

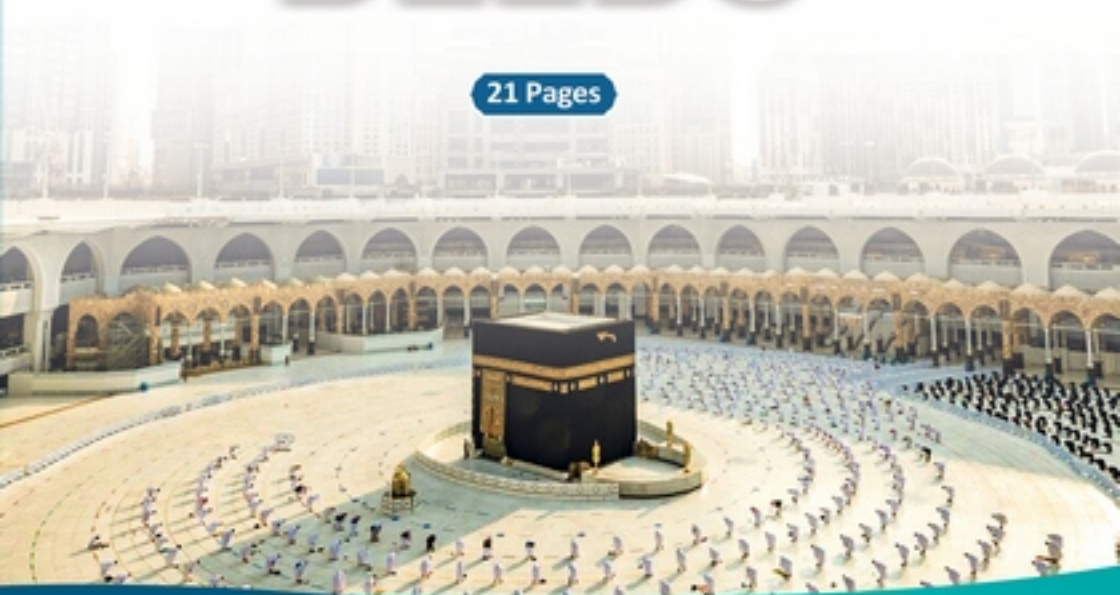


A chapter from the Amir of Ahl al-Sunnah's Faizan-i-Namaz,
entitled:

WEEKLY BOOKLET: 285

THE BEST OF DEEDS

21 Pages



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

The Amir of Ahl al-Sunnah and Founder
of Dawat-e-Islami, Allamah Maulana Abu Bilal

MUHAMMAD ILYAS
Attar Qadiri Razawi رحمۃ اللہ علیہ

افضل ترين اعمال

The Best of Deeds

The Best of Deeds

This booklet was written by Shaykh-e-Tareeqat, Amir of Ahl al-Sunnah, the founder of Dawat-e-Islami ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَامَتْ بَرَكَاتُهُ الْعَالِيَهُ in Urdu. **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 (*thawāb*).

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The Best of Deeds

An English translation of ‘Afzal Tareen A’maal’



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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‘ ā for reading this book

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

اللَّهُمَّ افْتَحْ عَلَيْنَا حِكْمَتَكَ وَانْشُرْ
عَلَيْنَا رَحْمَتَكَ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

Translation

O Allah **عَزَّوَجَلَّ**! Open the doors of knowledge and wisdom for us and have mercy on us! O the One Who is the most glorious and honourable! (*al-Mustatraf*, vol. 1, pp. 40)

Note:

Recite *ṣalāt* upon the Prophet **ﷺ** once before and after the *du‘ ā*.

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The Best of Deeds

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
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The Best of Deeds¹

Du'a of Amir Ahl al-Sunnah:

O Lord of Muṣṭafā! Whoever reads or listens to the 21-page booklet *The Best of Deeds*, allow them to offer all salah in congregation and that too in the front row. Also forgive them without accountability!

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The excellence of reciting *ṣalāt* upon the Prophet ﷺ

The final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said:

“When Thursday arrives, Allah sends angels with papers of silver and pens of gold. They record whoever recites *ṣalāt* upon me in abundance on Thursday and its night.”²

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

¹ This material was extracted from pages 55 to 69 of *Faizan-e-Namaz*

² *Kanz al-Ummāl*: 2174

A donkey brought to life with the blessings of salah

As the salah offered by the pious servants of Allah is decorated with all due inward and outward etiquette, they are privy to the great blessings that come with salah itself. Their du‘ās carry great effect as a result. When they raise their hands, Allah does not deny them what they ask for. In regard to this, let us go on to mention an extremely unique incident.

