



A'la Hadrat's Devotion to
Beloved Rasool

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

A'la Hadrat's Devotion to the Beloved Rasool ﷺ

الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ
وَعَلَى آلِكَ وَأَصْحَابِكَ يَا حَبِيبَ اللَّهِ
الصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ
وَعَلَى آلِكَ 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 Holy Prophet ﷺ has said: Those people who sit in a gathering but neither do the Zikr of Allah ﷻ nor recite Salat upon the (Beloved) Prophet (ﷺ) will feel remorse over those gatherings. If Allah ﷻ wills, He ﷻ will punish them and if He Wills, He ﷻ will forgive them. (*Sunan-ut-Tirmizi, vol. 5, pp. 247, Hadees 3391*)

بار بار اور بے شمار دُرود

ذاتِ والا پہ بار بار دُرود

صَلَّى اللَّهُ 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, *'يَتَّةُ الْمُؤْمِنِ خَيْرٌ مِّنْ 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

- ❖ Lowering my eyes, I will listen to the Bayan attentively.
- ❖ 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.
- ❖ I will make room for others by folding my hands and limbs and by moving slightly.
- ❖ If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
- ❖ When I hear *صَلُّوا عَلَى الْحَبِيبِ*, *أَذْكُرُوا اللَّهَ*, *تُؤْتُوا إِلَى اللَّهِ*, etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
- ❖ After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering the Bayan

- ❖ 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.

I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.

Allah ﷺ 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)

I would follow these abovementioned commandments by calling people towards righteousness and will forbid them from committing evil deeds.

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.

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).

I will avoid laughing and prevent others from laughing as well.

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

A'la Hazrat's Devotion to Beloved Rasool ﷺ

When A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to perform Hajj for the second time, he kept reciting Salat & Salam in front of the sacred tomb till late night with the desire of beholding the Beloved and Blessed Prophet ﷺ but, in the first night, he was not predestined to be blessed with that grand privilege. On this occasion, he wrote a famous lyric in whose opening couplet he expressed the hope of attachment with the Merciful Prophet ﷺ.

Woh su-ay lalah zar phirtay hayn

Tayray din ay bahar phirtay hayn

Explanation of Raza's poetry: Get bloomed O Spring. Look! The Sovereign of Madinah ﷺ is coming towards the flower bed.

In the closing couplet, he expressed his worthlessness in a highly melancholic mood:

Koi kyun puchay tayri bat Raza

Tujh say shayda hazar phirtay hayn

(In the second line of the above couplet, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ humbly used the word 'Sag [i.e. dog]' for himself, however, Sag-e-Madinah has written 'Shayda' - one who is deeply in love).

Having presented the lyric, while he was sitting with deep respect, waiting to behold, his fortune smiled as he was blessed with beholding the Holy Prophet ﷺ with his eyes in wakefulness.

(Hayat-e-A'la Hadrat, vol. 1, pp. 92)

شَيْخِنَ اللهُ عَذَّوَجَلَّ! May we be sacrificed on those eyes that beheld the Most Beloved Prophet ﷺ of Allah عَذَّوَجَلَّ in wakefulness! He was

deservedly blessed with this privilege as he was deeply devoted to the Holy Prophet ﷺ and engrossed in his love, which is evident from his poetry.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Advantages of Devotion to Rasool ﷺ:

Dear Islamic brothers! It has been learnt that the true devotee of Rasool ﷺ is he who spends his life by obeying Allah ﷻ and His Rasool ﷺ after getting rid of the love of the world and do not hanker after this world more than needed. People who prefer devotion to Mustafa to the beautiful and attractive things of this world attain these great gifts:

- ❖ Allah ﷻ makes faith enter the heart of such people.
- ❖ Their end is good.
- ❖ Allah ﷻ helps such people through Sayyiduna Jibra'eel عَلَيْهِ السَّلَام.
- ❖ Allah ﷻ will make them enter the Paradises which will exist for ever, beneath which brooks flow.
- ❖ Such people are called the favorite bondsmen of Allah ﷻ.
- ❖ Not only are their desires fulfilled but they also get more than their expectations.
- ❖ The biggest news for them is that Allah ﷻ is pleased with them.

(Makhoz az Tamheed-ul-Iman: 61)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction to A'la Hadrat

My Master, A'la Hadrat, Imam-e-Ahl-e-Sunnat, Reviver of Sunnah, Eradicator of Bid'ah, Scholar of Shari'ah, Guide of Tareeqah, 'Allamah Maulana Al-Haj Al-Hafiz Al-Qaari Ash-Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن was born on Saturday, 10th Shawwal, 1272 A.H. (14th June 1856) at the time of Zuhr Salah in Jasoli, one of the districts of Bareilly Sharif, India. The name corresponding to the year of his birth (1272 A.H.) is Al-Mukhtar.

(Hayat-e-A'la Hadrat, vol. 1, pp. 58 – Maktaba-tul-Madinah, Karachi)

A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has derived his birth year from Part 28 Verse 22 of Surah Mujadalah:

أُولَئِكَ كَتَبَ فِي قُلُوبِهِمُ الْإِيمَانَ وَأَيَّدَهُم بِرُوحٍ مِّنْهُ

Translation from Kanz-ul-Iman: It is these upon whose hearts Allah has ingrained faith, and has aided them with a Spirit from His own.

