



A section of book of the Ameer of Ahl Al-Sunnah **دَاوَاتِ اِسْلَامِ**
'Call to Righteousness',

Entitled:

Countless virtues and countless sins



Translated into English by
Translation Department (Dawat-e-Islami)

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MUHAMMAD ILYAS
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لاکھوں نیکیاں اور لاکھوں گناہ

Laakhon Naykiyan Or Laakhon Gunah

COUNTLESS VIRTUES AND COUNTLESS SINS

THIS booklet was presented in Urdu by Majlis Al-Madina-tul-‘Ilmiyyah. **Translation Department (Dawat-e-Islami)** has translated it into English. If you find any mistake in the translation or composing, please inform the Translation Department on the following postal or email address with the intention of earning reward [Sawab].

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COUNTLESS VIRTUES AND COUNTLESS SINS
An English translation of 'Laakhon Naykiyan Or Laakhon Gunah'



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

Du'a for Reading the Book

Read the following Du'a (supplication) before you study a religious book or an Islamic lesson, you will remember whatever you study, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**:

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَأَنْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us, and have mercy on us! O the One Who is the Most Glorious and Honourable! (*Al-Mustatraf, vol. 1, p. 40*)

Note:

Recite Salat upon the prophet ﷺ once before and after the Du'a.

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This content has been taken from page no. 216 to page no. 233
of the book 'Nayki ki Da'wat'

COUNTLESS VIRTUES AND COUNTLESS SINS

Du'a of Attar

O Allah! Whoever reads or listens to the 26 pages booklet
'Countless virtues and countless sins', make him a figure of
knowledge and piety and be pleased with him eternally.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of Reciting Salat upon the Prophet

The Beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Whoever recites Salat
three times during the day and night out of love and affection
for me, it is upon the mercy of Allah Almighty to forgive him
for that day and night. (*Mu'jam-ul-Kabeer, vol. 18, p. 362, Hadith 928*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Call to righteousness is a pleasurable act of worship

One should never be careless about conveying the call to righteousness. One performing it with sincerity for Divine pleasure will certainly find it a very pleasurable act of worship. Leader of the believers, Sayyiduna ‘Usman-e-Ghani رضي الله عنه has stated: I have found the pleasure of worship in four things:

1. Fulfilling the Faraaid [i.e. the deeds declared compulsory by] Allah Almighty.
2. Refraining from the acts declared Haraam by Allah Almighty.
3. Commanding good for attaining the pleasure of Allah Almighty.
4. Preventing people from evils to remain safe from the wrath of Allah Almighty. (*Al-Munabbihat, p. 37*)

Desire for death because of being unable to convey call to righteousness

A companion of the Holy Prophet, Sayyiduna Abi Bakrah رضي الله عنه once said, ‘I prefer my death to that of any other living being.’ Confused and worried, people asked, ‘But why?’ He رضي الله عنه replied, ‘I fear living in such an age when I am unable to convey the call to righteousness and to prevent people from evils. There isn’t any good in that age.’ (*Sharh-us-Sudoor, p. 11 ; Ibn ‘Asakir, vol. 62, p. 215*)

Dear Islamic brothers! How enthusiastic our pious predecessors were! How wonderful their mindset was! They were so deeply interested in conveying the call to righteousness that they considered it impossible to live without it. On the other hand, we find thousands of opportunities of performing this virtuous act but we do not care about it. On many occasions, it is even Wajib for us to prevent others from evils, but regretfully we do not pay attention to it.

Repentance from corrupt beliefs

In order to grow enthusiasm for the call to righteousness, to have determination to remove corrupt beliefs and to be deserving of Paradise by reforming wicked people, always remain affiliated with the Madani environment of the global and non-political movement for the preaching of Quran and Sunnah, Dawat-e-Islami. Have a yearning for the protection of your faith, keep offering Salah punctually and regularly, spend your life acting upon Sunan and Pious Deeds, fill in the Pious Deeds booklet daily practicing 'Fikr-e-Madinah' to gain steadfastness and submit it to the relevant responsible Islamic brother of Dawat-e-Islami in your locality on the first date of every Madani month. In order to achieve the Madani aim, *'I must strive to reform myself and people of the entire world'*, travel regularly with Madani Qafilahs every month at least for three days in the company of the devotees of the Prophet. Let me now tell you a Madani parable for inspiration.

