

Weekly Booklet



The speech delivered by Ameer Ahl al-Sunnah **دامت بركاتهم العالیه**  
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# Blessings of Wasilah

The More Difficult the Deed,  
the Greater Its Weight

A Piece of Meat Would  
have Cooked

The Wasilah of  
Avoiding Sin

Two Paradises  
were Granted

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## وسیلے کی برکتیں

### Blessings of Wasilah

#### Table of Contents

Blessings of <i>Wasilah</i> .....	1
Attar's Prayer.....	1
The Excellence of sending <i>Ṣalāt</i> upon the Prophet .....	1
Blessings of <i>Wasilah</i> .....	1
The More Difficult the Deed, the Greater Its Weight .....	4
Pleasing One's Parents .....	5
A Piece of Meat Would have Cooked.....	5
The Reward of an Accepted Hajj.....	6
The <i>Wasilah</i> of the Poor <i>Muhājirīn</i> .....	7
A Thread from a Garment.....	8
The <i>Wasilah</i> of Avoiding Sin.....	8
Two Paradises were Granted.....	9
One Should Not Pray for the Ordinarily Impossible ( <i>Muḥāl ʿĀdī</i> ) ...	11

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

## Blessings of *Wasilah*

### Attar's Prayer

O Allah! Whoever reads or listens to the booklet *Blessings of Wasilah*, grant them the best reward of good deeds in this world and the Hereafter. Grant them entry into Jannat al-Firdaws without accountability and make them a neighbour of Your Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِيرِنُ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

### The Excellence of sending *Ṣalāt* upon the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When two friends meet, shake hands, and send *Ṣalāt* upon the Holy Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, their past and future sins are forgiven before they separate.”<sup>1</sup>

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ عَلَى مُحَمَّدٍ

### Blessings of *Wasilah*

In the past, three men set out on a journey. During their travel, they entered a cave to spend the night. Suddenly, a large rock slid down from the mountain and blocked the entrance of the cave, trapping them inside. They decided that each of them should pray to Allah Almighty by mentioning a righteous deed they had performed, using it as a *wasilah* (means) to seek relief from this trouble.

One of them prayed: “O Allah Almighty! You know that my parents were very old. I never used to give milk to my children or other family members before serving it

<sup>1</sup> Shu'ab al-Iman, vol. 6, p. 471, Hadith: 8944

to my parents. One day, while grazing my animals, I went far away and returned late at night. My parents had already fallen asleep. I brought their share of milk and stood by their bedside until, after a long time, they awoke. Then I gave them the milk, after which I gave it to my children and drank some myself.

O Allah Almighty! If I did this solely for Your pleasure, then through its blessing, move this rock from the mouth of the cave and save us from this difficulty.” Due to the blessing of this prayer, the rock moved slightly, but the opening was still not wide enough for them to come out.

The second person prayed: “O Allah Almighty! I loved my paternal cousin more than anyone else, and I desired to commit a sin with her, but she refused. One year, there was a famine, and she came to me for help. I offered her 120 dinars (gold coins) on the condition that she would allow me to fulfil my desire. Due to her extreme need, she agreed. When I was about to commit the sin, she said to me, ‘O brother! Fear Allah Almighty and do not break the seal except lawfully.’

O Lord! Upon hearing her plea, I refrained from the sin and gave her the gold coins. O Allah Almighty! If I did this only to please You, then remove this trouble from us.” Consequently, the rock moved a little further, but they still could not get out of the cave.

Then the third person prayed to Allah Almighty: “O Allah Almighty! You know that I once hired some workers and paid them all their wages, except for one man who left without taking his pay. I invested his wages into a business until it grew into a large amount of wealth. After some time, that worker came back to me and asked for his wages. I said to him, ‘All these goats, cows, camels, and slaves that you see are your wages.’

