

Weekly Booklet



The Blessings of Gratitude



Increase in divine love from remembering blessings

Everyone's needs fulfilled through the blessings of one person

Safe from destruction

Conditions for the efficacy of litanies

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Please read this first

A few years ago, the religious organisation of the devotees of the Prophet, Dawat-e-Islami, through its department Al-Madina-tul-Ilmiyyah (Islamic Research Centre), released two books: **الشُّكْرُ لِلَّهِ** and *Jald Bazi Kay Nuqsanat*. Reading both of these books is highly beneficial for every Muslim. The book **الشُّكْرُ لِلَّهِ** was authored approximately eleven and a half centuries ago by the great pious predecessor, Imām Abū Bakr ‘Abdullah b. Muḥammad al-Qurayshī, famously known as Imām Ibn Abī al-Dunyā **رحمته الله عليه**, and its English title is *Virtues of Gratitude*. The book *Jald Bazi Kay Nuqsanat* was prepared by the Reformative Books department of Al-Madina-tul-Ilmiyyah. Both of these books are excellent in terms of their subject and content.

The renowned spiritual guide and leader of Ahl al-Sunnah, Mawlana Ilyas Attar al-Qadiri **دامت برکاته العالیہ** has encouraged the reading of the book *Virtues of Gratitude* several times during the Madani Muzakarah. **!الْحَمْدُ لِلَّهِ** In this booklet, several important points from various sections of both books have been compiled. Reading this booklet will encourage those who have a passion for religious knowledge to read both books. Read it yourself for the pleasure of Allah Almighty and to earn reward, distribute it for the purpose of conveying reward to the deceased. May Allah Almighty bestow abundant blessings upon the knowledge and actions of those who worked on these books, and enrich us with the spiritual benefits of these texts.

اٰمِيْنُ بِجَاہِ خَاتَمِ النَّبِيِّنَ صَلَّی اللّٰهُ عَلَیْہِ وَاٰلِہٖ وَسَلَّم

Seeker of Madinah and Jannat al-Baqī

Abu Muhammad Tahir Attari Madani **عفی عنہ**

Weekly Booklet Study Department

الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى خَاتَمِ النَّبِيِّينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ ط

The Blessings of Gratitude

Attar's supplication:

O Allah! Whoever reads or listens to the booklet *The Blessings of Gratitude*, make them patient and grateful in every situation, and forgive them along with their parents and family without reckoning.

أَمِينَ بِجَاهِ خَاتَمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

Virtue of sending *Ṣalāt* upon the beloved Prophet ﷺ

The final Prophet ﷺ said:

اَللّٰهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَاَنْزِلْهُ الْبَقْعَةَ الْمَقَرَّةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

“Whoever sends ṣalāt upon me like this, my intercession becomes obligatory for him.”¹

صَلُّوا عَلَى الْحَبِيبِ صَلَّيَ اللَّهُ عَلَى مُحَمَّدٍ

¹ Al-Targhīb wa al-Tarhīb, vol. 2, p. 329, Hadith: 30

A few important points from the book *Virtues of Gratitude*

- ❖ The great *Tabiʿī* pious predecessor Imam Ḥasan al-Baṣrī رحمته الله عليه states:

Indeed, Allah Almighty benefits people with His blessings for as long as He wills, and when His blessings are met with ingratitude, He turns them into a punishment for them. ¹

- ❖ The fourth Caliph of Islam, Sayyidunā ‘Alī b. Abī Ṭālib رضي الله عنه said to a person from the people of Hamdan:

Indeed, blessings are connected with gratitude, and gratitude is connected with increase in blessings; these two are inseparable. Thus, the increase of blessings from Allah Almighty does not cease until the servant’s gratitude ceases. ²

Blessings will remain until death

- ❖ The beloved Prophet صلّى الله عليه وآله وسلم stated:

When Allah Almighty bestows a blessing upon a servant in the form of family, wealth, or children, and that servant says [expressing gratitude]: “مَا شَاءَ اللَّهُ لَا قُوَّةَ إِلَّا بِاللَّهِ” Whatever Allah wills; the ability to do good is only from Him,” he will not witness any calamity in it other than death. ³

