

The background of the image is a monochromatic, sepia-toned photograph of a massive, ancient tree. The trunk is thick and textured, with deep grooves and knots. Its roots are exposed and spread out across the ground, some reaching towards the viewer. The background is a soft, hazy landscape, possibly a valley or a forest, with a bright light source creating a misty atmosphere. The overall mood is contemplative and serene.

Perils of Greed & blessings of contentment

Sunnah-Inspiring speech of
weekly Sunnah-Inspiring Ijtima

أَلْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ وَالصَّلَاةُ وَالسَّلَامُ عَلَى سَيِّدِ الْمُرْسَلِينَ
أَمَّا بَعْدُ فَأَعُوذُ بِاللَّهِ مِنَ الشَّيْطَانِ الرَّجِيمِ بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

Perils of Greed & Blessings of Contentment

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ وَعَلَى إِلِكِ وَأَصْحَابِكَ يَا نُورَ اللَّهِ

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

Translation: I have made the intention of Sunnah I'tikaf.

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as long as you stay in the Masjid you will keep obtaining the reward of Nafil (supererogatory) I'tikaf, and eating, drinking and sleeping will also become permissible for you in the Masjid.

Excellence of reciting Salat- 'Alan-Nabi ﷺ

The Prophet of Rahmah, the Intercessor of the Ummah, the Owner of Jannah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'When two people who care for each other, meet one another and recite Salat upon the Prophet (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ), their past and future sins are forgiven even before they separate from each other.'
(Musnad Abi Ya'la, vol. 3, pp. 95, Hadees 2951)

بخش دو جرم و خطا تم پہ کروڑوں ڈرود

گرچہ ہیں بے حد قصور تم ہو عفو و غفور

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

(Al-Mu'jam-ul-Kabeer, vol. 6, pp. 185, Hadees 5942)

Two Madani pearls

- Without a good intention, no reward is granted for a good deed.
- The more righteous intentions one makes the greater reward he will attain.

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلِّ اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Intentions of delivering the Bayan

1. I also make the intention that I would deliver this speech (Bayan) in order to seek the pleasure of Allah عَزَّوَجَلَّ and for reaping the rewards.

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah ﷻ has stated in the Glorious Quran:

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

Translation from Kanz-ul-Iman: ‘Call towards the path of your Lord with sound planning and good advice.’ (Part 14, Surah An-Nahl, verse 125)

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

‘Convey from me even if it is a single verse.’ (Sahih Bukhari, Hadees 4361)

4. I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.
5. Whilst reciting poetry or speaking Arabic, English, or pronouncing difficult words, I will focus my attention on the sincerity of my heart. That is to say, I will avoid delivering my speech with the intention to impress the audience with my knowledge.
6. I will encourage the people to travel with Madani Qafilahs, to practice upon the Madani In’amaat and to join the ‘Ilaqa’i Daura for Nayki ki Da’wat’ (area visit for calling towards righteousness).
7. I will avoid laughing and prevent others from laughing as well.
8. In order to develop the habit of protecting my eyes from sins I will, as far as possible, lower my gaze.

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Destructions of greed

Sayyiduna ‘Abdur Rahman Bin Ali Jawzi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has narrated an interesting and thought provoking parable on page 396 of the second volume of the book ‘*Uyoon-ul-Hikayaat*’ published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: There lived a strange type of snake in a house that used to lay a gold egg every day. The owner of the house was very happy to receive this free wealth. He had strongly advised the household not to reveal this to anyone. This continued for several months. One day, the snake came out of its hole and stung their nanny goat. The deadly poison of the snake caused the immediate death of the goat. The household people were now afraid of what happened but the owner comforted them, saying, ‘The profit we are reaping by means of the snake is much greater than the price of the goat. So there is no need to worry.’ After some time, the snake stung their pet donkey that also died on the spot. The owner was also confused this time but he managed to contain himself due to greed for wealth. He said, ‘I see that the snake is constantly causing us loss. I will have patience as long its loss is limited to animals, but not after that.’

Two years had passed but the snake did not sting anyone. The household forgot the loss of their animals. One day, the snake bit their servant. The poor slave shouted for help but his body had decayed before his master could reach him. Worried, the owner said, ‘This snake has deadly poison. Everyone it stung had died. I fear it may sting any of my family members.’ Many days passed in the same condition, thinking what to do. Blinded by greed for wealth, he once again silenced his family members saying that though they were suffering loss due to the snake, they were also gaining golden eggs. Therefore, they should not worry too much. After some days, the snake stung his son. An antidote was instantly made available but his son lost his life. Extremely furious at the snake and grief-stricken by the death of their young son, the husband and the wife said, ‘Now there is no good in this snake. It is better that this dangerous animal be killed without any further delay.’

The snake heard what they had said, so it disappeared for some days, depriving them of gold eggs. After a long period of time passed, the greedy people felt anxious that they were no longer gaining gold eggs. Therefore, the greedy husband and wife came to the hole of the snake and smoked it out. It was as

if they had given it a message of reconciliation. Astonishingly, the snake returned and started producing gold eggs once again. Attracted by the greed for wealth, they even forgot the death of their servant and son. One day, the snake stung his wife while she was asleep. She shouted, so her husband immediately attempted to treat the snakebite with an antidote but she lost her life after a short while, twisting in pain. The greedy person was now left alone. So he told his brothers and friends the whole story. All suggested, 'You have made a very big mistake. You still have a chance. Take a lesson from that and kill the snake as soon as possible.' Therefore, reaching home, he waited in ambush. All of a sudden, he saw a precious pearl near the hole of the snake. Seeing it, this greedy person became happy. Greed for wealth made him forget everything. He said, 'Time changes nature. Certainly, the nature of the snake must also have changed. As it has started producing pearls instead of eggs, it may also have lost its poison. Therefore, I am not in danger of being stung by it.' Thinking so, he gave up the idea of killing the snake. The greedy person was extremely happy to get a precious pearl every day, forgetting the deaths caused by the snake.

