

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَإِلَيْهِ وَسَلَّمَ

# *Forbearance Of Mustafa*

**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

## Forbearance of Beloved Mustafa ﷺ

أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُولَ اللَّهِ  
 وَعَلَى إِلِكِ وَأَصْحَبِكَ يَا حَبِيبَ اللَّهِ  
 أَلصَّلَاةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللَّهِ  
 وَعَلَى إِلِكِ وَأَصْحَبِكَ 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 Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Salat 100 times upon me, Allah عَزَّوَجَلَّ writes between both of his eyes that he is free from hypocrisy and Hellfire, and will keep him with the martyrs on the Day of Judgement.' (*Majma'-uz-Zawaid, vol. 10, pp. 253, Hadees 17298*)

باغِ جَنَّتِ مِیں مُحَمَّدُ مُسْکِرَاتے جَانِیں گے

پھولِ رَحْمَتِ کے جھڑیں گے ہم اُنھاتے جَانِیں گے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ



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

Dear Islamic brothers! Each of us wants to attain the goodness of this world and the Hereafter, for this we have to follow and obey our Beloved and Blessed Prophet ﷺ in every matter of ours, because the blessed sayings, blessed acts, blessed etiquettes, blessed habits and all the blessed qualities and virtues of the Prophet of Rahmah ﷺ are the sources of salvation. Today, we will listen to the Hilm (forbearance), one of the pure qualities, of the Noblest Prophet ﷺ. What is forbearance? What is its definition and importance? Let us first listen to a faith-refreshing parable about the Hilm of Beloved Mustafa ﷺ.

## Incident of a Bedouin

Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has narrated: The Holiest Prophet ﷺ bought a camel in exchange for a Wasq (540 pounds of dates). When he ﷺ arrived at his blessed home for the dates, they were not found. He ﷺ returned to that Bedouin and said, 'Abdullah! We bought a camel in exchange for a Wasq, but despite searching a lot, the Wasq of dates could not be found.' Having heard this, the Bedouin started crying loudly, 'Alas! I have been deceived! Alas, I have been deceived!' When the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ heard this they rushed to reprimand the Bedouin and said to him, 'You speak such things about the Holy Prophet ﷺ!' The Beloved Prophet ﷺ said, 'Leave him, because the person who has a rightful claim has the right to speak.' The Beloved Prophet ﷺ said this twice or thrice, but despite the Bedouin being made to understand, he still did not understand, then the Prophet of Rahmah ﷺ ordered a blessed companion to go to Khaulah Bint-e-Hakeem and say, 'If you have a Wasq of dates, give us! إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, we will return it to you.'

That companion went to Khaulah Bint-e-Hakeem رَضِيَ اللهُ تَعَالَى عَنْهَا and told her, 'The Beloved Prophet ﷺ has said: If you have a Wasq of dates, give us, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, it will be returned to you.' She رَضِيَ اللهُ تَعَالَى عَنْهَا said that she did have some and asked him to send someone to fetch them.' The Beloved Prophet ﷺ said, 'Take this Bedouin and give him the dates which are his due!'

When the Bedouin returned with his dates, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was present among the blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ. He humbly said, 'جَزَاكَ اللهُ خَيْرًا!' (May Allah عَزَّوَجَلَّ give you a good reward) You gave what was due to me in a very good manner.' The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'Amongst people the best are those who give the whole share in a good manner.' (Subul-ul-Huda, vol. 7, pp. 20)

خُلُقِ عَظِيمِ سَے مَجھے حَصہ عطا کرو! بے جا ہنسی کی خصلتِ بَد کو نکال دو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Adopt the policy of honesty in trade

Dear Islamic brothers! Have you noticed! The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was very forgiving and extremely kind and tolerant. Despite having the power to take revenge, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forgave the one who accused him of denying the purchase in public, and displayed excellent manners. From this narration, we have also learnt that during buying and selling in business one should be tolerant, truthful and honest. If someone says something that is painful to the one who is either a salesman or a buyer, then in order to store good deeds for the Hereafter, he should remain tolerant. By taking revenge, hatred will develop with each other besides adding fuel to the fire. By using offensive language and laying allegations, a person may start committing grave sins. Therefore, each of us must exhibit patience and not only protect ourselves but also try to protect others from sins instead of being angry, staring angrily others and exaggerating the situation. We should treat everyone well as this has great blessings.

Sayyiduna Abu Sa'labah Khushani رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Undoubtedly amongst you the most beloved and the closest to me in the Hereafter will be that person who will have the best manners, and amongst you the person I dislike the most and who will be far away from me in the Hereafter will be that person who has the worst of manners.'

(Al-Musnad Imam Ahmad Bin Hanbal, vo. 6, pp. 220, Raqm 17747)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘The most favourite people to me are those amongst you who are best in manners, soft-hearted, love people and whom people love, and amongst you the most disliked people to me are the backbiters who sow the seeds of discord between two friends and find faults in those people with a righteous character.’

*(Majma'uz-Zawaid, Kitab-ul-Adab, vol. 8, pp. 47, Raqm 12668)*

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ      صَلُّوا عَلَى الْحَبِيبِ

## Signs of good manners

Dear Islamic brothers! Have you noticed the blessings of having good manners! The person who is good-mannered succeeds in the world and the Hereafter both, whereas the one who is ill-mannered is not liked by anyone. He is considered bad in the world, and in the Hereafter disgraced in his destiny.

