

Weekly Booklet



The speech delivered by Ameer Ahl al-Sunnah **امير اهل السنة والجماعة**
approximately 22 years ago:

The Virtues of Comforting Others



The Angel of Happiness

An Easy Way of Comforting Others

Different Ways of Comforting Others

Remained Blind for 20 Years

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The Virtues of Comforting Others

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

The Virtues of Comforting Others¹

Attar's Dua

O Allah! Whoever reads or listens to the booklet *The Virtues of Comforting Others*, make them one who brings joy into the hearts of Muslims, and grant them, along with their parents and family, entry into Jannat al-Firdaws without accountability.

أَمِيرُنْ بِجَاهِ خَاتِمِ النَّبِيِّينَ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

The Virtue of Sending *Durūd*

The Master and Sovereign of both worlds, the Noble Prophet صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ said: “Whoever sends *Ṣalāt* upon me one hundred times, Allah Almighty writes between his eyes that he is free from hypocrisy and the fire of Hell, and on the Day of Judgment, he will be placed among the martyrs.”²

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ عَلَيَّ مُحَمَّدٍ

An Elderly Woman Was Blessed with a Vision of the Prophet

Once, during a visit to Madinah in 1405 AH, one of my (i.e. Amir Ahl al-Sunnah,

¹ This speech was delivered by Amir Ahl al-Sunnah, the founder of Dawat-e-Islami, Mawlānā Abu Bilal Muhammad Ilyas Attar Qadiri دامت بركاتهم العالوية، on 22 Ramaḍān 1424 AH (17 November 2003) during Dawat-e-Islami's Sunnah-inspired gathering. It has been compiled by the “Speeches of Amir Ahl al-Sunnah” department of Al-Madinat-ul-Ilmiyyah.

² Majma‘ al-Zawa'id, vol. 10, p. 253, Hadith 17298

Mawlānā Muhammad Ilyas Attar Qadiri) spiritual brothers, the late Haji Ismail, shared this incident with me:

Around two or three years ago, an elderly woman, about 85 years old, stood in front of the blessed golden grille to present her salutations. In her simple, broken words, she began sending ṣalāt. Meanwhile, another woman nearby started reading from a book, presenting salutations in beautiful, eloquent phrases.

The moment the elderly woman saw this, her heart sank. She quietly said, “O Messenger of Allah صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ, I am not educated. I do not know how to present salutations in such beautiful words; how could my simple words ever be liked by you?” Her heart became overwhelmed; she cried, then fell silent.

That night, what seemed like a quiet night turned into a moment that changed everything.

She saw the Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ near her. His blessed lips moved, and words of mercy flowed: “Why are you disheartened? We accepted your salutations first.”

The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ takes such care of the feelings of his followers that he does not allow their hearts to be hurt in any way, no matter how simple or unnoticed they are.

We sacrifice ourselves for the greatness of the Beloved صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. Broken hearts are accepted in his court, and he consoles those whose hearts are distressed.

A Glimpse of the Prophetic Character

Dear Islamic brothers! The Beloved Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ always kept the hearts of his followers happy and never broke anyone’s heart. As Sayyidunā Anas b. Mālīk رَضِيَ اللهُ عَنْهُ, who remained in the service of the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for approximately ten years, states:

“I served the Prophet صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ for ten years, but he never once said to me, ‘Why did you do this?’ or ‘Why did you not do that?’”¹

¹ Abu Dawood, vol. 4, p. 324, Hadith: 4774

The Noble Prophet ﷺ took great care that no one's feelings were hurt. How unfortunate and disliked are those who hurt others without any reason by staring harshly, scolding, or pushing them, and thereby causing them pain.