A summary of a piece of writing received from an Islamic brother from Punjab (Pakistan) is as follows: Before I joined the Madani environment of Dawat-e-Islami, I used to remain in the gathering of people who hold corrupt beliefs. As a consequence of keeping their misleading company for almost 13 years, **مَعَادَا لِلّٰه**, I had also fallen into the pit of corrupt beliefs. Moreover, I was a non-practicing person, addicted to watching movies and dramas and fond of listening to songs. Contrary to Sunnah, I had grown a short beard. In the nearby area of my general store was a Masjid where an Islamic brother who was also a religious student used to deliver Dars from the book *Faizan-e-Sunnat* and hold Madrasa-tul-Madinah (for adults). It was probably in Safar-ul-Muzaffar 1420 AH, i.e. June 1999 when preparations for the city-level Sunnah-inspiring Ijtima' of Dawat-e-Islami were enthusiastically in progress.

One day, the same religious student accompanied by another Islamic brother came to my shop and said Salam to me. As I hated those associated with Dawat-e-Islami because of wrongly assuming that they are a deviated group, I did not reply to their Salam but rather pretended to clean my shop, paying them no attention. After a little pause, with a smiling face and in a very courteous manner, they invited me to attend the forthcoming city-level Sunnah-inspiring Ijtima'. Refusing their invitation, I even rebuked them rudely and offensively. Though

disappointed, they did not utter even a single word, which was really an impressive trait of theirs. May millions of Salam be on their tolerance! Upon closing the shop in the evening and returning home, I finished from dinner and recalled the invitation of those devotees of the Prophet and thought to myself, why don't I go to see what they get up to at the Ijtima'. Hence, I went to the Ijtima' just to see what goes on there.

As I reached the Ijtima', my sleeping fortune woke up, blessing me with the privilege of beholding the blessed Golden Grilles of the mausoleum of the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ in the state of wakefulness. اَلْحَمْدُ لِلّٰهِ during the Ijtima', a preacher from Faisalabad delivered the speech. Making individual effort very affectionately after the Ijtima', he invited me to travel with a Madani Qafilah. I intended and was soon privileged to travel with a 3-day Madani Qafilah in the company of the devotees of the Prophet. Our Madani Qafilah stayed in a Masjid. اَلْحَمْدُ لِلّٰهِ! On the very first night of the Madani Qafilah, I was greatly blessed. I had a vision in which I found myself to be sweeping the courtyard of the blessed Masjid-un-Nabawi. Meanwhile, the Golden Grilles opened and the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ came out. Calling out my name, he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ then said, 'Clean your inner self also.'

This dream caused a Madani revolution in my heart, whereas I did not previously believe in Hayat-un-Nabi [i.e. the belief that

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the Noble Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ is alive]. مَعَادَا لِلّٰهِ I had the belief that the Beloved and Blessed Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was unable to see and listen to us; and that he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was unaware of our inner condition [i.e. thoughts and feelings].

اَلْحَسْبُ لِيْهِ! The truth was exposed to me, i.e. not only is the Revered Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ aware of our names but also of the feelings in our heart. اَلْحَسْبُ لِيْهِ, I truly repented of corrupt beliefs and began to grow a fist-length beard since then. Today, I have a beard on my face, a crown of turban on my head and Madani clothing on my body, all in accordance with Sunnah. All of my family members have joined the Madani environment. Glory to Allah Almighty in the highest! The Prophet's devotee who came to my shop to invite me to the Ijtima' and made individual effort afterwards has now progressed to becoming a member of the central Majlis-e-Shura of Dawat-e-Islami. At the time of writing this parable, I have been affiliated with the Madani environment for ten years and privileged to travel with Madani Qafilahs continuously for three years. During this period, I was further privileged to render services as the Nigran of a Tahseel Mushawarat and to travel to Bangladesh thrice with the Madani Qafilahs in the company of the devotees of the Prophet.

May Allah Almighty bless me with spending my life steadfastly in the Madani environment of Dawat-e-Islami, performing

Countless virtues and countless sins

Madani activities sincerely and meeting my death in the form of martyrdom with faith and protection in the street of Madinah!

اُمِّينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Seekhnay Sunnatayn, Masjid aao chalayn

Laa`ayn hayn Qafilah 'aashiqan-e-Rasool

Yad rakhna sabhi chhorna mat kabhi

Daman-e-Mustafa 'aashiqan-e-Rasool

Kash! Dunya mayn tum do ba-fazl-e-Khuda

Deen ka danka baja 'aashiqan-e-Rasool

Translation: Let's go to Masjid to learn Sunan because the Madani Qafilah of the devotees of Prophet has come there. O devotees of the Prophet! Remember! Never go away from the court of the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. If only, by the grace of Allah Almighty, you would propagate and promote religion all over the world.

(Wasail-e-Bakhshish, p. 489)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

Glory to Allah Almighty in the highest

Dear Islamic brothers! Did you see! Glory to Almighty Rahman Almighty in the highest! When He Almighty showers

His mercies on any bondman, He Almighty makes fortune smile on the bondman. He Almighty purifies his heart from the impurities of corrupt beliefs, making him aware of the glorious status of His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and enabling him to praise His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, as is obvious from the above Madani parable. There were countless such people who denied the glorious status of the Greatest Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ and were always hostile to him. Blessing them with the wealth of Islam, Allah Almighty enabled them to sacrifice their lives for His Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Let's listen how some sincere and loyal companions expressed their feelings, as is stated on pages 78 and 79 of the 274-page book '*Sahabah Kiraam ka 'Ishq-e-Rasool'* [i.e. Devotion of Companions to the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami.

Sentiments of blessed companions after embracing Islam

1. After he رَضِيَ اللهُ عَنْهُ embraced Islam, Sayyiduna Sumamah Bin Usaal Yamami, a chief of the Yamamah tribe, said, 'By Almighty! No face in the world was more detestable [i.e. deserving of hatred] in my eyes than that of the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ but today the very same face is dearer to me than all other faces. By Allah Almighty! I considered his religion the worst of all but now I consider the very same religion the best

of all. By Allah Almighty! No city was more detestable to me than his city. By Allah Almighty! Now the very same city is dearer to me than all other cities. *(Bukhari, vol. 3, p. 132, Hadith 4372)*

2. Sayyidatuna Hind Bin ‘Utbah (the wife of Abu Sufyan Bin Harb) who had chewed the liver of Sayyiduna Ameer Hamzah رَضِيَ اللهُ عَنْهُ remarked after she embraced Islam, ‘O Rasoolallah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! No family in the world was more detestable to me than yours but today your family is dearer to me than all other families in the world.’ *(Bukhari, vol. 2, p. 567, Hadith 3825)*
3. Sayyiduna Safwan Bin Umayyah رَضِيَ اللهُ عَنْهُ has stated, ‘On the day of the battle of Hunayn, Rasoolullah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ bestowed wealth upon me, whereas he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ was the most detestable person in my eyes. He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ continued to bestow wealth upon me until he صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ became the most beloved person in my eyes.’ *(Tirmizi, vol. 2, p. 147, Hadith 666)*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Had to work as a laundryman for three days

Our pious predecessors رَضِيَ اللهُ عَنْهُمْ would convey the call to righteousness outwardly as well as spiritually. In Basra, a disciple of Sayyiduna Junayd Baghdadi رَضِيَ اللهُ عَلَيْهِ was a hermit

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[i.e. a person who, for religious reasons, lives alone and avoids meeting other people.]. One day, he thought of committing a sin. As a result of the evil thought, his face blackened. He was very much worried. After three days, the blackness of his face disappeared. The very same day, a letter from his Murshid [spiritual guide] reached with the message, 'Keep your heart in check; I had to work as a laundryman for three days in order to remove the blackness of your face.' (*Tazkira-tul-Awliya, Al-Juz-us-Saani, p. 18*)

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

اٰمِيْنَ بِجَاهِ النَّبِيِّ الْاَمِيْنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Blessings of perfect Murshid

Dear Islamic brothers! This parable shows that Sayyiduna Junayd Baghdadi رَحْمَةُ اللهِ عَلَيْهِ was a very high-ranking spiritual guide with Divinely-bestowed great spiritual insight. Not only did he رَحْمَةُ اللهِ عَلَيْهِ become aware of the thoughts of his disciple living in Basra and see the blackness of his face but also removed the blackness by directing his spiritual attention. We have also learnt that sometimes one remains protected from sins by the blessings of a perfect spiritual guide. If the disciple commits any improper deed; he is, sometimes, blessed to compensate it by the command of Allah Almighty and by the

blessings of the spiritual attention of the perfect spiritual guide. Therefore, one should become the disciple of a perfect spiritual guide. It also became obvious that Divine remembrance produces a particular type of spiritual brightness on the face, whereas sins blacken the heart besides causing their sinful effect on the face.