¹ Shukr ke Faza`il, p. 10

² Shukr ke Faza`il, p. 11

³ Shu‘ab al-Īmān, vol. 4, p. 89, Hadith: 4369 ; Shukr ke Faza`il, p. 20

The foundation of gratitude

- ❖ The essence of gratitude is for a person to reflect on the blessing and express it. The reality of gratitude is to acknowledge the blessing of the Bestower with reverence, and to accustom the soul to it. There is a subtle point here: when a servant reflects upon Allah Almighty's blessings and His various favours, he becomes engaged in gratitude, which increases the blessings, and the servant's love for Allah Almighty grows in his heart. This station is exalted, and even higher is the station where the love of the Bestower becomes so predominant that the heart retains no inclination (i.e., attention) towards the blessings themselves; this is the station of the *Ṣiddiqīn*. May Allah Almighty, by His grace, grant us the ability to be grateful.¹

Blessing upon blessing

- ❖ Sayyidunā Abū 'Aqīl رَحْمَةُ اللَّهِ عَلَيْهِ states:

I heard Sayyidunā Bakr b. 'Abdullāh رَحْمَةُ اللَّهِ عَلَيْهِ saying, "Whenever a servant says اَلْحَمْدُ لِلَّهِ, a blessing becomes incumbent upon him by virtue of saying it."

I asked, "What is the recompense for this blessing?"

He replied, "The recompense for that is also for the servant to say اَلْحَمْدُ لِلَّهِ."

¹ Shukr ke Faza'il, p. 21

Then (upon saying this), another blessing will come to him, because Allah Almighty's blessings never end. ¹

Increase in divine love from remembering blessings

- ❖ Sayyidunā Abū Sulaymān al-Wāsiṭī رَحْمَةُ اللَّهِ عَلَيْهِ states: Remembering Allah Almighty's blessings instils love for Him in the heart. ²

Presence in the divine court

- ❖ Sayyidunā ‘Abdullāh b. Salām رَضِيَ اللَّهُ عَنْهُ states, “Indeed, on the Day of Judgment, Allah Almighty will bring His servant to His Divine court and enumerate His blessings upon him.” (After saying this), Sayyidunā ‘Abdullāh b. Salām رَضِيَ اللَّهُ عَنْهُ wept profusely and then said, "I hope that Allah Almighty will not punish the servant after bringing him before His court." ³

A matter of concern

- ❖ Allah Almighty's beloved Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ stated, "When you see Allah Almighty granting a servant his desires despite his disobedience, this is an extension [of respite] from Him." ⁴

¹ Shukr ke Faza`il, p. 23

² Shukr ke Faza`il, p. 28

³ Shukr ke Faza`il, p. 30

⁴ Musnad Aḥmad, vol. 6, p. 122, Hadith: 17313; Shukr ke Faza`il, p. 34

The gratitude of Sayyidunā Dāwūd عَلَيْهِ السَّلَام

- ❖ Sayyidunā Dāwūd عَلَيْهِ السَّلَام praised Allah Almighty in this manner:

الْحَمْدُ لِلَّهِ حَمْدًا كَمَا يُنْبَغِي لِكَرَمِ وَجْهِ رَبِّي جَلَّ جَلَالُهُ

All praise is due to Allah Almighty, a praise befitting the honour of My Lord's Majesty, Glorified is His Majesty.

Thereupon, Allah Almighty revealed to him: "O Dāwūd! You have put the angels to hardship." [Meaning, even the angels could not offer such praise].

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Engaging in the Remembrance of Allah Almighty

- ❖ Prophet Mūsā عَلَيْهِ السَّلَام humbly submitted in the Divine court: "O Allah Almighty! How should I express my gratitude to You?" It was revealed: "O Mūsā! Let your tongue always be engaged in My remembrance." ²

Showers of blessings despite disobedience

- ❖ Sayyidunā Mālīk b. Dīnār رَحِمَهُمُ اللَّهُ عَلَيْهِ states:

I read in a book that Allah Almighty says: "O son of Ādam! My goodness descends upon you, yet your evil reaches Me. I express My love for you

¹ Shukr ke Faza'il, p. 36; Shu'ab al-Iman, vol. 4, p. 139, Hadith: 4582, with slight variation

² Shukr ke Faza'il, p. 38

through blessings, while you remain heedless of My remembrance by disobeying Me, and the honorable angel always brings Me your evil deeds." ¹

