



*Virtues of
Concealing
Muslim's Faults*

**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

Virtues of Concealing Muslim's Faults

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

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

Excellence of reciting Salat-'Alan-Nabi ﷺ

The Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'When the day of Thursday comes, Allah عَزَّوَجَلَّ sends angels who have with them silver papers and gold pens. They write down the names of those who recite Salat on me in abundance on the day of Thursday and the night of Friday [i.e. the night that starts after the sun sets on a Thursday].' (Kanz-ul-'Ummal, vol. 1, pp. 250, Raqm 2174)

کیوں کہوں بیگس ہوں میں، کیوں کہوں بے بس ہوں میں

تم ہو میں تم پر فدا تم پہ کروڑوں دُروہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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, 'يَتِيَةُ 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

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

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Intentions of delivering the Bayan

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

2. I will deliver my speech (Bayan) by reading from a book of an authentic Sunni scholar.
3. Allah عَزَّوَجَلَّ 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 صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ 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 اللهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Avoiding others' faults

Sayyiduna 'Allamah 'Abdul Wahhab Sha'rani قدس سره الثوري has narrated: Once, Sayyiduna Imam-e-A'zam Abu Hanifah رحمه الله تعالى عليه went to the Wudu area of the Jami' Masjid in Kufa where he saw a young man making Wudu. Drops of used water of Wudu were dripping from him. The Imam رحمه الله تعالى عليه said, 'O my son! Repent from disobeying your parents.' The young man replied, 'I have repented.' Then he saw drops of water dripping during Wudu of another person, the Imam رحمه الله تعالى عليه said to him, 'O my brother! Repent from fornication.' The man replied, 'I have repented.' Then having seen the drops of water dripping during Wudu of another person, the Imam رحمه الله تعالى عليه said to him, 'Repent of drinking alcohol and listening to songs and music.' He replied, 'I have repented.'

Sayyiduna Imam-e-A'zam Abu Hanifah رحمه الله تعالى عليه was blessed with the power of Kashf (spiritual insight) and could see the faults of people. Therefore, he رحمه الله تعالى عليه made Du'a to Allah عزوجل to take back the power of Kashf from him. Allah عزوجل answered his Du'a and thereafter he رحمه الله تعالى عليه was no longer able to see the sins of people being washed away during Wudu.

(Fatawa Razawiyah, vol. 2, pp. 65, Al-Meezan-ul-Kubra, vol. 1, pp. 130)

جو بے مثال آپ کا ہے تقویٰ تو بے مثال آپ کا ہے فتویٰ

بیں علم و تقویٰ کے آپ سنگم امام اعظم ابو حنیفہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! From the parable we have just heard, we have also learnt that our Imam-e-A'zam Abu Hanifah رحمه الله تعالى عليه was granted with great power and dignity. He could perform such miracles that through Wilayat (sainthood) he was able to see the evils of people in the water they used during their Wudu. Undoubtedly, it was his great miracle, but he رحمه الله تعالى عليه did not like to be aware of the faults of people, so he had made Du'a for this privilege to be taken away, and it was. Those people who claim to love

Sayyiduna Imam-e-A'zam رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, but remain busy in finding out the faults of others by asking unnecessary questions, should learn a lesson. Remember! Intentionally trying to find out the fault of a Muslim without a Shar'i need or revealing his fault is a sin and Haraam and an act leading to Hell. Regarding the prohibition of finding faults with others, Allah عَزَّوَجَلَّ has stated in Surah Al-Hujurat, part 26, verse 12:

وَلَا تَجَسَّسُوا

Translation from Kanz-ul-Iman: And do not look for faults.

Sadr-ul-Afaadil, 'Allamah Maulana Sayyid Mufti Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى لَهُاوى has stated regarding this verse: Do not pick out faults with Muslims, nor be in search of hidden information about others that Allah عَزَّوَجَلَّ has hidden as He is 'سَتَّار' [the One Who conceals].'

(Khaza'in-ul-'Irfan, pp. 823)

(He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has further said): It is stated in a blessed Hadees, 'Avoid having suspicion, suspicion is a very untruthful thing and do not find faults with Muslims; do not have greed, feel jealousy, bear malice or be cruel to them. O bondsmen of Allah عَزَّوَجَلَّ! Remain brothers of each other as you have been commanded; a Muslim is a brother of another Muslim, he should not be cruel to him, he should not disgrace him and he should not be ungrateful to him. (He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ then pointing towards his blessed chest said): Piety is here, piety is here, piety is here. (Khaza'in-ul-'Irfan, pp.950)

گالیاں جو بکیں عیب بھی نہ ڈھکیں اُن کو کس نے کہا؟ عاشقانِ رسول

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Indeed, fortunate are those Muslims who mind their own business by keeping their Nafs in check and instead of finding faults with

others they remain busy continuously removing their own faults. Furthermore, if they somehow become aware of the faults of their Muslim brothers, then instead of being tempted by Satan and exposing their faults, they conceal them for the pleasure of Allah ﷺ, and become deserving of rewards in the Hereafter. It is wise that whenever you feel like talking about the faults of somebody else, start removing your own faults by focusing attention to them. By Allah ﷺ! This is a great privilege.

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'طُوبَى لِمَنْ سَعَلَ عَيْبَهُ عَنِ عَيْبِ النَّاسِ' Good news is for that person who has been prevented from finding faults with others due to his own faults.

