

Blessings of

HUSN-E-ZANN

(Good opinions)

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

Blessings of Having Husn-e-Zann [Good Opinion]

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 Beloved and Blessed Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'The one who recites Salat upon me once, Allah عَزَّوَجَلَّ showers 10 mercies upon him, removes 10 of his sins and elevates his status by 10 times.'

(Sunan Nasa'i, pp. 222, Hadees 1294)

یانبی! تجھ پہ لاکھوں دُرُود و سلام مجھ کو بے ناز کہ میں ہوں تیرا غلام
اپنی رحمت سے تُو شاہِ خیرِ الأنام مجھ سے عاصی کا بھی ناز بردار ہے

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, 'يَبِيَّةُ الْمُؤْمِنِ خَيْرٌ مِنْ عَمَلِهِ' *The intention of a believer is better than his action.*

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

Two Madani pearls

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

Intentions of listening to the Bayan

1. Lowering my eyes, I will listen to the Bayan attentively.
2. Instead of resting against a wall etc., I will sit in Attahiyyaat position as long as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear تَوَدُّوْا إِلَى اللَّهِ، اذْكُرُوا اللَّهَ، صَلُّوْا 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.

صَلُّوْا 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 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

Disabled boy walks!

A gang of robbers once went on a looting spree. At night, they stayed at an inn in the appearance of Mujahidin (warriors in the path of Allah ﷺ). The owner of the inn was a pious person, he not only allowed them to stay at the inn at night but also served them well with the intention of attaining the pleasure of Allah ﷺ.

In the morning, those robbers went somewhere and returned to the same inn, after their looting. Last night the robbers had seen the inn-owner's son who was unable to walk, but now they saw him roaming around freely like a normal person. Amazed and surprised, they asked the inn owner, 'Is he not the same disabled boy we saw yesterday?' He replied respectfully, 'Yes!' They asked, 'How did he get cured?' The inn owner replied, 'All this is the blessings of you people who are travellers in the path of Allah ﷺ. What happened was, I fed your yesterday's leftover food to my son and massaged his body with your leftover water, with the intention of curing him. Allah ﷺ has cured my disabled son through the blessings of the leftover food and water of you pious people.'

Overwhelmed by hearing this, the robbers were moved to tears and said, 'All this is the fruit of your positive opinion of us; otherwise we are great sinners. Look, we are not travellers of the Divine path; we are robbers! The manifestation of Divine bounty has entirely changed our lives. We make you witness and repent of all our [past] sins.' They all then adopted righteousness and remained steadfast on it till the end of their lives.

(Kitab-ul-Qalyoobi, pp. 20)

May Allah ﷺ have mercy on them and forgive us without accountability for their sake!

أَمِينٌ بِجَاهِ النَّبِيِّ الْأَمِينِ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Introduction of Faizan-e-Sunnat

Dear Islamic brothers! This remarkable parable which is full of blessings regarding good opinions is mentioned in the 1st volume of Faizan-e-Sunnat.

- ❖ The 1st volume of the great book, *Faizan-e-Sunnat* has been authored by Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, 'Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyae دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ.
- ❖ The 1st volume of *Faizan-e-Sunnat* contains 4 chapters (Blessings of بِسْمِ اللّٰهِ, Islamic Manners of Eating, Excellence of Hunger and Blessings of Ramadan), spanning approximately 1000 pages.
- ❖ The first chapter of the 1st volume of *Faizan-e-Sunnat* 'Blessings of بِسْمِ اللّٰهِ' contains the following topics: 'Excellence of reciting بِسْمِ اللّٰهِ', 'Method of protecting things from genies', '5 Madani cures for a fever', '7 Madani cures for a headache' as well as evidence of relating dreams etc.
- ❖ The second chapter of the 1st volume of *Faizan-e-Sunnat*, '*Islamic Manners of Eating*' contains the following topics: 'Sunnah and manners of eating', 'Medical advantages of eating with the hands', 'Harms of eating while leaning [against something] according to a medical point of view', 'Genies are afraid of lemons', '99 colourful parables', 'Brief introduction of the late Nigran-e-Shura Haji Muhammad Mushtaq Attari رَحِمَهُ اللّٰهُ تَعَالٰى عَلَيْهِ', 'A letter written by Ameer-e-Ahl-e-Sunnat to his son, the successor of Ameer-e-Ahl-e-Sunnat, Abu Usayd Maulana Ubayd Raza Attari Madani, etc.'.
- ❖ The third chapter of the 1st volume of *Faizan-e-Sunnat*, '*Excellence of Hunger*' contains the following topics: 'Excellence of hunger', '52 Parables'.
- ❖ The fourth chapter of the 1st volume of *Faizan-e-Sunnat*, '*Blessings of Ramadan*' contains the following topics 'Taraweeh', 'Layla-tul-Qadr', 'I'tikaf', 'Excellence of Eid-ul-Fitr', '41 Madani pearls for Mu'takifeen' etc.