(Part 28, Surah Al-Mujadalah, verse 22)

His birth name is Muhammad. His grandfather called him as 'Ahmad Raza' and he became prominent with this name.

Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَاعِيَتُ بَرَكَاتِهِمُ الْعَالِيَةِ has mentioned A'la Hadrat in his booklet 'A Brief Biography of Imam Ahmad Raza' with the following titles: A'la Hadrat, Imam-e-Ahl-e-Sunnat, Reviver of Sunnah, Eradicator of Bid'ah, Scholar of Shari'ah, Guide of Tareeqah, 'Allamah Maulana Al-Haj Al-Hafiz Al-Qaari Ash-Shah Imam Ahmad Raza Khan.

سُنَّتِ مِصْطَفَى كَا وَه پيكر
اَسْ كِي هَسْتِي مِيں تَهَا عَمَلِ جَوهر
واہ كيا بات اعلیٰ حضرت كِي
عالمِ دینِ صاحبِ تقویٰ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ
صَلُّوا عَلَى الْحَبِيبِ

The personality of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a symbol of profound love for the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. The intensity of the love of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ for the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ may be realized by reading his poetic masterpiece entitled 'Hadaiq-e-Bakhshish.' He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has composed poetic lines in praises of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from the bottom of his heart that testifies to his immense love & admiration for the Most Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. He never wrote any poem in flattery of any worldly leader because he had adopted submission and devotion solely for the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ with heart and soul.

A'la Hadrat, Imam-e-Ahl-e-Sunnat, reviver of Sunnah, eradicator of Bid'ah, scholar of Shari'ah, guide of Tareeqah, 'Allamah Maulana Al-Haj Al-Hafiz Al-Qaari Ash-Shah Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ was once invited for a meal. The food had been served but all those who were present there were waiting for Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰنِ to begin eating. Picking up a piece of cucumber he ate it. Then he ate the second and the third. Following suit, the guests also stretched their hands out towards the container of cucumber, but A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stopped them and asked for all of the cucumber to be given to him. Therefore, he ate all the cucumber served on the dining-mat.

The Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would normally eat very little but had unexpectedly eaten all the pieces of cucumber, leaving the guests astonished. When asked about eating all the cucumbers, the honourable Shaykh رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ explained, 'The first piece was bitter, and so was the second and the third. Since eating cucumber is a Sunnah of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and this cucumber was bitter, I did not want anyone to spit out the bitter cucumber.'

مجھ کو میٹھے مُصطَفَے کی سُنّتوں سے پیار ہے

اِنْ شَاءَ اللهُ دو جہاں میں اپنا بیڑا پار ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! How sincere and true a lover, Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الْمَعْتَانِ was! Indeed, a devotee likes and reveres from the bottom of his heart everything associated with his beloved as Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الْمَعْتَانِ respected the cucumber in such a manner that he ate it despite it being bitter just because the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ liked it.

There was a special grace of Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ upon A'la Hadrat that the style of his writing was so attractive that even reverence and the acts of showing utmost respect themselves will feel pride. Normally he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would respect all the great personages from the bottom of his heart, but in the matters of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ he would take great care of reverence. If the element of disrespect appeared from anyone's writing or conversation مَنْ أَحَبَّ سُنِّيَّ فَقَدْ أَحَبَّنِي وَ مَنْ أَحَبَّنِي كَانَ مَعِيَ فِي الْجَنَّةِ, or if he feels any slight lacking in the honour and glory of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ due to any word, he would immediately warn them. Furthermore, he would also avoid using such words in his writings and Na'atiah poetry. Let's listen to two faith-refreshing incidents:

Reverence for the sacred words

It is stated on page 173 of the 561-page book 'Malfuzaat-e-A'la Hazrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Once the nephew of Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was relating some questions to Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ asked by the people and he was also writing these answers down. He wrote the word 'الله' [Allah] on a card. Upon this A'la Hazrat Imam Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ said: "I never write the sacred words such as 'الله', 'محمد' and 'احمد' nor any Ayaat-e-Karimah ever. If I have to write 'رسول الله' [Rasoolullah] ever, I

write in this way: 'حُضُورِ أَقْدَسِ عَلَيْهِ أَفْضَلُ الصَّلَاةِ وَالسَّلَامِ' [Hudoor-e-Aqdas] or 'Ism-e-Jalaalat' i.e., replacing the word of 'الله' [Allah] by 'مولیٰ تَعَالَى' [Maula Ta'aala]."

Words contrary to awe & respect

Once Maulana Sayyid Shah Ismail Hasan Miyan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ requested A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ to write the blessed Durood that also contained the words 'Husayn' and 'Zahid'. A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ did not write both these words and explained that the word Husayn occupies a meaning of being 'younger' and 'Zahid' is used for that who owns nothing. (Whereas the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has full authority) and using these words in the praises of the Beloved and Blessed Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ does look not seem appropriate to me.

