-Awwal and participate in the Milad procession. The Beloved Prophet ﷺ is pleased with such devotees who celebrate the Milad shareef.

I am pleased with him too

A pious predecessor **رَحْمَةُ اللّٰهِ عَلَيْهِ** states: **اَلْحَمْدُ لِلّٰهِ**, I beheld the Holy Prophet ﷺ in my dream, so I asked the Beloved Prophet ﷺ: 'O Messenger of Allah ﷺ! Are you pleased with Muslims celebrating your birth every year?' The Beloved Prophet ﷺ replied: 'Whoever celebrates my birth and is pleased with me, I too am pleased with him.'
(*Tazkira-tul-Wa'izeen*, p. 600)

Dear Islamic brothers. The blessed and luminous month of Rabi'-ul-Awwal is distributing its blessings. In this sacred month, the birth of Aalim-e-Madinah Imam Malik **رَحْمَةُ اللّٰهِ عَلَيْهِ** took place and so did his demise. Come, with this connection in mind, let us hear briefly about him.

Birth of Imam Malik **رَحْمَةُ اللّٰهِ عَلَيْهِ** and lineage

According to the most correct opinion, Sayyiduna Imam Malik's **رَحْمَةُ اللّٰهِ عَلَيْهِ** birth took place in (the month of Rabi' al-Awwal) 93 A.H in Madina-ul-Munawwarah.
(*Tazkira-tul-Huffaz, Al-juzz awwal*, vol. 1, p. 157) His name is Malik and his patronymic is Abu Abdullah. His lineage is as follows: Malik Bin Anas Bin Malik Bin Abu

Aamir. His great grandfather Abu Aamir moved from Yemen to Madina Munawwarah and was privileged with the blessing of Islam and gained the honour of being a companion. (*Tarteeb-ul-Madarik, vol. 1, p. 47*) The renowned book of Hadith, 'Muwatta Imam Malik' was written by Imam Malik. (*Tarteeb-ul-Madarki, vol. 1, p. 100, 101*) Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ passed away in Madina al-Munawwarah in 179 A.H in the month of Rabi' al-Awwal. He was buried in Jannat-ul-Baqee' in the proximity of the noble son of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, Sayyiduna Ibraheem رَضِيَ اللهُ عَنْهُ. (*Tazkira-tul-Huffaz, vol. 1, p. 157*) and his blessed shrine is also found here.

Blessed appearance of Alim-e-Madinah

Alim-e-Madinah Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ was tall and stocky and his complexion was yellowish with a tinge of white. His head and beard hair were white. He wore exquisite attire. He would wear excellent and expensive clothes made in the city of Adan. Besides this, he would wear high quality clothing from Khorasan and Egypt. His clothing was often white, and he would wear fragrance. (*Bustan-ul-Muhadiseen, p. 13*)

Titles of Alim-e-Madinah

He is also referred to with the titles Imam-ul-Aimma, Alim-e-Madinah and Imam Dar-ul-Hijrah.

Number of teachers of Alim-e-Madinah

Allama Zurqani رَحِمَهُ اللهُ عَلَيْهِ states: Sayyiduna Imam Malik رَحِمَهُ اللهُ عَلَيْهِ acquired knowledge from more than 900 Scholars. (*Sharh al-Zurqani alal Muwatta, vol. 1, p. 35*)

Teaching and issuing Fatwa

Imam Malik رَحِمَهُ اللهُ عَلَيْهِ began teaching knowledge at the age of seventeen. His own teachers would come to him to gain solutions for their issues. He wrote Fatawa until the age of approximately 70 and continued to teach people sacred knowledge. Senior Tabi'een رَضِيَ اللهُ عَنْهُمْ would acquire Fiqh and Hadith knowledge from him. (*Siyar a'laam an-Nubala, vol. 7, p. 287*)

The 6 Duroods and 2 Du'as that are recited in the Sunnah-inspiring. weekly Ijtima' (congregation) of Dawat-e-Islami:



1. The Durood for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ الْعَالِي الْقَدْرِ
الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Durood at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (*Afdalus-Salawat 'ala Sayyid-is-Sadat, pp. 151*)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ عَنْهُ that the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Durood upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.' (*Ibid, pp. 65*)

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Durood, 70 portals of mercy are opened for him.