*Tayray hath mayn hath mayn nay diya hay
Tayray hath hay laaj Ya Ghaus-e-A'zam
Mureedon ko khatrah nahin bahr-e-gham say
Kay bayray kay hayn na-khuda Ghaus-e-A'zam
Nikala tha pehlay to doobay hu`won ko
Aur Ab doobton ko bacha Ghaus-e-A'zam*

Translation: O Ghaus-e-A'zam! It is kind of you that you have made me your disciple. Now it is also you who will save my honour. Your disciples are not endangered by the sea of grief because you are the saviour of the boat. You brought out the drowned ones, now please rescue the drowning ones. (*Zauq-e-Na'at*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Loyalty of camel to a rat

Becoming the disciple of a spiritual guide who fulfils the required conditions and remaining loyal to him is of great

benefit. ‘*Akhbar-ul-Akhyar*’, a masterpiece regarding the biographies of the friends of Allah Almighty and which is authored by a unanimously acknowledged researcher of Islamic sciences, a leading scholar of Hadees ‘Allamah Shaykh ‘Abdul Haq Muhaddis Dihlvi رَحْمَةُ اللّٰهِ عَلَيْهِ contains two fictional and interesting stories mentioned in the biography of Sayyiduna Shaykh Hussamuddin رَحْمَةُ اللّٰهِ عَلَيْهِ, describing how a perfect spiritual guide benefits his disciple. The author has stated: Seeing a camel grazing on the grass in a jungle, a rat said, ‘O camel! Be loyal to someone.’ The camel replied, ‘I am loyal to you.’ One day, the camel was grazing on the green leaves of a tree when the rope of his nose badly caught in a bush, making the camel helpless. Miserable and anxious, the camel called out to the rat. Within a short while, the rat along with other rats came and all of them chewed the caught rope, freeing the camel.’ (*Akhbar-ul-Akhyar*, p. 177)

Seeing the frog, the wise man fled

Dear Islamic brothers! The above story excellently gives the lesson that one should remain loyal to someone instead of remaining ‘liberated’. Anyone remaining loyal to a perfect spiritual guide is helped in times of trouble by the blessing of his spiritual guide. Listen to another interesting story in this regard. There were some people in a gathering. Suddenly, a frog came there, jumping. Seeing the frog, a wise man fled from the gathering. (Considering him a coward), others began

to make fun of him. When asked about the reason of fleeing, the wise man replied, 'I am not afraid of the frog but I feared that a snake might be chasing it.' Similarly, if a devout disciple is not perfect but his spiritual order is very strong, one should be fearful in this regard. If anyone hurts the feelings of that devout disciple, all other saints of his order will become sad.

(Akhbar-ul-Akhyar, p. 176)

A disciple is strongly favoured

Dear Islamic brothers! The snake eats a frog, which is why the wise person fled as soon as he saw the frog lest any chasing snake bites him. Sayyiduna Shaykh Hussamuddin رَحْمَةُ اللّٰهِ عَلَيْهِ has mentioned this story as an example illustrating the point that though a devout disciple himself may not be perfect, his preceding spiritual guides may well be perfect. Indeed one who becomes the disciple of a perfect spiritual guide is strongly supported. No matter if his immediate spiritual guide is not strong, the spiritual guide of his spiritual guide or the other preceding spiritual guide must be strong, which is a means of gaining blessings in the worldly life as well as the afterlife.

Presented here is an excerpt, containing some interesting and informative questions and answers, taken from pages 260 to 262 of the 504-page book '*Malfuzaat A'la Hadrat*' [i.e. pieces of advice from A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ] published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. Read them to refresh your faith.

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Meaning of Bay'at

Question: What does 'Bay'at' 'بَيْعَت' mean?

Answer: Bay'at means 'being sold'.