Imam Nakha‘i رَحِمَهُ اللهُ عَلَيْهِ explains:

A traveller from Yemen had a donkey which died during his travels. He performed wuḍū, offered two units of salah and supplicated, “O Lord! Seeking to please You, I have come from Dathīnah to fight in Your path. I bear witness You bring the dead to life, and You shall raise those in their graves on the Day of Judgement. O Lord! Do not leave me dependent upon others today; bring this donkey of mine to life!”

As soon as he asked this, his donkey stood up whilst moving its ears back and forth.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ *Dalāil al-Nubuwwah*, vol. 6, p. 48

The Best of Deeds

Offering salah on time, doing good with your parents and striving in the way of Allah are the best of deeds. *Sayyidunā* ‘Abdullah ibn Mas‘ūd رَضِيَ اللَّهُ عَنْهُ recalls:

I asked the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, “From all deeds, what are loved most by Allah?” He replied, “Offering salah on time.” “What after this?”, I further inquired. “Doing good with one’s parents”, he further explained. “And after this?” I asked. He concluded by explaining, “Striving in the way of Allah.”¹

Instil in your children the habit of offering salah

O devotees of the Messenger! When your child reaches seven years of age, have them offer the five daily salah. In this fashion, they will become punctual in this important act of worship from their childhood. Have them get used to waking up in the early morning and making wuḍū. During colder weather, ensure the water they use for this is warm for their ease. They may otherwise become averse to both making wuḍū and offering salah entirely.

When his son becomes seven, a father should take him to the masjid. He should also inform his son of the required decorum expected thereupon and how it is not a place for loud noises, running around or passing in front of people offering salah.

¹ *Ṣaḥīḥ al-Bukhārī*: 527

The Best of Deeds

When the congregation stands for salah, children should be made to stand alongside one another, behind the final row of men. This will foster a spiritual connection between your child and the masjid **إِنْ شَاءَ اللَّهُ**.

Teach children Islam before anything else

The Ḥanafī jurist, Muhammad Amjad ‘Ali A‘ẓami **رَحْمَةُ اللَّهِ عَلَيْهِ**, explains:

Firstly, teach children the Quran and other necessary matters of Islam. Fasting, salah, matters of buying/selling and other issues which they will come across on a daily basis must also be primarily addressed. If they remain unaware of these issues, they shall fall into the crime of carrying out actions which conflict with shari‘ah.

Children should be educated. If you observe your child is intelligent, has an interest in knowledge and exhibits comprehension skills, what could be greater than dedicating them to Islamic knowledge? If they may not have these abilities, teach them correct core beliefs and other necessary issues, then commit them to any field you wish.¹

A miraculous father and son

The Companion Abū Qirṣāfah Jandarah b. Khayshanah **رَضِيَ اللَّهُ عَنْهُ** endeavoured greatly to raise his children correctly.

¹ *Bahār-i-Sharī‘at*, vol. 2, p. 256, part 8

Disbelievers from Rome had captured and imprisoned one of his sons. When time for salah came, he would stand upon the boundary wall of ‘Asqalān’s castle (in Syria) and exclaim, “Dear son! It is time for salah!”

His son would always hear this call and act upon it, despite being imprisoned hundreds of miles away.¹

When is it *wājib* to rectify adolescent children?

The renowned Imam Aḥmad Razā Khān رحمۃ اللہ علیہ was asked, “Is it *farḍ* or *wājib* for parents to rectify their adolescent children?” He explained in reply:

The ruling for them to reform their children depends on what action is being discussed. It is *farḍ* to inform and affix them upon *farḍ* actions, *wājib* to do so upon that which is *wājib*, sunnah to do so upon that which is sunnah, and likewise for *mustaḥab*. This is conditional upon a person’s capacity and should be done when one has hope the child will listen. Otherwise,

عَلَيْكُمْ أَنْفُسُكُمْ لَا يَضُرُّكُمْ مَنْ ضَلَّ إِذَا اهْتَدَيْتُمْ ط

Translation from *Kanz al-Īmān*: Take care of yourselves. The one who became misguided will not cause you any harm at all as long as you are on the (right) path.^{2, 3}

¹ Al-Mu’jam al-Ṣaghīr, vol. 1, p. 108 summarised

² Al-Quran, 5:105

³ Al-Fatāwā al-Razawīyyah, vol. 24, p. 370

A good deed and rise in rank for every step

As narrated by Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ, the Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “Whoever purifies himself (performs *ghusl* or *wuḍū*) in his home and heads to the masjid to fulfil his *fard*, one sin is forgiven for one step and a rank raised with the other.”¹

The child who played with burning coals

This incident occurred during the blessed time of Prophet ‘Īsā عَلَيْهِ السَّلَام. A pious woman placed bread in a clay oven, then went away to make *wuḍū* and offer salah. Satan disguised himself as a woman and approached her exclaiming, “Your bread is burning in the clay oven!” The pious woman ignored him completely and remained totally engrossed in her salah.