Stepping Over People

Some people also hurt others in this way: despite arriving late, they try to reach the first row in the masjid by stepping over those in the back rows and pushing others aside. Who knows how many hearts they break, how many people they push, and how many they disturb? May Allah protect us. They even use their elbows and feet in a way that is clearly prohibited. It is mentioned in a Hadith: "Whoever steps over people's necks on the day of Jumu'ah has built a bridge toward Hell."¹ One meaning of this is that people will walk over him as they enter Hell.²

Think about it, if a stampede occurs and someone falls in that crowd, and people run over him, some wearing shoes, some slippers, some kicking, some punching, it would be a very severe and dangerous situation. That is why we must take great care of people's hearts.

Committing Sins While Performing Good Deeds

Dear Islamic brothers! While doing good deeds, it is very important to avoid hurting people's feelings. There are many righteous actions that a person intends to do, but in the process of doing them, he ends up breaking people's hearts and becoming sinful. Satan laughs at such a person because, while he thinks he is pleasing Allah, in reality, he is greatly displeasing Allah Almighty and gathering the embers of Hell for himself with both hands.

¹ Tirmidhi, vol. 2, p. 48, Hadith: 513

² In the Hadith, the words «الْبَعْدَ جَسْمًا» are used. It is read in both active and passive forms. This translation is based on the active form.

If it is read in the passive form, then the meaning will be that a bridge will be made. In other words, just as he used to step over the necks of people, he will be turned into a bridge to Hell on the Day of Judgement, and people will walk over him as they pass into Hell. (Hashiya Bahar-e-Shari'at, Juz 4, vol. 1, p. 761)

Understand this with an example: attending a naat gathering is a rewarding act, but if someone stays there until 2 a.m. while his mother is upset at home worried and waiting, wondering when her son will return, and due to this concern she also keeps the father awake, even though he has to go to work in the morning, then if such a person thinks he is performing a great act of worship, it is a major misunderstanding. Such a person becomes sinful and deserving of punishment for hurting his parents. Remember! Attending a naat gathering is a good deed, but it is optional, whereas obedience to parents is obligatory.

To What Extent Should Parents Be Obeyed?

O lovers of the Prophet! Parents must be obeyed as long as they do not command disobedience to Allah Almighty and His Beloved Messenger ﷺ. If parents stop someone from praying, their command will not be obeyed, because not praying would constitute disobedience to Allah Almighty and His Messenger ﷺ. Likewise, if parents prevent someone, without a valid Islamic reason, from praying in congregation in the masjid and instead instruct him to pray at home, their command will not be followed. However, if there is a valid reason, such as the mother being ill and having no one to care for her, then praying at home is permitted.

Remember this principle: no voluntary act should be carried out if it leads to the disobedience of parents. For example, if parents forbid someone from performing a voluntary Hajj, then he cannot go. If he goes, he will be sinful, because obeying parents is obligatory.

The Reins Are in Someone Else's Hands

O lovers of the Prophet! We must tread very carefully on this earth. Once we come into this world, it means we have entered a great test. It is not the case that everything follows our own will. Nothing is in our control; rather, our reins are in someone else's hands. Understand it this way: if someone works for eight hours a day, his reins are in the hands of his employer for those eight hours. He must do whatever he is told. If he is told to count money, he must do it. If he is told to bring tea, he must comply and bring it.

Remember! A person is bound; his reins are upon him, and his affairs are in someone else's hands. By Allah! When the reins are pulled, he will fall lifeless. A person desires many things, like achieving great feats or building massive structures, but not everyone can do so, because their reins are in someone else's hands. No one wants to fall ill, yet illness comes. No one wants a headache, yet it occurs because the reins are in someone else's control.

A person may act boastful and confident, but if he suffers a headache, its cure is not in his hands. If he develops a fever, he is forced to lie down helplessly, because his reins are in someone else's control. Who wishes to grow old? Everyone desires to remain young forever, but old age inevitably arrives. When an elderly person looks back at his youth, he sighs in regret.

Even if someone possesses billions, he can only buy medicine, not a cure. Old age cannot be prevented with wealth, nor can youth be purchased. Not even a single day or hour of youth can be bought. When a person is this helpless, why should he not bow before Allah Almighty, refrain from disobedience, devote himself entirely to the One in whose Hands everything lies, and before whom everyone will stand on the Day of Judgment?