Reverence of a disciple for his spiritual guide before capital punishment

(A'la Hadrat رَحْمَةُ اللّٰهِ عَلَيْهِ has stated) It is mentioned in the book *Sab'-e-Sanabil* that a person was sentenced by the king to be beheaded. The executioner drew the sword but the person stood facing the direction of the tomb of his spiritual guide. The executioner said, 'One faces the direction of Qiblah at this time.' He said, 'Do what you are ordered. I have faced my Qiblah.' What he said is true because the Ka'bah is the Qiblah of the body and the spiritual guide is that of the soul. This is the actual reverence of a disciple for his spiritual guide. One reverently and sincerely clinging to the door of his spiritual guide will certainly gain blessings. Even if his spiritual guide is not perfect, the spiritual guide of his spiritual guide would be perfect. Even if he is not perfect, His Grace Ghaus-e-A'zam رَضِيَ اللّٰهُ عَنْهُ is the fountain of blessings and a great source of spiritual light. His blessings will shower over his disciple. What is actually required is that the spiritual order should be correct and properly linked.

I will turn your shop upside down

A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ has narrated a parable in this regard. Let me narrate it in my own words. A beggar once reached a shop and asked the owner for a rupee. The shopkeeper refused. The beggar threatened, 'Give me the rupee or I will turn your shop upside down.' People gathered around them to see what the matter was. Coincidentally, a high-ranking spiritual saint came there and said to the shopkeeper, 'Give him the rupee instantly or else your shop will be ruined. I had a 'look' at his inner self to see whether he possesses some spiritual power or not and found that he doesn't. I then saw his spiritual guide who was also like him but I found the spiritual guide of his spiritual guide to be from among the friends of Allah Almighty. I also saw him standing in wait to ruin your shop as soon as this beggar curses you.' Narrating this parable, A'la Hadrat رَحْمَةُ اللهِ عَلَيْهِ stated that the beggar was a devoted disciple of his spiritual guide.

Disciples coming to the world till Judgement Day

Great religious scholars رَحْمَةُ اللهِ عَلَيْهِمْ have stated: In the register of Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ are written the names of those who are and will become his disciples till Judgement Day. His Grace Sayyiduna Ghaus-e-A'zam رَحْمَةُ اللهِ عَلَيْهِ has stated: Allah Almighty has bestowed upon me a register, as vast as one's vision, and the names of all of those who would become my disciples till Judgement Day were written in it. I was then

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told: *قَدْ وَهَبْنَا لَكَ* 'All of them are gifted to you. (*Bahjat-ul-Asraar*, p. 193)

An objection and its reply

Question: Your Grace! This is a type of blackmail. The high-ranking spiritual saint may have advised the shopkeeper to give him the money for the sake of protecting his shop, which seems to be acceptable just as it is permissible to give bribes to remain safe from cruelty. But why did the spiritual guide of that beggar's spiritual guide favour cruelty?

Reply: The rulings of Shari'ah apply to two types of conditions; apparent conditions and inner ones. The judge and the public can only deal with apparent matters and are bound to settle them accordingly even though the ruling is quite different in the eyes of the one aware of the real matter.

Astonishing murder case

(He *رَحِمَهُ اللهُ عَلَيْهِ* has further stated) This type of situation also took place in the age of Sayyiduna Dawood *عَلَيْهِ السَّلَام*. A destitute, miserable and starving beggar used to make Du'a at night, 'O Almighty! Bestow lawful sustenance upon me.' One night, a cow came into his home. Assuming that his prayer has been answered and he has been given sustenance from the

unseen in the form of the cow, he made it lie down and slaughtered it.

The next morning, the owner of the cow became aware of it and sued [i.e. made a claim against] the beggar in the court of Sayyiduna Dawood عَلَيْهِ السَّلَام. Sayyiduna Dawood عَلَيْهِ السَّلَام said, 'Leave it, you are wealthy. It does not matter if the destitute person has slaughtered the cow.' Annoyed, he said, 'O Nabi of Allah! I want my right to be fulfilled.' Sayyiduna Dawood عَلَيْهِ السَّلَام said, 'You want your right to be fulfilled? So listen! That beggar was the real owner of the cow.' Listening to this, he was even more offended. Sayyiduna Dawood عَلَيْهِ السَّلَام further said, 'Not only does the cow but all the wealth you have belongs to him.' He grew more and more anxious. Sayyiduna Dawood عَلَيْهِ السَّلَام further said, 'He is even the owner of you because you are his slave.' He became extremely anxious and astonished. Sayyiduna Dawood عَلَيْهِ السَّلَام said, 'If you need evidence, then come with me right now.'