He was surprised and said, ‘O servant of Allah! Do not joke with me.’ I replied, ‘I am not joking. The truth is that you left without taking your wages, so I invested them in a business. Such blessings came from it that all these animals and slaves accumulated. All of this is the result of your wages.’ The worker was very happy and took everything with him, leaving nothing behind. O Allah Almighty! If I did this pious deed only to please You, then grant us relief from this trouble!”

As a result, the rock moved away from the mouth of the cave completely, and all three travellers came out safely and continued their journey.<sup>1</sup>

Dear Islamic brothers! There are many Madani pearls for us in this event. For example, when any difficulty arises, along with adopting worldly means, we should also turn towards prayer. Sadly, we are negligent in this matter. When we face a problem, we make many efforts to resolve it and plead with people, but we do not turn towards Allah Almighty.

If someone catches a cold, a cough, or faces any worry, they immediately start using medicine and taking measures. However, they do not pray to Allah Almighty like this: “O Allah Almighty! I have a cold; cure me. O Allah Almighty! I have a cough; bless me with health. O Allah Almighty! My heart is not inclined towards my work; grant me focus. O Lord Almighty! I feel lazy today; grant me energy. O Allah Almighty! My blood pressure is high; make it normal.”

Just think! If we pray while using medicine, what is the harm? But we only turn to prayer when the doctor says, “Now the patient needs prayers.” In other words, only when the doctor directs us to prayer do we realise its importance. Before that, we remain heedless of supplication. If only we become people who pray from the very beginning!

Remember! No matter how dangerous an illness may be, we must pray to Allah Almighty. Allah Almighty has commanded us to pray to Him, as He states in the Holy Quran:

ادْعُونِي أَسْتَجِبْكُمْ ط

*“Call upon Me, I shall answer your prayer.”<sup>2</sup>*

No disease is incurable. As mentioned in a Hadith: “Allah has not sent down any disease without also sending down its cure.”<sup>3</sup> It is true that doctors may not have discovered the cure for some diseases yet, but the cure exists.

<sup>1</sup> Bukhari, vol. 2, p. 48, Hadith 2215 summarised

<sup>2</sup> Al-Quran, Al- Mu’ min, verse 60; translation from Kanz al-‘Irfān

<sup>3</sup> Bukhari, vol 4, p. 16, Hadith: 5678

Remember! No one can fulfil your needs except Allah Almighty. Therefore, whenever a small or great difficulty arises, even if it seems impossible to resolve, we must pray. Sometimes, such calamities from which escape seems impossible are removed through the blessings of prayer.

As you heard at the beginning of the speech, when the three men were trapped in the cave, it was almost impossible for them to get out. However, when those pious people used their good deeds as a *wasilah* and prayed to Allah Almighty, their most difficult problem was resolved.

O lovers of the Prophet! We learn that one can also use the *wasilah* of righteous deeds while supplicating. Therefore, any pious deed done with sincerity can be used. For example, if someone helped a blind person cross the road solely to please Allah Almighty, they can use that deed as a *wasilah* in their prayer.

### **The More Difficult the Deed, the Greater Its Weight**

Dear Islamic brothers! The more difficult a deed is, the heavier it will be on the scales of deeds, and it will have a greater reward. Let us understand this in the following way:

Suppose a person has free time and there is not much traffic on the road. As he is crossing the road, he suddenly sees a blind person. He holds the blind person's hand and helps him cross. He will surely be rewarded for this good deed. However, this deed was not very difficult because he had time, there was little traffic, and he needed to cross the road himself.

In contrast, imagine a shopkeeper dealing with a rush of customers in his shop. If he stops paying attention even for a moment, the customers might leave for another store. Suddenly, he notices a blind person standing by the road, waiting to cross. Cars are passing by quickly, and no one is helping him. The shopkeeper does not worry about his customers or his business. He swiftly leaves his shop, goes to the blind person, greets him with Salam, and holds his hand. He waits for the traffic to slow down and helps him cross the road. When he returns to his shop, the customers have already left, causing him financial loss.