مالکِ کوئین ہیں گو پاس کچھ رکھتے نہیں دوچہاں کی نعمتیں ہیں اُن کے خالی ہاتھ میں

صَلُّوْا عَلَی الْحَبِیْب صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّد

Dear Islamic brothers! Have you seen that the blessed personality of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had a great enthusiasm for respect and reverence; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had been appointed at the high rank of فنا فی اللہ and فنا فی الرِّسُول; he had great love for Allah عَزَّوَجَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ on one occasion himself said: If somebody cuts my heart into two pieces, so he will find لَآ اِلٰهَ اِلَّا اللهُ, on one piece and مُحَمَّدٌ رَّسُوْلُ اللهِ on the other.

(Sawanih Imam Ahmad Raza, pp.94)

حَبِیْبِ خُدا کا نظارہ کروں میں دِل و جان اُن پر نثارا کروں میں
خُدا ایک پر ہو تو اِک پر محمد اِگر قَلْب اپنا دو پارہ کروں میں
خُدارا! اب اُو کہ دَم بے لَبوں پر دَم واپسی تو نظارہ کروں

صَلُّوْا عَلَی الْحَبِیْب صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّد

A'la Hadrat could tolerate everything against himself, but he could not tolerate even a minor form of disrespect or blasphemy against the honour of the Beloved Prophet ﷺ. It is for this reason that whenever A'la Hadrat ﷺ would read the blasphemous statements written by the 'paid blasphemers', tears would swell up in his eyes. He ﷺ, without any care of criticism and condemnation, strongly exposed the ulterior motives of the blasphemers so that they may be diverted to writing against him in reaction rather than against the Noblest Prophet ﷺ. Furthermore, he ﷺ strictly defended the attacks made against the honour and dignity of the Beloved Prophet ﷺ throughout his life so that those people could become angry with him and direct their insulting sayings or writings against him.

This is a summary of his writing: *إِنْ شَاءَ اللَّهُ الْعَزِيزُ*: I will not pay any heed to the attacks and sentences full of criticisms against me. I have been assigned with this duty by the Beloved Prophet ﷺ to defend the honour of the Beloved Prophet ﷺ not mine; I am happy for as long as they abuse me and insult me, at least then they will be heedless of slandering and picking out faults in the blessed Personality of the Beloved Rasool ﷺ, the coolness of my eyes is that the respect and honour of mine and my father and grandfather play the role of being a shield for the honour of the Beloved Prophet ﷺ. (*Fatawa Radawiyah, 15 Mulakhasan*)

It has been stated at another place: If anyone who shows even a minor contempt towards the honour of Allah ﷻ and His blessed Rasool ﷺ, no matter how dear he is to you, separate yourself from him. Whenever you see anybody committing even any lightest blasphemy towards the honour & dignity of Risalat, no matter how great a saint he is, throw him out of your circle or gathering like a fly is taken out of milk.

(*Ta'leemat Imam Ahmad Raza Bareli, pp. 5*)

وُبی دُھوم اُن کی بے ماشاء اللہ
 خلق تو کیا کہ میں خالق کو عزیز
 کچھ عجب بہاتے ہیں بہانے والے
 اُٹھ یرے دُھوم مچانے والے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Evil whisper

No one can deny the fact that A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was a great lover of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. His personality is an example of countless qualities. But after reading or listening to his writings sometimes this evil whisper may enter our minds that the element of strictness naturally dominated his temperament, though a lover of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and a perfect saint should be of an extremely soft nature and temperament.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Cure of this evil whisper

This is only an evil whisper because those who have intelligently studied the life history and the character of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ are fully aware of the fact that he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was of an extremely soft temperament, though he was very strict with those who would utter wicked words in the glory of Allah عَزَّوَجَلَّ and His Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ or would stubbornly violate the Shar'i commandments. Despite his strictness, it would have never been unjustifiable and inappropriate, but rather very cautious and extremely serious. No doubt he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ objected to objectionable writings of deviant people and did not become soft against them in any way, but he never became uncivilized and impolite in any way.

That's the reason, many people, wandering in the dark valleys of immorality and disbelief due to bearing malice and hatred towards the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, the blessed Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and the blessed Saints صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ have become true lovers of the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ through the blessings of his writings. He رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ followed the same path throughout his life which was followed by the blessed Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ as these blessed personalities were also very kind in the general matters of fellow Muslims, but, in terms of the enemies of Allah عَدُوَّ جَلَّ and His Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, they were always prepared with their unsheathed swords.

محمد کی مَحَبَّتِ دینِ حق کی شرطِ اوّل ہے اسی میں ہو اگر خامی تو سب کچھ نامکمل ہے

The writings and sayings of A'la Hadrat رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ if analysed with justice, this fact becomes obvious that he had no personal benefit at all in strongly rejecting the deviant ones and apostates, but it was the love of Allah عَدُوَّ جَلَّ and His Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that made him adopt this manner; otherwise in fact, he never took revenge from anyone due to his personal grudges and this is a sign of perfect faith of a Muslim. It is stated in a Hadees:

مَنْ أَحَبَّ لِلَّهِ وَالْبَعْضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنْعَ لِلَّهِ فَقَدِ اسْتَكْمَلَ الْإِيمَانَ

i.e. One who loves for the sake of Allah عَدُوَّ جَلَّ and hates for the sake of Allah عَدُوَّ جَلَّ and gives someone something for the sake of Allah عَدُوَّ جَلَّ and stops giving something to someone for the sake of Allah عَدُوَّ جَلَّ, so undoubtedly he has completed his faith. (Abu Dawood, Vol. 4, pp. 290, Raqm. 4681)

Dear Islamic brothers! In reality, the strictness and softness of A'la Hadrat were for the pleasure of Allah عَدُوَّ جَلَّ. Apart from the enemies of Allah عَدُوَّ جَلَّ and His Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, he رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ was not only himself very soft but from time to time he would instruct others to become soft and gentle as

well. Giving Madani pearls to his followers he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ stated: The benefits which are there for softness can never be obtained by strictness, therefore those who are confused and doubtful in terms of beliefs, should be treated gently so that they could come to the right path.