He then went towards the jungle, accompanied by the beggar and the person claiming the cow. As it was a mysterious incident, a huge crowd of people gathered. Pointing towards a tree, Sayyiduna Dawood عَلَيْهِ السَّلَام ordered people to dig the ground underneath it. After the ground was dug, the head of a beheaded man with a knife engraved with the name of the murdered person was discovered. Addressing the tree, the Nabi of Allah (عَلَيْهِ السَّلَامُ) said, 'Give evidence of what you

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witnessed.’ The tree spoke, ‘O Nabi of Allah (عَلَيْهِ الصَّلَاةُ وَالسَّلَام)! This is the head of the father of the beggar. The person claiming the cow was his slave. Seizing an opportunity, he murdered his master with his own knife, buried him along with the knife and took all of his wealth. This son of the murdered person was very young. After he matured, he found himself to be helpless and penniless. He does not even know who his father was and whether he left some money or not. The real situation was brought to light. The person claiming the cow was beheaded (because he was the murderer of the beggar’s father) and all his wealth was given to the beggar in the form of inheritance. (Masnawi Shareef, part. 3, pp. 224-242)

(Having narrated the above parable, A’la Hadrat رَحْمَةُ اللَّهِ عَلَيْهِ stated) The same type of situation may exist here, i.e. the shopkeeper may be the debtor of the beggar’s legator [i.e. the person whose heir the beggar was] even if the beggar himself may not be aware of it and the shopkeeper may not know him. So, in fact, this is not blackmail but it is ‘حَقٌّ بَحَقِّ دَارِ سَائِيِدِنَ’ *fulfilment of the right of a deserving person.*

*Her her zarrah her qatrah,
shaahid hay her her lamhah*

*Us ki qudrat-o-san’at ka,
yakta`ee-o-wahdat ka*

لَا إِلَهَ إِلَّا اللَّهُ مُحَمَّدٌ رَسُوْلُ اللَّهِ

Translation: Every particle and every drop prove every moment that Allah Almighty is One, All-Powerful and the Creator of the entire universe. (Saaman-e-Bakhshish)

Who is like a good deed-performing person?

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'إِنَّ الدَّالَّ عَلَى الْخَيْرِ كَفَاعِلِهِ' i.e. Indeed the one guiding [others] towards a good deed is like a good deed-performing one. (Sunan-ut-Tirmizi, vol. 4, p. 305, Hadith 2679)

A renowned commentator, a great thinker of Ummah, Mufti Ahmad Yar Khan رَحِمَهُ اللهُ عَلَيْهِ has stated, 'One performing a good deed, one motivating others to perform it, one informing others of it and one recommending it all deserve reward.' (Mirat-ul-Manajih, vol. 1, p. 194)

Dear Islamic brothers! سَيِّئِنَ اللهُ, One who co-operates lawfully in performing the Madani task of the call to righteousness with good intentions also deserves reward. One can also make the intention of acting upon the Quranic commandment, as is stated in Ayah 2 of Surah Al-Ma'idah, part 6:

وَتَعَاوَنُوا عَلَى الْبِرِّ وَالتَّقْوَىٰ ۖ وَلَا تَعَاوَنُوا عَلَى الْإِثْمِ وَالْعُدْوَانِ

And help each other in righteousness and piety, and help not one another in sin and transgression.