Satan then picked up her child and placed him inside the clay oven, where burning coals were smouldering away. The pious woman still did not give any attention to this. This is when the pious woman’s husband arrived to find his son playing with burning hot coals, except Allah had turned said coal into red quartz gemstones.

The husband went to Prophet ‘Īsā عَلَيْهِ السَّلَام and relayed the entire story. “Bring this pious lady to me”, the great Prophet declared. When she arrived, he asked, “What good deed do you perform that caused this to happen?” “O Rūḥ Allah! I make

¹ *Ṣaḥīḥ Muslim: 1,521*

wuḍū whenever I am without it, and after doing this I stand for salah. Whenever someone requires something, I see to their need, and I remain patient upon the difficulties given to me by people.”¹

The excellence of fulfilling others’ needs

O devotees of salah! This account contains many Madani pearls of advice for us. **عاشق الله** Not only was the pious lady steadfast in salah, but also very enthusiastic about fulfilling the needs of other Muslims, and this is an act of great reward.

The Messenger of Allah **صلى الله عليه وآله وسلم** beautifully announced:

He who fulfils the need of anyone from my *ummah* intending to please them, has pleased me. He who pleases me pleases Allah, and he who pleases Allah will be made to enter Paradise by Him.²

A faith-enlightening explanation of this hadith

O devotees of the Messenger! A person fulfilling the need of another will be blessed with the above-mentioned excellence, only when he wants to please the other person due to their mutual relationship in faith, and there must not be any personal interest. In volume 6, page 581, of *Mirāt al-Manajih*, Mufti Aḥmad Yār Khān **رحمته الله عليه**, comments on the part of the hadith

¹ *Nuzhat al-Majālis*, vol. 1, p. 143

² *Shu’ab al-Īmān*: 7,653

The Best of Deeds

which describes how the Messenger of Allah ﷺ will be pleased if one fulfils the need of a fellow Muslim:

This shows that the final Prophet ﷺ is aware of the outward, inward, physical, and spiritual state of every person until the Day of Judgement. If the Prophet (ﷺ) was unaware and did not know about the happiness of a Muslim, how would he himself become pleased?

Commenting on, “He who pleases me, pleases Allah”, the late mufti continued:

Based on this we learn two rulings. Firstly, intending to please a Muslim by means of a pious deed and then intending to please the noble Prophet ﷺ by means of bringing happiness to a Muslim, is neither polytheism nor ostentation. It is absolutely permissible as long as the purpose is not to show off or to attain fame.

Secondly, one can only please Allah by pleasing the Prophet (ﷺ). Even the greatest of good deeds will not please Allah if the Prophet (ﷺ) is not pleased with it. In every act of worship, one should also make the intention of pleasing the Prophet (ﷺ), as this is the means of pleasing Allah.

In regard to “he who pleases Allah will be made to enter Paradise by Him”, he writes: “From this we learn that Paradise will be

attained through the pleasure of Allah, not merely due to one's own deeds.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Time for everything else besides salah

The aforementioned story of the pious lady contains important lessons for our Islamic sisters. They should draw admonition from it, cast away any negligence and make a firm intention to always offer salah. Islamic sisters who do not pray should think carefully; they may be able to present excuses whilst in this world, but these will be of no use on the Day of Judgement.

Is it not unfortunate that you find time to visit shopping centres, fall into sin by wandering the streets and marketplaces unveiled, visit various places of trivial entertainment, go to restaurants to waste your money and destroy your health, and commit sin in your own home by watching movies and dramas on TV for many hours; but if there is something that you cannot find time for, it is salah! How unfortunate is this!

The positive effect of Madani Channel

Dear Islamic brothers! In order to drive away Satan, gain the motivation to begin making up any missed salah, and rid yourself of fondness for watching other sinful channels, only

¹ *Mirāt al-Manājīh*, vol. 6, p. 581

watch Madani Channel. Not only will you gain blessings in this worldly life, but also in the Hereafter **إِنْ شَاءَ اللَّهُ**. Let us discuss an amazing transformation brought about by Madani Channel.