One day, putting all his gold and pearls into a pot, he buried it and went to sleep with his head placed where the pot was buried. The very same night, the snake bit him. His screams rang out, so his neighbours, relatives and friends rushed to his house. Seeing his condition, all of them said, 'You hesitated to kill the snake, even putting your own life at stake.' Ashamed, the greedy person could say nothing. He then dug out the pot full of gold and handed it over to them. Seeing it, all of them said, 'Today, this wealth cannot benefit you at all because it will now go to others.' Then, after a short while, that greedy person also died. (*'Uyoon-ul-Hikayaat, pp. 439*)

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! Did you see that greed for wealth ruined a happy home? Certainly, a greedy person lacks vision. He only sees the temporary benefit of a thing and is unable to make sensible decisions, suffering losses. The abovementioned parable shows that the owner had many opportunities to

avoid the risk. At first, the snake stung his goat, donkey and servant, killing them. It was sufficient to ring the alarm bell. He should have become alert, avoided the greed for wealth and made proper arrangements in order to remain safe from such tragic incidents in future. But regretfully! He ignored the incident instead of drawing some lesson from it, because he was intoxicated by the greed for gold eggs. Therefore, taking full advantage of the heedlessness of this person, the snake killed his son and wife as well. Despite being advised by his brothers and friends, he did not kill the snake due to greed. As a result, he himself met his doom.

دیکھے ہیں یہ دن اپنی ہی غفلت کی بدولت سچ ہے کہ بُرے کام کا انجام بُرا ہے

Translation: We have witnessed these days due to our own heedlessness. It's a fact that an evil deed leads to an unfavourable consequence.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

'Greed' was referred to in these words in verse 128 of Surah An-Nisa in part 5 of the Glorious Quran:

وَأُحْضِرَتِ الْأَنْفُسُ الشُّحَّ ط

Translation from Kanz-ul-Iman: And the heart is trapped in greed.

Regarding the above verse, the commentator of *Khaazin* states that greed is an essential part of the heart because it has been created in the very same way. (*Tafseer Khaazin, vol. 1, pp. 437*)

One may have greed for anything

Dear Islamic brothers! It is commonly assumed that greed is only related to wealth. In fact, this is not the case. 'Greed' actually means more desire for

anything, whether it is wealth or anything else. Shaykh-ul-Hadees, ‘Allamah ‘Abdul Mustafa A’zami عليه رَحْمَةُ اللّٰهِ الْقَوِي has stated: One may have the feeling of greed for any favour including food, clothing, house, items, wealth, status and fame. Therefore, one having a desire for more wealth will be called ‘greedy for wealth’ while one having desire for more food will be called ‘greedy for food’.

What is greed?

The well renowned commentator of the Glorious Quran, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عليه رَحْمَةُ الرَّحْمٰن has stated: The great desire to live a long life and not being content with anything as well as constant longing for excessive desires to acquire and possess more and more is called greed. If the above-mentioned two things are relate to the world then they are evils and if they relate to the Hereafter then they are excellent; therefore, yearning for living a long life in order to perform more and more worship is obviously good. It is understood that good and bad of anything is based on acquiring that thing which is craved for. If it relates to obedience and worshipping then such greed is not a bad at all. Moreover, we have also come to know that greed is not specific to wealth & possessions alone but the curse and of it may leave evil effects as well. The greedy man becomes extremely pitiful as he is always busy in fulfilling his greed and finally this disease leads him to slavery and great disgrace. A person talks with flattery with the wealthy and powerful and lowers himself before them and sometimes he presents himself as a slave.

Sayyiduna Fudayl Bin ‘Iyaad رَحْمَةُ اللّٰهِ تَعَالٰى عَلَيْهِ has stated: A person sometimes keeps longing for this thing or that thing until he acquires it. For fulfilling this greedy purpose, he meets many different people who use him for their own vested interests because they fulfil their needs and requirements which results in his ultimate disgrace. Besides this, it is love for the world and his ambitions for worldly pleasure that forces him to respect them, greet them and to visit them when they are suffering from any illness, but unfortunately, all these acts are not for the sake of Allah عَزَّوَجَلَّ. Let’s listen to three narrations on the disease of greed and try to acquire some Madani pearls:

3 Blessed sayings of the Beloved Rasool ﷺ

1. People say or any of you say that a greedy person is more deceitful than a cruel person but in the sight of Allah ﷻ, no cruelty is greater than greed, and Allah ﷻ swears by His Glory and Majesty upon this that no greedy and stingy person will enter Jannah.

(Mukashafa-tul-Quloob, pp. 124)

2. Continue refraining from greed because it is greed that destroyed the previous nations, provoked them to tell lies and they began lying, encouraged them towards cruelty and made them to start breaking ties (with family). *(Kanz-ul-'Ummal, Hadees 7402)*

3. The Beloved Rasool ﷺ said, 'Two hungry wolves, when set free in a flock of she-goats, do not cause as much harm as the greed of wealth and status causes to one's Deen.'