- ❖ The 1st volume of *Faizan-e-Sunnat* has been written in a very easy way to understand so that those Islamic brothers and sisters who find it difficult could understand it and it is helpful to make them easier to learn.
- ❖ The *Faizan-e-Sunnat* 1st volume is equally beneficial for scholars, and orators as well as preachers.
- ❖ The 1st volume of *Faizan-e-Sunnat* 1st can be obtained from Maktaba-tul-Madinah and can also be downloaded for free or read online from the website of Dawat-e-Islami: www.dawateislami.net.

مجھے درسِ فیضانِ سُنَّتِ کی توفیق ملے دن میں دو مرتبہ یا اِلہی

صَلُّوا عَلَي الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَي مُحَمَّدٍ

Dear Islamic brothers! Have you seen! Husn-e-Zann means to have a good opinion, positive thinking etc., for example, such and such person is very pious, my Shaykh is a saint of Allah عَزَّوَجَلَّ, my Nigran does so many good deeds etc.

Blessings of good opinions

Dear Islamic brothers! The owner of the inn had a good opinion about that group of thieves, he served them well and fed their leftover meal to his handicapped child thinking of it as a Tabbaruk (sacred relic) and massaged their left over water over the body of his disabled child, by the blessings of his good opinion, Allah عَزَّوَجَلَّ granted cure to his handicapped child.

This was the blessings of a good opinion that the group of robbers repented and came onto the straight path with steadfastness. If only we would also be privileged to have good opinions for every righteous Muslim. If only we would also be privileged to have good opinions for our religious teachers, our respected Imams, our Nigrans etc. Aameen!

آئیں نہ مجھے وسوسے اور گندے خیالات
دے ذہن کا اور دل کا خدا قفلِ مدینہ

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Through this incident, we have also learnt that when the cure lies in the leftover meal of an ordinary Muslim, then how much blessings will be lying in the leftover meal or water of a pious person and the blessed saints of Allah ﷺ.

Paralysis was cured

اَلْحَمْدُ لِلّٰهِ ﷺ! In the environment of Dawat-e-Islami, a global & non-political religious movement of Quran and Sunnah, a 30-day and the last 10-day Sunnah-Inspiring congregational I'tikaf is held every year in the blessed month of Ramadan in numerous Masajid around the world. By the blessings of the religious and moral training provided to the Mu'takifeen during the congregational I'tikaf, thousands of sinners sincerely repent of their sins and turn over a new leaf.

Sometimes, by the grace of Allah ﷺ, faith-refreshing events take place during the I'tikaf. During one such I'tikaf held in Ramadan in 1425 A.H., at the global Madani Markaz of Dawat-e-Islami, Faizan-e-Madinah, Bab-ul-Madinah, Karachi [Pakistan], about 2,000 Islamic brothers were Mu'takif in the Masjid. Amongst them was a 77 year old Haafiz Muhammad Ashraf from the Chakwal district (of Punjab, Pakistan). His hands and tongue were paralyzed and his hearing was almost impaired but his faith was marvellous.

One day during the Iftar meal, he requested the leftover food from one of the preachers of Dawat-e-Islami and respectfully ate it expecting to be blessed. He also requested the preacher to make *Dam* [i.e. blow] on him. His positive opinion bore fruit. Allah's mercy showered upon him curing him of paralysis, اَلْحَمْدُ لِلّٰهِ ﷺ. He narrated his incident of getting cured on stage in front of thousands of people in Faizan-e-Madinah, and listening to this good news,

the joyous chants of the Zikr of Allah **عَزَّوَجَلَّ** filled the air. Several local newspapers also published this amazing news in those days.

دعوتِ اسلامی کی قیوم دونوں جہاں میں مچ جائے دُھوم

اِس پہ فِدا ہو بچّہ بچّہ یا اللہ مری جھولی بھر دے

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Today, virtually everyone seems to be complaining of deprivation and a lack of blessings in their sustenance. Perhaps, disrespect and waste of food may be one of its reasons. Today, you would hardly find a Muslim who does not waste food. Everywhere, whether it is at a wedding feast or a Niyaz meal of a saint, you will see people waste food. Regretfully, a lot of food is also carelessly dropped on the dining-mat during meals. After the food has been consumed, the leftovers and meat still remain on the bones and spices, which are then carelessly thrown away. After eating once, most people do not even think of reusing the food left in the plates, bowls and pots and it eventually ends up in the garbage.