Comforting Others is a Great Sunnah

Dear Islamic brothers! At the beginning, you heard about consoling hearts. This is such an important matter that the Beloved Prophet ﷺ never hurt anyone's feelings. How unfortunate is the person who, due to his ego, unnecessarily hurts, mocks, taunts, or scares others, or spreads fear through false information, hurting people's hearts in different ways.

Bringing comfort to a Muslim is a great Sunnah of the Beloved Prophet ﷺ. He gave countless practical examples of this. One example is that when someone came to his gathering, he would move to make space for them.¹ Sometimes he would even say to the companions: "Make space for your brother."²

¹ Shu'ab al-Iman, vol. 6, p. 468, Hadith: 8933

² Muslim, p. 923, Hadith: 5684

The true wisdom behind this is best known to Allah Almighty and His Beloved Messenger ﷺ, but one wisdom we can understand is that it creates space for the newcomer, allows him to sit comfortably, and brings joy to his heart. Just think, how happy would that person feel for whom the Prophet ﷺ himself made space? His heart would be filled with happiness, and he would feel honoured that the Prophet ﷺ gave him importance.

Moving slightly to make space costs nothing, yet this Sunnah has almost disappeared today. Instead, when someone comes, people spread out even more, leaving no space. Instead of making room, we make it tighter, even though the Hadith encourages gentleness and accommodation toward believers;¹ instead, we become harsh.

Two Benefits of Moving Closer

Islamic brothers have often seen me (i.e. Amir Ahl al-Sunnah دَامَتْ بَرَكَاتُهُمُ الْعَالِيَّةُ) that during the Dars of Faizan-e-Sunnat, when the speaker announces, “Come closer,” I move slightly forward. If he announces it three times, then اَلْحَمْدُ لِلّٰهِ, I move three times.

There are two benefits of moving: (1) It encourages the speaker. (2) Many Islamic brothers see me moving, smile, and feel happy. In this way, happiness enters everyone’s hearts, for which, اِنْ شَاءَ اللّٰهُ, I will also receive reward.

Move Slightly When the Speaker Announces

O lovers of the Prophet! When the speaker announces, “Come closer,” before a dars or speech, move slightly forward. This will fill the speaker’s heart with joy, and he will feel that people are giving importance to what he is saying.

Remember! In Islam, bringing happiness to a Muslim’s heart is of great importance. This can be understood from the fact that if someone cannot make another Muslim happy through wealth, then they are instructed to do so through a cheerful face and

¹ Muslim, pp. 1072-1073, Hadith 6601-6602 derived

good character.

Thus, it is mentioned in a Hadith: “Smiling at your Muslim brother is also charity.”¹ In another Hadith, it is stated: “You cannot make people happy through your wealth, so keep them happy with a cheerful face and good character.”²

The Angel of Happiness

What can be said about bringing happiness into a Muslim’s heart! ‘Allāmah Jalāl al-Dīn al-Suyūṭī al-Shāfi‘ī رَحْمَةُ اللهِ عَلَيْهِ narrates that when a Muslim brings happiness into the heart of another Muslim, Allah Almighty creates an angel from that happiness. This angel worships Allah and proclaims His oneness.

Then, when the person passes away, the angel comes to his grave and asks, “Do you recognize me?” The person replies, “Who are you?”

The angel of happiness says, “I am the form of the happiness you gave to such-and-such believer. Now I will comfort you in your loneliness (the fear of the grave), help you answer (the questions of *Munkar* and *Nakīr*), grant you steadfastness upon the truth, come to you on the Day of Judgment and intercede for you, and show you your place in Paradise.”³

Dear Islamic brothers! Did you see? Bringing happiness into a Muslim’s heart is a means of great reward. That is why the one who delivers speeches is very fortunate; he brings happiness to countless hearts, earns immense reward, and many angels of happiness are created for him.