(*Al-Qaul-ul-Badi'*, pp. 277)

4. The reward of 600,000 Duroods

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللَّهِ صَلَاةً دَائِبَةً بِدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi رَحِمَهُ اللهُ الرَّحِيمُ reports from some saints of Islam that the one reciting this Durood once receives the reward of reciting Durood 600,000 times. (*Afdal-us-Salawat 'ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Rasool ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ عَنْهُ. The respected companions رَضِيَ اللهُ عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'When he recites Durood upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَأَنْزِلْهُ الْبُقْعَةَ الْقَرِيبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Durood upon me, my intercession will become Wajib for him.

(Attargheeb Wattarheeb, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn 'Abbas رَضِيَ اللهُ عَنْهُمَا that the Noble Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.'

(Majma'-uz-Zawaid, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and Rab of the magnificent 'Arsh.

Method of collective Fikr-e-Madinah (72 Madani In'amaat)

Saying of the Beloved Rasool صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: Pondering (over the Hereafter) for a moment is better than the worship of 60 years.

(Al-Jami'-us-Sagheer, pp. 365, Hadees 5897)

Let's make "good intentions" before filling in the Madani In'amaat booklet:

8. To please Allah عَزَّوَجَلَّ, I will carry out today's Fikr-e-Madinah (i.e. self-accountability) myself through the Madani In'amaat booklet and persuade others as well.
9. I will praise (i.e. thank) Allah عَزَّوَجَلَّ for the Madani In'amaat which I practised.
10. I will regret the Madani In'amaat which I did not practise and try to act on them in the future.
11. Allah عَزَّوَجَلَّ forbid, if I have not acted on any such Madani In'aam which saves a person from the sins, I will make a firm intention of not committing sin in the future, along with making repentance and Istighfar.
12. I will not reveal my good deeds without need (for example, I act on such and such or these many Madani In'amaat).
13. I will act afterwards or tomorrow on the Madani In'amaat which can be practised afterwards (for example, one did not recite Durood upon the Holy Nabi صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ 313 times today).
14. I will try to achieve the actual aim of filling in the Madani In'amaat booklet (for example, Divine fear, piety, correcting manners, progress in the Madani activities, etc.).
15. I will fill in the Madani In'amaat booklet (i.e. carry out Fikr-e-Madinah) tomorrow as well.
16. I will not consider it a usual formality but fill in the Madani In'amaat booklet while pondering.

Mark the boxes given below with a “correct (i.e. inverted tick)” sign for the Madani In’amaat you have practised today and mark them with a “(0) sign” in case you have not practised them.

Attention: Carry out Fikr-e-Madinah while keeping an eye on your own Madani In’amaat booklet only.

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Method of collective Fikr-e-Madinah (72 Madani In’amaat)

Daily 56 Madani In’amaat

1. Made good intentions?
2. Offered all five Salahs with congregation?
3. Invited others to Salah before every Salah?
4. Recited or listened to Surah al-Mulk at night?
5. Recited Aaya-tul-Kursi, Tasbih-e-Fatimah and Surah Al-Ikhlās after every Salah?
6. Read or listened to three verses of Kanz-ul-Iman or two pages of Siraat-ul-Jinaan with translation and commentary?
7. Recited the Wazaif of the Shajarah?
8. Recited Salat upon the Prophet 313 times?
9. Protected eyes from sins?
10. Protected ears from sins?
11. Kept gaze lowered while saving yourself from unnecessary glances?
12. Read a reforming book of Maktaba-tul-Madina for 12 minutes?
13. Replied to Azaan and Iqamah?

14. Cured your anger?
15. Reflected upon your actions?
16. Obeyed your Nigran?
17. Conversed in a respectful manner?
18. Studied or taught in Madrassa-tul-Madina Baalighan?
19. Arrived home within two hours of Isha Jumu'ah?
20. Spent two hours on religious works?
21. Awoke others for Fajr Salah?
22. Refrained from peering into others' homes?
23. Did home Dars take place?
24. Delivered or listened to Masjid Dars?
25. Wore clothes in accordance to Sunnah?
26. Are you complying with the Sunnah of keeping tresses?
27. Do you have a fist-length beard?
28. Immediately repented upon committing a sin?
29. Ate according to Sunnah?
30. Gave Salam to Muslims?
31. Acted upon some Sunnahs?
32. Offered the preceding Sunnahs of Zuhr Salah before the Faraaid?
33. Offered Tahajjud or Salah-tul-Layl?
34. Offered Awwabeen or Ishraq and Chasht?
35. Offered the preceding Sunnahs of 'Asr or 'Isha?