Glad tidings of forgiveness

❖ The final Prophet ﷺ said:

When Allah Almighty bestows a blessing upon a servant and he believes that it is from Allah Almighty, then Allah Almighty records for him the gratitude for that blessing. When Allah Almighty sees a servant's regret over a sin, He forgives him before he asks for forgiveness. When a person buys and wears clothes for a dinar and thanks Allah Almighty, Allah forgives him before the clothes reach his knees. ²

Granted Forgiveness

❖ Sayyidunā Mu'āwiyah b. Qurrah رَضِيَ اللَّهُ عَنْهُ states that whoever says “يَسْمِي اللَّهَ وَالْحَبْدُ لِلَّهِ” when putting on new clothes is forgiven. Whoever says “يَسْمِي اللَّهَ وَالْحَبْدُ لِلَّهِ” when eating food is also forgiven, and whoever says “يَسْمِي اللَّهَ وَالْحَبْدُ لِلَّهِ” when drinking water is likewise forgiven. ³

¹ Shukr ke Faza`il, p. 39

² Mustadrak, vol. 2, p. 196, Hadith: 1937 with slight variation ; Shukr ke Faza`il, p. 41

³ Shukr ke Faza`il, p. 41

- ❖ The noble Prophet ﷺ said, "When Allah Almighty bestows a blessing upon a servant, He likes to see the effect of His blessing upon him."

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A matter of concern

- ❖ Allah Almighty states:

O son of Ādam! When you thrive in My blessings while indulging in My disobedience, then fear Me, lest I destroy you because of your sins.
O son of Ādam! Fear Me, and then sleep wherever you wish.²

The grateful porter (Incident)

- ❖ Sayyidunā Bakr b. ‘Abdullāh رَحْمَةُ اللَّهِ عَلَيْهِ narrates:

I met a porter who was carrying a load while continuously reciting "أَلْحَمْدُ لِلَّهِ" and "أَسْتَغْفِرُ اللَّهَ". I waited for him to finish, and when he set down the load from his back, I asked him, "Can you not do something better than this?"

He replied, "Why not! I can do good deeds; I can recite the noble Quran. But since a servant lives between blessings and sins, I thank Him for His complete blessings and seek His forgiveness for my sins."

¹ Al-Mu‘jam al-Kabīr, vol. 18, p. 135, Hadith: 281 ; Shukr ke Faza`il, p. 43

² Shu'ab al-Iman, vol. 4, p. 143, Hadith: 4535 ; Shukr ke Faza`il, p. 45

I said, "Even the porter here is more insightful than Bakr b. 'Abdullāh."

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Gratitude for water

- ❖ Whenever the beloved Prophet ﷺ drank water, he would say:

اَلْحَمْدُ لِلّٰهِ الَّذِيْ جَعَلَهُ عَذْبًا فُرَاتًا لَا يَرْحَمُهُ وَكَفَّ يَجْعَلُهُ مِلْحًا اُجَا جَابِذًا نُّوْبَنَا

"All praise is due to Allah Almighty, who made it sweet and very palatable by His mercy, and did not make it salty and bitter because of our [i.e., the Ummah's] sins." ²

Well-being and gratitude

- ❖ A religious scholar states:

I pondered over my affairs and found no good free from evil except for well-being and gratitude. Many people remain grateful even in calamity, while many others are ungrateful although they are in a state of well-being. So, when you ask Allah, ask for both. ³

¹ Shukr ke Faza`il, p. 48

² Kitāb al-Du`ā li al-Ṭabarānī, p. 280, Hadith: 280 ; Shukr ke Faza`il, p. 50

³ Shukr ke Faza`il, p. 53

Hidden Faults

- ❖ Sayyidunā Sufyān al-Thawrī رَحِمَهُ اللّٰهُ عَلَيْهِ states, “Concealment (of a servant’s faults by Allah Almighty) is a sign of well-being.”¹

Safe from destruction

- ❖ Sayyidunā Abū al-‘Āliyah Rufay‘ b. Mihrān رَحِمَهُ اللّٰهُ عَلَيْهِ states, “I hope that a servant who thanks Allah Almighty for His blessings and seeks forgiveness for sins will not be destroyed.”²