(Firdaus-ul-Akhbar, vol. 2, pp. 46, Hadees 3742)

Effective way of concealing faults

Dear Islamic brothers! It has become obvious that it is also an effective way to stay safe from backbiting and evils of our Muslim brothers that one should know his own weaknesses because when he knows his own faults, then surely he will develop the desire that none of his own faults must be revealed to others. Therefore, the feeling of concealing his own faults will convince him to conceal the mistakes and evils of fellow Muslims. Let's listen to some Madani pearls of pieces of advices of our great Saints. إِنَّ شَاءَ اللهُ عَزَّوَجَلَّ, we shall develop the mind-set of concealing the faults of Muslims.

Remember your evils

Sayyiduna 'Abdullah Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has stated, 'إِذَا أَرَدْتَ أَنْ تَذْكُرَ عَيْبَ صَاحِبِكَ' رَحِمَهُ اللهُ تَعَالَى عَنْهُمَا 'Whenever you want to talk about the evils of your companion, remember your own evils.' (Mawsu'ah Li Ibn Abid Dunya, vol. 4, pp. 357, Raqm 56)

Most favourite bondsman

Sayyiduna Hasan Basri رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: O son of Aadam! You cannot grasp the essence of faith until you stop searching for the faults of people, start rectifying your own faults; and distance them from you. When you do

this, you will only be concerned with yourself, and such a person is the most favourite to Allah **عَزَّوَجَلَّ**.’ (*Mawsu’ah Li Ibn Abid Dunya, vol. 4, pp. 359, Raqm 60*)

Du’a of Angels

A famous Taabi’i saint, Sayyiduna Mujahid **عَلَيْهِ رَحْمَةُ الْوَالِدِ** has said: When a person mentions his Islamic brother with good words, the angels that are with him make Du’a for him, ‘May Allah **عَزَّوَجَلَّ** also grant you the same’; and if a person speaks ill of (i.e. backbiting etc.) his brother then the angels say, O man! ‘You have revealed his secret! Look at yourself and thank Allah **عَزَّوَجَلَّ** that He has concealed your faults.’ (*Tanbih-ul-Ghafilain, pp. 88*)

That which makes us heedless of others’ faults

Sayyidatuna Rabi’ah ‘Adawiyyah **رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهَا** used to say: When a person tastes the love of Allah **عَزَّوَجَلَّ**; Allah **عَزَّوَجَلَّ** makes him aware of his own faults, so he does not pay attention to the faults of others.’ (He gets busy rectifying his own faults). (*Tanbih-ul-Mughtarrin, pp. 197*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Each of us should prefer to conceal the faults of others just as we want others to conceal our evils and faults, because a sign of perfect faith is that a Muslim loves for others, what he loves for himself.

قُرْبَانِ رَوْزِ مَحْشَرِ دَامَنِ كَا پَرْدِهٖ دُھَكِ كَرِ
عیبوں کو میرے سرور خود ہی چھپا رہے ہیں

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Sign of a perfect Muslim

The Beloved Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has said: ‘**لَا يُؤْمِنُ أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ**’
None of you can become a perfect believer (Mu’min) unless he loves for his brother what he loves for himself. (*Bukhari, vol. 1, pp. 16, Hadees 13*)

Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said: Understand that the faith of a believer is not perfect unless he loves for his brother what he loves for himself and the minimum of this brotherhood is that such a deal be made with your own brother, which you like for yourself from him. There is no doubt that you will expect your brother to conceal your secrets and remain silent on your evils and faults and if he reveals it, then you would certainly become angry, then how unwise is it that you expect him to keep your secrets, while you do not conceal his faults.

(Ihya-ul-'Uloom, vol. 2, pp. 644-645)

It is stated in Hadees Qudsi: 'عَجِبْتُ لِمَنْ يَشْتَغِلُ بِعُيُوبِ النَّاسِ وَهُوَ غَافِلٌ عَنِ عُيُوبِ نَفْسِهِ', i.e. It is surprising that a person who is busy finding faults with others, remains unmindful of his own faults. (Majmu'ah Rasaail Imam Ghazali, pp. 565)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Regarding the prohibition of finding faults with Muslims on different occasions, our Beloved Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has mentioned the excellences of safeguarding secrets. For persuasion in this regard, let's listen to 3 blessed sayings of our Beloved Mustafa صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:

1. مَنْ رَأَى عَوْرَةً فَسَتَرَهَا كَانَ كَمَنْ أَحْيَا مَوْءُودَةً مِنْ قَبْرِهَا, One who sees the hidden fault of someone, then conceals it, he will be like the person who saves a child (girl) buried alive by taking her out of the grave.
(Musnad Ahmad, vol. 6, pp. 126, Hadees 17334)
2. إِذَا أَرَادَ اللَّهُ بِعَبْدٍ خَيْرًا بَصَّرَهُ عَيْبَهُ, When Allah عَزَّوَجَلَّ intends to do good to a bondsman, then He makes him aware of his own faults.
(Shu'ab-ul-Iman, vol. 7, pp. 347, Hadees 10535)
3. مَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَامَةِ, Whoever conceals the faults of another Muslim, Allah عَزَّوَجَلَّ 'سَتَرَارُ' will conceal his faults on the Day of Judgement.'