(Imam Ahmad Raza and Ishq-e-Mustafa, pp. 278)

ڈال دی قلب میں عظمتِ مُصطفیٰ

حکمتِ اعلیٰ حضرت پہ لاکھوں سلام

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Reason for Devotion to Sadaat-e-Kiraam:

Dear Islamic brothers! As, in the sight of a true devotee, everything that has its relation or connection with his Beloved is devotional, honourable and respectable. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ besides loving everything that is related to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had special devotion to Sayyids.

Allamah Maulana Zafaruddin Qadiri Razavi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي has said: Sadaat-e-Kiraam by virtue of having connection with the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ deserve great respect and I have found A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ acting upon this completely. He did not view a Sayyid Sahib as his personal acquaintance or according to his competence, but he would see from this point of view that he is part of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. With this devotion and concept whatever respect of the Sadaat-e-Kiraam is made, is absolutely right. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ in his Qasidah-e-Noor has humbly stated:

تُو بے عینِ نور تیرا سب گھرانا نُور کا

تیری نسلِ پاک میں بے بچہ بچہ نُور کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Let's listen to two faith-refreshing incidents of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ filled with love of the Sadaat-e-Kiraam so that we could also develop love and dignity of the respected Sadaat-e-Kiraam in our hearts.

Reformed the one who took a Sayyid's name:

Allamah Maulana Zafaruddin Qadiri Razavi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: Maulana Noor Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and Maulana Syed Qana'at Ali رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ both would gain Islamic knowledge in the company of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ. Once Maulana Noor Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ by taking the name of a Sayyid Sahib called out like this: Qana'at Ali, Qana'at Ali! When the true lover of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ heard this he did not like that the name of the son of the family of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ be called out like this. He immediately sent for Maulana Noor Muhammad رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and said by making an individual effort: Is this the way to call a Sayyid Sahib? Have you ever heard me calling them out like this? (i.e. I am the teacher even then I have never used such a manner). Having heard this, Maulana Noor Muhammad felt deeply ashamed and lowered his eyes regretfully. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: Go! Now be careful.

تیری نسلِ پاک میں ہے بچہ بچہ نورکا

تُو بے عینِ نورتیرا سب گھرانا نورکا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Labourer that was in fact a prince

Once, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was invited to a religious gathering in some area of Bareilly Sharif. The devotees arranged a palanquin for comfortable travelling. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ got onto the palanquin. Four labourers picked it up on their shoulders and started to walk. After they had moved just

a few steps, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ called out: 'Stop the palanquin.' The palanquin stopped. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ immediately got off and humbly asked the labourers: 'Tell me truthfully which one of you is a Sayyid¹? I feel the fragrance of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.' Stepping forward, one of the labourers said, 'I am a Sayyid.' No sooner had he completed his sentence, when the Great Mujaddid of the era, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took off his 'Imamah Sharif and put it at the feet of the Sayyid.

Then, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ begged with tears trickling from his eyes, 'Honourable prince! Forgive this mistake of mine. I have unintentionally made this mistake. Oh how dreadful! I rode on the shoulders of a prince whose blessed slippers are the majestic crown of my head. If, on the Day of Judgement, the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ asked me, 'O Ahmad Raza! Were the delicate shoulders of my son for bearing the burden of your palanquin?' then what reply would I give and how great an insult it would be to my claim of love for the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ!'

After obtaining verbal forgiveness from the prince several times, A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ expressed his last desire saying, 'Dear prince! The only way to compensate for what I have done unknowingly is that now you sit in the palanquin and I would carry it on my shoulders.' Upon hearing that, people's eyes swelled up with tears and some of them even screamed emotionally. Despite his repeated refusal, the labouring prince had to get on the palanquin. What a heart-rending scene it was! The Grand Imam of the Ahl-e-Sunnah sacrificed the glory of his divinely bestowed knowledge and worldwide fame at the feet of an unknown labourer (prince) for the sake of the pleasure of the Exalted Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. (Anwar-e-Raza, pp. 415)

مُبِخْرِنَ اللّٰهِ عَزَّوَجَلَّ! Have you seen that A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ by the Sadaqah of true love of Rasoolullah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ learnt by a specific fragrance that