Appreciating Blessings

- ❖ The beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم stated, “When one of you wishes to know the worth of Allah Almighty’s blessings, let him look at those with fewer blessings than him, not those with more.”³

Supplication to recite when looking in a mirror

- ❖ Whenever the noble Prophet صَلَّى اللّٰهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّم looked at his radiant face in the mirror, he would recite this supplication:

اَلْحَمْدُ لِلّٰهِ الَّذِي سَوَّيْ خَلْقِيْ فَقَدْ كَلَّمَهُ وَكَرَّمَ صُوْرَتَهُ وَجْهِيْ وَحَسَّنَهَا وَجَعَلَنِيْ مِنَ الْمُسْلِمِيْنَ

¹ Shukr ke Faza`il, p. 53

² Shukr ke Faza`il, p. 57

³ Ṣaḥīḥ Muslim, p. 1211, Hadith: 7430; Shukr ke Faza`il, p. 58

"All praise is due to Allah Almighty, who created me perfectly, honoured and beautified my countenance and made me among the Muslims." ¹

Blessing in adversity

- ❖ Sayyidunā Ḥabīb b. ‘Ubayd رَحْمَةُ اللَّهِ عَلَيْهِ states:

When Allah Almighty afflicts a servant with any calamity, there is also a blessing in it, namely that Allah Almighty did not afflict him with a more severe calamity (whereas if He willed, He could have afflicted him with an even harsher one). ²

Reason for calamity

- ❖ Sayyidunā Wahb b. Munabbih رَحْمَةُ اللَّهِ عَلَيْهِ states, “Calamity descends so that through it, the servant may supplicate before the Lord’s court.” ³

Allah loves gratitude for blessings

- ❖ Your Lord is more deserving that you make it a habit of thanking Him for His blessings. He has shown kindness to you before and will continue to do so. By Allah Almighty! Showing gratitude to Him is much easier than

¹ Shu‘ab al-Īmān, vol. 4, p. 111, Hadith: 4458; Shukr ke Faza‘il, p. 71

² Shukr ke Faza‘il, p. 76

³ Shukr ke Faza‘il, p. 77

recompensing people, because He is pleased with servants simply for praising Him.¹

Thanking Allah Almighty for the blessing of faith

❖ Sayyidunā Aḥmad رَحْمَةُ اللَّهِ عَلَيْهِ states:

I said to Sayyidunā Abū Mu‘āwiyah Aswad رَحْمَةُ اللَّهِ عَلَيْهِ, "O Abū Mu‘āwiyah! How great a blessing is faith from Allah Almighty? We pray to Him that He does not take this blessing away from us."

He replied, "It is the right of the Bestower of blessings to grant them in full to whomever He blesses."

Sayyidunā Abū Mu‘āwiyah Aswad Yamāni رَحْمَةُ اللَّهِ عَلَيْهِ said, "Allah Almighty is the Most Generous, for when He bestows a blessing, He bestows it completely, and when He enables someone to perform a deed, He accepts it."²

Everyone's needs fulfilled through the blessings of one person

❖ Sayyidunā ‘Abd al-Raḥmān b. Zayd b. Aslam رَحْمَةُ اللَّهِ عَلَيْهِ states, "In a gathering, sometimes there is one person who, when he praises Allah Almighty, the needs of all those present in the gathering are fulfilled."³

¹ Shukr ke Faza'il, p. 80

² Shukr ke Faza'il, p. 81

³ Shukr ke Faza'il, p. 82

The smallest blessing

- ❖ Sayyidunā Abū Ayyūb Aḥmad b. Muḥammad b. Jābir al-Qarashī رَحْمَةُ اللَّهِ عَلَيْهِ mentions that Prophet Dāwūd عَلَيْهِ السَّلَام asked Allah, "O Allah Almighty! Inform me about Your smallest blessing upon me." Allah Almighty revealed to him, "O Dāwūd! Take a breath." When he took a breath, Allah Almighty stated, "This is My smallest blessing upon you."¹

No reckoning for the blessings of food

- ❖ Sayyidunā Tamīm b. Salamah رَحْمَةُ اللَّهِ عَلَيْهِ states, "I have been informed that when a servant recites بِسْمِ اللَّهِ at the beginning of eating and الْحَمْدُ لِلَّهِ at the end, he will not be questioned about the blessings of the food."²