(Sunan-ut-Tirmizi, vol. 4, pp. 166, Hadees 2383)

Commenting on the abovementioned blessed Hadees, the renowned commentator of the Glorious Quran, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عليه الرحمة has stated: It is a great comparison, the Deen of a true Muslim is compared to a she-goat and the two wolves are his greed for wealth but these two wolves create more destruction to his Deen than the two real hungry wolves that destroy the she-goats. A human does not distinguish Halal and Haraam (permissible and impermissible), he spends his precious moments in hoarding wealth then makes such efforts to gain respect which are contrary to Islam like those people who long for ministry etc. *(Mirat-ul-Manajih, vol. 7, pp. 19)*

Dear Islamic brothers! In the light of these blessed Ahadees and its commentary this makes it clear that greed is a danger to one's Deen and Iman in many ways and this deadly disease makes one commit major sins such as lying, inflicting cruelty and breaking family ties etc. There is no denying the fact that all the atrocities and problems we witness in the world today are primarily caused because of the greed of humans. Due to greed for money; power; property and so on, people take whatever means necessary to fulfill their

greed, however, the fulfillment of one level of greed leads to the increase and pursuit of greater materialistic gains.

Contentment is one of the most important prerequisites for happiness in life, and, unfortunately, many of us don't have it. We have a good car that meets our needs, we always desire a better and more expensive one, we should refrain from these evils. Those fortunate people who refrain from greed and desire are given the glad tidings of success. Allah ﷻ says:

وَمَنْ يُوقِ شُحَّ نَفْسِهِ فَأُولَئِكَ هُمُ الْمُفْلِحُونَ ﴿٩﴾

Translation from Kanz-ul-Iman: And whoever is saved from the greed of his soul – it is they who are the successful. *(Part 28, Surah Al-Hashr, verse 9)*

Shaykh-ul-Hadees, 'Allamah 'Abdul Mustafa A'zami عليه رحمة الله القوي has stated: Greed is extremely disgusting and a dangerous habit. A good rule for developing contentment is to always looking at those people who have less than us, not the ones who have more. Whatever wealth and honour one has been blessed with, he should live with contentment, keeping an eye on others wealth or pondering over it all the time and longing for acquiring those things by hook and by crook brings about disappointment, sickness and humiliation, as well as deprivation and misery. This feeling and passion is called greed, and is an inborn feature of a human. *(Jannati Zaywar, pp. 110)*

The blessed Hadees states: If a man had two valleys of wealth, he would still wish for a third one. For nothing can fill the belly of the son of Aadam except the sand of the grave. *(Sahih Muslim, pp. 522, Hadees 1050)*

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! Have you observed how excellently the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has guided us, that the greed of a human never comes to an end even if he is blessed with two valleys full of gold, he would still wish for a third one, he never feels satisfied because this epidemic has seeped into his arteries, therefore gradually his greed grows instead of getting less, he then reaches death which darkens all his dreams.

Undoubtedly, whoever possesses the wealth and blessing of contentment lives a peaceful life. Let's listen to a story of such a foolish man who was living peacefully with permissible livelihood; but, driven by the curse of greed to acquire more made him fall into disgrace.

Greed is a curse

A poor man had three sons. Whatever sustenance he earned, he and his sons would eat. One of his sons would remain unhappy with his poverty and simple food, so he made friendship with a rich young whom he would visit due to the greed for good food. One day, they had a quarrel over some matter. The rich man, being proud of his wealth, beat the poor fellow badly and broke his teeth. Then, repenting in his heart, the poor fellow began to say to himself that the simple food my father provides with affection is better than the morsel that humiliates me. Had I not been driven by the greed for delicious food, I would not have been beaten up badly nor would my teeth have been broken today.

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

Dear Islamic brothers! The abovementioned parable contains countless Madani pearls of warnings for, especially for those people who risk their Hereafter, being driven by the lust for wealth, respect and high positions etc. even without considering legal and illegal, Halal and Haraam. They strive unsuccessfully and regret later.

Remember! One will be granted as much sustenance as is destined for him by Allah عَزَّوَجَلَّ. Therefore, it is useless to have greed for more. As a villager said to his brother reproaching him for his greed, 'O my brother! You are in search of one thing, whereas the other thing is itself in search of you, the thing that is in search of you (i.e. death), you can't escape it and you already have one thing (i.e. sustenance) that you are in search of. You might have a mindset that the one who is greedy for the world, is granted everything, whereas the one who is disinterested (in the world), remains deprived. (In fact, this is a big misunderstanding of yours). (*Ihya-ul-'Uloom, vol. 3, pp. 296*)

Whatever the villager said to his brother is indeed a fact. As greed does not increase the sustenance of anyone, in the same way, disinterest does not decrease it. Therefore, one should be content and avoid being greedy. There are great benefits in taking up contentment whereas greed causes extreme loss.