Similarly, reusable leftover clean drinking water in the glass should not be thrown away as it is quoted that **سُورَةُ الْمُؤْمِنِينَ شِفَاءٌ** i.e., *cure lies in the leftover (meal) of a Muslim.* (*Al-Fatawa Al-Fiqhiya-tul-Kubra, vol. 4 pp. 117*)

There is not only a hope of cure in using the leftover of a Muslim but also it develops brotherhood, unity, mutual understanding, humility as well as it helps us refrain from the epidemic of arrogance along with the glad tiding of forgiveness from sins.

Dear Islamic brothers! One should repent of Israaf (wastage) he has committed till now and make a firm intention never to waste even a single grain of food and a single drop of gravy etc. By Allah **عَزَّوَجَلَّ**! On the Day of Judgement, one will surely be held accountable for every grain of food he wasted in the world. Without doubt, no one has the power to bear

accountability on the Day of Judgement. Repent sincerely. Recite Salat-'Alan-Nabi and plead, 'O Allah **عَزَّوَجَلَّ** I repent of Israaf which I have committed till today as well as of all my minor and major sins. With Your grant and assistance I will strive to refrain from all sins in the future. O Allah **عَزَّوَجَلَّ**! Forgive me without holding me accountable.'

The Noblest Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated: It is a sign of humility that a man drinks the leftover water of his fellow Muslim brother and whoever drinks the leftover water of his brother, his 70 ranks are elevated, 70 sins are forgiven and 70 virtues are written for him. (*Kanz-ul-'Ummal*, vol. 3, pp. 51, *Hadees 5745*)

گناہوں سے مجھ کو بچا یا الہی
بری عادتیں بھی چھڑا یا الہی

صَلُّوا عَلَيَّ الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيَّ مُحَمَّدٍ

Cobbler with a pale face

A parable is mentioned on page 166 of the first part of '*Uyoon-ul-Hikayaat*, a publication of Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: Sayyiduna Khuld Bin Ayyub **رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ** said: A worshipper from Bani Israel spent 60 years of his life in worshipping on top of a mountain. Once he dreamt that somebody is saying: 'Such and such cobbler is a greater worshipper than you and his rank is higher than yours.'

Upon awakening, he thought about the dream and said to himself: 'It is only a dream and there is no real truth in this.' So he did not pay any attention to it. After some time, he again had a dream like the previous one in which it was gestured that such and such cobble was greater than him. But this time too, he paid no attention to the dream, and then a third time again he was informed about this in another dream. Upon repeatedly seeing the same thing in his dreams, he descended from the mountain and approached that cobbler. The moment the cobbler saw him, he stood up immediately in respect and kissed his hands out of reverence and humbly asked about his

arrival: ‘Your majesty! What caused you to come out of the place of your worship?’ That worshipper replied: ‘I have come here because of you, I have been informed that you have a higher rank than me in the court of Allah عَزَّوَجَلَّ. Therefore, I have come to see you; now inform me of your good deed which has earned you such a lofty rank in the court of Allah عَزَّوَجَلَّ?’ The cobbler remained silent as if he was hesitating to reveal his action, and then said: ‘There is no special deed, however! I remain busy all the day long to earn lawful sustenance and refrain from unlawful things, then whatever sustenance I earn throughout the day by the grace of Allah عَزَّوَجَلَّ, I spend half of it in the way of Allah عَزَّوَجَلَّ and spend the other half on my family. A part from this, the other action is that I observe fasts abundantly, except for these two things, there is nothing in me which earns me excellence.’

Listening to this, the worshipper went back to the mountain and engaged himself in worshipping again. After a short period of time, he was instructed to ask the cobbler about his pale face. The worshipper approached him again and asked why his face was pale. The cobbler replied: ‘Whenever I glance at anybody, I believe that this man is better than me, that he is a dweller of Jannah and I am a dweller of Hell. I think of myself to be worthless over all others and also consider myself to be the biggest sinner as I fear Hell each and every moment. This is what makes my face pale.’ That worshipper went back to his worshipping place.

Sayyiduna Khuld Bin Ayyub رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has stated: That cobbler was granted superiority over that worshipper because the cobbler used to believe that others are better than him and besides himself, he considered all other believers to be dwellers of Jannah. May Allah عَزَّوَجَلَّ have mercy on such virtuous people and forgive us for their sake!

Dear Islamic brothers! A cobbler attained a greater status than that pious person who devoted 60 years in worshipping on top of the mountain. The distinctive qualities of the pious cobbler was that he would earn Halal (lawful) sustenance all day long, refrain from Haraam (unlawful) and then he would spend half of his earning in the way of Allah عَزَّوَجَلَّ as a Sadaqah. The second blessed deed of that righteous cobbler was that he would observe fasts abundantly and especially that blessed action which elevated his status more

than that pious person was that he would think positively about everyone, assuming others to be better than him, and assuming all others to be deserving of Jannah other than himself and his own state and condition was that his face had turned pale with the fear of Hell.