Narrating the signs of good manners, Sayyiduna Imam Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَاسِعَةُ has said: The embodiment of courtesy and politeness is that person who is the most modest, does not harm anyone, performs good deeds, speaks the truth, remains habitually silent, is habitual of practising deeds, prevents himself from mistakes as much as possible, avoids useless talks, is righteous, dignified, tolerant, content with the Will of Allah عَزَّوَجَلَّ, thankful, soft-hearted, of pure character, and affectionate. He should not be the one who curses, abuses, backbites, makes haste, bears malice, is not stingy and jealous rather he should be cheerful, and he should love just for the pleasure of Allah عَزَّوَجَلَّ and is pleased and displeased with someone for the sake of Allah عَزَّوَجَلَّ.

*(Ihya-ul-'Uloom .vol. 3, pp. 86)*

Therefore, we should not only refrain from bad deeds and being impolite ourselves but also have good wishes for our Muslims brothers and persuade them to also have excellent manners. To obtain more information about the excellences and blessings of courtesy and politeness, read the 99-page book ‘Husn-e-Akhlaq [Islamic Manners]’, a publication of Maktaba-tul-Madinah.

This remarkable book contains precious Madani pearls about courtesy and politeness. It can be downloaded from the website of Dawat-e-Islami: [www.dawateislami.net](http://www.dawateislami.net).

اس کو مولیٰ تُو گناہوں سے بچانا ہر گھڑی  
اس کو با اخلاق با کردار نیک انساں بنا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had such a distinctive and unparalleled rank of good-manners and courtesy that Allah عَزَّوَجَلَّ Himself has stated in the Glorious Quran:

وَإِنَّكَ لَعَلَى خُلُقٍ عَظِيمٍ ﴿٣٠﴾

**Translation from Kanz-ul-Iman:** And indeed you possess an exemplary character. (Part 29, Surah Al-Qalam, verse 4)

The Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘بُعِثْتُ لِاتِّمَمِّ مَكَارِمِ الْأَخْلَاقِ’, i.e. *I have been sent for the completion of good manners.*

(Nawadir-ul-Usool lil-Hakeem Tirmizi, vol. 2, pp. 1107, Hadees 1425)

Therefore, that blessed personality whose purpose of being sent is to teach good manners, then what would be the state of his great manners!

## Definition of forbearance and its importance

Dear Islamic brothers! Out of the pure attributes of our Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ one beautiful attribute is forbearance. Forbearance means to suppress the anger by your own character. (Footnote: *Seerat-e-Rasool-e-Arabi*, pp. 293) i.e. to suppress anger when a person is filled with it, is called forbearance. Remember! Anger is in the human nature and a fact where we

have no power; we are not responsible for it, but to become uncontrollable due to being angry is a bad deed. Therefore, when a person gets angry, suppress it by displaying forbearance. Suppressing one's anger and remaining patient has countless virtues. Please listen to two blessed sayings of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. Amongst you the strongest is the one who controls his anger when filled with it and the most tolerant is the one who despite having power, forgives. (*Kanz-ul-'Ummal, Kitab-ul-Akhlaq, vol. 3, pp. 207, Hadees 7694*)
2. Desire respect and piety from Allah عَزَّوَجَلَّ. The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ humbly asked, 'How?' It was said, 'Those who break ties with you, have a kind relationship with them, those who deprive you, bestow upon them, and those who treat you ignorantly, adopt tolerance towards them. (*Mawsu'ah Imam Ibn Abid Dunya, vol. 2, pp. 22, Hadees 4*)

Dear Islamic brothers! Have you noticed the extent to which we have been persuaded to have tolerance in the blessed Ahadees! We should also make efforts to adopt this noble quality. In the beginning, it may be difficult, but things will get easier with true love and effort. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Knowledge is obtained by gaining it. Forbearance is developed by the virtue of tolerance and one who tries to attain goodness, is given goodness and one who wants to be safe from evil, is saved.

(*Tareekh-e-Madinah Dimashq, vol. 18, pp. 99*)

Just ponder over the part of this blessed Hadees, '*Forbearance is developed by the virtue of tolerance*' and make an intention that we will also make efforts to develop the attribute of tolerance in ourselves, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ.

Regarding forbearance and soft-heartedness, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has no example at all. Praising the soft-heartedness of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, Allah عَزَّوَجَلَّ has stated in verse 159 of Surah Aal-e-'Imran, part 4:

فَبِمَا رَحْمَةٍ مِّنَ اللَّهِ إِنِّي لَمَكْرُومٌ ۖ وَتَوَكَّلْتُ فَظًّا غَلِيظًا الْقَلْبِ لَا نَنْفُصُوا مِنْ حَوْلِكَ ۖ

**Translation from Kanz-ul-Iman:** So what a great mercy it is from Allah that you (O dear Prophet Muhammad), are lenient towards them; and if you had been stern and hard-hearted (unsympathetic) they would have certainly been uneasy in your company. *(Part 4, Surah Aal-e-'Imran, verse 159)*

Sayyiduna 'Abdullah Bin 'Amr رَضِيَ اللهُ تَعَالَى عَنْهُمَا has said: I have seen the qualities of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in the earlier books; he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is neither narrow-minded nor hard-hearted, nor one who makes a noise in the markets nor one who does evil in response to an evil, but rather he is one who forgives. *(Tafseer Ibn Kaseer, vol. 2, pp. 130)*