Cause of destruction of Bal'am Bin Baa'oor

It is stated on page 367 of the 539 page book *Malfoozat-e-A'la Hadrat* published by Maktab-tul-Madinah, the publishing department of Dawat-e-Islami: (Bal'am Ba'oor) was a very great scholar of the Bani Israel. He was Mustajab-ud-Da'waat (i.e. his Du'as used to be answered). People gave him a lot of wealth demanding him to curse (Sayyiduna) Musa عَلَىٰ تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ. This wicked man became greedy and willing to curse. The words he wanted to utter for (Sayyiduna) Musa عَلَىٰ تَيْبَتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ, would unintentionally be uttered for himself. Therefore, Allah عَزَّوَجَلَّ destroyed him.

مگر تجھ کو اندھا کیا رنگ و بُو نے	جہاں میں ہیں عبرت کے ہر سُو مُونے
جو آباد تھے وہ محل اب ہیں سُونے	کبھی غور سے بھی یہ دیکھا ہے تُو نے
یہ عبرت کی جا ہے تماشا نہیں ہے	جگہ جی لگانے کی دُنیا نہیں ہے

Translation: The world has examples of warnings everywhere, but you are blinded by its beauty, have you ever looked at the deserted palace carefully that they were once well-attended, the world is not a place to desire for, in fact, it is a place to derive a lesson from.

Dear Islamic brothers! Have you seen that Bal'am Bin Baa'oor, who was a great contemporary scholar and he was a very pious person. He also had the knowledge of Ism-e-A'zam. He was so spiritual that he could see 'Arsh-e-A'zam [the Divine Throne] whilst sitting at his place. Furthermore, he was also Mustajab-ud-Da'waat as his Du'as were always accepted. He also had a large number of students. It is famous that the number of inkpots of his students were twelve thousand in his seminary.

He looked at the army of Sayyiduna Musa عَلَيْهِ السَّلَام from some height and started invoking evil words to Sayyiduna Musa عَلَيْهِ السَّلَام out of greed for wealth. Glory be to Allah عَزَّوَجَلَّ that when he was supplicating against Sayyiduna Musa عَلَيْهِ السَّلَام, his tongue would utter words against his own people. All of a sudden, the Divine torment struck him in such a way that his tongue stretched and hung over his chest.

دَوْلَتِ دُنْيَا سے بے رَغَبَتِ مجھے کر دیجئے
میری حاجت سے مجھے زائد نہ کرنا مال دار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

A greedy man is heedless of concern for the afterlife

A saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wrote a letter of warning to one of his Muslim brothers who loved the world asking him the following questions: Have you achieved the worldly thing that you wanted? And have all your desires been fulfilled? You make tireless efforts for worldly matters and you are also greedy for worldly benefits. The man replied: By Allah عَزَّوَجَلَّ, No. The saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, ponder if the thing you are so much greedy for, has not become yours, how will you be able to reap the blessings of the Afterlife which you have paid no attention to? I think you are striking while the iron is not hot (i.e. you are striving for nothing beneficial). (*Qoot-ul-Quloob, vol. 1, pp. 176*)

Dear Islamic brothers! Did you see how beautifully the saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ provided that greedy and worldly person with a Madani mindset while advising him that, look! Instead of pleasing Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and making your grave and Afterlife better, you are engrossed in running about to accomplish mere mortal wealth and fame, but you are being deceived by the mortal and disloyal world, in spite of the fact that the person who runs after the world, the world makes him run even longer and the one who falls in love with the beauty and luxuries of the world is grieved at the end. If you could not achieve wealth and worldly luxuries even after you have worked day and night without taking care of your time,

health, the weather and the circumstances, how would you reap the blessings and bounties of the Afterlife which you did not even work hard for?

Instead of being anxious only for the world we should be anxious for the world as short as we have to live in this world, and we should be anxious for the grave and the hereafter as long as we have to live in the grave and hereafter. Our pious predecessors and blessed saints رَحْمَةُ اللهِ تَعَالَى would be anxious more for the hereafter and less for the world and also would persuade others to do the same.

Provisions for long journey

Syedunna Sufyan Suri رَحْمَةُ اللهِ تَعَالَى has said that Sayyiduna Abu Zar Ghaffari رَحْمَةُ اللهِ تَعَالَى, standing beside Ka'aba, called out: O people! I am Jundub-e-Ghaffari; come here to your well-wishing kind brother. When all the people gathered around him, so he رَحْمَةُ اللهِ تَعَالَى asked them: Tell me if any of you intend to go for a journey, so will you not get provision with you that will be useful for you and will take you to your destination? All humbly said: Yes, why not. So he رَحْمَةُ اللهِ تَعَالَى said (advising them to remain safe from the greed for the world and develop the greed for the hereafter): Certainly, the journey of the afterlife is much longer than the journey you have intended to do so, so get those things for the journey that may benefit you. People asked about those things. He رَحْمَةُ اللهِ تَعَالَى said: Perform Hajj for great purposes; observe fast in very hot weather keeping in mind the long day of the Judgment Day; offer Nawafil in the darkness of night in order to be safe from the horror of the grave; keeping in mind the act of standing in that big day, say good things and refrain from bad things; give Sadaqa from your wealth in the hope of being safe from the difficulties of the Judgment Day; attend two Majalis in the world—one for seeking Halal sustenance and second for seeking hereafter; apart from them do not intend to have the third one, as it will harm you instead of bringing any benefit. Likewise, divide wealth into two parts—one should be spent on your family in a Halal way and second should be given as Sadaqa for your hereafter. Apart from them, do not make the third part, as it will harm you instead of bringing any benefit. Then calling aloud he رَحْمَةُ اللهِ تَعَالَى said: O people! Refrain from greed as it is destruction for you, you can never fulfill the greed.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Create greed for good deeds:

Dear Islamic brothers! In reality, we all have to travel a long way of hereafter and need abundant good deeds as provisions for reaching our destination successfully. On the Judgment Day, if we are short of even one good deed for making the scale of Good Deeds heavy, so no one amongst mother and father, brothers and sisters and wife and children will be useful, therefore if we want to become greedy, so we should become greedy for good deeds as our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ also persuaded us from time to time to love the hereafter and to become greedy for good deeds.