تیرے خوف سے تیرے ڈر سے ہمیشہ میں تھر تھر رہوں کانپتا یا الہی

Dear Islamic brothers! Remember! Having good and positive opinions about others is an excellent act of worship. The heart that beats in our chest will either bring about multiplying the good deeds in our book of deeds or play the equal role of committing sins. In the Hereafter when other parts of the body will be accounted for, the heart will also be there in the same row of reckoning. If we have good opinions about the Muslims then it will be a cause of increasing virtues and if we have ill feelings and suspicions towards Muslims then remember! There is a fear of being seized.

إِنَّ السَّمْعَ وَالْبَصَرَ وَالْفُؤَادَ كُلُّ أُولَئِكَ كَانَ عَنْهُ مَسْئُولًا ﴿٣٦﴾

Translation from Kanz-ul-Iman: Indeed the ear, and the eye, and the heart – each of these will be questioned. (Part 15, Surah Bani Israel, verse 36)

دل کے تیمار ہمارا کرتا آپ بیمار بے کیا ہونا ہے

Sayyidi A'la Hadrat رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ states: The heart is the well-wishing part of the entire body. If any single part of the body hurts, the heart immediately gets affected and our condition is that our own heart has fallen sick due to constantly committing sins. If the heart has a disease then how can it be a well-wisher for the whole body? Only Allah عَزَّوَجَلَّ knows what would happened to us?

The great devotee of A'la Hadrat, Ameer-e-Ahl-e-Sunnat وَامَاتُ بَرَكَاتُهُمُ الْعَالِيَةِ says:

قلب پتھر سے بھی سختی میں بڑھا جاتا ہے
خول پر خول سیاہی کا چڑھا جاتا ہے

Dear Islamic brothers! Remember! Having passed the temporary life in this mortal world, we will be lowered down into the dark grave, Allah عَزَّوَجَلَّ knows, how long we will have to stay in the horrible loneliness of the darkness of the grave, thereafter we will be made to stand in the court of Allah عَزَّوَجَلَّ, we will see every single act done by us written in our book of deeds as the Glorious Quran says:

يَوْمَئِذٍ يَصْدُرُ النَّاسُ أَشْتَاتًا لِّيُرَوْا أَعْمَالَهُمْ ۗ فَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَرَهُ ۗ وَمَنْ يَعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَرَهُ ۗ

Translation from Kanz-ul-Iman: On that day men will return towards their Lord, in different groups, in order to be shown their deeds. So whoever does a good deed equal to the weight of the minutest particle, will see it. And whoever does an evil deed equal to the weight of the minutest particle, will see it. (Part 30, Surah Az-Zilzaal, verse 6-8)

Dear Islamic brothers! We do not know what the Divine Decree will be for us, whether it will be the glad tiding of forgiveness or مَعَاذَ اللَّهِ عَزَّوَجَلَّ the decree of throwing (us) into Hell.

گر تو ناراض ہوا میری بلاکت ہوگی ہائے! میں نارِ جہنم میں جلوں گا یا رب
غفو کر اور سدا کے لیے راضی ہو جا گر کرم کر دے تو جنت میں رہوں گا یا رب

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

It is stated in volume 2 of the book named 'Allah Walon ki Baatayn' published by Maktaba-tul-Madinah: When Sayyiduna Bakr Bin 'Abdullah Muzani رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ saw an old man he would say, 'He is better than me and has the privilege of worshipping Allah عَزَّوَجَلَّ before me.' When he رَحِمَهُ اللَّهُ تَعَالَى عَلَيْهِ saw a young man, so he would say, 'He is better than me, because I have

committed more sins than him.’ Further, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ would say, ‘Make such an act compulsory for you that makes you deserving of reward if you carry it out, and if you do not carry it out, you become a sinner and avoid such acts which if you carry out, you do not get any reward and if it is left, you become a sinner.’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ was asked, ‘What act is that?’ He رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, ‘To have bad opinions of people, because if your opinion is correct, you will not get reward for it, but if it is wrong, you will become a sinner.’

Dear Islamic brothers! Look at the great eminence of those who love Allah عَزَّوَجَلَّ! How they continue refraining from the ill suspicion of Muslims and always had good opinions for others! If only we are privileged to have good thoughts about Muslims whilst refraining from evil suspicions.

يَا أَيُّهَا الَّذِينَ آمَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ الظَّنِّ إِثْمٌ

Translation from Kanz-ul-Iman: O People who Believe! Avoid excessive assumptions; indeed assumption sometimes becomes a sin.