The one who makes individual efforts is also remarkable; he meets people with a smile and brings happiness into their hearts. Remember! A friendly person continues to comfort others and bring them joy from time to time. On the other hand, the one who meets others with a frowning face and shows no concern for Muslims deprives himself of many rewards.

¹ Tirmidhi, vol. 3, p. 384, Hadith: 1963

² Shu‘ab al-Iman, vol. 6, p. 253, Hadith: 8054

³ Sharh al-Sudur, p. 159

Meaning of “the truth”

In the narration of ‘Allāmah Jalāl al-Dīn al-Suyūṭī رَحْمَةُ اللهِ عَلَيْهِ, it is mentioned that the angel will say: “I will grant you steadfastness upon the truth.” Remember, “the truth” refers to the declaration of faith, upon which the believers are granted steadfastness by the mercy of Allah Almighty. As mentioned in Surah Ibrāhīm, verse 27:

يُثَبِّتُ اللهُ الَّذِينَ آمَنُوا بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الْآخِرَةِ

Allah makes the believers steadfast upon the word of truth in the life of this world and in the Hereafter.¹

اَلْحَمْدُ لِلّٰهِ This is the status of a believer, that no matter what difficulties arise, he remains patient, and no matter what happens, he does not leave Islam and remains firm, such that he dies in this state.

Then, when he reaches the first stage of the Hereafter (the grave), by the grace of Allah Almighty, he remains steadfast during the questioning, answers correctly, his grave is expanded, breezes and fragrances of Paradise enter it, darkness is removed, and it is filled with light. A call is made from the heavens: “My servant has spoken the truth.” May Allah Almighty grant us all steadfastness upon the truth.

اٰمِيْنُ بِجَاہِ خَاتِمِ النَّبِيِّنَ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ

An Easy Way of Comforting Others

O lovers of the Prophet! In our daily lives, there are many opportunities to comfort others that require no money, effort, or difficulty. For example, if someone says to you, “I need to go to such-and-such place, please explain the address,” and you smile and explain it to him, or walk a few steps with him and show him the correct street, then this is also a form of comforting a Muslim and a rewarding act.

Similarly, if a poor person is trying to lift a heavy item onto his head or shoulder

¹ Al-Quran, Ibrahim, verse 27; translation from Kanz al-'Irfān

but is unable to, help him place it properly. If possible, carry it on your own shoulder and take it to the required place.

If Islamic brothers associated with Dawat-e-Islami's religious environment do such acts, many benefits can be gained. For example, the person whose burden is lifted will offer heartfelt prayers and tell others that the people of Dawat-e-Islami are very kind. He will narrate his experience, saying, "Once I was unable to lift a heavy item, and a person from Dawat-e-Islami carried it on his shoulder and brought it to my home." In this way, he may become connected to the religious environment of Dawat-e-Islami, and through this small comforting act, even his future generations may be guided.

On the other hand, if someone requests help from an Islamic brother associated with Dawat-e-Islami to lift an item, and he ignores him, then that person may develop bad thoughts and say to his children, "Stay away from these people; they are not kind. Once I was unwell and unable to lift my belongings, and when I called one of them for help, he pretended as if he did not hear me. These people are very harsh and cruel." Due to a small act of carelessness, a person may fall into many sins, such as bad assumptions.

Comfort Children as Well

Dear Islamic brothers! Comforting others is not limited to adults; it should also be done with children. Wherever possible, all children should be treated equally. However, most of us are careless in this matter. We love one child more and another less, which creates a sense of deprivation in children.