(Sahih Muslim, pp. 1394, Hadees 6580)

Explaining the last Hadees, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَلَأَن has stated: If a modest man secretly commits an immoral act, then feels regret, then advise him secretly so that he may be reformed; do not disgrace him. If you keep the secret of your brother, then Allah عَزَّوَجَلَّ will secretly call you to account on the Day of Judgement, He عَزَّوَجَلَّ will not disgrace you. However, one who makes hidden plans to harm someone or is habitual of secretly plotting evil things, he must be exposed so that the person could be saved from being harmed or this person may repent. In short, it is good to save someone from being disgraced, but to save someone from his ulterior motives and cruelty or reforming him is also a good act. This difference should be kept in mind. Here (the author of) Sahib-e-Mirqat رَحْمَةُ اللّهِ تَعَالَى عَلَيْهِ has said: The person, who conceals one fault of a Muslim, Allah عَزَّوَجَلَّ will conceal 700 of his faults.

کسی کی خامیاں دیکھیں نہ میری آنکھیں اور سُنیں نہ کان بھی عیبوں کا تذکرہ یا رَبِّ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In the light of the explanation of the above-mentioned Hadees, it has become obvious that if somebody is plotting to harm Muslims, then in such a case with the intention of safeguarding Muslims, there is no harm in exposing that person's evil, rather this is a good thing, however one must be careful while pointing out faults, expose only that particular evil which exists in that person instead of exaggerating his evils.

Graver sin than removing clothes

Sayyiduna 'Isa Ruhullah عَلَيْهِ السَّلَام said to his companions: If you find your brother sleeping in a state that wind has removed his clothes, what will you do? They humbly replied: We will keep it a secret and cover him. Sayyiduna 'Isa Ruhullah عَلَيْهِ السَّلَام then said: but rather you will uncover him. The companions surprisingly asked: Who will do such a thing? Sayyiduna 'Isa Ruhullah عَلَيْهِ السَّلَام replied: Any of you who hears

anything about his brother, then he exaggerates it, and this is a graver sin than to remove his clothes.

Have you seen! If it is necessary to reveal someone's evil act, it should not be exaggerated. If it is exaggerated, it will be a graver sin. Of course, the amount of addition you have done is a lie and to speak a lie is a major sin. Anyway, someone's hidden fault can be mentioned to others in that case when that fault is harmful to others. If this is not the case then an effort should be made to gently reform him in private instead of revealing it to others and disgracing a Muslim in front of everyone. If you make an effort to reform him in front of everyone, then it is likely that he may become stubborn and instead of admitting his own mistake he may disgrace you, therefore, your pieces of advice should be made in private as much as possible as this proves to be extremely effective.

Advice in private is indeed a beauty

Sayyiduna Imam Shaafi'i عَلَيْهِ رَحْمَةُ اللَّهِ الْقَوِي has said: Whoever has made his Muslim brother understand in private has advised him and has graced him and whoever has made him understand in front of everyone has indeed disgraced him.

Sayyiduna Mis'ar Bin Kiddam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was asked: Do you like the person who cautions you of your faults? He replied: If he advises me in private, I will like it and if he makes me understand in front of everyone, then I won't.

(Ihya-ul-'Uloom, vol. 2, pp. 660)

Keep your heart clean towards Muslims

Dear Islamic brothers! Some people have this habit that they continue to make efforts to discover a secret of others and find faults and evils with their own Muslim brothers. When such people achieve their intentions, they wait for the opportunity, and disclose that Muslim brother's weaknesses so he may lose his respect and become despised before others in such a gathering or before such a person that he can't meet anyone any more, indeed he dies of shame.

The Revered and Renowned Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'No companion should approach me with any words about another; I want to approach you with a clean heart.' (*Sunan Abi Dawood, vol. 4, pp. 348, Hadees 4860*)

The famous Muhaddis, Sayyiduna Shaykh 'Abdul Haq Muhaddis Dihlvi عَلَيْهِ رَحْمَةُ اللهِ الْقَوِي, while elaborating on this part of the blessed Hadees, 'No companion should approach me with any words about another' has written: Neither should we discuss their shortcomings, wrong actions and bad habits, nor should we say that 'he said this' or 'he did this' or 'so-and-so was saying like this'. (In short, such things which are related to someone should not be mentioned to another person). (*Ashi'a-tul-Lam'aat, vol. 4, pp. 83*)

Summarizing this part of the blessed Hadees that 'I want to approach you with a clean heart' the famous commentator of the Glorious Quran, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi عَلَيْهِ رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: Without any hatred for anyone in the heart. This is also a description of a law for us that we should keep our hearts clean (from malice towards Muslims) so that our hearts reflect the radiance of Madina, otherwise the blessed heart of mercy of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ is the treasure of blessings and the light of miracles where malice and grudge have no access at all.

(*Mirat-ul-Manajeeh, vol. 6, pp. 472*)

Nevertheless, there is no doubt that those who find faults with others if they account for themselves and have a quick glance at their own faults, then perhaps after seeing many of their own faults, they may become shocked, but regretfully, high hopes, worldly luxury and pleasure, wrong faith in the mercy of Allah عَزَّوَجَلَّ despite being deprived of the fear of Allah عَزَّوَجَلَّ and continuously committing sins make them heedless of their own reformation. Such foolish people are disgraced in this world, and will fall into disgrace in the Hereafter as well. Let's listen to a blessed Hadees and learn a lesson.