Let's listen to four blessed sayings of the Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in this regard:

1. The one loving his world causes harm to his Hereafter and the one loving his Hereafter harms his world, so (you) prefer the immortal (afterlife) to the mortal (worldly life). *(Al-Mustadrak, vol. 5, pp. 454, Hadees 7967)*
2. حُبُّ الدُّنْيَا رَأْسُ كُلِّ خَطِيئَةٍ: i.e. love for the world is the fountainhead of all sins. *(Al-Jami'-us-Sagheer, pp. 223, Hadees 3662)*
3. يَا عَجَبًا كُلُّ الْعَجَبِ لِلْمُصَدِّقِ بِدَارِ الْخُلُودِ وَهُوَ يَسْعَى لِدَارِ الْغُرُورِ: i.e. That person is very surprising who witnesses the eternal abode (i.e. the afterlife) but is making efforts for the deceptive abode (i.e. the world).
(Musannaf Ibn Abi Shaybah, vol. 8, pp. 133, Hadees 61)
4. أَحْرَضَ عَلَى مَا يَنْفَعُكَ وَأَسْتَعِنَ بِاللَّهِ وَلَا تَعْجِزْ: i.e. Desire that thing which benefits you, beg Allah عَزَّ وَجَلَّ for help and do not be disappointed.

(Sahih Muslim, pp. 1432, Hadees 2664)

Commenting on the abovementioned blessed Hadees, a commentator of *Sahih Muslim*, 'Sayyiduna Allamah Sharafuddin Nawawi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي stated: i.e. Have strong or excessive desire to worship Allah عَزَّوَجَلَّ more and more and have greed for the reward upon it, but, instead of believing in the efforts of your worship [to bear fruits], beg Allah عَزَّوَجَلَّ for help. (*Sharh Nawawi, vol. 8, pp. 215*)

Mufasssir-e-Shaheer, Hakeem-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ has stated: Bear in mind that [acts of] patience and contentment are good for worldly matters, whereas, greed and impatience are superior [acts] in matters of the afterlife. Do not be satisfied after reaching any stage of the religion, keep endeavouring to move forward. (*Mirat-ul-Manajih, vol. 7, pp. 112*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! It became obvious that greed is not bad, rather, that greed which is related to matters of the afterlife is significant, and furthermore, it also became obvious that greed for doing more and more virtuous deeds should not be decreased regardless of however many virtuous deeds one may have performed. Let's listen to the definition and blessings of contentment:

Definition of contentment

Shaykh-ul-Hadees, 'Allamah 'Abdul Mustafa A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: When a person, being content with whatever he receives from Allah عَزَّوَجَلَّ, lives his life and refrains from being greedy, this is called contentment.

(*Jannati Zaywar, pp. 136*)

Whereas defining contentment 'Allamah Meer Sayyid Shareef Jurjaani Hanafi عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي said: 'هِيَ السُّكُونُ عِنْدَ عَدَمِ الْمَالُوفَاتِ', to be content even without the things used in everyday life is also contentment. (*At-Ta'rifat lil-Jurjaani, pp. 126*)

Dear Islamic brothers! Remember, real wealth does not mean that a person has plenty of wealth, but real wealth is this that a person has less wealth but he is content with it. The person possessing wealth is that wealthy person who no matter how much wealth he possesses, will desire for more wealth, and his wealth also reduces, while the person who feels contentment is that

wealthy person who no matter how less wealth he possesses, does not desire for more. Furthermore, the wealth of contentment does not reduce. Anyway, contentment is a lovely habit and one who is blessed with it is successful in the world and in the Hereafter. Let's listen to a few narrations in order to create the love of contentment in our hearts.

Who is wealthier?

Sayyiduna Musa Kaleemullah عَلَىٰ تَبِيَّتَا وَعَلَيْهِ الصَّلَاةُ وَالسَّلَامُ humbly said to Allah عَزَّوَجَلَّ: O Allah (عَزَّوَجَلَّ)! Who is the wealthiest person among your bondsmen? Allah عَزَّوَجَلَّ said, 'That person who is the most contented with the blessings blessed to him by Me.' *(Ibn 'Asakir, vol. 61, pp. 139, Raqm 7741)*

The real wealth

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated:

لَيْسَ الْغِنَى عَنْ كَثْرَةِ الْعَرَضِ، وَلَكِنَّ الْغِنَى عَنِ النَّفْسِ

i.e., wealth does not mean the abundance of possessions, rather, real wealth is richness of the heart. *(Sahih Bukhari, vol. 4, pp. 233, Hadees 6446)*

The successful Muslim

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: 'قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَرَزَقَ كَفَافًا وَقَنَعَهُ اللَّهُ بِمَا آتَاهُ' i.e., undoubtedly, *He is successful who has accepted Islam, who has been provided sufficiently for his needs and been made satisfied by Allah عَزَّوَجَلَّ with what He has given him.*

(Sahih Muslim, pp. 524, Hadees 1054)

Unprecedented wealth

The Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'الْقَنَاعَةُ كَنْزٌ لَا يَفْنَى' i.e., *contentment is an endless treasure.* *(Az-Zuhd-ul-Kabeer, pp. 88, Hadees 104)*

Supplication of the Beloved Prophet ﷺ

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ narrated, the Beloved and Blessed Prophet ﷺ has stated: 'اللَّهُمَّ اجْعَلْ رِزْقَ آلِ مُحَمَّدٍ قُوْتًا' i.e., O Allah (عَزَّوَجَلَّ)! Grant sustenance to my descendants just as per need.