[Kanz-ul-Iman (Translation of Quran)] (Part 6, Surah Al-Ma'idah, Ayah 2)

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Reward of all those performing deeds

The Renowned Prophet ﷺ has stated: One inviting [others] towards Hidayah [i.e. guidance] will be granted reward like all those [who perform good deeds]. And this will cause no reduction in their reward (i.e. those performing deed). And one inviting [others] towards deviation [from Islam] will incur sin equal to [the sin of] all deviated people following deviation. And this will cause no reduction to their sins. (*Muslim, p. 1438, Hadith 2674*)

Millions of good deeds and millions of sins

A renowned commentator, a great thinker of the Ummah, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ عَلَيْهِ has stated: This Hadees refers to everyone including the Beloved Prophet ﷺ, and by his blessing, his companions, Mujtahids¹ and all preceding and succeeding scholars of Islam. If a hundred thousand people, for example, have started offering Salah by virtue of someone's preaching, the preacher will reap the reward of a hundred thousand Salah at the time of every Salah, and those Salah-offering people will also get their own reward. This shows that the creation cannot even imagine the immeasurably great reward of the Beloved Prophet ﷺ. Allah Almighty has said:

¹ A Mujtahid is an extremely learned and skilled scholar of Islam who is able enough to infer rulings from the Holy Quran and Ahadees.

وَإِنَّ لَكَ لَأَجْرًا غَيْرَ مَمْنُونٍ ﴿٣٩﴾

And definitely for you is limitless reward.

[Kanz-ul-Iman (Translation of Quran)] (Part 29, Surah Al-Qalam, Ayah 3)

In the same way, the authors whose books serve as a means of guidance to people will also gain the reward of millions of people till Judgement Day. This Hadees is not against the Ayah:

لَيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَى ﴿٣٩﴾

Man will not attain except what he struggled for.

[Kanz-ul-Iman (Translation of Quran)] (Part 27, Surah An-Najm, Ayah 39)

because the increased reward is the fruit of his preaching. He رَحِمَهُ اللَّهُ عَلَيْهِ has further stated: This Hadees also refers to all innovators and conveyors of deviated beliefs and deeds, i.e. millions of sins will continue to reach them till the Day of Judgement. (*Mirat-ul-Manajih, vol. 1, p. 160*)

Pious-making ‘machine’

Dear Islamic brothers! Develop interest in good deeds. Launch the campaign of motivating others to offer Salah. Every time you go to Masjid for congregational Salah, take others with you, motivating them. Teach Salah to those who do not know how to offer it correctly. If you inspire even a single person to

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offer Salah, you will attain the reward of every Salah he offers. Take admission to Dawat-e-Islami's Madrasa-tul-Madinah (for adults) usually held after Salat-ul-'Isha for more or less 40 minutes. Learn the Holy Quran and teach it to others in the Madrasah. If anyone learns Quran from you, you will also gain reward every time he recites it. Act upon Sunan and motivate others to do so. If you teach a Sunnah to anyone, you will also gain its reward every time he acts upon it. Launch a strong campaign of reforming yourself and others by taking part in the area visit to call people towards righteousness, travelling with Madani Qafilahs and acting upon Pious Deeds, working like a 'machine' that can make Muslims pious. You will get a great deal of reward, gaining success in the worldly life as well as in the afterlife, **إِنْ شَاءَ اللَّهُ**.

*Tayray karam say ay Kareem! Mujhay kaun si shay mili nahin
Jhauri hi mayri tang hay Tayray yahan kami nahin*

Translation: *By Your grace, O Gracious, what haven't I got! My begging bowl is small; nothing is short in Your court.*

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Reward of one year's worship for every Kalimah

Dear Islamic brothers! When any Muslim conveys the call to righteousness, the mercy of Allah Almighty intensifies. It is

stated in *Mukashafa-tul-Quloob*: Sayyiduna Musa عَلَيْهِ السَّلَام once humbly asked Allah, ‘O Allah Almighty! What is the reward for the one asking his brother to do good deeds and preventing him from evils?’ Allah Almighty said, ‘I write the reward of one year’s worship for each Kalimah of his and I will not inflict him with the torment of Hell.’ (*Mukashafa-tul-Quloob*, p. 48)

Treasure of reward

سُبْحَانَ اللَّهِ! If you convey the call to righteousness to anyone, you will reap the reward of one year’s worship for every Kalimah (i.e. a word or sentence). For example, you deliver Dars from the book *Faizan-e-Sunnat* to only one Islamic brother in a Masjid any day, reading out two pages and describing twenty good things, the reward of twenty years’ worship will be recorded in your book of deeds, إِنَّ شَاءَ اللَّهُ, whether or not the Dars-hearing Islamic brother acts accordingly. If the Islamic brother starts acting upon what you described during the Dars, you will also continue to get as much reward as granted to him for as long as he keeps acting upon what you taught him. If he conveys any Sunnah he learnt from you to someone else, so both he and you will get reward. In this way, your reward will continue to multiply, إِنَّ شَاءَ اللَّهُ. In this world, if man is shown the reward of the call to righteousness which will be given in the Hereafter, he will not waste even a single moment but rather would continue to spread the call to righteousness.