Punishment of finding out Muslims' faults

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'O you who have established faith with your tongues, but faith has

not entered your hearts! Do not backbite and find faults with Muslims, because the person who finds faults with Muslims, Allah ﷻ will expose his fault and when Allah ﷻ reveals his fault, he is disgraced even if he is in his home.' (*Shu'ab-ul-Iman, vol. 5, pp. 296, Hadees 6704*)

It is stated in another blessed Hadees: Those who taunt, commit backbite and find faults with innocent people, will be resurrected with the faces of dogs (on the Day of Judgment).' (*Attargheeb Wattarheeb, vol. 3, pp. 325, Hadees 4333*)

نہ تھی حال کی جب بمیں اپنے خبر رہے دیکھتے آوروں کے عیب و بُر
پڑی اپنی بُرائیوں پہ جو نظر تو نگاہوں میں کوئی بُرا نہ رہا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Remember, getting a post, ministry or a high rank and status is undoubtedly a blessing from Allah ﷻ, but after holding a post etc. the mood of some people changes; they do not like to get anything or any advice against them. For example, if someone with the intention of their reformation points out one of their real faults, they lose their temper, as a result the person, who points out the faults, gets into trouble; he is abused a lot; if they do not cool down then they physically abuse him, finally for this crime he is disgracefully dismissed from his job.

Our pious predecessors رَحِمَهُمُ اللَّهُ تَعَالَى possessed great qualities and even after obtaining a high post etc., they did not have negative changes in their everyday affairs, but they would be more careful. These great personalities used to be alert to the tricks of the Nafs and Satan and from time to time would ask their subordinates about themselves. If someone mentioned that you have such-and-such fault, they would not feel unpleasant at all.

Manner of Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ

The second caliph, Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ would consider it a gift if he was informed about his faults and he would say: May Allah عَزَّوَجَلَّ have mercy on that person, who gives him a gift in the form of informing his brother about his fault. (*Ihya-ul-Uloom, vol. 2, pp. 662*) Furthermore, he رَضِيَ اللهُ تَعَالَى عَنْهُ despite being a confirmed Jannati and having countless great attributes without any faults has stated: May Allah عَزَّوَجَلَّ have mercy on that person who informs me of my faults.

Once, Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ approached Ameer-ul-Mu'mineen Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ Sayyiduna 'Umar Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ asked him: What thing do you dislike in me? Sayyiduna Salman Farsi رَضِيَ اللهُ تَعَالَى عَنْهُ politely refused to mention it. Ameer-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُ insisted, then he رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: I have heard that there are two types of foods on your Dastar Khuwan and you have two clothes, one you wear in the day and the other in the night. Ameer-ul-Mu'mineen رَضِيَ اللهُ تَعَالَى عَنْهُ said: anything other than this? He رَضِيَ اللهُ تَعَالَى عَنْهُ humbly said: No. Upon hearing this, Sayyiduna Farooq-e-A'zam رَضِيَ اللهُ تَعَالَى عَنْهُ said: Do not worry about these two things [There is no any such thing in me].

(Ihya-ul-Uloom, vol. 3, pp. 194 - 195)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brother! It has become obvious that if a sympathetic and sincere Islamic brother tells us about any of our faults, then instead of becoming angry and taking revenge or revealing his weaknesses we should thank him. In actual fact, he is our great benefactor, because if he had concealed this fault from us, then it was possible that the same fault might have destroyed us. In blessed Ahadees a persuasion has been made to properly inform Muslim brothers about their faults.

True believer is like a mirror for a true believer

The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'الْبُؤْمُونُ مِرْآةُ الْبُؤْمُونِ وَالْبُؤْمُونُ أَخُو الْبُؤْمُونِ يَكْفُ عَنْهُ صَبِيغَتَهُ وَيَحْطُطُهُ مِنْ وَرَائِهِ' A true believer is a mirror for a true believer, a true believer is a brother of a true believer that he removes his destruction from him and takes care of him in his absence. *(Sunan Abi Dawood, vol. 4, pp. 365, Hadees 4918)*

It is stated in another narration that 'إِنَّ أَحَدَكُمْ مِرْآةُ أَخِيهِ فَإِنْ رَأَى بِهِ أَدَى فَلْيُبْطِئْ عَنْهُ' , i.e. each of you is a mirror of your brother, so if you see an evil in him, you should remove that evil from him. *(Tirmizi, vol. 3, pp. 373, Hadees 1936)*

Hakeem-ul-Ummat, Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الْمَلَكِ has written about the above-mentioned Hadees: As a mirror shows the defects and qualities of the face, similarly a Muslim should continue informing his Muslim brother about his fault so that he may reform himself.