¹ A descendant of the grand family of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

there is a Sayyid among those who were carrying his palanquin on their shoulders and then many people present there were witness to this outstanding expression of love that A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ whose rank is so high that renowned Islamic scholars of Arab and 'Ajam would take his Bay'at, consider his company a great honour, seek permission to narrate Hadees from him, testify that he was the reviver of the time, a perfect saint and lover of the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, who had approximately expertise in 50 sciences and arts and who had accomplished a translation of the Holy Quran named Kanz-ul-Iman, and Fatawa-e-Razawiyah consisting of 21656 pages with 30 volumes covering 206 booklets and adorned with 6847 questions and answers is the evidence of his scholarly status and rank, whose vastness of knowledge and eloquence are openly talked about everywhere, who in the brief period of 2 days, in the state of being ill, wrote a researched booklet like 'الدَّوْلَةُ الْمَكِّيَّةُ' [Ad-Dawat-ul-Makkiyyah] and produced heaps of evidences for the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ knowledge of the Ghayb (hidden / unseen) and responded to the enemies of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and was also appreciated by the Islamic scholars of Haramayn. Today, the same Imam, being the image of devotion and love, humbleness and humility openly begging for forgiveness from a Sayyid and instead of sitting himself in the palanquin got the Sayyid Sahib to sit in the palanquin carrying its weight on his shoulders. Moreover, from the manner of A'la Hadrat's practice we have also learnt this Madani pearl that it is contrary to the honour of Sadaat-e-Kiraam to call them out by their names. A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would consider it disrespectful, even if any of his family and friends made this kind of a mistake, he would get angry and would instruct them to have respect for the Sadaat-e-Kiraam thereafter.

Just ponder, one who has so much regard for the love and devotion and honour of Sadaat-e-Kiraam, so how deep love he would have with the Master of all Sayyids, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! When someone falls in love with someone, then the lover very often uses poetry to express his sincere feelings and to praise his beloved as one can express his feelings very well through poetry. That's the reason A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also adopted the way of Na'atiyah poetry to express his love. Hadaiq-e-Bakhshish a Na'atiyah collection filled with deep love is a great achievement of A'la Hadrat's poetry. Every couplet written by A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ is absolutely according to the Shari'ah. Usually every Kalaam of A'la Hadrat's Na'atiyah collection has become very famous, but in particular the respect and rank which Allah عَزَّوَجَلَّ has bestowed upon 'Salam-e-Raza' (يعنى مُصْطَفَى جَانِ رَحْمَتِ پِه لاکھوں سلام، شَمْعِ بزمِ ہدایت پِه لاکھوں سلام) has no equal at all. That's why from different points of view, books and booklets are still being written in the praises of 'Hadaiq-e-Bakhshish and Salam-e-Raza'. Children, old and young people, men and women all recite this Salam with great fervour and excitement.

Besides other excellences and marvels of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has described the glory of the different blessed parts of his body in a very beautiful manner. For example, the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had no shadow in the sun and in the moonlight; the glory of his Taj (crown) of Prophethood was this that even big chiefs would lower their heads before him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ; his blessed ears were such that he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would hear a voice from the distance of miles; his blessed eyes would remain lowered due to shyness; his blessed tongue was such that whatever was said would happen. He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is ruling both the worlds. If any sad or afflicted person came to him صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ so having seen the smile on his luminous face that person would forget all his sorrows; from his blessed throat a beautiful voice as sweet as milk and honey would come out. The state of simplicity and contentment of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was that despite being the owner of the universe he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would eat very simple food. Regarding this let's listen to some couplets and sway in joy:

ظِلِّ مَمْدُودِ رَاقَتِ پَہ لاکھوں سلام	قَدَّ بے سایہ کے سایہٴ مَرَحْمَتِ
اُس سِرِّ تاجِ رِفْعَتِ پَہ لاکھوں سلام	جس کے آگے سِرِّ سَرَوْرَانِ خَمِ رَبِیْبِ
مانگ کی اِسْتِقَامَتِ پَہ لاکھوں سلام	لَیْلَةُ الْقَدْرِ مِیْنِ مَطْلَمِ الْفَجْرِ حَقِ
کَانَ لَعَلِّ گِرَامَتِ پَہ لاکھوں سلام	دُورِ وَ نَزْدِیْکِ کَے سُننَے وَالَے وَہ کَانَ
اُن بَہَوُوں کِی لَطَاقَتِ پَہ لاکھوں سلام	جَن کَے سَجَدَے کُو مَحْرَابِ کَعْبَہ جُھکِی
اُونچِی بِنِی کِی رِفْعَتِ پَہ لاکھوں سلام	نِیچِی اَنکھوں کِی شَرْمِ وَ حَیَا پَر دُرُودِ
اُس کِی نَافِذِ حُکُومَتِ پَہ لاکھوں سلام	وَہ زبَاں جِس کُو سَب کُن کِی کُنْجِی کہِیْنِ
اُس تَبَسُّمِ کِی عَادَتِ پَہ لاکھوں سلام	جِس کِی تَسکِیْنِ سَے روتَے ہوئے ہنس پڑِیْنِ
اُس گلَے کِی نَضَارَتِ پَہ لاکھوں سلام	جِس مِیْنِ نَہرِیْنِ بَیْنِ شِیْرِ وَ شَکْرِ کِی رَوَانِ
یَعْنِی مَہرِ نُبُوْتِ پَہ لاکھوں سلام	حَجَرَ اَسْوَدِ کَعْبَہ جَانِ وَ دَلِ
اِس شِکَمِ کِی قَنَاعَتِ پَہ لاکھوں سلام	کُل جَہَاں مِلکِ اُور جَو کِی روٹی غِذَا