A young Islamic brother from Rahim Yar Khan (Pakistan) had cable installed in his home. Whilst he was out, films and dramas would be watched on the TV. When Madani Channel was launched however, blessings filled his home.

His wife would not offer salah even when he would ask her to; she made various excuses to avoid it and resultantly missed it. In a state of concern, he said to his wife one day, “After doing our work, we will watch Madani Channel every night after ‘*ishā* salah before going to sleep.” They did as such and sat together to watch Madani Channel every night **الْحَمْدُ لِلَّهِ**!

The blessings of watching Madani Channel became apparent within just a few days, such that not only did his wife start offering salah steadfastly, but one day she said to him, “Calculate the number of *farḍ* and *wājib* salah I have missed in the past, so I can make them up as well.”

الْحَمْدُ لِلَّهِ She also made a good intention to offer salah regularly and to never miss it without a valid reason allowed by shari‘ah.

الْحَمْدُ لِلَّهِ She was so deeply inspired that she put her intention into action and began offering her missed salah. At the time of writing, it is her practice to offer one hundred units of missed salah on a daily basis.

Offer missed salah without delay

مَا شَاءَ اللَّهُ The transformation of this Islamic sister is truly remarkable! The account mentioned that this Islamic sister offers one hundred units of missed salah every day. مَا شَاءَ اللَّهُ This is an excellent amount. Nevertheless, sharī'ah's ruling on this issue is written as follows in the book *Laws of Salah*:

Whoever has *qaḍā* (missed) salah to make up for, it is *wājib* to offer them as soon as possible. However, delay is permissible due to looking after/raising children and fulfilling personal needs. One should carry on working and offer *qaḍā* salah in whatever spare time he gets until all his *qaḍā* salah are offered.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The favour of Allah in the form of two units of salah

The Messenger of Allah صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said, “The biggest favour upon a person in this world, is him being given the ability to offer two units of salah.”²

Whose grave is this?

Sayyidunā Abū Hurayrah رَضِيَ اللَّهُ عَنْهُ narrates that the final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ passed by a grave and asked, “Whose grave is this?”

¹ *Al-Durr al-Mukhtār*, vol. 2, p.646; For further details, read the booklet *Method of Missed Salah included in Laws of Salah*

² *Al-Mu'jam al-Kabīr*: 7,656

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The blessed companions رَضِيَ اللَّهُ عَنْهُمْ said, “It belongs to such-and-such person.” He then stated, “(At this time) Two units of salah are dearer to him than the remainder of your world.”¹

Choosing two units of salah over Paradise

Imam Muhammad ibn Sirīn رَضِيَ اللَّهُ عَنْهُ once disclosed: “If I were given a choice between two units of salah and Paradise, I would choose the former. This is because two units of salah shall please Allah, whilst Paradise shall please me.”²

Two units of salah are greater to me than everything in the world

A pious elder رَضِيَ اللَّهُ عَنْهُ said:

In my dream, I saw a deceased (Islamic) brother of mine. He said, “If I am given the capability to express thankfulness, it will be dearer to me than the world and whatever it contains. Do you not remember when I was being buried, and so-and-so stood and offered two units of salah? If I am given the ability to offer two units of salah, it will be dearer to me than the world and whatever it contains.”³

¹ *Al-Mu’jam al-Awsat*: 920

² *Mukāshafat al-Qulūb*, p. 222; *Mukāshafat al-Qulūb*, p. 451

³ *Iḥyā al-‘Ulūm*, vol. 5, p. 240; *Iḥyā al-‘Ulūm*, vol. 5, p. 600

The dream of a person who slept near a grave

After offering two units of salah, a person lay down near a grave. In his dream, he saw the buried person within it, who said, “O man! You can act but you do not know. We know, but we cannot act. By Allah! Two units of salah in my book of deeds are dearer to me than the world and whatever it contains.”¹

A unique wish

At the time of his passing, *Sayyidunā* Ḥassān b. Abī Sinān رَحْمَةُ اللَّهِ عَلَيْهِ was asked, “How do you feel?” He said, “If I am saved from Hell, then I am fine.” “What do you desire?”, it was inquired from him, to which he said, “I desire a long night so I may perform worship for its entirety.”²

The value of deeds in the eyes of the deceased

Imam Muhammad Ghazālī رَحْمَةُ اللَّهِ عَلَيْهِ writes:

If inhabitants of the grave were given one day in the life of a person who wastes his time in frivolity, it will still be dearer to them than the entire world. This is because they have now realised the value and worth of deeds, and the reality of matters has become clear to them.