Be grateful to me

- ❖ The great *Tābiʿī* pious predecessor Sayyidunā Ḥasan al-Baṣrī رَحْمَةُ اللَّهِ عَلَيْهِ states that when Allah Almighty created Prophet Ādam عَلَيْهِ السَّلَام, He brought forth the people of Paradise from the right side and the people of Hell from the left side, and they began to walk on the earth. Among them were some blind, some deaf, and some afflicted. Prophet Ādam عَلَيْهِ السَّلَام asked, "O my Lord! Did You not create my progeny alike?" Allah Almighty stated, "O Ādam! I like that I be thanked."³

¹ Shukr ke Faza'il, p. 83

² Shukr ke Faza'il, p. 89

³ Shukr ke Faza'il, p. 92

Another supplication to recite upon looking in a Mirror

- ❖ Imām Muḥammad al-Bāqir رَحِمَهُ اللّٰهُ عَلَيْهِ states, “Whenever the beloved Prophet صَلَّى اللّٰهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, looked in a mirror, he recited this supplication:

الْحَمْدُ لِلّٰهِ الَّذِي خَلَقَنِيْ فَأَحْسَنَ خَلْقِيْ وَخَلَقَنِيْ مَا شَاءَ مِنْ غَيْرِيْ

"All praise is due to Allah Almighty, Who created me, perfected my form and character, and adorned me with beauty, while others were given defects.”¹

Favour even upon the people of Hell

- ❖ Sayyidunā ‘Abdullāh b. Qāsim رَحِمَهُ اللّٰهُ عَلَيْهِ states that indeed, Allah Almighty’s favour is upon the people of Hell too, in that if Allah Almighty had willed, He could have afflicted them with an even more severe punishment.²

The one who drinks water must be grateful

- ❖ The beloved mother of all Muslims, Sayyidah ‘Ā’ishah al-Ṣiddīqah رَضِيَ اللّٰهُ عَنْهَا states that whoever drinks pure (cold and sweet) water, and it enters the body without difficulty and exits without difficulty, then gratitude is obligatory upon them.³

¹ Shu‘ab al-Īmān, vol. 4, p. 111, Hadith: 4459 ; Shukr ke Faza’il, p. 99

² Shukr ke Faza’il, p. 101

³ Shukr ke Faza’il, p. 104

A wise person's letter

- ❖ Sayyidunā ‘Alī b. ‘Abd al-Raḥmān رَحْمَةُ اللَّهِ عَلَيْهِ narrates that a wise person wrote a letter to his brother with the following message:

O my brother! We awaken to such countless blessings from Allah Almighty that we cannot enumerate them, yet our disobediences are many. We do not know whether to thank Allah Almighty for the continuous blessings we receive, or for the fact that He has concealed our faults.¹

Definition of haste

- ❖ Performing any task without forethought is called haste. It is referred to as *Ujlah* in Arabic. If a person begins their tasks after careful consideration and reflection, it is called *Tawaqquf* (i.e., deliberation). Performing a task slowly and calmly so that it is completed in the best possible manner is known as *Taḥammul*, *Burdbarī* (بِرَّ). It takes some time for a seed to become a plant, for a plant to become a tree, and for a tree to bear fruit.²

¹ Shukr ke Faza`il, p. 105

² Jaldrazi ke Nuqsanat, pp. 11, 12

Mistaking good for evil and evil for good

- ❖ One should not act in haste in any matter until full insight (i.e., awareness) is gained. Because in haste, a person mistakes good for evil and evil for good.

¹

- ❖ There is an Arabic proverb that says:

إِنْ لَمْ تَسْعِجِلْ تَصِلْ

"If you do not rush, you will reach your destination." ²

- ❖ A person who does not benefit from experiences cannot succeed.³
- ❖ Haste has been called *Umm al-Nadāmah* (i.e., the mother of regret). ⁴

Prayer resembling that of the beloved Prophet ﷺ

- ❖ Sayyidunā Imām Mālik رَحْمَةُ اللهِ عَلَيْهِ prayed behind Sayyidunā ‘Umar bin ‘Abd al-‘Azīz رَحْمَةُ اللهِ عَلَيْهِ. He greatly admired his prayer and said, "I have not seen anyone who prays in a manner more similar to that of the Prophet صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ than this young man." ⁵

¹ Jaldbazi ke Nuqsanat, pp. 14, 15, selcted

² Jaldbazi ke Nuqsanat, p. 17

³ Jaldbazi ke Nuqsanat, p. 18

⁴ Jaldbazi ke Nuqsanat, p. 18

⁵ Jaldbazi ke Nuqsanat, p. 28

- ❖ Undoubtedly, a level of *Tajwīd* that ensures the correct pronunciation of letters (i.e., enabling proper articulation of letters according to *Tajwīd* rules) and prevents mistakes in recitation, is *farḍ 'ayn* (an individual obligation).