(Sahih Muslim, Kitab-uz-Zakah, pp. 524, Hadees 1054)

Dear Islamic brothers! The abovementioned narrations carry encouragement and relief for the people who rest content with whatever little resources they have and achieve contentment by placing their trust in Allah عَزَّوَجَلَّ, they can relax and find peace. Indeed, the richest person is not the one who has the most, but the one who is content with what he has. The unfilled desire, along with the constant nagging in the heart for more, makes people unhappy. Those who have little but feel no need for more do not experience this nagging in their heart. Our Blessed and Beloved Prophet ﷺ made a supplication for his blessed descendants to grant sustenance according to their needs so we should be content and grateful with what Allah عَزَّوَجَلَّ has bestowed upon us and lead a simple life with little resources.

Our pious predecessors رَضِيَ اللهُ تَعَالَى عَنْهُمْ used to be examples of contentment, wealth and possession had no value and importance to them, this is why they were always content and satisfied with the will of Allah عَزَّوَجَلَّ and found satisfaction in the remembrance of Allah عَزَّوَجَلَّ. Let's listen to two extremely thought provoking parables for the motivation of attaining contentment:

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi رَضِيَ اللهُ تَعَالَى عَنْهُ has written on page 491 of the first volume of *Faizan-e-Sunnat* – a 1548-page book published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami:

Once a special representative of the ruler of Ahwaaz, Sulayman Bin 'Ali, came to the house of Sayyiduna Khaleel Basri رَضِيَ اللهُ تَعَالَى عَنْهُ, a great scholar of his time, with a message that the King had summoned him to the royal court to teach his two princes. On learning the purpose of the arrival of the

representative, Sayyiduna Khaleel Basri عَلَيْهِ رَحْمَةُ الْمَلِكِ الْقَوِي replied by indicating to a dry piece of bread in his hand, 'As long as I have this dry bread, I do not need to be subservient to the royal court.' (*Ruhani Hikayaat, vol. 1, pp. 106*)

Contentment of Mufti-e-Dawat-e-Islami

Likewise, the passion for contentment of Mufti-e-Dawat-e-Islami, Mufti Muhammad Farooq Attari Al-Madani عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى is also wonderful and something to be followed. Whether it is Jami'a-tul-Madinah or Dar-ul-Ifta, Mufti-e-Dawat-e-Islami عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى never demanded for his salary to be increased. Nigran of Markazi Majlis-e-Shura has said: His salary was increased (some time before his death) so he came to my home himself, extremely worried. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى said to me, 'My salary has been increased to a great extent. I do not need this extra amount, therefore have mercy on me and do not increase my salary.' Some time before his death, Mufti-e-Dawat-e-Islami عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى sold his motor cycle and laptop etc. and said that, 'Now I do not need them.' Similarly, once when he عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى wanted to rent a house, so someone suggested him to buy a house. He عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى replied, 'Life is short, a rented house is sufficient.' (*Mufti-e-Dawat-e-Islami, pp. 44*)

سُبْحَانَ اللَّهِ عَزَّوَجَلَّ! You have just heard that the thought of righteous people would be so amazing that even if they got more things than they needed even through a permissible way, they would get worried and would keep far away as possible from the goods of this world. Now let's listen to the Madani thought and dislike of worldly things of Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه.

Ameer-e-Ahl-e-Sunnat is not inclined to this world

Ameer-e-Ahl-e-Sunnat, 'Allamah Maulana Abu Bilal Muhammad Ilyas 'Attar Qadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has a Kurta (clothing) that has two pockets on his chest side. He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has a small pocket to keep a blessed Miswak next to his left-side pocket (on the side of the heart). He دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه mentioned the reason for this: I want to keep the Miswak (an instrument of performing a Sunnah) near my heart. On the other hand, the unwillingness/dislike of worldly things can be judged by the fact that it has been noticed whenever he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه has to put money in the pocket, he دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه

puts it in the right pocket. Upon asking the reason, he **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** said: I do not put money in the left pocket because worldly wealth will be near my heart and I do not like it, therefore if needed I put money in my right pocket.

(*Fikr-e-Madinah*, pp. 121)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Following in the footsteps of our pious saints, we should also remove the thought of unnecessary wealth from our heart and enrich ourselves with the unending wealth of contentment. Believe me, if we are blessed with the wealth of contentment, we will rid ourselves of the destruction of greed for wealth.