### Best parable of Mustafa's forbearance

Dear Islamic brothers! The most Compassionate and Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had such a great and illustrious personality due to his blessed habit of forgiving others without taking any revenge despite having the ability and power to do so that there is no example in history. When the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ journeyed to Taif to spread the message of Islam, Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ تَعَالَى عَنْهُ accompanied him. There were many influential and rich people in Taif. Amongst these influential people, the family of 'Amr were distinguished from all the tribes; they were three brothers 'Abd-e-Yaaleel, Mas'ood and Habib. Upon reaching the city, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ went straight to the houses of these three brothers, he invited them to Islam but they did not embrace Islam, on the contrary, they responded in the most discourteous and vulgar manner. These unfortunate people were not only stubborn but they incited the wicked people to attack the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and as a result they began to throw stones at the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ from all sides, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was badly wounded, his blessed feet were bleeding and his blessed shoes were filled with blood, due to the unbearable pains of the wounds he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would sit, these cruel and barbaric people would force him to stand by mercilessly and ruthlessly holding his arms and when

he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would begin to walk again, they would stone him again and would insult him.

Sayyiduna Zayd Bin Haarisah رَضِيَ اللهُ تَعَالَى عَنْهُ tried much to defend him and protect him by receiving the stones on his own body that even he رَضِيَ اللهُ تَعَالَى عَنْهُ was also bleeding so badly and was wounded all over his body. The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then sought refuge in an orchard of grapes.

(Al-Mawahib-ul-Laduniyyah, vol. 1, pp. 136, 137)

حق کی راہ میں پتھر کھائے خون میں نہائے طائف میں

دین کا کتنی محنت سے کام آپ نے اے سلطان کیا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Tougher day than the battle of Uhud

A long time after this journey, once, Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا humbly asked the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Did you have any tougher day than the battle of Uhud?' The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'Yes, O 'Aishah! That day was tougher day than the day of the Battle of Uhud, when I called the chief 'Ibn 'Abd-e-Yaaleel' to Islam. He rejected it with disgust and the people of Taif stoned me. Filled with this grief, I kept walking until I reached a place called 'Qarn-us-Sa'aalib' and gathered myself.

Having reached there when I raised my head I saw a cloud with its shadow over me. (Sayyiduna) Jibra'eel (عَلَيْهِ الصَّلَاةُ وَالسَّلَام) called out to me from the cloud and said that Allah عَزَّوَجَلَّ has heard the saying and answer of your nation and now the angel of the mountains is present before you to obey your command. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said that after making Salaam to me the angel of mountains humbly said that O Muhammad (صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ)! If you want me to overturn both the mountains 'Akhshabayn' (Abu Qubays and Qu'ayqi'aan) over these unbelievers, I will do so. Having heard this, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ replied, 'No', but

rather I hope that Allah ﷺ will create such bondsmen out of their races who will only worship Allah ﷺ and will not commit Shirk (attribute partners to Allah ﷺ). (Sahih Bukhari, vol. 2, pp. 386, Hadees 3231)

## Go! You are all free

Dear Islamic brothers! Have you noticed that after experiencing such cruelty, the Prophet of Rahmah ﷺ did not take revenge and nor did he ﷺ curse them. Thus, the whole blessed life-history of the Beloved Rasool ﷺ is adorned with such matchless parables. But, the most distinctive forbearance and gentleness showed by the Beloved Prophet ﷺ is on the occasion of the conquest of Makkah which is truly beyond imagination and no such example can ever be found in history.

It is reported that when Makkah was conquered and the disbelievers and Satan along with their followers were badly humiliated and dishonoured, the Prophet of Rahmah, the Intercessor of Ummah ﷺ inquired from the people of Makkah: O Quraysh! What do you think, how will I treat you?' They humbly said: 'نُظُنُّ حَيْرًا' i.e., *We expect goodness from the (Beloved) Prophet, 'نَبِيُّ كَرِيمٍ وَأَخٌ كَرِيمٍ وَأَبْنُ أَخٍ كَرِيمٍ وَقَدْ قُدِّرَتْ، because you are a Prophet, you have a sweet and gentle disposition and you are the son of our kind and merciful brother; Allah (ﷺ) have empowered you upon us. To this, the Noblest Prophet ﷺ had stated, 'I will say to you the same thing which my brother Yusuf (عليه الصلوة والسلام) said to his brothers (then the Beloved Rasool ﷺ recited the following blessed verse):*

لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ۖ يُعْفِرُ اللهُ لَكُمْ ۗ وَهُوَ أَرْحَمُ الرَّحِيْمِيْنَ ﴿٩٢﴾

**Translation from Kanz-ul-Iman:** There is no reproach on you, this day! May Allah forgive you – and He is the Utmost Merciful, of all those who show mercy. (Part 13, Surah Yusuf, verse 92)

Go! You are all free. (Subul-ul-Huda, vol. 5, pp. 242)

شُجْرَانَ اللّٰهَ عَزَّوَجَلَّ! What a great eminence and glory, the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ possessed! The people, who greatly persecuted him and hurt him in so many different ways during his preaching of Islam to such an extent that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ had to even abandon his native land, but their atrocities were not yet over, even after the migration, he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was not left in peace rather they put him into severe hardships and troubles and on the day of the conquest of Makkah when the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and his blessed companions رَحِمَى اللّٰهُ تَعَالَى عَنْهُمْ had the dominance over Makkah, then instead of taking revenge, the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ showed great forbearance and affection and forgave them all.