For example, if one child is three years old and another is one and a half, the younger one naturally receives more affection. But if parents only show love to the younger child, kissing him, playing with him, and giving him toys, then although the older child may not say anything, a feeling of resentment builds in his heart. Later, when the parents grow old and need him, he may express this resentment. It is also possible that the younger child may no longer be alive, or may become disobedient, because when another child was born, the parents ignored him and focused only on the new child. Then, when the fourth child was born, the parents ignored the third child and gave all their attention to the fourth. In this way, one by

one, all the children may become distant and develop bad thoughts toward their parents, and this becomes very costly in old age. The children disobey them and ruin their Hereafter, but all of this occurred due to the parents' carelessness long ago.

Children Have Some Level of Understanding

Remember! Although children may appear small, they do possess some understanding. That is why they recognize their parents and run toward them. If they had no understanding, why would they run toward their parents and feel fear when called by others?

If a small child is picked up by someone other than his father, he begins to cry, looks toward his father, waves his hands, and in his baby language, expresses his need: "Father, pick me up!" This shows that a child does have some understanding, which enables him to observe his parents' behaviour. However, being helpless, he cannot speak or complain, but when he grows up, he will express it.

During meetings with me (i.e. Amir Ahl al-Sunnah), many people say they did not receive love from their parents as children. Since Dawat-e-Islami is a public movement connected with the general public, its preachers often hear such things. Although people from all backgrounds are connected to Dawat-e-Islami, those who are oppressed or emotionally broken are generally drawn to it, while those who are comfortable and living in ease are less inclined to it.

Mostly, people from lower-income backgrounds are associated with the religious environment of Dawat-e-Islami. Although wealthy people are also connected, and **أَلْحَمْدُ لِلَّهِ**, they have adopted the Sunnah, kept beards, worn turbans, and attended gatherings and Qafilahs, compared to the poor, their number is very small. It can be understood in this way: if one wealthy person is connected, there are 50 or even 75 poor individuals connected in comparison. So, the number of wealthy people is very small.

Amir Ahl al-Sunnah's Love for Children

It is a reality that a small child is very dear to his parents, and the heart desires to show him love. But when I (i.e. Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**) showed

love to my children, I tried to show love to all of them. Because if, in the presence of all the children, I showed affection to only one, it was possible that the love of the others for me would gradually decrease.

The way to show love to more than one child is, for example, if there are three children and you kiss one of them, you should hold the second close to your chest and gently move the third with your hand. If you learn to show love to children in this way, then **إِنْ شَاءَ اللَّهُ**, no child will grow up to become rebellious.

The Way Amir Ahl al-Sunnah Comforts Others

(Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ** states:) In the early days of Dawat-e-Islami, when the term “Qafilah” was not yet in use and it was referred to as a delegation, I used to deliver most of the speeches myself. Although the term “Madani objective” was not fixed at that time, my mindset was that “I must strive to reform myself and the people of the world”.

أَلْحَدُّ لِلَّهِ I have continued striving against Satan and *Nafs al-Amārah* (the commanding self). It is mentioned in a Hadith: **أَلْمُجَاهِدُ مَنْ جَاهَدَ نَفْسَهُ** “A *Mujāhid* is the one who strives against his own self.”¹

Before a holiday, I would announce that tomorrow is a day off, we will leave at such-and-such time in the afternoon, and there will be a speech in such-and-such masjid for ‘Aṣr, another speech in a different masjid for Maghrib, and another for ‘Ishā’.

أَلْحَدُّ لِلَّهِ Upon my announcement, 80, 90, and sometimes even up to 100 Islamic brothers would gather, and then we would go to different masjids and spread the call to righteousness. By the grace of Allah Almighty, even at that time, I had the mindset of comforting Muslims’ hearts. Many new people would come to listen to the Sunnah-inspired speeches, and my effort would be that whoever came once should not leave the religious environment.

For this purpose, I would ask about their well-being, and while walking, I would

¹ Musnad Imam Ahmad, vol. 9, p. 249, Hadith: 24013

place one hand on the shoulder of one Islamic brother, hold another with my other hand, and at the same time talk to a third Islamic brother. In this way, **أَلْحَدُّ لِلَّهِ**, from the very beginning, I had the mindset of comforting the hearts of Muslims.