Introduction of the book 'Hirs' [Greed]

أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ, a book named 'Hirs' [Greed] has been published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. It contains extremely important pieces of information about greed and contentment, such as: What is greed? Which things may bring about greed? How many kinds does it have? What types of things should we be greedy for? Which types of greed are harmful for the world and Hereafter? How can such greed be removed? When is the greed for wealth good and under what conditions is it bad? In addition to this, the excellence and blessings of contentment and the parables of pious saints **رَحِمَهُمُ اللهُ تَعَالَى** are also included in this book, therefore all Islamic brothers are requested to obtain this book from the publishing house of Dawat-e-Islami and study it themselves and also persuade other Islamic brothers to study. This book may also be downloaded or read online from Dawat-e-Islami's website: www.dawateislami.net.

Summary of the Bayan

Dear Islamic brothers! In today's Bayan, we have heard about the harms of greed and the blessings of contentment due to which we have come to know that greed makes a person blind. The person who develops the epidemic of greed in his heart becomes greedy; he does not recognize his profit and loss,

keeps on making his effort to accumulate wealth day and night. The greed for wealth forces him to bend to the will of the rich, to become their slave and to choose impermissible ways to earn wealth. The habit of greed even makes a greedy person insensible, merciless and cruel. For earning wealth, he does not care about his relatives or strangers. The harm of greed from a religious point of view can be judged by the fact that two hungry wolves do not cause so much harm among goats, as greed causes to the religion of a person, so avoiding greed for the world and wealth, one should feel contentment as the worldly wealth comes to an end but contentment, which is real wealth, never ends.

According to a blessed Hadees, the successful person is he who embraces Islam and Allah ﷺ bestows upon him sustenance for his needs and enables him to remain patient and content. Our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ himself made Du'a for sustenance of the needs for his family (Ahl-e-Bayt-e-Athaar رَضِيَ اللهُ تَعَالَى عَنْهُمْ). Avoiding unnecessary wealth, our pious saints رَضِيَ اللهُ تَعَالَى عَنْهُمْ would live their lives remaining patient and thankful for whatever Allah ﷺ bestowed upon them. However, when it came to good deeds they were much greedier than worldly greedy people. May Allah ﷺ save us from the perils and dangers of greed and enable us to remain content in worldly matters and become greedy in the matters of the Hereafter as our pious saints used to do.

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Introduction to Dar-ul-Ifta Ahl-e-Sunnat

اَللّٰهُمَّ لِيْهِ عَزَّوَجَلَّ! There are 96 departments of Dawat-e-Islami working for the propagation of Sunnah and calling towards righteousness. One of them is also 'Dar-ul-Ifta Ahl-e-Sunnat' an important department of Dawat-e-Islami. On page 21 of the 102-page book '*Ilm-o-Hikmat kay 125 Madani Phool*', published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, Ameer-e-Ahl-e-Sunnat دَاوِدُ بْنُ كَثَائِمٍ الْعَالِمِيَّة has stated: An Islamic brother, associated with a Deeni Madrasah told me, 'If any poorly educated person turns up in our seminary and inquires about any ruling then he is scolded sometimes due to his untidy way of writing, for example, they are told: Where did you get education

from! You have no manners of writing a question! etc., thus these people lose trust, feel dissatisfied and are uncared for.'

When Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** became aware of this, he felt hurt and said, 'We shall open 12 Dar-ul-Ifta **لَإِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**' and the dream of Ameer-e-Ahl-e-Sunnat **دَامَتْ بَرَكَاتُهُمُ الْعَالِيَه** came true on 15 Sha'ban 1421 when Dar-ul-Ifta Ahl-e-Sunnat started working in Jami' Masjid, Kanz-ul-Iman, Babri Chowk Bab-ul-Madinah Karachi, under the authority of Dawat-e-Islami, a global non-political movement for the propagation of Quran and Sunnah. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, currently (1436/2015), 4 offices of Dar-ul-Ifta Ahl-e-Sunnat are working in Bab-ul-Madinah Karachi, besides that, Dar-ul-Ifta Ahl-e-Sunnat are also serving the grieved Ummah of the Beloved and Blessed Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** in Zamzam Nagar (Hyderabad), Sardarabad (Faisalabad), Markaz-ul-Awliya (Lahore), Rawalpindi and Gulzar-e-Tayyibah (Sargodha). Apart from this, the Islamic brothers of 'Dar-ul-Ifta Online', an online department, working under 'Majlis Ifta', are carrying out this responsibility with great care at a global scale by immediately responding to questions via phone & internet, from Muslims throughout the world. **أَلْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** Islamic brothers connected to this department answer hundreds of questions daily. Questions can also be asked through email (**darulifta@Dawat-e-Islami.net**) from anywhere in the world. People from all over the world can contact this department on the following numbers for immediately seeking Shar'i guidance.

☎ **0300-0220113 – 03000220112**

☎ **0300-0220115 – 03000220114**

People can contact us on these numbers from 10 am to 4pm (Pakistan standard time) daily (except Sundays).

Madani parable

An Islamic brother from Gulistan-e-Mustafa [Bab-ul-Madinah, Karachi, Pakistan] narrated this story. Here is a summary of what he wrote: I invited an Islamic brother, whose daughter was suffering from liver cancer, to attend the 3-day

annual Ijtima' in Madina-tul-Awliya, Multan, Pakistan. With the intention to make Du'a for his daughter, he attended the 3-day Sunnah-inspiring Ijtima'. He told me that he supplicated during the blessed gathering and **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, after he returned from the Ijtima' and the doctors took the tests, they were astonished to see the results because there was no sign of the liver cancer. The entire panel of doctors was surprised and wondered as to what had happened. She was so sick that at least one syringe of fluid used to be extracted from her liver every day before her father had attended the Ijtima'. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, due to the blessings of attending the annual Ijtima', her liver cancer completely vanished. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ**, at the time of giving this statement, the girl is not only leading a healthy life, but she is also married.