جان کے دشمن خون کے پیاسوں کو بھی شہرِ مکہ میں  
عام معافی تم نے عطا کی کتنا بڑا احسان کیا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

## Few parables of Beloved Mustafa's forbearance

Dear Islamic brothers! Our condition is such that we make the trivial disagreements of each other our problems for our whole lives and do not want to reconcile. It was the practice of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ that he never took revenge for himself. Let's listen to 4 parables about the Beloved Prophet's forbearance in order to develop the Sunnah of forbearance of the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in our character:

1. Once during a journey, the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was asleep. Meanwhile, Ghawras Bin Haaris grabbed his sword and unsheathed it to kill him. When the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ awoke, Ghawras asked, 'O Muhammad! Who will save you from me?' 'Allah عَزَّوَجَلَّ' replied the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Upon hearing the voice of Prophethood, he was stunned and the sword dropped from his hand. The Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ took the sword and asked, 'Now who will save you from

me?’ Ghawras begged for his life to be spared. The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forgave him and let him go. When Ghawras returned to his tribe, he told them that he had returned from a person who is the best of all mankind. (*Ash-Shifa, vol. 1, pp. 107*)

سو بار ترا دیکھ کر غفو اور تَرَحُّم  
پر باغی و سرکش کا سر آخر کو جُھکا بیے

2. Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated, ‘Once I was walking alongside the Merciful Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ while he was wearing a Najraani shawl<sup>1</sup> with thick and rough edges. Suddenly, a Bedouin grabbed it and pulled it with such a violent jerk that it left a bruise on the blessed neck of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ. Thereafter, he said, ‘Order that I be given a share from the wealth, that Allah عَزَّوَجَلَّ has given under your custody.’ The Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ turned his attention towards him and smiled and ordered that he be given some wealth.’ (*Sahih Bukhari, vol. 2, pp. 359, Hadees 3149*)
3. Labeed Bin A’sam casted a magical spell on the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, but the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ did not take any revenge on him. Furthermore, he also pardoned the Jew who had poisoned him. (*Ash-Shifa, vol. 1, pp. 105*)
4. During Ghazwah<sup>2</sup>-e-Uhud, one of the blessed teeth of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, was martyred [broken] and his face was also wounded, but the Holy Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said nothing to them except: اَللّٰهُمَّ اهْدِ قَوْمِيْ فَاِنَّهُمْ لَا يَعْلَمُوْنَ (i.e. ‘O Allah عَزَّوَجَلَّ guide my people, for they are unaware of me’).

(*Ash-Shifa, vol. 1, pp. 105*)

<sup>1</sup> A shawl typical of the Najraan region, south-western parts of present-day Saudi Arabia.

<sup>2</sup> Ghazwah is an Arabic term which refers to a battle in which the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ personally participated.

دُور بارِ گنہ کیجئے  
اس کو نرمی عطا کیجئے

مجھ پہ چشمِ شفا کیجئے  
قلبِ پتھر سے بھی سخت ہے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## The Beloved Prophet ﷺ did not take revenge for cruelty

Our Beloved and Blessed Prophet ﷺ would treat everyone with love and affection, never becoming angry for anything personal, but when Shar'i boundaries were violated and the commandments of Allah ﷻ were disobeyed then only would he ﷺ get angry.

Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: I never saw the Beloved Prophet ﷺ taking revenge for the injustice done to him; unless the prescribed limits of Allah ﷻ were violated, if that occurred then the Beloved Prophet ﷺ would get very angry. *(Ash-Shumaail, pp. 198, Hadees 332)*

Umm-ul-Mu`mineen, Sayyidatuna 'Aishah Siddiqah رَضِيَ اللهُ تَعَالَى عَنْهَا has said: From the family of Quraysh (Makhzoom) a woman stole something, the Quraysh started thinking as to who would intercede with the Holy Prophet ﷺ on her behalf. Finally, Sayyiduna Usamah Bin Zayd رَضِيَ اللهُ تَعَالَى عَنْهُ was chosen as he رَضِيَ اللهُ تَعَالَى عَنْهُ was beloved to the Holy Prophet ﷺ. Sayyiduna Usamah رَضِيَ اللهُ تَعَالَى عَنْهُ when interceded with the Beloved Prophet ﷺ on her behalf, the Holiest Prophet ﷺ said, 'Do you make intercession in the limits of Allah ﷻ? Then he ﷺ stood up and delivered a sermon: O people! The people before you were destroyed because if a person of high rank had stolen (something), he would have been released and if a poor man had stolen (something), then he would be punished, by Allah ﷻ! If Fatimah, the daughter of Muhammad, had stolen, I would have (even) cut her hand.'

*(Sahih Muslim, Kitab-ul-Hudood, pp. 927, Hadees 1688)*

Dear Islamic brothers! Have you noticed that our Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is extremely kind and affectionate! He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ even forgave his enemies who were cruel to him but when the violation of the Shari'ah was committed before him, then he صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ would get angry. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: When anyone of you sees an evil deed, then stop it with your hand and the one who is unable to do that then stop it with your tongue and the one who is unable to that then consider it (the evil deed) bad in his heart, and this is the weakest sign of faith.