In short, it is prohibited to disgrace others, but we should help to reform others as this is an act of reward. (He has further mentioned) we look at the mirror so that we can see the spots and patches of our faces. We go to the physician so that we can be cured; the company of such true believers is extremely useful. Therefore, the Sufiyya رَحْمَةُ اللهِ تَعَالَى have said: Do not always sit with your disciples and students who praise you all the time, but rather sometimes sit with your spiritual guides, your teachers and your elders where you may become aware of your deficiency. An elephant recognizes its actual state when it sees a mountain. Always ponder over the greatness and glories of the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, so that you may keep feeling your sinfulness and inferiority. Muhaqqiqeen Sufiyya رَحْمَةُ اللهِ تَعَالَى have derived this meaning of the blessed Hadees that a true believer, when sees a fault in a Muslim, he should feel that he has this fault which he can see in him, as whatever spots and patches we can see in a mirror, are of our face, not of the mirror. *(Mirat-ul-Manajih, vol. 6, pp. 571)*

تُو نے دُنیا میں بھی عیبوں کو چھپایا یا خدا
حَشر میں بھی لاج رکھ لینا کہ تُو سَتَّار ہے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! From the above-mentioned blessed Hadees and its explanation, it has become obvious that we should attain the blessings of the company of such people, by virtue of whom we could rectify our own faults. Alas, where is this Madani mind-set now! Now, the delicate time has come when we consider the person who always praises us and says yes to everything as our beloved benefactor, and the one who shows us the mirror of our true nature to help reform us, we consider him as our biggest enemy.

Sign of deficiency in faith

On page 196 of the 1285-page book named 'Ihya-ul-Uloom' volume 3, published by Maktaba-tul-Madinah, the publishing house of Dawat-e-Islami, Sayyiduna Imam Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللهِ الْوَإِي has said: The religious pious people would desire that people should inform them about their faults, however, now the time has come when the one who informs us about our faults and advises us is disliked the most and this is a sign of weakness of faith. Bad manners are snakes and scorpions that bite and sting. If someone tells us that there is a scorpion underneath our clothes, then we become happy and thankful to him and we will kill the scorpion by removing it from us, though the venom of the scorpion is only limited to our body, and its pain lasts a few days. On the other hand, the venom of bad manners affects our conscience and there is a fear that its effect may last forever or for a long time after death. The condition now is such that if somebody makes us aware of our faults, we are not pleased nor do we try to remove those faults from ourselves, we rather criticise the one who advises us and points out our faults. (*Ihya-ul-'Uloom, vol. 3, pp. 196*)

Nonetheless, there is no doubt that a ruler or the one being ruled, employer or servant, officer or labourer, doctor or patient, contractor or mason, teacher or student, the brother's wife or the husband's younger brother's wife, mother-in-law or daughter-in-law, in short, the terrible disease of picking out faults is found in every status of society. When a person starts talking about the weaknesses of another person, he crosses all the limits of ethics, even blood relations become unimportant to him and sometimes he is overcome by such misfortune that he starts mocking and **مَعَادَ اللّٰهِ عَزَّوَجَلَّ** searches for faults in the great pious personalities like the blessed companions **رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ**. Such people should fear the hidden plan of Allah **عَزَّوَجَلَّ**, because the one who acts disrespectfully toward the blessed companions is disgraced in this world and is destined to disgrace and distress after his death.

The Holy Prophet **صَلَّى اللّٰهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** said, 'You should fear Allah **عَزَّوَجَلَّ** as regards to my companions. Have the fear of Allah **عَزَّوَجَلَّ**! Do not criticise them after me. Whoever loves them, he did so out of my love and the one who hates them, then it is due to bearing hatred towards me and whoever annoyed them he annoyed me, the one who annoyed me surely annoyed Allah **عَزَّوَجَلَّ** and whoever annoyed Allah **عَزَّوَجَلَّ**, very soon, Allah **عَزَّوَجَلَّ** will call him to account.' (*Jami' Tirmizi, vol. 5, pp. 463, Hadees 3888*)

عَدَاوَت اور کینہ اُن سے جو رکھتا ہے سینے میں
وہی بدبخت ہے ملعون ہے مردود شیطانی

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللّٰهُ تَعَالَى عَلَی مُحَمَّدٍ

Let me tell you a parable that has a terrible consequence of an unfortunate person who used to find faults with the blessed companions **رَضِيَ اللّٰهُ تَعَالَى عَنْهُمْ**.

Terrible consequence of finding faults with the blessed Companions

Sayyiduna Imam Jalaluddin Suyuti **رَحِمَهُ اللّٰهُ تَعَالَى عَلَيْهِ** has narrated that a saint **رَحِمَهُ اللّٰهُ تَعَالَى عَلَيْهِ** said, 'One of my neighbours used to make heretical statements. After his death, I saw him in a dream that he was one-eyed. I asked him,

‘What happened?’ He replied, ‘I found faults with the blessed Companions (رَضِيَ اللهُ تَعَالَى عَنْهُمْ), and Allah عَزَّوَجَلَّ has made me faulty!’ Having said that, he covered his faulty eye with his hand.’ (Sharh-us-Sudoor, pp. 280)

محفوظ سدا رکھنا شہا! بے آدبوں سے
اور مجھ سے بھی سرزد نہ کبھی بے آدبی ہو

Dear Islamic brothers! From the above-mentioned parable not only have we learnt about the glory and dignity of the blessed companions, but we have also learnt that if the tongue is given freedom, then sometimes it is uncontrolled in speaking ill to such an extent that it starts speaking utter nonsense against those people who love Allah عَزَّوَجَلَّ, therefore it is extremely necessary to control it, otherwise, Allah عَزَّوَجَلَّ forbid, the same tongue may become the cause of disgrace for us on the Day of Judgement.