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Troubling the imam in Qirā'ah during *Tarāwīḥ*

- ❖ Interrupting the imam at every slight doubt merely to show off one's memorisation is ostentation. Repeatedly prompting the imam to trouble him is, in reality, an act of the Jews and falls under the rule of "لَا تَسْمَعُوا لَهُذَا الْقُرْآنِ" وَالنَّوَافِيتِ (Do not listen to this Quran, and make noise therein).²

Conditions for the efficacy of litanies

- (1) Firm conviction.
- (2) Patience and forbearance.
- (3) Regular adherence to congregational prayer.³

¹ Jaldbazi ke Nuqsanat, p. 36

² Jaldbazi ke Nuqsanat, pp. 42, 43, abridged and summarised

³ Jaldbazi ke Nuqsanat, p. 55, summarised

- ❖ The great female Companion, Sayyidah Asmā' bint Abī Bakr al-Ṣiddīq رضي الله عنها, states, "Marriage is like turning a woman into a servant, so one should carefully consider where he gives his daughter in marriage." ¹
- ❖ If success is not achieved in a particular field despite prolonged efforts, consult a sensible Islamic brother and consider changing the field. ²

Committing sins for pleasure

- ❖ Do not commit sins for the sake of pleasure; the pleasure will pass, but the sin will remain. Likewise, do not abandon good deeds due to hardship; the hardship will pass, but the good deed will remain. ³

Qualities of an ignorant person

كَثْرَةُ الْإِنْتِفَاتِ وَسُرْعَةُ الْجَوَابِ

Looking around too much and responding hastily. ⁴

¹ Jaldbazi ke Nuqsanat, p. 58

² Jaldbazi ke Nuqsanat, p. 75

³ Jaldbazi ke Nuqsanat, p. 89

⁴ Jaldbazi ke Nuqsanat, p. 94

The breakdown of trust

- ❖ If suspicion arises among members of a religious movement, the trust between supervisors and subordinates breaks down. Sometimes, an action may appear wrong, but in reality, it is not, because it is possible the doer acted forgetfully, or the observer was mistaken.¹
- ❖ Arriving late is better than not arriving at all.²
- ❖ Haste spoils a well-planned game.³

Manner of correction

- ❖ Sayyidunā Abū al-Dardā' رَضِيَ اللَّهُ عَنْهُ, said, "Admonishing someone in front of others is humiliating, whereas admonishing them in private is a form of adorning them."⁴

Response to a Wish

- ❖ Sayyidunā ʿUmar b. ʿAbd al-ʿAzīz رَحِمَهُ اللَّهُ عَلَيْهِ was asked, "مَا شِئْتَنِي؟" What is your wish?" He replied, "مَا يَقْضِي اللَّهُ" What Allah Almighty decrees."⁵

¹ Jaldbazi ke Nuqsanat, p. 94

² Jaldbazi ke Nuqsanat, p. 103

³ Jaldbazi ke Nuqsanat, p. 108

⁴ Jaldbazi ke Nuqsanat, p. 108

⁵ Jaldbazi ke Nuqsanat, p. 109

- ❖ The essence of a person's virtue and excellence becomes apparent only after they speak.¹
- ❖ The beloved Prophet ﷺ said, "Undertake tasks with deliberation. Then, if you foresee good in their outcome, proceed; but if you fear error, refrain."²

Explanation of Hadith: Whatever task you wish to do, first consider its outcome, then begin. If you foresee any religious or worldly harm, then do not begin it, but if you have already begun, refrain from completing it.³

It is stated in a blessed Hadith: "Be calm and composed in everything except matters of the Hereafter."⁴