In this case, the second person will surely receive more reward than the first. This is because the second person faced more difficulty and also made a financial sacrifice. In both cases, the actions look the same, but there is a clear difference in effort and difficulty.

Similarly, when performing *wuḍū'* is difficult, doing so at that time brings greater reward. For example, in a place where it is extremely cold and there is no facility to heat the water in the masjid, the person who performs *wuḍū'* with cold water patiently, without complaining about the masjid administration, will receive more reward than a person who performs *wuḍū'* with warm water. This is because performing ablution with cold water in severe cold is a more difficult deed.

Similarly, the one who finds it difficult to read the Holy Quran will receive more reward than the one who finds it easy to recite.

### Pleasing One's Parents

O lovers of the Prophet! The event you read at the beginning of the book also teaches us that pleasing one's parents is a beloved deed in the sight of Allah Almighty. Among the three people trapped in the cave, one was so devoted to his parents that he would not give milk to his children until he had first given it to his elderly parents.

Then, one night, when his parents fell asleep, he stood by their bedside holding the milk and did not give it to his children either. When his parents awoke, he offered them the milk first before giving it to his family.

On the other hand, in today's modern age, how much importance is given to parents? Especially after marriage, and with the presence of one's own children, how much importance remains for parents? Everyone is aware of this. Remember! Even if parents become a cause of difficulty, their rights do not come to an end. Therefore, children must remain patient in all circumstances. Here is a narration regarding the rights of a mother:

### A Piece of Meat Would have Cooked

A Companion رَضِيَ اللهُ عَنْهُ once asked the Merciful Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: "O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! There were stones on a path so hot that if a piece

of meat was placed on them, it would have cooked. I carried my mother on my shoulders across them for six miles. Have I fulfilled her rights?”

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ answered: “Perhaps this makes up for one jolt of pain she endured during your birth.”<sup>1</sup>

This narration shows that children can never completely fulfil the rights of their parents, no matter how much they serve them. Therefore, it is very important to be mindful of their rights. Sadly, nowadays parents are treated very poorly in society, and some people do not assist them at all.

Sometimes children complain that their parents interfere in matters where they should not. Regarding this, it should be understood that, since they are your parents, showing them respect in every situation is compulsory. Our parents have tolerated many of our mistakes. For example, we troubled them in childhood, but they still fed us. When we came home late at night, those poor souls would sacrifice their sleep waiting for us. If we had a fever, they would care for us all night. So, whatever mistake parents may make after our marriage, it does not justify us in neglecting their importance. Remember! Do not be cruel to your parents for the sake of your children, and do not oppress your children for the sake of your parents. It is essential to uphold the rights of both.

## The Reward of an Accepted Hajj

Dear Islamic brothers! Instead of hurting your parents, respect them. Be kind to them and look at them with love and affection. What can be said about looking at parents with mercy! The Final Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “When a child looks at their parents with mercy, Allah records for them the reward of a *Hajj Mabrūr* (an accepted Hajj) for every look.”

The Companions رَضِيَ اللهُ عَنْهُمْ asked: “Even if they look 100 times a day?” He صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ replied: نَعَمْ! اللهُ أَكْبَرُ وَأَطْيَبُ “Yes! Allah is the Greatest and the Most Pure.”<sup>2</sup>

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<sup>1</sup> Majma-uz-Zawaid, vol. 8, p. 254, Hadith: 13394

<sup>2</sup> Shu'ab-ul-Iman, vol. 6, p. 186, Hadith: 7859 selected

How fortunate are those whose parents are alive! Such people should serve their parents and speak to them with kindness. Avoid looking directly at their eyes while talking, and stand up in respect when you see them coming. Do not get annoyed with them. If they are talking, do not interrupt them. Refrain from scolding or shouting at them. Remember! Even if parents do not pray, they must still be respected, as neglecting prayers is their action. However, one must hate their sins.