As a saint رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said, ‘The tongue is like a beast. If you do not chain it, it will become your enemy and will harm you.’ (Al-Mustatraf, vol. 1, pp. 146)

Remember! It is the duty of a Muslim not to abuse anyone, nor should he insult anyone without Shar’i permission, nor should he commit backbiting against anyone or listen to any backbiting. He should neither reveal anyone’s faults, nor anyone’s secrets, nor should he harm anyone, nor hurt anyone’s feelings. He should neither beat anyone without Shar’i permission nor wrongly criticise anyone else. The Prophet of Rahmah, the Intercessor of the Ummah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘الْمُسْلِمُ مَنْ سَلِمَ الْمُسْلِمُونَ مِنْ لِسَانِهِ وَيَدِهِ’ i.e., a perfect Muslim is that person from whose tongue and hand other Muslims are safe.

(Sahih Bukhari, vol. 1, pp. 15, Hadees 10)

Do not back evils

Some people do not speak ill of anybody, but the cunning Satan tries to trap them in some other ways, that is to say, when at any gathering hidden faults of Muslims are being revealed, then such people instead of preventing them

from evil deeds or abandoning that gathering enjoy their talks and are seen laughing aloud. In this way, they also join those who make the honour and respect of Muslims a center of jokes in front of everyone. However, if someone mentions another's mistake or fault, either in his presence or in his absence, then if there is no Shar'i reason and with the intention of earning rewards in the Hereafter, the honour of that Muslim should be immediately protected and the person who is performing the evil deed should be reprimanded in a proper manner. Otherwise, by considering it bad in the heart, that gathering should be abandoned.

Excellence of safeguarding a Muslim's honour

The Noblest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: Whoever safeguards the honour of his Muslim brother in his absence, it is upon the mercy of Allah عَزَّوَجَلَّ to free him from Hell. (*Musnad-e-Ahmad, vol. 10, pp. 445, Hadees 27680*)

It is stated in another blessed Hadees: Whoever safeguards the honour of his brother in this world, Allah عَزَّوَجَلَّ will send an angel on the Day of Judgement who will protect him from Hell. (*Mawsu'ah, vol.4, pp. 385, Hadees 105*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In general, Muslims in the past had deep fear of Allah عَزَّوَجَلَّ, in particular, in the matters of concealing the faults of Muslims and protecting their honour, they used to have a pure mind-set. If someone was backbiting about a Muslim in front of them, or spoke even a little bit ill of him, they immediately cautioned him on that evil deed. Let's listen to two faith-refreshing parables in this regard.

Advice to a son

Relating his childhood incident, Sayyiduna Shaykh Sa'di رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has said: At night I was awake busy in prayers and worship and was reciting the Holy Quran. Some people were sleeping around us. I asked my father: None of

them would wake up to offer two Rak'aat of Salah. They were sleeping as though they had died. After hearing this, my father replied: O my beloved son: If you had slept, it would have been better for you than finding faults with the people. (*Hikayaat-e-Gulistan-e-Sa'di, Hikayaat No. 48, pp. 75*)

آج بنتا ہوں مُعزز جو کُھلے حشر میں عیب
آہ! رُسوائی کی آفت میں پہنسون گا یا ربّ

One who is untrustworthy

An acquaintance of a wise person committed backbiting against a Muslim in front of him. The wise man said, 'O person! Previously, I had nothing in my heart against the Muslim you just backbit, but because of your backbiting, my heart is now filled with evil thoughts and hatred against that Muslim. You have tried to degrade that Muslim in front of me and due to this I now consider you to be dishonoured, because I used to consider you as one who is trustworthy and does not reveal secrets. However, now that you have revealed his faults, I regard you as one who is untrustworthy and is unable to keep a secret.' (*Tanbih-ul-Ghafilien, pp. 92*)

جو ستاتے رہیں دل دُکھاتے رہیں
چُغلیوں تہمتوں، میں جو مشغول ہوں
اُن کو کس نے کہا؟ عاشقانِ رسول
گالیاں جو بکیں عیب بھی نہ ڈھکیں
اُن کو کس نے کہا؟ عاشقانِ رسول
داڑھیاں جو مُنڈائیں کریں غیبتیں
اُن کو کس نے کہا؟ عاشقانِ رسول

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Dear Islamic brothers! Have you noticed how beautifully these great people used to defend the honour of Muslims! Even if those people close to them committed backbiting against a Muslim or spoke ill of him, then instead of listening to them quietly or foolishly agreeing to everything just because of

their friendship, with the intention of reformation they would politely call them towards righteousness with wisdom. They would also help him to realize that backbiting against a Muslim or revealing his faults, brings dishonour to himself as well as that person. Remember! That person who loves to pick the faults of others, invites the Anger of Allah عَزَّوَجَلَّ.

Sayyiduna Bakr Bin Abd Muzni رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: Whenever you see a person picking out people's faults, then it must be understood that he is an enemy of Allah عَزَّوَجَلَّ, and has fallen into the hidden plan of Allah عَزَّوَجَلَّ.