Comforting hearts is not achieved merely by speaking about it or wishing for it. Until a person removes his ego, dedicates himself to this work, and practically strives to carry it out, it will not happen. If we become those who comfort the hearts of Muslims, then **إِنْ شَاءَ اللَّهُ**, a great amount of continuous reward will be written for us.

أَلْحَدُّ لِلَّهِ Many preachers of Dawat-e-Islami are spreading the call to righteousness throughout the world. I have hope in the mercy of Allah Almighty that I also have a share in this great work, because **أَلْحَدُّ لِلَّهِ**, I have also made extensive individual efforts.

Comforting a Muslim

O lovers of the Prophet! Make the mindset to not break anyone's heart; rather, strive to comfort everyone. Remember! As long as there is no Islamic restriction, continue making people happy. If there is an Islamic restriction, meaning the Shariah does not allow comforting in a matter, then no consideration should be given. If only we learn to comfort Muslims, stop breaking hearts, stop speaking harshly, and stop staring unnecessarily. Remember! Hurting someone by staring at them is also a sin, but nowadays people stare as if it is nothing.

If only we could become gentle and accommodating toward believers! When someone joins our gathering, we should step back to make space for them. Similarly, when traveling by bus or train, instead of sitting comfortably, offer your seat to a standing Muslim so he may sit for a while, and then you may sit later. In this way, by giving preference to others, happiness can be placed into a Muslim's heart.

Different Ways of Comforting Others

Dear Islamic brothers! If we reflect, there are many ways to make a Muslim happy. For example, giving someone a gift is also a way of bringing comfort to the heart. Similarly, if a Muslim asks for advice, giving him good advice will also make him

happy. In the same way, by avoiding unlawful means such as bribery, helping a Muslim get a job will make him happy, and his family will pray for the one who helped him.

Likewise, if you spend your money to send an Islamic brother on the Qafilahs of learning and teaching the Sunnah, this will bring him joy. Whatever he learns from the Qafilah, its reward will also reach the one who sent him. If, due to the blessings of traveling in the Qafilah, he becomes connected to the religious environment of Dawat-e-Islami, then, **إِنْ شَاءَ اللَّهُ**, the reward of whatever religious work he does will also reach the one who sent him.

Books and booklets from Maktabat-ul-Madina can also be given as gifts, as there are great blessings in doing so. Remember! These methods of comforting others may seem simple and inexpensive, but they will bring great benefit in the Hereafter.

A Blessing of the Madani Muzakarah

An Islamic brother from outside Pakistan was given many recordings of the Madani Muzakarabs by me (i.e. Amir Ahl al-Sunnah **دَامَتْ بَرَكَاتُهُمْ الْعَالِيَةِ**). After listening to five of them, he said, “These contain excellent medical tips, Islamic rulings, historical information, and answers to religious questions. Why did you not give me these earlier? Now I will listen to all of them.” From this, we learn that you can make people happy by enabling them to listen to the Madani Muzakarah.

O lovers of the Prophet! Our pious predecessors would comfort people’s hearts to such an extent that it can be understood from this incident:

Remained Blind for 20 Years

Imam Muḥammad al-Ghazālī **رَحْمَةُ اللَّهِ عَلَيْهِ** narrates that a righteous young man was engaged to a very beautiful woman. Suddenly, she was afflicted with smallpox, and her appearance became disfigured. Her family became worried about what would happen. Meanwhile, news reached them that the groom’s eyesight was gradually weakening, and then it was reported that he had become blind. The woman’s family felt somewhat relieved that the man was afflicted with blindness along with their daughter’s smallpox.

The marriage took place, and they lived happily for 20 years. After 20 years, when the woman passed away, the man's eyesight returned. People were surprised and asked what had happened. He replied:

“The woman was afflicted with smallpox, and her family was distressed. So, in order to comfort their hearts, I kept myself blind for 20 years so that their hearts would not break.”¹

Reflect on this! That righteous man remained blind for 20 years just to comfort their hearts, while we are not even willing to make small sacrifices. We prefer ease and avoid difficulty, but it should not be like this. When we have been given so many comforts and blessings, if hardship or trials arise, we should show patience and appreciation rather than ingratitude.