O lovers of the Prophet! Since parents are much older than their children, if children try to explain things to them directly, they might not understand. Therefore, children should always maintain respect for them. To help improve their character, they should connect their parents with the religious environment of Dawat-e-Islami and encourage them to listen to Sunnah-inspired speeches.

إِنْ شَاءَ اللَّهُ This will facilitate their reform, and gradually, a Madani transformation will take place in their lives.

Dear Islamic brothers! In the event you read at the beginning, it was mentioned that the three individuals who entered the cave used their pious deeds as a *wasilah*. Through the blessing of these deeds, the mouth of the cave opened and they were saved. This does not mean that only pious deeds can be used as a *wasilah* in the court of Allah Almighty. Rather, remember that along with righteous deeds, pious people can also be presented as a *wasilah*.

How can it be that we use our own small deeds as a *wasilah* but not pious people? In fact, the *wasilah* of pious people is much stronger than the *wasilah* of our deeds. Where are our deeds and where are the pious servants of Allah Almighty, such as the Prophets عَلَيْهِمُ السَّلَامُ? And what can be said about the exalted status of the Greatest and Final Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ! the greatness of the Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ surpasses that of all creation.

### The *Wasilah* of the Poor *Muhājirīn*

In the court of Allah Almighty, along with one's own good deeds, the *wasilah* of righteous individuals can also be used. Sayyidunā Umayyah b. Khālid رَضِيَ اللَّهُ عَنْهُ

narrates that the Merciful Prophet ﷺ used to seek victory through the *wasilah* of the poor *Muhājirīn*.<sup>1</sup>

## A Thread from a Garment

If a supplication is made using objects connected to pious people as a *wasilah*, Allah Almighty accepts it. It is mentioned in *Akhbār al-Akhyār*:

During a severe famine, despite many prayers from the people, no rain fell. Sayyidunā Niẓām al-Dīn Abū al-Mu'ayyad رَحْمَةُ اللهِ عَلَيْهِ took a thread from the garment of his mother رَحْمَةُ اللهِ عَلَيْهَا in his hand and prayed: “O Allah! This is a thread from the garment of a woman upon whom no non-mahram eye has ever fallen. O my Lord! For the sake of this, let Your rain of mercy descend!” Before he had even finished the prayer, clouds appeared and it began to rain heavily.<sup>2</sup>

This shows that in the court of Allah Almighty, we can use not only righteous deeds but also pious people and objects associated with them as a *wasilah*. It also teaches us that anything connected with the pious servants of Allah Almighty becomes blessed, and sometimes its effect manifests in the world.

## The *Wasilah* of Avoiding Sin

Dear Islamic brothers! The second person trapped in the cave used his avoidance of sin as a *wasilah* when praying to Allah Almighty. That sin was such that he had the power to commit it, yet he stopped only out of fear of Allah Almighty, which is very difficult for the self (*nafs*).

Understand it like this: suppose a person is watching a film, and it reaches a point where he is interested and wants to continue watching. Suddenly, the fear of Allah Almighty enters his heart, and he remembers a narration he heard in a Sunnah-inspired congregation of Dawat-e-Islami: “Whoever fills their eyes with what is

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<sup>1</sup> Sharh al-Sunnah, vol. 7, p. 303, Hadith: 3957

<sup>2</sup> Akhbar-ul-Akhyar, p. 294

unlawful, their eyes will be filled with fire on the Day of Judgement.”<sup>1</sup> Consequently, out of fear of Allah Almighty, he repents immediately and stops watching the film. This act is a pious deed, and he can use it as a *wasilah* while supplicating to Allah Almighty.

This can also be understood through another example. A person finds a gold locket on the road and picks it up. At first, his intention is bad, thinking he found free wealth so he should sell it and use the money for himself. But suddenly, he realises that this locket is forbidden (*harām*) for him, and he must return it to its owner. So, out of the fear of Allah Almighty, he returns the gold locket to its owner. This act earns him reward, and he can use this as a *wasilah* when supplicating.