(Tanbeeh-ul-Mughtareen, pp.197)

With the enthusiasm to help reform people and to advise those who commit the sins of slander; tale-telling and a lot of backbiting, those who abuse, those who reveal the faults of Muslims without any justification, those who get their beards cut, Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَةِ has eloquently said:

اُنْ كُو كَس نِي كِهَا؟ عَاشِقَانِ رَسُوْل

دَل دُكِهَاتِي رِيِي جُو سَتَاتِي رِيِي

اُنْ كُو كَس نِي كِهَا؟ عَاشِقَانِ رَسُوْل

جُو مَشْغُوْل ٻُوْن تِهْمَتُوْن ، مِيِي چُغَلِيُوْن

اُنْ كُو كَس نِي كِهَا؟ عَاشِقَانِ رَسُوْل

نِه دُهَكِيِي ٻِهِي عِيْب جُو بَكِيِي گَالِيَا

اُنْ كُو كَس نِي كِهَا؟ عَاشِقَانِ رَسُوْل

كِرِيِي غِيْبَتِيِي جُو مُنْدَانِيِي دَاڙِهِيَا

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّد

صَلُّوْا عَلَى الْحَبِيْب

It is stated in the commentary of Siraat-ul-Jinan that it is the manner of unbelievers to mock at others while they also have major faults. This disease is also widespread here that people talk about the evils of the world and commit backbiting, whilst they have more serious faults. This disease has been mentioned in a blessed Hadees as well.

(Siraat-ul-Jinan, part 2, Taht-al-Ayat, 1, 217-333)

Sayyiduna Abu Hurayrah رَضِيَ اللهُ تَعَالَى عَنْهُ has narrated that the Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: ‘يُبَيِّضُ أَحَدَكُمْ الْقَدَأَاقِي عَيْنِ أَخِيهِ، وَيَنْسُو الْجِدَّ عَنِ عَيْنِهِ.’ Any of you look at a splinter in the eyes of your brother but fail to notice a beam in your own eyes (i.e. you find even the smallest faults in others but) you fail to see your own major evil).’ *(Ibn Haban, vol. 7, pp. 506, Hadees 5731)*

Dear Islamic brothers! It is better for us to stop finding faults with Muslims, rather look at their good qualities and make efforts to reform yourself. A great way of accomplishing this is to associate yourself with the Madani environment of Dawat-e-Islami, a global non-political movement of preaching the Quran and Sunnah. A tool to assist in this process is to daily observe ‘Fikr-e-Madina’ and fill in the Madani In’amaat booklet. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ! The Madani In’amaat also influences us to conceal the faults of Muslims. The Madani In’amaat no. 42 (out of 72 Madani In’amaat) is as follows:

Today, upon becoming aware of the faults of a Muslim, did you conceal them or (without any Shar’i reason) reveal them? Furthermore, did you breach the trust by revealing someone’s secret to another (without his consent)?

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction to the book ‘Backbiting - A Cancer in our Society’

Dear Islamic brothers! It is extremely useful to read the chapter ‘Backbiting - A Cancer in our Society’ from Ameer Ahl-e-Sunnat’s book named Faizan-e-Sunnat, volume 2, for more information about the virtues of concealing the faults of Muslims and the destructions backbiting and finding their faults. الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ this book contains the definition of backbiting, parables full of warnings for those who committed backbiting, tale-telling, arrogance and destruction of other sins, including information about the importance of Islamic scholars, cures for backbiting, virtues of concealing the faults of Muslim, punishments for revealing faults, hundreds of examples of backbiting on several topics and countless Madani pearls. Therefore, obtain this book from Maktaba-tul-Madinah today. Study this book yourself and persuade

others to study it as well. This book can also be read online or downloaded for free from the website of Dawat-e-Islami: www.dawateislami.net.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Introduction to Jami'a-tul-Madinah

In order to become regular in offering Salah and other virtuous deeds, association with the Madani environment of Dawat-e-Islami is extremely crucial & beneficial. **اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ** The Madani environment of Dawat-e-Islami is a great blessing in today's evil era. The more we express gratitude to Allah **عَزَّوَجَلَّ** for it, the lesser it is. Over 97 departments, under Dawat-e-Islami, are actively serving in propagating the Sunan, publications of 'Ilm-e-Deen and for calling towards righteousness. Jami'a-tul-Madinah is also one of them. The very first branch of Jami'a-tul-Madinah was inaugurated under the supervision of Dawat-e-Islami in 1995 on the second floor of Madrasa-tul-Madinah's building situated at Godrah colony New Karachi, Bab-ul-Madinah (Karachi). With the passage of time, many other branches of Jami'a-tul-Madinah were also opened.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! In Jami'a-tul-Madinah, students are also trained morally & ethically for developing the habit of piety and abstinence along with enlightening their hearts with the light of 'Ilm-e-Deen.

Dear Islamic brothers! Jami'a-tul-Madinah for boys and girls has been established in various countries of the world including Pakistan, India, South Africa, England, Nepal and Bangladesh, in which, tens of thousands Islamic brothers and Islamic sisters are studying the Dars-e-Nizami ('Aalim /'Aalimah course). Free education is provided (along with accommodation, meals and other facilities according to the need). Students (male & female) from the Jami'at of Dawat-e-Islami have been achieving remarkable success for many years now in the examinations held by Tanzeem-ul-Madaris (Pakistan), the main national organization for Madaris of the Ahl-e-Sunnat. Sometimes, these students obtain 1st, 2nd and 3rd positions every year as well.

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تری دُھوم مچی ہو

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of the Bayan

Dear Islamic brothers! In today's Bayan, we have heard about the condemnation of revealing the faults of Muslims, virtues of concealing their faults and the commands of the Holy Quran and Blessed Ahadees and the sayings of pious saints about removing our faults. Regarding not finding faults with others, it is stated in the Holy Quran:

وَلَا تَجَسَّسُوا

Translation from Kanz-ul-Iman: And do not look for faults.