¹ *Hikayatayn Aur Naseehatayn*, p. 56

² *Hilyat-ul-Awliyā*: 3467

They wish for but a day so that the sinful amongst them can be saved from punishment by making up for any sins he committed in the past (by repentance and fulfilling the rights of people). They wish for but a day so that those granted ability (the pious who avoided sin) can seek elevation in rank and double their reward (by performing lots of worship).

They realised the importance of life after it ended, and they now long for a moment of it. On the other hand, (O living Islamic brothers!) you have this moment, and perhaps you will attain more like this. If you have made up your mind to waste them, you should remain prepared to face regret once the matter is beyond your control. This is because you failed to step forward and take your share from your moments (i.e., the priceless diamonds of your life).¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

Excellence of remaining where you are after finishing salah

O devotees of the Messenger! After you have offered salah, instead of going here and there, remain seated in the same place for as long as possible. The infallible angels of Allah will

¹ *Ihyā al-‘Ulūm*, vol. 5, p. 240; *Ihyā al-‘Ulūm*, vol. 5, p. 599

continue to pray for your forgiveness, as described by the final Prophet ﷺ:

Angels pray for the forgiveness of the one who offers salah as long as he remains seated in the same place. This continues until the person does not have wuḍū anymore, or he stands up. The du‘ā for forgiveness made by the angels is اَللّٰهُمَّ اغْفِرْ لَهُ اَللّٰهُمَّ اَرْحَمَهُ (O Allah, forgive him! O Allah, have mercy upon him!)¹

Remember Allah before time runs out

What are we to do with our heedlessness? If only we too were included in the du‘ās made by angels by offering salah, sitting where we finish and reciting invocations. Everyone should certainly make sure to participate in the second du‘ā: the one made by the imam after he has offered his sunnahs, etc. If *dars* is delivered from *Blessings of Sunnah*, a Quran study circle held after *fajr* or a sunnah-inspired speech is given after salah, one should also sit in these gatherings. You shall acquire countless blessings in this world and the Hereafter.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

A part of the earth superior to others

As narrated by Sayyidunā Anas, the final Prophet of Allah ﷺ said:

¹ Musnad Abu Ya'la: 6,432

There is no morning or evening in which one part of the earth does not call out to the other, (saying) “Has any pious person passed over you today, who offered salah or made dhikr of Allah upon you?” If it says yes, it (the part of the earth asking) considers the other to be superior to itself for this reason.¹

Two intentions for people who move to the back right after congregation

Dear Islamic brothers! One should offer salah at different places if possible. Wherever a person offers salah, performs dhikr of Allah or recites ṣalāt upon the Prophet, all of these places will bear witness on the Day of Judgment. After the congregation has finished, many Islamic brothers move towards the back in order to offer the rest of their salah. When doing so, the following two good intentions can be made:

1. By seeing the rows scattered, latecomers will realise that congregational salah has finished.
2. After one part of the earth has become a witness of the *farḍ* salah, a different part of the earth will become a witness to the sunnah salah. However, it is necessary to be careful that your elbow, foot, etc., does not strike anyone who is offering salah or sitting, and that you do not pass in front of anyone who is offering salah as it is

¹ *Al-Mu’jam al-Awsat*: 562

a sin to do so. Furthermore, it is also impermissible and a sin to direct your face towards the face of someone who is already offering salah. It is also forbidden to begin salah while looking toward another's face.

The earth cries for forty days

Sayyidunā ‘Abdullah b. ‘Abbās رضي الله عنهما said, “The earth cries for forty days over a Muslim.”¹

Who does the earth cry over?

The place where a Muslim offers salah or performs dhikr of Allah will bear witness for him on the Day of Judgement. Sayyidunā ‘Atā Khurasānī رحمته الله عليه explained, “The portion of earth that a servant prostrates upon will bear witness for him on the Day of Judgement, and that part of the earth cries for him on the day he dies.”²

Why do the earth and sky cry?