O lovers of the Prophet! Sometimes, the regret for a sin produces a benefit that a good deed cannot achieve, in the sense that a person may receive more reward through remorse for a sin than they would by performing a good deed. Here is a faith-refreshing parable regarding this:

## Two Paradises were Granted

Sayyidunā ‘Allāmah Jalāl al-Dīn al-Suyūfī رَحْمَةُ اللهِ عَلَيْهِ narrates that during the caliphate of the second Caliph, Sayyidunā ‘Umar al-Fārūq رَضِيَ اللهُ عَنْهُ, there lived a pious young man who spent most of his time in the masjid. Sayyidunā ‘Umar رَضِيَ اللهُ عَنْهُ liked him because of his piety. The young man had an elderly father, and he would go home after the ‘Ishā’ prayer to serve him. Between the masjid and his home lived a woman who became infatuated with him. She would call him to her every day, but he paid no attention to her.

Eventually, one day, the devil gained influence over him and inclined him toward sin. When he approached the woman’s house intending to commit the sin, the fear of Allah Almighty overwhelmed him, and the following verse of the Holy Quran came to his tongue:

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<sup>1</sup> Mukashafat al-Qulub, p. 10

إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَئِفٌ مِّنَ الشَّيْطَانِ تَذَكَّرُوا فَإِذَا هُمْ مُبْصِرُونَ ﴿٢٠١﴾

*Indeed, when the pious are affected by a thought from Satan, they recollect (Divine command) thereupon they see clearly.<sup>1</sup>*

The young man fainted and collapsed. The woman called her maid, and the two of them dragged him and left him at his father's door. Meanwhile, the father was worried about why his son had not returned. When he went out to search for him, he found his son unconscious. With the help of some people, he carried his son inside. When the young man regained consciousness, his father asked, "Son, what happened?" The young man told the whole story. The father asked, "Which verse came to your mind?" When he recited the verse again to his father, the fear of Allah Almighty overcame him once more, and he fell to the ground; due to intense fear and remorse, his soul departed. He was bathed and laid to rest the same night.

In the morning, when Sayyidunā 'Umar b. al-Khaṭṭāb رَضِيَ اللهُ عَنْهُ was informed, he went to the father to offer condolences and said, "Why did you not inform me during the night?" He replied, "I did not think it was appropriate to trouble you at night." Sayyidunā 'Umar رَضِيَ اللهُ عَنْهُ replied, "Take me to his grave." So, he went to the grave with some people and recited this verse from Surah al-Raḥmān:

وَلِمَن خَافَ مَقَامَ رَبِّهِ جَنَّتَيْنِ ﴿٢١﴾

*And there are two paradises for the one who fears standing before His Lord.<sup>2</sup>*

Then, the young man spoke from inside the grave: "O 'Umar! Indeed, my Lord has granted me these two Paradises."<sup>3</sup>

O lovers of the Prophet! Reflect upon how the young man received the magnificent reward of two Paradises for avoiding a sin.

<sup>1</sup> Al-Quran, Al-A'raf, verse 201; translation from Kanz al-'Irfān

<sup>2</sup> Al-Quran, Al-Rahman, verse 46; translation from Kanz al-'Irfān

<sup>3</sup> Sharh-us-Sudoor, p. 213, summarised

Dear Islamic brothers! In the story you heard at the beginning, the pious deed of the third person trapped in the cave was mentioned. He set aside a worker's wages and invested it in a business. Then, when the worker asked for his wages, he gave him not only his wages but also the profit earned from it, even though it was not compulsory (*wājib*) for him to do so.

The profit earned from the worker's wages was not small. If it were calculated according to today's standards, it might amount to millions of pounds. Yet, he gave all the wealth to the worker, leaving him astonished. In today's world, it is very difficult to find such an example of honesty. Nowadays, if a worker leaves without taking his wages, our self (*nafs*) would suggest: "He left the money of his own will, how can you be at fault here?" At most, we might give him the wages he is entitled to if he ever asks. But look at the generosity and selflessness of the person trapped in the cave! First, he invested the worker's money and increased it, and then handed over all the wealth to him.