صَلِّ اللّٰهُ تَعَالٰی عَلٰی مُحَمَّدٍ صَلَّوْا عَلٰی الْحَبِیْبِ

Also keep this in mind that everyone cannot write Na'atiyah poetry, nor does everyone have this permission. For Na'atiyah poetry, in addition to the principles of the art of poetry, the wealth of Islamic knowledge and the company of righteous Islamic scholars etc. are also essentials. Many poets who are unexampled in worldly poetry, when started writing Na'atiyah poetry so being deprived of Islamic knowledge and the company of Islamic scholars faced such problems that Allah عَزَّوَجَلَّ save us! Anyway, it is safer that ordinary people should exclude the idea of writing Na'atiyah poetry from their minds because it is not an easy task.

May I be sacrificed on the carefulness of A'la Hadrat رَحْمَةُ اللّٰهِ تَعَالٰی عَلَيْهِ that despite being perfectly competent to write Na'at and having expertise in the

principles of the art of poetry he would call 'writing blessed Na'at' a difficult task. He himself has stated: In reality, to write a blessed Na'at is an extremely difficult task which is considered easy by people. In it, one has to walk on the edge of a sword.

Ameer Ahl-e-Sunnat **رَأْمَتْ بَرَكَاتُهُمُ الْعَالِيَهُ** in his book 'Questions and Answers about Kufriyah Utterances' on page 232 about Na'atiyah poetry has stated: It is the Sunnah of the companions i.e. Writing Na'atiyah poetry has been proven by some companions such as Hassaan Bin Saabit **رَضِيَ اللهُ تَعَالَى عَنْهُ** and Sayyiduna Zayd **رَضِيَ اللهُ تَعَالَى عَنْهُ** etc. Anyhow keep in mind that writing Na'atiyah poetry is an extremely difficult art for which one should be an Islamic scholar as well, otherwise if he is not an Islamic scholar he may fall into the wrong arrangement of words (repeated after rhyme), rhyme, meter (i.e. weight of the couplet). It is not suitable for people to get the desire for poetry as there is more fear of disrespectful words to be used in poetry rather than in prose work. If the poetry remains safe from Shar'i mistakes, so very few people have the mind-set of being safe from unnecessary things. Of course, the unnecessary words are found abundantly in everyday conversations, in the same way they are found in a Bayan and Na'atiyah poetry as well. Therefore it is the matter of respect that those who are unaware of the art of Na'at should not develop the interest of writing Na'at themselves as this is better for them in both worlds.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! As long as A'la Hazrat **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** remained alive, he not only himself kept attaining spiritual grace and refulgence from the court of the Beloved and blessed Rasool **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** but also benefitted the creation of Allah **عَزَّوَجَلَّ**. Furthermore, the favours of the Noblest Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was not restricted to his lifetime, rather the blessings and favours were being showered upon him even after his demise.

Wait in the court of the Holy Prophet ﷺ

On 25th Safar-ul-Muzaffar (1340 A.H.), a Syrian scholar dreamed in Bayt-ul-Muqaddas that Imam Ahmad Raza Khan رَحْمَةُ اللهِ عَلَيْهِ وَسَلَّمَ was present in the grand court of the Beloved and Blessed Prophet ﷺ; the Holy Prophet's Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ and Awliya were also present and there was utter silence. It seemed as if they were waiting for someone. The Syrian scholar humbly asked the Beloved Prophet ﷺ, 'Ya Rasoolallah ﷺ! May my parents be sacrificed on you! Who is being awaited?' The Holy Prophet ﷺ replied, 'We are waiting for Ahmad Raza.' The scholar asked, 'Who is Ahmad Raza?' The Beloved Prophet ﷺ replied, 'He is a native of Bareilly in India.' When the saint awoke, he immediately journeyed from Syria to Bareilly Sharif to meet A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, but to his dismay, he learnt that A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ had passed away on the same day (i.e. 25th Safar, 1340 A.H.) when he dreamt of the Holy Prophet ﷺ waiting for 'Ahmad Raza.'

(Sawanih Imam Ahmad Raza, p. 391)

Introduction of the book "Malfuzaat-e-A'la Hazrat"

Dear Islamic brothers! In order to kindle deep devotion towards A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and for benefitting from his immense and true devotion to the Noblest Prophet ﷺ and for pursuing the guidance from his blessed sayings, go through the 568-page book 'Malfuzaat-e-A'la Hazrat' published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami. This remarkable book is compiled by the blessed son of A'la Hazrat, Huzoor Mufti A'zam Hind Maulana Mustafa Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ and it contains the wise and informative blessed sayings overwhelmed with true love to the Noblest Prophet ﷺ. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ ﷺ. laws and rulings of Shari'ah, manners of Tareeqat, the virtues & excellences of the blessed Companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, information about the Muslim rulers, answers of the queries (for those who have eagerness for art and science), necessary rulings

about permissible and impermissible acts and the faith refreshing true parables of our pious Predecessors رَحْمَهُمُ اللَّهُ تَعَالَى are also part of this book as well as other useful treasures of information have been added in this remarkable piece of writing. Therefore, obtain it from Maktaba-tul-Madinah and not only you read it but also motivate other Islamic brothers to go through it. It can also be read online from the website of Dawat-e-Islami www.dawateislami.net, and downloaded for free.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction of Hadaiq-e-Bakhshish

Hadaiq-e-Bakhshish, an unprecedented and revolutionary Na'at collection in the entire history of Urdu poetry written by A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, each and every verse is a true reflection and guard of the Glorious Quran, honour and dignity of the Noblest Prophet رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, the Ahl-e-Bayt & blessed Companions صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, and blessed Saints رَحْمَهُمُ اللَّهُ تَعَالَى. As A'la Hazrat عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى was well-versed in other languages 'Arabic' and 'Persian' apart from Urdu, so he wrote Na'at in other languages as well.