*(Sahih Muslim, pp. 44, Hadees 49)*

Dear Islamic brothers! We should question our conscience whether we have ever considered a person committing a sin bad in our heart. Extremely regretfully! If the mother of our children delays in cooking the food, adds more salt to the food, or our children are absent from school, then we dislike it, but if our family members miss their five daily Salahs, we do not show any signs of displeasure; even no efforts are made to advise them. Just ponder! Some play music, no doubt if you are unable to stop him, but is it causing persistent annoyance to you? Are you considering it bad? No, because صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ you have a musical tune in your mobile phone as well! If two people are abusing each other on the street, do we consider it bad? No, why, because sometimes we too make abuses. If someone tells a lie, do we get annoyed? Yes, why, because it harms us personally, we do not consider it bad for the pleasure of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ as صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ we ourselves speak lies.

These examples are given only to make us realize our own condition, no doubt, many have no musical tones in their mobile phones. They do not have the habit of making abuses and speaking lies, but they have no mind-set to consider them bad in their hearts. If the thought of considering an evil as bad in the heart and the habit of being grieved are developed in reality for the pleasure of Allah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, then إِنَّ نَسَاءَ اللَّهِ عَزَّوَجَلَّ, a reformation will begin in the society. If we become strong in considering evils as bad, then we will start making people understand that as well. The blessed Sunnah will be practiced everywhere and the call towards righteousness will be propagated.

ہر کسی کو دُوں نیکی کی دعوت  
یا خدا تجھ سے میری دُعا ہے

سُنتوں کی کروں خوب خدمت  
نیک میں بھی بنوں التجا ہے

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Calling towards righteousness & Madani Channel

عَزَّوَجَلَّ! 92 departments of Dawat-e-Islami are actively working for the propagation of calling towards righteousness. One of them, a very important department is Madani Channel, through which, the message of Dawat-e-Islami is reaching many homes. Prior to launching Madani Channel when there was this mind-set of removing the T.V from the houses of Muslims, it proved to be very difficult. Only one avenue remained. As an example, when the flow of a flood is turned away from destruction towards fields or crops then they are irrigated, thus saving the people from destruction, in exactly the same way, using the very same tool 'T.V' that has flooded every home, Madani Channel was introduced in order to awaken the Muslims from this flood of indecency and negligence and help save them from ignorance and sins.

عَزَّوَجَلَّ! With the tireless efforts and struggle of the Markazi Majlis-e-Shura, Madani Channel started spreading the message of Dawat-e-Islami from door to door, starting in September 2008 Ramadan-ul-Mubarak 1429 Hijri and producing marvellous results. To what extent, Madani Channel achieved its objective can be estimated though the following attributes:

- **Aim of Madani Channel:** Propagation of the pure message of Islam free from false beliefs.
- Madani Channel being a standard bearer of protection of the pure Islamic faith & beliefs not only spread the message of the fear of Allah عَزَّوَجَلَّ and love of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ but also continues its services in many other Islamic fields.

- Madani Channel has succeeded in delivering the message to every corner of the globe in a most effective and convincing manner where access was a difficult task.
- Madani Channel is the only channel where women are not displayed on the media. In this regard, Madani Channel is a 100% purely Islamic channel.
- Madani Channel is the only channel which has no commercials.
- Madani Channel is playing a vital role in helping cure the social diseases infecting the community with the invasion of vulgarity & obscenity prevalent on social media.
- Rulings about beliefs, worship, and ethics, religious and social issues are broadcasted with great care and responsibility.

It is evident that the Muslims will remain safe from other sinful channels as long as they keep watching Madani Channel. By the grace of Almighty Allah ﷻ, Madani Channel has achieved success beyond our expectations. We are receiving thousands of messages of congratulations and encouragement daily, from around the world. Apart from congratulations, these messages have also revealed great positive changes taking place in the lives of many people as a result of watching our Madani Channel. Many have repented of sins, started offering Salah and acting upon the Sunnah. Some unbelievers are also reported to have embraced Islam by virtue of watching Madani Channel.

Dear Islamic brothers! You are also requested to keep watching Madani Channel. ﷻ, you will learn thousands of Sunan along with motivations to act upon them, you will have a mind-set to refrain from movies, dramas and songs etc., as well as acquire a deep yearning to immerse yourself in the love of the Noble Prophet ﷺ.

مدنی چینل کے سبب نیکی کی دعوت عام ہو

عام دُنیا بھر میں یا رَبِّ دین کا پیغام ہو

## Be gentle and get benefit!

Dear Islamic brothers! When we find a Muslim submerged in sins, we should reform him upon noticing him violating and transgressing the Islamic Shari'ah, with the intention of the betterment of his Hereafter and if you feel that your admonition and advice may create any conflict then regard it offensive and disgusting in your heart whereas in our personal matters if something contrary to our nature occurs, we should show patience and forgiveness no matter how angry we get, we should restrain our tongues and hands and forgive for the pleasure of Allah ﷺ because when the tongue gets out of control, it sometimes worsens the situation and messes up good work, it is for this reason that somebody has truly quoted:

بے فلاح و کامرانی نرمی و آسانی میں ہر بنا کام پگڑ جاتا ہے نادانی میں

Remember! If we give up taking revenge with good intentions from others over their wrongdoings, our society can become a place of peace and it will be purged from the disgusting elements like disruption, differences and disputes. Allah ﷺ likes tolerance and gentleness very much, certainly, whoever gets this great blessing, becomes the most fortunate person. Gentleness is the beauty of a human, being impolite all the time is out of etiquettes. A courteous and gentle person is loved by everyone whereas an indifferent and ill-tempered person is hated by everyone. Let's listen to 4 blessed sayings of the Beloved Prophet ﷺ in order to adopt gentleness and kindness:

1. 'إِنَّ اللَّهَ رَفِيقٌ يُحِبُّ الرَّفْقَ' Undoubtedly Allah ﷺ is kind and He loves kindness 'وَيُعْطِي عَلَى الرَّفْقِ مَا لَا يُعْطِي عَلَى الْعُنْفِ' and confers upon kindness which He does not confer upon severity 'وَمَا لَا يُعْطِي عَلَى مَا سِوَاهُ' and whatever He confers upon kindness, does not confer upon anything.

(Sahih Muslim, pp. 1398, Hadees 2593)

2. 'إِنَّ الرِّفْقَ لَا يَكُونُ فِي شَيْءٍ إِلَّا زَانَهُ' *Anything that adds gentleness in it brings beauty* 'وَلَا يُنْزَعُ مِنْ شَيْءٍ إِلَّا شَانَهُ' *and anything gentleness is withdrawn from, makes it defective.* (Sahih Muslim, pp. 1398, Hadees 2594)
3. 'مَنْ يُحْرَمُ الرِّفْقَ يُحْرَمُ الْخَيْرَ' , i.e. *One who is deprived of kindness, is deprived of every goodness.* (Sahih Muslim, pp. 1398, Hadees 2592)
4. 'مَنْ أُعْطِيَ حَظَّهُ مِنَ الرِّفْقِ' , i.e. *One who is given a share out of kindness* 'فَقَدْ أُعْطِيَ حَظَّهُ مِنْ خَيْرِ الدُّنْيَا وَالْآخِرَةِ' *is given a share out of the goodness of the world and the Hereafter both.*  
(Musnad Imam Ahmad, vol. 9, pp. 504, Raqm 25314)

بنا دو صبر و رضا کا پیکر      بنوں خوش اخلاق ایسا سرور  
رہے سدا نرم ہی طبیعت      نبی رحمت شفیع اُمت

صَلُّوا عَلَى الْحَبِيبِ      صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! There are some foolish people who consider anger to be bravery, manliness, self-respect and great courage. People with such a mind-set should act upon the Beloved Prophet's Sunnah of forbearance and gentleness because gentleness has countless advantages.

### The individual efforts of Beloved Prophet ﷺ

It is reported that a young man arrived in the court of the Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and humbly said, 'O Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Permit me to commit adultery.' The blessed companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ took this very harshly, and were enraged at his words but the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ forbade them from abusing him and said to him, 'Come closer to me. Would you like anyone to commit adultery with your mother?' He said, 'Not at all.' The Holiest Prophet

صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْأَلِهَ وَسَلَّمَ said, 'Then other people would never tolerate such a shameful act with their mothers.' Then the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْأَلِهَ وَسَلَّمَ asked him, 'If the same act is done with your daughter. Will you like it?' He humbly said, 'No'. The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْأَلِهَ وَسَلَّمَ said, 'If anybody commits such a shameful act with your sister then? And if with your aunt then?'

In the same way, the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْأَلِهَ وَسَلَّمَ asked about every relation and he kept refusing and people did not grant their consent either. Then the Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْأَلِهَ وَسَلَّمَ placed his blessed hand on his heart and supplicated to Allah عَزَّوَجَلَّ: O Allah عَزَّوَجَلَّ! Purify his heart, save his private parts and forgive his sins, after that incident, he had hatred towards adultery his whole life. (Al-Musnad Imam Ahmad, vol. 8, pp. 285, Raqm 22274)

إِجَابَت نِے جُھک کر گلے سے لگایا  
بڑھی ناز سے جب دُعا ئے مُحَمَّد  
إِجَابَت کا سہرا عنایت کا جوڑا  
دُہن بن کے نکلی دُعا ئے مُحَمَّد

Dear Islamic brothers! You have just heard how lovingly and affectionately our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَالْأَلِهَ وَسَلَّمَ made individual efforts and reformed that young man in a most pleasant manner for preventing him from evils. Therefore, adopting an effective strategy one who presents the call towards righteousness, should show tolerance because the thing which can be done by being gentle cannot be done by losing the temper. As far as the preacher is concerned, he should be softer than wax and cooler than ice. To reform someone by scolding them is very difficult. If only we could also make efforts to help a person who is committing sins, being heedless of Salahs, committing the sins of speaking lies, backbiting, tale-telling, tormenting the heart of Muslims etc., to give up committing sins instead of criticizing him unnecessarily in his absence and by speaking ill of him, thereby committing the sins of backbiting! If only we could get the treasure of rewards of the Hereafter by making him understand with extreme gentleness and love! With sincere intentions if we advise somebody, إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, we will receive its benefits.