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*Mayn nayki ki da'wat ki dhoomayn macha`oon
Tu ker aysa jazbah `ata Ya Ilahi*

Translation: *O Almighty! Bless me with enthusiasm for popularizing and promoting the call to righteousness.*

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Reward of delivering Dars

Dear Islamic brothers! Indeed delivering Dars from the book *Faizan-e-Sunnat* is a means of conveying the call to righteousness. Therefore, pluck up the courage! Get rid of Satan, remove hesitation and deliver at least ‘two Dars’ daily. Give one Dars at the Masjid or a public place or marketplace and do deliver the other at your home daily at a pre-set time, gifting the listeners with Madani pearls of Sunnah and reaping a great deal of reward. Listen to two Ahadees in this context and sway with delight:

1. The Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever conveys an Islamic teaching to my Ummah so that a Sunnah will be established by it or corrupt beliefs will be removed by it, will enter Paradise.’ (*Hilyat-ul-Awliya, vol. 1, p. 45, Hadith 14466*)
2. The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ prayed, ‘May Allah Almighty keep the one fresh who listens to my Hadith,

memorizes it and conveys it to others.’ (*Sunan-ut-Tirmizi, vol. 4, p. 298, Hadith 2665*)

Blessings of Dars

Dear Islamic brothers! Let me tell you a Madani parable in order to enhance enthusiasm for Dars from the book *Faizan-e-Sunnat*. Summarized here is a piece of writing received from an Islamic brother from Bab-ul-Madinah (Karachi): In 1990, 1410 AH, I was employed at a firm in Markaz-ul-Awliya (Lahore). After a short period of time, an Islamic brother affiliated with Dawat-e-Islami was also employed at the same firm. I once expressed an interest to him in studying such a book that could guide me about an Islamic way of life. He recommended that I buy the book ‘*Faizan-e-Sunnat*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. After our meeting ended, the matter escaped my attention. The wheel of life continued to spin fast. Unaware of passing days and nights, I lived my life as usual and could not buy the book because of being occupied with my worldly affairs. After some time I moved to Bab-ul-Madinah (Karachi) and settled there.

One day, I entered a Masjid to offer Salat-ul-Maghrib. After the Salah, I saw that an Islamic brother dressed in white and with a green turban was delivering Dars from some book with many other Islamic brothers listening to him. I also attended the Dars. When my eye fell on the book the Islamic brother

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was delivering Dars from, I saw that its title page read 'Faizan-e-Sunnat'. Seeing the book reminded me of the past when the Islamic brother in Markaz-ul-Awliya (Lahore) recommended that I buy the book. After the Dars ended, I met the Islamic brother and asked for 'Faizan-e-Sunnat' in order to study it, and he gave it to me. By virtue of studying this book, I was inspired to act upon Sunan. Gradually, I affiliated myself with the Madani environment of Dawat-e-Islami and started observing Sunan steadfastly, اَلْحَمْدُ لِلّٰهِ. Furthermore, three of my brothers also joined the Madani environment of Dawat-e-Islami, اَلْحَمْدُ لِلّٰهِ.

*Na nayki ki da'wat mayn susti ho mujh say
Bana shaaiq-e-Qafilah Ya Ilahi
Sa'adat milay Dars-e-Faizan-e-Sunnat
Ki rozanah dau martabah Ya Ilahi*

Translation: O Almighty! May I not be lazy in conveying the call to righteousness! Make me fond of travelling with Madani Qafilah and grant me the privilege of delivering Dars from the book 'Faizan-e-Sunnat' twice every day.

صَلُّوْا عَلَيَّ الْحَبِيْبِ صَلَّى اللهُ عَلَيَّ مُحَمَّدٍ

Prophetic Du'a

'May Allah Almighty
keep the one fresh who
listens to my Hadees,
memorizes it and
conveys it to others.'

(Sunan-ut-Tirmizi, vol. 4, p. 298, Hadith 2665)



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