36. Gave encouragement for one religious work from the 12 religious works?
37. Refrained from asking others for things and using them?
38. Saved yourself from lying, backbiting and tale-telling?
39. Watched Madani Channel for at least some time?
40. Refrained from forming personal friendships?
41. Paid back debt on time?
42. Refrained from speaking such words of humility that were not in conformity with your heart?
43. Maintained cleanliness and decorum?
44. Concealed the faults of Muslims?
45. Delivered or attended the circle of Quranic commentary after Fajr Salah?
46. Recited 'بِسْمِ اللَّهِ' before some permissible works?
47. Delivered or listened to Chowk Dars?
48. Conveyed reward to your parents and spiritual guide?
49. Avoided Israaf (wastage)?
50. Abided by the laws of traffic?
51. Resolved issues in accordance to the organisational procedure?
52. Saved yourself from the sins of tongue?
53. Refrained from unnecessary speech?
54. Avoided joking, mocking, taunting, hurting others' feelings and laughing out loud?
55. Wore 'Imamah?

56. Respected your parents?

Record of Qufi-e-Madinah

- Communicating through writing - 12 times
- Communicating through gestures - 12 times
- Conversing without staring - 12 times

Weekly 10 Pious Deeds

57. Sent at least one Islamic sister from your home to the Weekly Ijtima of Islamic sisters?
58. Watched or listened to the Weekly Madani Muzakarah?
59. Attended the Weekly Ijtima from beginning till end?
60. Conducted the holiday I'tikaf?
61. Inquired after an ill person or sympathised with a grieved person, and offered condolences on someone's death?
62. Fasted on any day of the week?
63. Read or listened to the weekly booklet?
64. Performed area visit?
65. Persuaded an Islamic brother, who would once attend but no longer attends, to join the religious environment?
66. Took part in the weekly Madani Halqah?

Monthly 3 Pious Deeds

67. Submitted last month's booklet of Pious Deeds to your Nigran?
68. Travelled in at least a 3-day Madani Qafilah this month?
69. Rendered financial help to a Sunni scholar this month?

Yearly 1 Pious Deed

70. Travelled in a 1-month Qafilah this year according to the schedule?

Lifelong 2 Pious Deeds

71. Read the lifelong syllabus?
72. Travelled for 12 months (together) and completed different courses (12 religious works course, 7-day Islah-e-A'maal [i.e. reformation of deeds] course, 7-day Faizan-e-Namaz course)

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Du'a of Ameer-e-Ahl-e-Sunnat

Ya Allah ﷺ! The one who sincerely acts upon Madani In'amaat, fills in the booklet by performing Fikr-e-Madinah daily and submits it to his relevant responsible Islamic brother on the 1st of every Madani [Islamic] month, do not give him death until he recites the Kalimah.

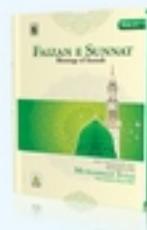
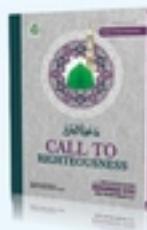
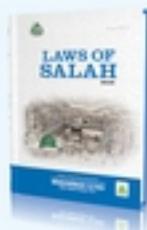
اٰمِيْنَ بِجَاہِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللهُ عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

FOR BECOMING A PIOUS
AND SALAH-OFFERING MUSLIM

Spend the whole night in the weekly Sunnah-Inspiring Ijtima' of Dawat-e-Islami held every Thursday after Salat-ul-Maghrib in your city, for the pleasure of Allah Almighty 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 Rasul, to fill out the Pious Deeds' booklet every day whilst reflecting upon your deeds 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, **رَبِّكَ إِنَّهُ**'. In order to reform ourselves, we must act upon Pious Deeds and to strive to reform people of the entire world, we must travel with Madani Qafilahs, **رَبِّكَ إِنَّهُ**.



Aalami Madani Markaz, Faizan-e-Madinah, Mahallah Saudagaran
Purani Sabzi Mandi, Karachi, Pakistan

UAN: +92 21 111 25 26 92 | Ext: 7213

Web: www.maktabatulmadinah.com | E-mail: feedback@maktabatulmadinah.com