Dear Islamic brothers! Listen to a few ways and treatments to have forbearance and giving up the bad habit of losing the temper and try to act upon them:

1. First of all, sincerely repent to Allah **عَزَّوَجَلَّ**! Because without the help of Allah **عَزَّوَجَلَّ**, a person does not have the power to prevent himself from sins.
2. Read parables consisting of the virtues of forming the habit of forbearance and study the parables of the pious saints **رَحْمَةُ اللَّهِ تَعَالَى**.
3. Put fear in your Nafs from the torment of Allah **عَزَّوَجَلَّ** that the way I have power over this person, Allah **عَزَّوَجَلَّ** has more power over me than this. If I get angry with him, then I will not be able to be safe from the torment of Allah **عَزَّوَجَلَّ** on the Day of Judgment.
4. Similarly, ponder over the medical disadvantages due to anger, that it has a bad effect on the health.
5. Repent abundantly as by its blessings **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, you will give up this habit and develop hatred (for evils).

Dear Islamic brothers! If we want to adopt these ways of forbearance, suppress the anger, adopt the habit of affection and kindness and become a person of good manners, we must associate ourselves with the Madani environment. **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ**, by its blessings, we will attain countless worldly and religious blessings.

گناہوں سے مجھ کو بچا یا الہی

عمل کا ہو جذبہ عطا یا الہی

مجھے مُتَّقَى تُو بنا یا الہی

ہو اخلاق اچھا ہو کردار سُتھرا

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

## Summary of the Bayan

Dear Islamic brothers! In today's Bayan we have heard amazing parables about the forbearance of our Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. No matter how deeply he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** was troubled, he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** never got angry for himself, he **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** would even forgive his cruel enemies.

Therefore, instead of taking revenge we must follow in the footsteps of our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ and also show tolerance by forgiving the person we are angry with. May Allah عَزَّوَجَلَّ enable us to follow our Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ.

أَمِينَ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

### ‘Masjid Dars’ is one of 12 Madani activities

Dear Islamic brothers! We should also take part in the 12 Madani activities of Zayli Halqahs by associating ourselves with the Madani environment of Dawat-e-Islami to serve the Sunnah. The 12 Madani activities of Zayli Halqahs are very helpful for inviting people towards righteousness and preventing them from evils. ‘Masjid Dars’ is one of the 12 Madani activities. We should attend a Masjid Dars regularly and where Dars is not delivered, arrange it while making individual efforts. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, with the blessings of this, it will reform others and ourselves as well and we shall attain the reward of learning Islamic knowledge through the Masjid Dars.

Sayyiduna Imam Jalaluddin Suyuti Shaafi’i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has reported in *Sharh-us-Sudoor*: Allah عَزَّوَجَلَّ revealed to Sayyiduna Musa Kaleemullah عَلَيْهِ السَّلَامُ, ‘Learn goodness yourself and teach it to others; I shall illuminate the graves of those who learn goodness and teach it so that they do not become terrified.’ (*Hilya-tul-Awliya*, vol. 6, pp. 5, Hadees 7622)

We should also attend the Masjid Dars and motivate others to do the same. إِنَّ شَاءَ اللَّهُ عَزَّوَجَلَّ, this will bring an abundance of virtues. Let’s listen to a parable about seeking the persuasion of Masjid Dars:

### Treasure of information (Madani parable)

An Islamic brother living in Madina-tul-Awliya (blessed Multan) has stated a parable of his own reformation in these words: In 1995, I was a student of

FSC. Due to having no Islamic knowledge I developed friendship with a man of corrupt beliefs; I used to spent time, eat and drink with him. It is said that company has its effect, therefore, I also started falling prey to his corrupt beliefs. May Allah ﷺ grant a long life to Ameer Ahl-e-Sunnat داعية بركاتهم العالیه who laid the foundation of Dawat-e-Islami and did a great favour to the Muslim Ummah, saving countless of people from these people of corrupt beliefs! Surely if the Madani environment of Dawat-e-Islami had not been there, the friendship of that corrupt person would have misled me. Allah ﷺ blessed me and I got rid of that friend-like enemy.

It actually happened like this that the Dars of *Faizan-e-Sunnat* started in our Masjid. One day my father advised me to attend the Dars by saying that by the blessing of sitting in the Dars not only will a great treasure of information be obtained but the privilege of attaining the great excellence of sitting in a gathering of Islamic knowledge is also gained. I therefore began attending the Dars regularly. Certainly by the blessings of sitting in the Dars, I found the golden opportunity of collecting priceless pearls of Islamic knowledge. In addition to this, it brought such comfort to my heart and mind that I cannot express in words.

By the blessings of the Dars of *Faizan-e-Sunnat*, I attended the weekly Sunnah-inspiring Ijtima' of Dawat-e-Islami. It was a new environment for me and I was very impressed by the knowledge that I received and its practice which I found everywhere. The Heart-rending Bayan and highly motivating Du'a bringing about tears overturned the world of my heart; I sincerely repented of all my sins and associated myself with the Madani environment of Dawat-e-Islami. ﷺ, I have also had the privilege of taking the Bay'at from Ameer-e-Ahl-e-Sunnat داعية بركاتهم العالیه.

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

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, 'Whoever loves my Sunnah, loves me, and whoever loves me will be with me in Jannah.'