A'la Hazrat Maulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ, in his remarkable collection of Na'at, 'Hadaiq-e-Bakhshish', demonstrated such great eloquence along with a highly expressive art that many contemporary and renowned poets and writers were dumbstruck when they witnessed the spiritual beauty of the words of poetry and could not help appreciating and applauding it.

The devotional love of Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, the founder of Dawat-e-Islami, Hazrat Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةَ towards the Hadaiq-e-Bakhshish is matchless and distinctive enough that he keeps reciting the verses of Hadaiq-

e-Bakhshish from time to time even he urges his disciples and followers to keep it with them. In short, 'Hadaiq-e-Bakhshish' is that remarkable achievement and unrivalled accomplishment of A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ through which the fire of devotional love towards the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has been kindling into millions of hearts. You can obtain 'Hadaiq-e-Bakhshish' from Maktaba-tul-Madinah, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ; it will develop your devotion towards the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

Majlis Maktaba-tul-Madinah

Dear Islamic brothers! الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ in today's predominantly evil and sinful era, over 97 departments, under Dawat-e-Islami, are serving actively in propagating the Sunan, the publication of 'Ilm-e-Deen and for calling towards righteousness. Majlis Maktaba-tul-Madinah is also one of these departments. Remember! Modern resources and technology play a vital role in calling towards righteousness. Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami was established in 1406 correspond to 1986 and launched its services with releasing audio Bayanaat (speeches).

The books of A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, Ameer-e-Ahl-e-Sunnat دَاعِيَتُ بَرَكَاتِهِمُ الْعَالِيَةِ and other Islamic scholars published by Maktaba-tul-Madinah have reached the hands of the public in the quantity of millions, spreading and promoting the Sunnah. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! Dawat-e-Islami has its own printing press. In addition, millions of audio cassettes and VCDs containing Sunnah-Inspiring speeches and Madani Muzakaraha have reached all over the world.

Summary of the speech

- ❖ The heart of A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمَنِ was totally immersed in the devotional love to the

Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as well as his blessed sayings, Fatawa and spiritual words of Na'at reflect his true devotion.

- ❖ He had always been overwhelmed by the special favours and blessings of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even, on the occasion of his second journey to Madinah, he was privileged to see the blessed sight of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in a state of wakefulness.
- ❖ The city of Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was the centre of devotion for A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن and he had attained a high rank of 'فَتَا فِي الرَّسُولِ' and he himself once stated if somebody cuts my heart into two pieces, so he will find 'لَا إِلَهَ إِلَّا اللَّهُ' on one piece and 'مُحَمَّدٌ رَسُولُ اللَّهِ (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)' on the other.
- ❖ A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن used to show great respect and love towards everything which had any connection with the blessed name and blessed Personality of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ especially his gentle and kind attitude towards the 'Sadaat' was worth-noticing and it would certainly astonish others.
- ❖ A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن provided Shar'i guidance to the people with every possible way such as by his written power, by verbal strength and by his practical demonstrations. He himself treaded in the footsteps of our pious Predecessors and kept urging others to do so.
- ❖ A'la Hazrat, Imam Ahl-e-Sunnat, Maulana Shah Ahmad Raza Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن was a true guard and protector of the honour and dignity of the Prophet-hood of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Generally, for fellow Muslim, he was extremely friendly and caring whereas for the deviants, blasphemers and the enemies of the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ, he was like an unsheathed sword and devoted his entire life strongly opposing them.

- ❖ 'Kanz-ul-Iman', the translation of the Glorious Quran and 'Hadaiq-e-Bakhshish' the collection of his Na'ats are his distinctive and remarkable achievements which bless people with the true devotion to the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ when they recite them. In short, the devotional love of A'la Hazrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ towards the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the best example for us.

May Allah عَزَّوَجَلَّ also grant us the true love of the Beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ for the sake of A'la Hazrat Imam Ahmad Raza Khan رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ.

Take part in the 12 Madani activities

Dear Islamic brothers! Participate in the 12 Zayli Madani activities of Dawat-e-Islami with full commitment for propagating the call towards righteousness. One of these Madani activities is called 'Chowk Dars' (Dars at a busy square). Remember! In Chowk Dars, 'Ilm-e-Deen (Islamic teachings) is conveyed and similarly, Chowk Dars is a brilliant source of 'أَمْرٌ بِالْمَعْرُوفِ وَنَهْيٌ عَنِ الْمُنْكَرِ' and it brings countless excellences.