Mahmūd and Ayāz-A Slice of Cucumber

It is narrated that the great king and lover of the Prophet, Sultan Mahmūd Ghaznavī رَحْمَةُ اللهِ عَلَيْهِ, was once presented with a cucumber. He accepted it and rewarded the one who brought it.

Then he cut a slice and gave it to his beloved servant, Ayāz, who happily ate it. Then the Sultan cut another slice and ate it himself, but it was so bitter that it was difficult to keep it on the tongue. The Sultan looked at Ayāz in surprise and said, “Ayāz! How did you eat such a bitter piece? There was not even the slightest sign of discomfort on your face!”

Ayāz replied, “My master! The cucumber was indeed very bitter. When I put it in my mouth, my mind said, ‘Spit it out.’ But love said, ‘Ayāz! Beware! These are the same hands from which you have eaten sweet things every day. If one day something bitter is given, what is the problem? To spit it out would be against the etiquettes of love.’ So, following the guidance of love, I ate the bitter slice.”

May Allah have mercy on them and forgive us without accountability for their sake.²

¹ Ihya al-Uloom, vol. 3, p. 127

² Rahbar-e-Zindagi, p. 167

Dear Islamic brothers! Did you see? The servant ate a bitter piece just to comfort his master's heart, whereas our condition is such that, let alone acting upon it, we are not aware of the concept of comforting others. It is possible that hearing such incidents makes the importance of comforting hearts clear to us. If we begin to comfort Muslims, meet one another with smiles, encourage traveling in Qafilahs, and spread the call to righteousness in our homes, neighbourhoods, and workplaces, then **إِنْ شَاءَ اللَّهُ**, our society will improve rapidly.

Remember! One must not comfort hearts through unlawful means. For example, if a father tells his son to steal from someone, then even if the father becomes upset, the son must not obey him because it is a forbidden act.

Dear Islamic brothers! Refraining from hurting Muslims and speaking kindly can also be a means of forgiveness.

Forgiveness Through Speaking Kindly

Shaykh Sa'adi رَحْمَةُ اللَّهِ عَلَيْهِ said:

A person passed away and after his death, someone saw him in a dream and asked, "What did Allah do with you?" He replied: "I never upset anyone. I remembered everyone with goodness and spoke kindly. Due to this, Allah became pleased with me and forgave me."¹

If only we make people happy so that Allah becomes pleased with us, and when Allah is pleased, He will grant us happiness too. If we upset people without reason, then it is possible that Allah becomes displeased with us, and if Allah becomes displeased, no one can save us from His punishment. Therefore, we must strive to please Allah and His Beloved Messenger صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ. When we begin spreading happiness, removing hatred, and spreading love, then **إِنْ شَاءَ اللَّهُ**, the day is not far when the beauty of the Sunnah will spread everywhere, Qafilahs will increase, and righteous deeds will become widespread.

Dear Islamic brothers! Our Madani objective is: "I must strive to reform myself and

¹ Bostan-e-Sa'adi, p. 149

the people of the world, **إِنْ شَاءَ اللَّهُ**.”

To fulfil this objective, make it a habit to travel in the Madani Qafilahs, and fill in the *Pious Deeds* booklet daily and submit it to your local responsible brother at the beginning of each month. **إِنْ شَاءَ اللَّهُ**. Through its blessings, you will become righteous. Since the one who acts upon the *Pious Deeds* booklet becomes righteous by the grace of Allah, Satan will try to prevent you from reading it. Even if you are only acting upon 12 good deeds, continue doing so; **إِنْ شَاءَ اللَّهُ**, gradually you will act upon all 72 good deeds.

Next Weekly Booklet



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