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

سینہ تری سُنّت کا مدینہ بنے آقا جَنّت میں پڑوسی مجھے تم اپنا بنا نا

Dear Islamic brothers! Let's listen to some Madani pearls about sneezing from the booklet named '101 Madani Pearls' written by Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ:

## Madani pearls

### Two sayings of the Beloved Prophet ﷺ

1. Allah عَزَّوَجَلَّ likes the sneeze and does not like the yawn.  
(Sahih Bukhari, vol. 4, pp. 163, Hadees 6226)
2. When one sneezes and says 'الْحَمْدُ لِلَّهِ', the angels say 'رَبُّ الْعَالَمِينَ' and if he says, 'رَبُّ الْعَالَمِينَ' the angels say, 'May Allah عَزَّوَجَلَّ have mercy upon you'. (Al-Mu'jam-ul-Kabeer, vol. 11, pp. 358, Hadees 12284)
3. Lower your head, cover your face as you sneeze, and sneeze in a low voice as it is foolish to sneeze loudly. (Rad-dul-Muhtar, vol. 9, pp. 684)
4. One should say 'الْحَمْدُ لِلَّهِ' after sneezing. It is better to say 'الْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ' or 'الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ' (it is stated in Khaza'in-ul-'Irfan on page 3 with reference to Tahtaavi that it is a Sunnat-e-Muakkadah to recite the Hamd of Allah عَزَّوَجَلَّ after sneezing).

5. It is Wajib for the one who hears to say 'يَرْحَمَكَ اللَّهُ' (May Allah عَزَّوَجَلَّ have mercy on you) immediately in such an audible voice that the one who sneezed can hear it. (Bahar-e-Shari'at, vol. 16, pp. 119)
6. Upon hearing 'يَرْحَمَكَ اللَّهُ', the person who sneezed should say 'يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ' (may Allah عَزَّوَجَلَّ forgive us and you) or say 'يَهْدِيكُمْ اللَّهُ وَيُصْلِحْ بَالَكُمْ' (may Allah عَزَّوَجَلَّ guide you and improve your condition).  
(Fatawa 'Aalamgiri, vol. 5, pp. 326)
7. Whoever says 'الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ' after sneezing and passes his tongue over all his teeth, إِنَّ رَبَّاءَ اللَّهِ عَزَّوَجَلَّ he will be safe from dental diseases.  
(Mirat-ul Manajih, vol. 6, pp. 396)
8. Sayyiduna 'Ali كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمِ has said, 'Whosoever says 'الْحَمْدُ لِلَّهِ عَلَى كُلِّ حَالٍ' upon sneezing, he will never suffer from pain in the molars or earache.' (Mirqat-ul Mafatih, vol. 8, pp. 499, Taht-al-Hadees 4739)
9. The one sneezing should utter 'الْحَمْدُ لِلَّهِ' audibly so that it can be heard and answered. (Rad-dul-Muhtar, vol. 9, pp. 684)
10. The reply [i.e. يَرْحَمَكَ اللَّهُ] is Wajib [necessary] on the first sneeze, if the one sneezing says 'الْحَمْدُ لِلَّهِ' on the second sneeze as well, it is not Wajib to reply rather it is Mustahab [desirable]. (Fatawa 'Aalamgiri, vol. 5, pp. 326)
11. The reply is Wajib only when the one sneezing says 'الْحَمْدُ لِلَّهِ'; if he does not say 'الْحَمْدُ لِلَّهِ', there is no reply. (Bahar-e-Shari'at, vol. 16, pp. 120)
12. If someone sneezes during the Khutbah, the one hearing it should not reply. (Fatawa Qadi Khan, vol. 2, pp. 377)

13. If there are many Islamic brothers present and some have replied then the reply will be fulfilled on behalf of everyone, however, it is better for everyone to reply. (*Rad-dul-Muhtar, vol. 9, pp. 684*)
14. If one sneezes on the other side of the wall and says 'الْحَمْدُ لِلَّهِ' then the one hearing it should reply. (*Rad-dul-Muhtar, vol. 9, pp. 684*)
15. If someone sneezes during Salah, he should remain silent; but if he says 'الْحَمْدُ لِلَّهِ', it will not affect the Salah. If he does not say Hamd during the Salah, he can do so after completed the Salah.  
(*Fatawa 'Aalamgiri, vol. 1, pp. 98*)
16. If whilst you are offering Salah, someone sneezes and you recite 'الْحَمْدُ لِلَّهِ' with the intention of replying to his sneeze, your Salah will become invalid. (*Fatawa 'Aalamgiri, vol. 1, pp. 98*)
17. If an unbeliever says 'الْحَمْدُ لِلَّهِ' upon sneezing, one should reply 'يَهْدِيكَ اللَّهُ' (i.e. *May Allah عَزَّوَجَلَّ guide you*). (*Rad-dul-Muhtar, vol. 9, pp. 684*)

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.

مجھ کو جذبہ دے سفر کرتا رہوں پروردگار

سُنّتوں کی تربیت کے قافلے میں بار بار

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 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 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 اللَّهِ صَلَاةً دَائِمَةً بَدَوَامِ مُلْكِ اللَّهِ

Shaykh Ahmad Saawi عليه رحمة الله الهادي 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 ﷺ], and the Holy Prophet ﷺ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رضي الله تعالى عنه. The respected companions رضي الله تعالى عنهم were surprised as to who that honoured person was. When he had left, the Holy Prophet ﷺ said, 'When he recites Salat upon me, he does so in these words.' (*Al-Qaul-ul-Badi'*, pp. 125)

#### 6. Duroid-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَانزِلْهُ الْبُقْعَةَ الْمُقَرَّبَةَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

The Greatest and Holiest Prophet ﷺ 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 رضي الله تعالى عنهما that the Noble and Blessed Prophet صلى الله تعالى عليه وآله وسلم 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.