(Part 26, Surah Al-Hujurat, verse 12)

Commenting on the abovementioned verse while describing the cause of declaring sins as some assumptions, Imam Fakhruddin Raazi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated: Because (sometimes) a person’s action looks bad, but in fact, it proves contrary. Perhaps that person is doing it in forgetfulness or the one who sees it could be at fault. (Tafseer Kabeer, vol. 10, pp. 110)

مجھے غیبت و چُغلی و بد گمانی کی آفات سے تُو بچا یا رہی

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Israelite worshipper and a sinner

A person from the Bani Israel who was a grave sinner, passed by a great worshipper (who always had clouds above his head for shade). That sinner thought to himself that I am a grave sinner of the Bani Israel whereas this

man is a great worshipper. If I sit in his company, I hope that Allah عَزَّوَجَلَّ will also have mercy upon me. After thinking this, he sat in the company of that worshipper but the worshipper disliked this and said to himself, how can this worthless sinner sit in my great company! He then turned towards the sinner and said in a very rude manner, 'Get away from me.' Upon this, Allah عَزَّوَجَلَّ sent a revelation to the Prophet of that time and said, 'Ask both of them to restart their deeds, I have forgiven the sinner (owing to his positive thinking) and have destroyed the deeds of that worshipper (owing to his arrogance).'

(Ihya-ul-'Uloom-id-Deen, vol.3, pp. 429)

فخر و غرور سے تُو مجھے بچانا

یا رب مجھے بنا دے پیکر تُو عاجزی کا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! You have just observed that the sinner was forgiven when he developed fear of Allah عَزَّوَجَلَّ in his heart and adopted humility, whereas, the good deeds of that pious man were wasted due to his arrogance.

Definition of presumption

Remember! The thought that comes to mind by seeing anything that is visible is called a presumption. It is also called Zann (idea/thought). For example, by seeing smoke rising from a distance, the thought of the existence of fire comes to the mind, this is a presumption.

Types of presumptions

Presumption has two types: (1) Good presumption (2) Evil suspicion.

Good presumption means 'إِعْتِقَادُ الْحَيْرِ وَالصَّلَاحِ فِي حَقِّ الْمُسْلِمِينَ' i.e. to believe in goodness and safety for Muslims. *(Mirqat-ul-Mafatih, vol. 8. pp. 779)* For example, to have this opinion about a Muslim brother after seeing him leaving the

Masjid at the time of Jama'at that perhaps his Wudu (ablution) might have been broken or he may have had some other Shar'i reasons.

About good presumptions

Talking about the types and ruling of presumption, Sadr-ul-Afaadil 'Allamah Maulana Mufti Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحْمَةُ اللَّهِ الْهَامِدِي has stated: 'Presumption has many types; one is that it is Wajib to have a good presumption/opinion towards Allah عَزَّوَجَلَّ; one is Mustahab that is to have good presumptions towards a true Muslim; one is prohibited and Haraam that is to have bad presumptions towards Allah عَزَّوَجَلَّ and to have bad presumptions towards a true Muslim; one is permissible that is to have such a presumption about a sinner regarding what he does. *(Khazaain-ul-'Irfan)*

Blessed Ahadees about good opinion

1. إِنَّ حُسْنَ الظَّنِّ مِنَ الْإِيمَانِ: i.e., Undoubtedly, having good opinions is part of faith. *(Tafseer Ruh-ul-Bayan)*
2. Addressing the Holy Ka'bah, the Holiest Prophet صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said: 'How good you and your atmosphere are! How great you are and how great is your sacredness! By the One under Whose omnipotence the life of Muhammad (صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ) is! In the court of Allah عَزَّوَجَلَّ, the sacredness of the life and wealth of a Mu'min and of having a good opinion about him is greater than even your sacredness.'
(Ibn Majah, vol. 4, pp. 319, Hadees 3932)
3. حُسْنُ الظَّنِّ مِنْ حُسْنِ الْعِبَادَةِ, 'Having a good opinion [about others] is from good worship.' *(Sunan Abi Dawood, vol. 4, pp. 388, Hadees 4993)*

While elaborating on the abovementioned Hadees, the renowned commentator of the Quran, Mufti Ahmad Yar Khan رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has stated, 'This means that to hold a good opinion about other Muslims and

to avoid an ill-suspicion against them, is amongst the most virtuous acts of worship.’ (*Mirat-ul-Manajih*, vol. 6, pp. 621)

Dear Islamic brothers! Undoubtedly it is also a virtuous deed to have a good opinion about a Muslim, but the accursed Satan will try his best to prevent us from this and will make a series of repeated attacks so that we are trapped in suspicions. Sometimes in order to create a suspicion about a Muslim, the disgraced Satan deceives us like this that it is your intelligence and since you are a true Muslim and a true Muslim sees through the Noor of Allah **عَزَّوَجَلَّ** so you have understood the reality through the insight of a true Muslim. However, in reality that person is committing the sin of having ill opinions after falling prey to Satan’s deception. Likewise, if someone has to discuss something very important to another person over the phone and receives no response once or twice or despite calling many times after some intervals, but as he is not responding, then an endless series of suspicions, backbiting, slandering and torments of the heart begin **الْأَمَانِ وَالْحَفِيفِ**. In such circumstances, if someone presents the call towards righteousness related to having good opinions, avoiding suspicion and having kind relationships, then such a person is also scolded.