As explained by Sayyidunā Abū ‘Ubayd رحمته الله عليه:

When a Muslim passes away, different corners of the earth call out, “O Allah! A believer has passed away!” The sky and earth then shed tears due to him. Allah declares, “Why did you cry over My servant?” They

¹ *al-Zuhd li Wakī*, p. 309, *hadith*: 83; *Sharh al-Sudoor*(Urdu), p. 194

² *al-Zuhd Ibn al-Mubarak*, p. 115, *hadith*: 340, *Sharh al-Sudoor*(Urdu), p. 194

The Best of Deeds

humbly reply, “O our Lord! He remembered You at whatever corner of ours he passed by.”¹

The site of salah shedding tears

As related by *Amīr al-Mu’minīn Sayyidunā ‘Ali* رَضِيَ اللهُ عَنْهُ, “When the demise of a Muslim takes place, the part of the earth upon which he would offer salah and the door of the sky through which his deeds would ascend cry over him.”

He then recited this verse:

فَتَابَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ

Translation from *Kanz al-Īmān*: So, the heavens and the earth did not cry over them.^{2,3}

The door of the sky laments

In regard to this verse:

فَتَابَكَتْ عَلَيْهِمُ السَّمَاءُ وَالْأَرْضُ

Translation from *Kanz al-Īmān*: So, the heavens and the earth did not cry over them.⁴

¹ *al-Zuhd Ibn al-Mubarak*, p. 41, *hadith*: 161, *Sharh al-Sudoor*(Urdu), p. 194

² *Al-Quran*, 44:29

³ *Kitab Zikr al-Mawt ma‘ Mawsū‘ah li Ibn Abi al-Dunya*, vol. 5, p. 487, *hadith*:287, *Sharh al-Sudoor*(Urdu), p. 194

⁴ *Al-Quran*, 44:29

The Companion Sayyiduna ‘Abdullah b. ‘Abbās رَضِيَ اللهُ عَنْهُمَا was asked, “Do the sky and earth even cry over someone?”

He then began to elucidate:

Yes, there is a door in the sky for everyone in creation. The sustenance of a person descends through that door, and his deeds ascend through it. When a Muslim passes away, the door in the sky is closed through which his deeds would ascend and his sustenance descend.

Said door then cries over him, and the part of the earth where he used to offer salah and remember Allah also cries due to being separated from him. As there were no righteous signs of Pharoah’s nation on the earth nor did any goodness from them reach the court of Allah, neither the earth nor the sky cried over them.¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

The story of a fish and a woman who offered salah

There was a pious woman from Banī Isrāīl who used to offer salah. Unfortunately, her husband was a non-Muslim and he tried to prevent her from salah as much as he could. Despite the difficult circumstances, she did not do so. Growing weary of her, the

¹ Tafsīr al-Ṭabari: 31,122; Sharh al-Sudoor(Urdu), p. 193

husband made a plan. He gave her something valuable and said, “Keep this in a safe place, and give it back to me when I ask for it.”

One day when the opportunity arose, he secretly took the valuable item and threw it into a river. By the will of Allah, a fish swallowed it and was caught in the net of a fisherman. It was then brought to the marketplace to be sold.

By the will of Allah, it just so happened that the husband of the pious woman purchased that very fish and brought it home to be cooked. The pious woman cut open the stomach of the fish, and that valuable item emerged from the fish.

Realising what had happened, she put the valuable item back in the original safe place.

Putting his plan into action, the husband asked for the item, seeking to accuse and have her punished for theft. By the grace of Allah, she brought the valuable item forth and handed it to him. He was extremely surprised, but he thought his wife had tricked him and he did not learn a lesson from this incident.

One day, when his wife lit a fire in her clay oven to cook bread, the cruel man threw her into it hoping she would burn to death. As soon as the pious salah-offering woman fell into the clay oven, she beseeched Allah. Her call for help was accepted and

the fire of the oven became cool instantly; thus, her life was saved by the blessings of salah.¹

May Allah have mercy on her and forgive us without accountability for her sake!

امِين بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Madani Channel taught me how to make *wudū*

In order to foil the plans of Satan, develop the mindset of refraining from sins, follow the path of piety and enhance your religious knowledge, keep watching Madani Channel. A relative of a responsible Islamic brother of Dawat-e-Islami gave the following statement:

You have done a brilliant service by teaching Islamic knowledge to Muslims in their homes through the launch of Madani Channel. I can honestly say that as I watched the practical demonstration of *wudū* on Madani Channel, I hung my head in shame. Despite being from a Muslim family, I did not even know how to make *wudū* properly. I wholeheartedly admit that it is Madani Channel that has taught me how to perform *wudū* !

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

¹ Nuzhat al-Majālis, vol. 1, p. 154

Next Week Booklet



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