Hujjah-tul-Islam Sayyiduna Imam Abu Hamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَائِي has narrated: Sayyiduna Musa عَزَّوَجَلَّ once humbly asked Allah عَزَّوَجَلَّ 'O Allah عَزَّوَجَلَّ! What is the reward for one enjoining his brother to do good deeds and preventing him from evils?' Allah عَزَّوَجَلَّ said, 'I write the reward of one year's worship for each word of his and I feel Haya (shyness) in giving him the torment of Hell.'

(Mukashafa-tul-Quloob, pp. 48)

إِن شَاءَ اللهُ عَزَّوَجَلَّ! In Chowk Dars too, people are called towards righteousness and are forbidden from evils; if we also participate in Chowk Dars, we would also attain the excellence of the blessed Hadees based on calling towards righteousness إِنْ شَاءَ اللهُ عَزَّوَجَلَّ. Therefore, let's make an intention of delivering & listening to Chowk Dars, إِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

Madani parable

An Islamic brother from Jinnah Abad (Bab-ul-Madinah, Karachi) has stated: In Ramadan (1420 A.H. 2004) I was blessed with the privilege of taking part in the collective I'tikaf in Faizan-e-Madinah, the global Madani Markaz of Dawat-e-Islami. I had many evil habits which I gave up and repented of many other sins due to the blessings of collective I'tikaf. I was unaware of the Sunnah method of eating, but in addition to many other Sunan, I learnt the Sunan of eating and drinking during the I'tikaf. I don't know why tears came to my eyes when I noticed an Islamic brother eating according to the Sunnah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! It has become my habit to eat according to the Sunnah ever since I have learnt the Sunnah method of eating (almost three years back). By the grace of Allah عَزَّوَجَلَّ, I have joined the Madani environment of Dawat-e-Islami.

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)

جَنَّتْ مِيں پڑوسی مجھے تم اپنا بنانا

سینہ تری سُنَّتْ کا مدینہ بنے آقا

Madani pearls pertaining to Miswak

- ❖ On page 288 of the first volume of *Bahar-e-Shari'at*, published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami, 'Allamah Maulana Mufti Muhammad Amjad 'Ali A'zami عَلَيْهِ رَحْمَةُ اللّٰهِ الْقَوِي has stated, 'The honourable scholars say that whoever uses the Miswak regularly, will be blessed with the good fortune of reciting the Kalimah

(fundamental article of faith) at the time of death, and whoever consumes opium will not be able to recite the Kalimah at the time of death.

- ❖ It is narrated from Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا that there are 10 qualities in the Miswak: It cleans the mouth, strengthens the gums, strengthens the eyesight, eliminates phlegm, eliminates bad smell of the mouth, it is in accordance with the Sunnah, the angels become happy, Allah عَزَّوَجَلَّ is pleased, it increases good deeds and rectifies the stomach.
(Jam'-ul-Jawami' lis-Suyuti, vol. 5, pp. 249, Hadees 14867)
- ❖ Miswak should be from Zaytoon, or Neem, or similar trees/plants having a bitter taste.
- ❖ Thickness of the Miswak should be equal to the little finger.
- ❖ Miswak should not be longer than one's hand span as Satan sits on it.
- ❖ The strands of the Miswak should be soft; otherwise, they might cause spaces between the teeth and gums.
- ❖ If a Miswak is fresh then it is excellent; otherwise soak it in a glass of water until it becomes soft.
- ❖ Trim the strands of the Miswak every day as they are beneficial only as long as they have some bitterness.
- ❖ Brush your teeth horizontally with the Miswak.
- ❖ Always brush your teeth with a Miswak in three cycles.
- ❖ And rinse it after each cycle.
- ❖ Hold the Miswak in the right hand in such a manner that the little finger remains beneath it and the middle three fingers remain over it while the thumb is also beneath pointing upwards (near the soft strands that are used to brush the teeth).

- ❖ First brush (with Miswak) the top right row of the teeth then top left row. Then clean the bottom right row and then the bottom left row of the teeth.
- ❖ Using the Miswak by gripping it in the form of a closed fist poses the risk of piles.
- ❖ Miswak is a pre-Wudu Sunnah but if one has foul breath, using the Miswak becomes Sunnat-ul-Muakkadah. (*Fatawa Razawiyah, vol. 1, pp. 623*)

Do not throw away a used Miswak or its strands as it is used to act upon a Sunnah. Rather, keep it somewhere respectfully, bury it or put it into sea.

To learn various Sunan, obtain the following books, *Bahar-e-Shari'at* part 16 comprising of 312 pages and *Sunnatayn aur Adaab*, 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.

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مجھ کو جَذَبہ دے سفر کرتا رہوں پَرَوَرِدگار

صَلَّى اللهُ 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 وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

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 اللَّهُ 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 اللَّهِ صَلَاةً ذَايِمَةً بَدَوَامٍ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عَلَيْهِ رَحْمَةُ اللَّهِ الْبَاهِي 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 صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

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 Siddeeq 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 وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet صَلَّى اللهُ 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 اللهُ تَعَالَى عَنْهُمَا that the Noble and Blessed Prophet صَلَّى اللهُ 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 وَ رَبِّ الْعَرْشِ الْعَظِيمِ

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