Persuading people into having good opinions about others, Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, founder of Dawat-e-Islami, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi Ziyaae **دَاعَتْ بَرَكَاتُهُمُ الْعَالِيَةِ** has stated:

The mobile phone

Even though you have emailed, called or sent text messages to somebody and did not receive any response, still, you should have a good opinion about him and earn rewards, thinking that he might really be busy. Therefore, strive to form a good opinion about your Islamic brother. If the person you called did not answer, he might be busy or is in such circumstances that he is not able to attend to your call. In addition to this, keep this in mind that if somebody did not intentionally answer your call, did not send you an email or SMS; such a person will not be considered as a sinner under Islamic law.

Otherwise everybody who has a phone will be a sinner. We must explain to ourselves that we too do not answer every call, but when we call someone and they do not answer, Satan causes us to get angry. Therefore, keep yourself in a state of peace because anger causes you to form ill opinions about your brothers and utter sentences full of backbiting.

Answer your phone and earn huge reward

It is definitely true that answering everyone's phone is not an obligatory act, but with the intention of making your Islamic brother happy, ensuring that you protect them from sins like backbiting, and slandering; try your utmost to answer the phone or SMS on the spot because it is highly possible that the caller may be in a serious emergency. If there are such circumstances and you are not able to answer the phone on the spot; then try to call him as soon as possible, and make yourself worthy of rewards in the Hereafter by making him happy.

Look at the incredible virtues of making a Muslim happy. On page 534 of *Jannat mayn lay jaanay walay A'maal* (the 743-page publication of Maktabatul-Madinah, the publishing department of Dawat-e-Islami), it is stated: Sayyiduna Ibn 'Abbas رَضِيَ اللهُ تَعَالَى عَنْهُمَا has narrated, 'In the court of Allah (عَزَّوَجَلَّ), the best deed after offering obligatory deeds is to make the heart of another Muslim happy.' (*Al-Mu'jam-ul-Kabeer, vol. 11, pp. 59, Hadees 11079*)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! Except for the mobile phones, there are some other ways as well through which one may have suspicions, though reward can be obtained by having good opinions in many places. Ameer-e-Ahl-e-Sunnat دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has said: There is no disadvantage of having good opinions and no advantage of having suspicions. Let us listen to the advantages of good opinions and disadvantages of suspicions to develop the habit of forming good opinions.

Advantages of having good opinions

Good opinions have many advantages:

1. By virtue of a good opinion a person remains safe from suspicion and earns great reward.
2. By virtue of having a good opinion, a Muslim's honour remains intact.
3. The person who has a good opinion about his Muslim brother is blessed with peace of the heart and the one who falls into the nasty habit of having suspicions; fear continues to remain in his heart.
4. Best of all, if a person has a good opinion, he will attain the pleasure of Allah ﷺ and His Beloved Prophet ﷺ.

Disadvantages of evil suspicions

Evil suspicions have many disadvantages, some of which are as follows:

1. If you express your evil suspicion to someone, then there is a strong possibility of hurting his heart which is Haraam if done to a Muslim without Shar'i permission.
2. If it is expressed to someone else in his absence, then it will be called backbiting and backbiting against a Muslim is Haraam.
3. Evil suspicions lead to curiosity as the heart does not remain patient only on opinions, but rather asks for investigation, due to which a person starts burning with curiosity and curiosity means to persevere in efforts to discover the sins of your Muslim brothers, this is also prohibited.
4. Evil suspicions cause diseases of the inner-self, such as malice, jealousy, hatred and bitterness. *(Fath-ul-Baari)*
5. People avoid the person who has evil suspicions on trivial matters and such a person gets disgraced in front of people.

رَبِّ قَلْبِ أَجْلًا دُهْلَةً بِدُغْمَانِي

خُذَايَا عَطَا كَرِ دَعِ رَحْمَتِ كَا پَانِي

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

1. Look at the virtues of a Muslim

Instead of finding faults with a Muslim, look at his virtues. The backbiter, the tale-teller and the one who tries to find faults with pious people, will be resurrected on the Day of Judgement looking like dogs.’ (*Attargheeb Wattarheeb, vol. 3, pp. 325, Hadees 10*)

2. Dispel bad suspicion

Whenever a bad suspicion about a Muslim occurs to you, dispel it and try to form a positive and good opinion about what he has done. For instance, if you have the bad suspicion of ostentation about a Muslim who is weeping during a Na’at or a speech, you should immediately have a positive opinion of the sincerity of his weeping.