That person who is occupied with rectifying his own faults, refrains from finding faults in others, this person has been given good news in a blessed Hadees. Furthermore, Allah عَزَّوَجَلَّ blesses such a person that he starts recognizing his own faults, therefore, our pious predecessors would seek protection from seeing and hearing the faults of others. Sayyiduna Imam-e-A'zam رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ made Du'a for his spiritual insight of knowing people's faults from the drops of their wudu water to be taken away. Likewise, in his childhood, Sayyiduna Shaykh Sa'di رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ unintentionally committed the sin of speaking ill of people, by immediately cautioning him, his respectable father said: Instead of backbiting against people, if you had been sleeping, it would have been better. Nevertheless, those who speak ill of people or enjoy listening to evils should have fear of Allah عَزَّوَجَلَّ. Allah عَزَّوَجَلَّ forbid, due to our act of revealing people's faults, if Allah عَزَّوَجَلَّ reveals our hidden faults to people, then what will happen to us? Therefore, immediately repent of this sin. Likewise, we should apologize to those whom we have insulted and disgraced by mentioning their evils and backbiting about them. We should also

make the intention to stay safe from others' faults, to know our own faults and to make efforts to rectify them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Take part in the 12 Madani works

Dear Islamic brothers! If we want to lead a life full of virtues, acquiring 'Ilm-e-Deen, refraining from sins, contemplation of the Hereafter, having fear of Allah عَزَّوَجَلَّ and obedience to the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, we should associate ourselves with the Madani environment of Dawat-e-Islami and enthusiastically take part in the 12 Madani works. One of the Zayli Madani works is also a weekly area visit for calling others towards righteousness. Calling towards righteousness is indeed a great work carried out by our pious predecessors, the blessed saints رَحِمَهُمُ اللهُ تَعَالَى, the great Sahabah رَضِيَ اللهُ تَعَالَى عَنْهُمْ and the Holy Prophets عَلَيْهِمُ الصَّلَاةُ وَالسَّلَامُ.

Sayyiduna 'Ali-al-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has narrated that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated: There are four types of Jihad:

1. Enjoining [people] to do good deeds.
2. Preventing [them] from evils.
3. Speaking the truth when it requires patience to do so.
4. Holding a grudge against transgressors. One enjoining people to do good deeds, strengthen the hands of Muslims, and one preventing them from evils brings dishonour to the transgressors.

(Hilyat-ul-Awliya, vol. 5, pp. 11, Hadees 6130)

It is stated in a blessed Hadees that the Holiest Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ was humbly asked: 'Ya Rasoolallah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ! Who is the best person among the people?' He صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, 'The best among people is the

one who recites the Holy Quran in abundance, adopts more piety, calls [people] towards righteousness and prevents [them] from evils the most and treats his relatives with kindness the most.'

(Musnad Imam Ahmad, vol. 10, pp. 402, Hadees 27504)

Swing in a garden

Impressed by the 'area visit to call people towards righteousness' being carried out in an area of Hyderabad (Sindh, Pakistan), a modern youngster attended the Masjid where he listened to a Sunnah-Inspiring speech during which the attendees were encouraged to travel with Madani Qafilahs. Expressing his willingness to travel with a Madani Qafilah, the young man also got his name listed.

A few days before his departure with the Madani Qafilah, he passed away. Someone from his family had a dream in which he saw the deceased swinging cheerfully in a beautiful lush green garden. The dreaming person asked, 'How did you get here?' He replied, 'I have got here with the Madani Qafilah of Dawat-e-Islami! Allah ﷺ has blessed me greatly. Please ask my mother not to grieve for me as I am very comfortable here.'

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

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 اللَّهُ 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 سُنَّتِ کا مدینہ بنے آقا جَنَّتِ میں پڑوسی مجھے تم اپنا بنانا

Putting kohl: 4 Madani pearls

1. In *Sunan Ibn Majah*, there is a narration that, 'The best kohl (Surmah) among all is Ismid as it strengthens the eyesight and grows the eyelashes.'
(*Sunan Ibn-e-Majah, vol. 4, pp. 115 Hadees 3497*)
2. Kohl powder made from other stones can also be used. It is, however, Makruh (disliked) for a man to use black kohl with the intention of makeup but if that is not the intention, it is not Makruh.
(*Fatawa 'Aalamgiri, vol. 5, pp. 359*)
3. It is Sunnah to use antimony (kohl / Surmah) before sleeping.
(*Mirat-ul-Manajih, vol. 6, pp. 180*)
4. Here is the summary of the three narrated methods of using kohl. Apply thrice to each eye (put the kohl applicator in the kohl bottle each time for a new application). Apply thrice in the right eye and twice in the left. Apply twice to each eye and on the last application, enter the applicator into the container then use that same applicator to equally put it in both eyes. (*Shu'ab-ul-Iman, vol. 5 pp. 218-219*)

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.

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ صَلُّوْا عَلٰى الْحَبِيْبِ

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 بِدَوَامِ مُلْكِ اللَّهِ

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

5. Nearness to the Distinguished Prophet ﷺ

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ كَمَا تُحِبُّ وَتَرْضَى لَهُ

One day somebody came [to the blessed court of the Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Holy Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr 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 الْبُقْعَةَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

It is narrated by Sayyiduna Ibn ‘Abbas 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.