- ❖ Satan delays good deeds and then prevents one from doing them.⁵
- ❖ When in a state of major ritual impurity (i.e., when *ghusl* is obligatory), at minimum perform *wuḍū'* before sleeping.⁶ A blessed Hadith states: "Angels of

¹ Jaldbazi ke Nuqsanat, p. 119

² Sharḥ al-Sunnah li al-Baghawī, vol. 6, p. 545, Hadith: 3494

³ Mir'āt al-Manājīḥ, vol. 6, p. 626, summarised ; Jaldbazi ke Nuqsanat, p. 128

⁴ Sunan Abū Dāwūd, vol. 4, p. 335, Hadith: 4810 ; Jaldbazi ke Nuqsanat, p. 136

⁵ Jaldbazi ke Nuqsanat, p. 136

⁶ It is stated in Bahar-e-Shariat: One upon whom *ghusl* is compulsory (*wajib*) should not delay in bathing. If one has delayed to the extent that the end time for a prayer has arrived, then performing the bath immediately becomes obligatory (*Fard*). Any further delay at this point would render one sinful. (For further details, please refer to Bahar-e-Shariat, Volume 1, Part 2, Page 325.)

mercy do not enter a house where a person in the state of major ritual impurity is present." ¹

- ❖ It is stated in a blessed Hadith: "Avoid delaying repentance, for death comes swiftly." ²

Do not delay in correcting someone

- ❖ If you see someone involved in wrongdoing, do not delay in correcting them with kindness, gentleness, and compassion, using the best approach. ³
- ❖ If a funeral prayer is ready to be performed before the *Jumu'ah* prayer, one should not wait for a large congregation, rather the funeral prayer should be performed promptly. ⁴

¹ Sunan Abū Dāwūd, vol. 1, p. 109, Hadith: 227 ; Jaldbazi ke Nuqsanat, p. 146

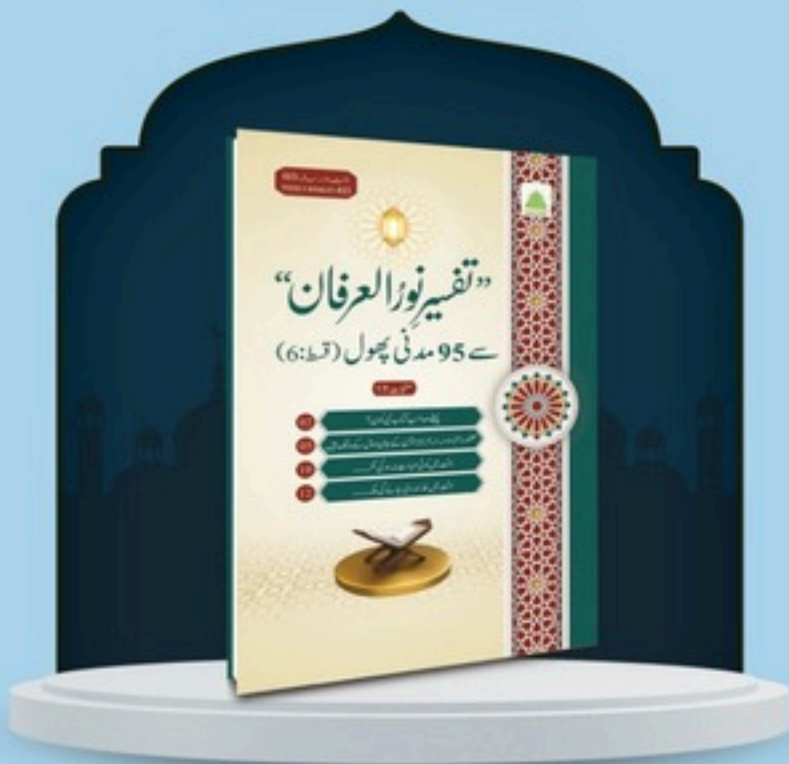
² Al-Targhīb wa al-Tarhīb, vol. 4, p. 48, No.: 18 ; Jaldbazi ke Nuqsanat, p. 147

³ Jaldbazi ke Nuqsanat, p. 155

⁴ Jaldbazi ke Nuqsanat, p. 156

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعَالَمِيْنَ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى سَيِّدِ الْمُرْسَلِيْنَ قَدْ اَعُوْذُ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Next Weekly Booklet



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