Sayyiduna Sa’eed Bin Musayyab رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated: From the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ of the Beloved Rasool صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, they have sent me (this thing) in writing that find a positive aspect of the action of a Muslim brother unless any evidence proves otherwise, and do not have ill opinions about any word said by a Muslim until you find a positive aspect out of it and whoever presents himself for being blamed then he should condemn himself instead of others. (*Shu’ab-ul-Iman*)

3. Be righteous so that others also look righteous

Continue reforming your own character striving to become pious because a pious person considers others to be pious, whereas an impious person regards others as impious. Here is an Arabic saying: إِذَا سَاءَ فِعْلُ الْمَرْءِ سَاءَتْ طُنُوبُهُ ‘If the deeds of a person have become bad, his thoughts also become bad’.

(*Fayz-ul-Qadeer, vol. 3, pp. 157*)

مِرَا تَنْ صَفَا بُو مِرَا مَن صَفَا بُو خَدَا! حُسْنِ ظَنِّ كَا خَزَانَه عَطَا بُو

4. Make Du'a for the person you have had a bad suspicion about

Whenever a bad suspicion about an Islamic brother occurs to you, make Du'a for his well-being and treat him with greater respect. Hujjat-ul-Islam, Sayyiduna Imam Abu Haamid Muhammad Bin Muhammad Bin Muhammad Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has stated, 'When you have a bad suspicion about a Muslim in your heart, you should be considerate towards him (i.e. treat him with greater respect) and make Du'a for his well-being. In this way you will anger Satan and be able to drive him away. Because of this, Satan will be reluctant to put evil thoughts into your heart for fear that you would become considerate towards your brother and make Du'a for his well-being again. (Ihya-ul-'Uloom, vol. 3, pp. 187)

مجھے غیبت و چُغلی و بد گمانی کی آفات سے تُو بچا یا الہی

5. Have good company

Refrain from the company of bad people and have the company of righteous ones. Besides reaping many other blessings, you will be able to avoid bad suspicions.

اَلْحَمْدُ لِلّٰہِ عَزَّوَجَلَّ! By the blessings of being part of Dawat-e-Islami, a global & non-political movement for preaching the Holy Quran and sacred Sunnah, the best moral qualities will subconsciously become part of your personality. Every Islamic brother should attend his local Sunnah-inspiring weekly congregation of Dawat-e-Islami and travel in Madani Qafilahs with lovers of the beloved Rasool صَلَّى اللهُ تَعَالَى عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ. By the blessing of travelling in these Madani Qafilahs اِنْ شَاءَ اللهُ عَزَّوَجَلَّ you will get an opportunity to reflect upon your past life and your heart will start pondering about building a good afterlife which will result in feeling regret over your sins, and repenting sincerely.

As a result of travelling regularly in Madani Qafilahs, your tongue will replace filthy and useless talk with Salat-'Alan-Nabi, Quranic recitation, praise for Allah عَزَّوَجَلَّ and Na'at. You will replace your anger with softness, your impatience with patience, you will lose your arrogance and gain a desire to respect Muslims, and you will save yourself from the greed of worldly fortune

and find a desire to do good deeds. In conclusion, **إِنْ شَاءَ اللَّهُ عَزَّوَجَلَّ** regular travels in the path of Allah **عَزَّوَجَلَّ** will result in a Madani revolution in your life.

گناہوں کو دیگا چھڑا مَدَنی ماحول گنہگارو آؤ! سبہ کارو آؤ!
تمہیں عاشقِ مُصْطَفَی مَدَنی ماحول پلا کر مئے عشق دیگا بنا یہ

صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ صَلُّوا عَلَى الْحَبِيبِ

Revolution by Madani environment

The statement of another Islamic brother from Bara Board, Bab-ul-Madinah (Karachi) is summarised as follows: I was a misfit and a despised person of society. People called me 'film crazy' for I watched films and dramas excessively every day. Reforms in me owe to the individual efforts of an Islamic brother. This led me to attend the Sunnah-Inspiring Ijtima' of Shab-e-Bara`at held in Khajji ground (Gulbahar, Karachi) organized by Dawat-e-Islami, the global, non-political movement for the propagation of Quran and Sunnah. When I listened to the heart rending speech about the '*First Night in the Grave*' I felt the fear of Allah **عَزَّوَجَلَّ** in the core of my heart. I repented of all my previous sins and embraced the Madani environment of Dawat-e-Islami.