Unfortunately, the matter of wealth is very difficult. These days, wealthy people often delay and make excuses when it comes to paying zakat. Sometimes, those entitled to zakat have to plead and repeatedly request, and when they are finally given something, it is so little that it is not enough to meet their needs.

In any case, the act of the third person, who gave the worker not only his wages but also all the profit, was so remarkable that when he used it as a *wasīlah* and prayed to Allah Almighty, the rock moved away from the mouth of the cave completely, and all three travellers came out of the cave easily.

### **One Should Not Pray for the Ordinarily Impossible (*Muḥāl 'Ādī*)**

Dear Islamic brothers! Whenever any difficulty arises, no matter its severity or whether it seems impossible to resolve, we must pray to Allah Almighty for its solution. However, we cannot pray for things that are customarily impossible. For example, one cannot pray for money to appear in their hands without any apparent means because it is ordinarily impossible, and praying for such things is forbidden (*ḥarām*). This includes supplications such as: "O Allah Almighty! When I put my hand under the prayer mat, let it be filled with money," etc. However, one can pray

like this: "O Allah Almighty! Grant blessings in my livelihood," or "Provide me with means of sustenance."

Remember! You can pray for things that are not customarily impossible. For example: "O Allah Almighty! Remove my poverty, grant me a good and easy job, increase my salary, grant me my own business, bless me with a house, cure my illnesses, cure my child's illness," and so on.

Unfortunately, we tend to focus more on making plans than on praying. We run towards worldly means, whereas if we looked towards the Creator of the means, the means would come running to us.

O lovers of the Prophet! There is no harm in seeking help from the pious servants of Allah when facing a difficulty. Our Beloved Prophet ﷺ is the leader of all righteous people, so there is no harm in seeking help from him either.

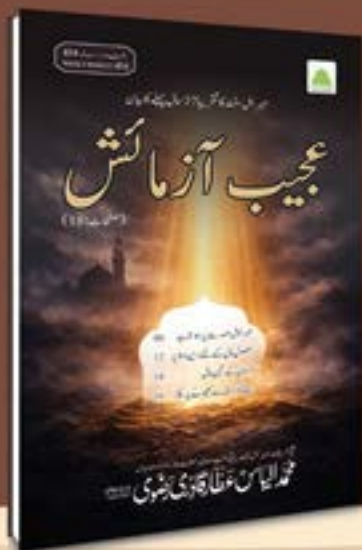
Allah Almighty has granted many powers to the Holy Prophet ﷺ, and he can help us. When we request a doctor to cure our child, why would it be wrong if a member of the Ummah cries out in the court of the Holy Prophet ﷺ—who is the doctor of all doctors—saying: "O Messenger of Allah ﷺ! Have mercy upon my child and cure him"?

Similarly, when something of ours is stolen, we contact the police for help through the use of a phone. In the same way, if we seek help through a spiritual connection from the helper of the distraught, the beloved of the Lord of the worlds, the Merciful Prophet ﷺ, then what harm is there in doing so?

Dear Islamic brothers! To learn and teach religious knowledge, and to develop the passion of acting upon the beautiful Sunnahs of the Holy Prophet ﷺ, travel regularly in the Qafilahs of the religious organisation of the lovers of the Prophet, Dawat-e-Islami.

Every Islamic brother should travel in a Qafilah for 12 months once in a lifetime, one month every year, and at least 3 days every month. If possible, complete a Qafilah course so that preparing Qafilahs becomes easier. To remain steadfast in all these religious activities, act upon the *Pious Deeds* booklet. Make it a habit to fill out the *Pious Deeds* booklet daily and submit it to your Nigran on the first day of every month.

Next Weekly Booklet



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