Dear Islamic brothers! In conclusion, I take this opportunity to mention the excellence of a Sunnah as well as some Sunan and manners. The Prophet of Rahmah, the Intercessor of the Ummah **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said, 'He who loves my Sunnah, loves me, and he who loves me will be with me in Jannah.'

(Ibn 'Asakir, vol. 9, pp. 343)

سینہ تری سُنَّت کا مدینہ بنے آقا جَنَّت میں پڑوسی مجھے تم اپنا بنانا

Wearing shoes: 7 Madani pearls

1. The Noble Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'Wear shoes sufficiently, for it is as if one is on a ride (that is, he does not tire much) as long as he is wearing shoes.' *(Sahih Muslim, pp. 1161, Hadees 2096)*
2. Clean out the shoes before wearing them so that any insects or stones are removed.
3. First put on the right shoe then the left. When taking them off, take off the left one first then the right.
4. Men should wear men's shoes and women should wear women's shoes.

5. Sadr-ush-Shari'ah, Badr-ut-Tariqah, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has stated, 'Women should not wear men's shoes. Furthermore, all those things which differentiate the two genders are not allowed for the opposite, whether it is the action or appearance. Neither men should adopt feminine styles nor should women adopt masculine styles.' (*Bahar-e-Shari'at*, pp. 65, vol. 16)
6. When you sit down, take off your shoes as this gives comfort to the feet.
7. One of the causes of destitution is to leave a shoe lying upside down. If you see a shoe which is used by somebody upside down, put it upright.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Aadaab*, comprising of 120 pages, both published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

سُنَّتُوں کی تَرْبِیَّت کے قافلے میں بار بار

مجھ کو جَذْبہ دے سفر کرتا رہوں پَرَوَرِدگار

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

The Salawaat-'Alan-Nabi and Du'as that are recited in the Sunnah-Inspiring weekly Ijtima' (congregation) of Dawat-e-Islami:

1. The Salat-'Alan-Nabi for the night preceding Friday

اللَّهُمَّ صَلِّ وَسَلِّمْ وَبَارِكْ عَلَى سَيِّدِنَا مُحَمَّدٍ النَّبِيِّ الْأُمِّيِّ الْحَبِيبِ
الْعَالِي الْقَدْرِ الْعَظِيمِ الْجَاهِ وَعَلَى آلِهِ وَصَحْبِهِ وَسَلِّمْ

The saints of Islam have quoted that whoever recites this Salat-‘Alan-Nabi at least once on the night preceding Friday [the night between Thursday and Friday] on a regular basis will be blessed with the vision of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ at the time of death, as well as at the time of his burial into the grave, to the extent that he will see the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ lowering him into the grave with his own merciful hands. (Afzal-us-Salawat ‘ala Sayyid-is-Sadat, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَوَلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلَّمَ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘Whoever recites this Salat upon me whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (ibid, pp. 65)

3. 70 Portals of mercy

صَلَّى اللهُ عَلَى مُحَمَّدٍ

Whoever recites this Salat-‘Alan-Nabi, 70 portals of mercy are opened for him. (Al-Qaul-ul-Badi’, pp. 277)

4. The reward of 600,000 Salawat-‘Alan-Nabi

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا مُحَمَّدٍ عَدَدَ
مَا فِي عِلْمِ اللهِ صَلَاةً دَائِمَةً بِدَوَامِ مُلْكِ اللهِ

Shaykh Ahmad Sawi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِي reports from some saints of Islam that the one reciting this Salat-‘Alan-Nabi once receives the reward of reciting Salat-‘Alan-Nabi 600,000 times. (*Afzal-us-Salawat ‘ala Sayyid-is-Sadat*, pp. 149)

5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddiq رَضِيَ اللَّهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi’*, pp. 125)

6. Durood-e-Shafa’at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: The one who recites this Salat upon me, my intercession will become obligatory for him.

(*Attargheeb Wattarheeb*, vol. 2, pp. 329, Hadees 31)

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas رَضِيَ اللَّهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, ‘For the reciter of above supplication, seventy angels write good deeds (in his account) for 1000 days.’

(*Majma’-uz-Zawaid*, pp. 254, vol. 10, Hadees 17305)

2. An easy way to spend every night in worship

The following narration has been mentioned on page 187 of *Gharaib-ul-Quran*, 'If anyone recites the following Du'a three times at night it is as if he has found Layla-tul-Qadr.' We should recite it every night. Here is the Du'a:

لَا إِلَهَ إِلَّا اللَّهُ الْحَلِيمُ الْكَرِيمُ
سُبْحَانَ اللَّهِ رَبِّ السَّمَوَاتِ السَّبْعِ وَرَبِّ الْعَرْشِ الْعَظِيمِ

Translation: There is none worthy of worship except Allah عَزَّوَجَلَّ Who is 'حَلِيمٌ' and 'كَرِيمٌ'. Allah عَزَّوَجَلَّ is 'سُبْحَانَ', Rab of the seven skies and the magnificent 'Arsh.