My entire family had been westernized. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** As a result of my individual efforts, five of my brothers also became devotees of Dawat-e-Islami and they all crowned their heads with the green turban and gradually the environment of our households reformed into a completely Madani environment. At the time of writing these lines I am serving the Sunnah in the capacity of a Nigran of a Halqah Mushawarat. I love to travel with the Sunnah-Inspiring Madani Qafilahs and **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, I travel regularly with the 3-day Madani Qafilah every month.

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 سُنَّت کا مدینہ بنے آقا جَنَّت میں پڑوسی مجھے تم اپنا بنا نا

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Entering and leaving the home: 12 Madani pearls

1. When leaving the home, recite this Du'a:

بِسْمِ اللّٰهِ تَوَكَّلْتُ عَلَى اللّٰهِ لَا حَوْلَ وَلَا قُوَّةَ إِلَّا بِاللّٰهِ

Translation: With the name of Allah عَزَّوَجَلَّ, I have put my trust in Allah عَزَّوَجَلَّ, there is neither power nor strength without Him.

(Sunan Abi Dawood, vol. 4, pp. 420, Hadees 5095)

!إِنْ شَاءَ اللّٰهُ عَزَّوَجَلَّ By the blessings of reciting this Du'a', the person who recited it will remain on the right path and will be safe from calamities and will also be blessed with Divine help.

2. Du'a before entering the home:

اللّٰهُمَّ إِنِّي أَسْأَلُكَ خَيْرَ الْمَوَاجِعِ وَخَيْرَ الْمَخْرَجِ بِسْمِ اللّٰهِ وَ لَجْنَا وَ بِسْمِ اللّٰهِ خَرَجْنَا وَ عَلَى اللّٰهِ رَبِّنَا تَوَكَّلْنَا

Translation: O Allah عَزَّوَجَلَّ, I ask You for the goodness of entering and exiting. We entered (the home) with the name of Allah عَزَّوَجَلَّ and left it

with the name of Allah **عَزَّوَجَلَّ** and we put our trust in Allah **عَزَّوَجَلَّ**, our Rab **عَزَّوَجَلَّ**. (ibid, Hadees 5096)

After reciting this Du'a, make Salaam to the household, and present Salaam to the Beloved Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**. Then recite Surah Al-Ikhlaas. There will be blessings in your sustenance and the house will be protected from disputes, **إِنْ شَاءَ اللهُ عَزَّوَجَلَّ**.

3. Make Salaam to the Mahram and Mahrimaat (e.g. the mother, father, brother, sister, children and the wife etc.)
4. If anyone enters the home without mentioning the name of Allah **عَزَّوَجَلَّ**, e.g. without saying **بِسْمِ اللهِ**, Satan also enters with him.
5. If one enters a house where no one is present (even one's own home) he should say:

السَّلَامُ عَلَيْنَا وَ عَلَى عِبَادِ اللهِ الصَّالِحِينَ

Translation: Salaam be upon us and the righteous bondmen of Allah

عَزَّوَجَلَّ.

The angels will reply to this Salaam. (Rad-dul-Muhtar, vol. 9, pp. 682) One can also say the following:

السَّلَامُ عَلَيْكَ أَيُّهَا النَّبِيُّ

Translation: O Nabi **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** Salaam be upon you.

The sacred and blessed soul of the Holy Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** is present in the homes of Muslims.

(Sharh Ash-Shifa lil-Qaari, vol. 2, pp. 118)

6. Before you enter someone's home, say **'السَّلَامُ عَلَيْكُمْ! May I enter?'**

7. If permission for entry is not given, return happily without getting annoyed. Perhaps they may not have given permission due to some genuine reason.
8. When someone knocks on your door, it is a Sunnah to ask who it is. The person who knocked should mention his name, for example, Muhammad Ilyas. Instead of telling the name, saying such things as Madinah! 'It's me', 'open *the door*' etc. is not a Sunnah.
9. After mentioning your name, stand at a side so that you do not look inside the house as soon as the door opens.
10. It is prohibited to glance into someone's home. Some houses are higher than the adjoining ones. Therefore, those living in higher houses should take great care when looking out from the balcony or window of their house.
11. When you go to someone's home, do not unnecessarily criticize their home arrangements, as this could be hurtful to them.
12. When leaving, make Du'a for the household, thank them, make Salam, and gift them with a Sunnah-Inspiring booklet, if possible.

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

سُنَّتوں کی تَرْبِیَّت کے قافلے میں بار بار

مَجھ کو جَذْبہ دے سَفَر کرتا رہوں پَروردِگار

صَلِّ اللّٰهُ تَعَالَى عَلٰى مُحَمَّدٍ

صَلُّوْا عَلٰى الْحَبِیْبِ

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 الْبَهَاوِي 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 وَانزِلْهُ الْبَقْعَةَ الْمُقَرَّبَةَ 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 اللهُ 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.