

Harms of holding
High Hopes

Lambi Umeedon kay Nuqsanat

**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

Harms of holding high hopes

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

نَوَيْتُ سُنَّتَ الْإِعْتِكَافِ

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

Whenever you enter a Masjid, upon remembering, make the intention of Nafil I'tikaf because as high 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 ﷺ صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, 'Whoever recites Salat 100 times upon me, Allah عَزَّوَجَلَّ writes between both of his eyes that he is free from hypocrisy and Hellfire, and will keep him with the martyrs on the Day of Judgement.' (*Majma'-uz-Zawaid, vol. 10, pp. 253, Hadees 17298*)

بر گهڑی دم بدم تاجدارِ حرم

ہوں درود و سلام آقا لب پر مُدام

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Dear Islamic brothers! Before listening to the Bayan, let's make good intentions for attaining rewards. The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said, '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 high as possible with the intention of showing respect for religious knowledge.
3. I will make room for others by folding my hands and limbs and by moving slightly.
4. If someone pushes me, I will remain patient & calm and avoid staring, snapping, and arguing with them.
5. When I hear صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ, اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، اذْكُرُوا اللهَ، etc., I will reply loudly with the intention of gaining reward and encouraging others to also recite.
6. After the Bayan, I will approach other people by making Salaam, shaking hands, and for making individual efforts upon them.

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ

Intentions of delivering the Bayan

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

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

أَدْعُ إِلَى سَبِيلِ رَبِّكَ بِالْحُكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ

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

And the Beloved Rasool ﷺ has said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً

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

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

صَلَّى اللَّهُ تَعَالَى عَلَى مُحَمَّدٍ

صَلُّوا عَلَى الْحَبِيبِ

Reward for giving-up high hopes

It is stated on page 348 of the 413-page book named *'Uyoon-ul-Hikayaat* published by Maktaba-tul-Madinah, the publishing department of Dawat-e-Islami: After abandoning the affairs of the kingdom, the king of Basra became pious, but then he again got attracted to the kingdom and governance and decided to live the rest of his life with luxury and pleasure. He got a splendid palace constructed with high quality carpets and decorated with all types of furniture and fittings. He specified one room for guests which contained nice beds; all sorts and kinds of food were selected. The king called the people and the people greatly praised the king who was impressed with the glory. It continued for a high time. The king was lost in the colourful life of this world. His grand palace had all types of musical instruments and entertainments. He used to always be engrossed in worldly pleasures. These activities made him suffer the destructive spiritual illness of high hopes.

One day he called his ministers, advisors and close relatives and said: You have been observing my joy in this grand palace. Look! How peaceful I am here, I want to get palaces constructed like this for all my sons. Stay here for a few days, enjoy as much as you want and give me good pieces of advice for constructing other palaces, so that I will be able to get best palaces constructed for my sons. The people started living there. One day all the people including the king got busy in having fun with the entertainments when suddenly a voice from the unseen said 'O the one, forgetting death, constructing buildings! Give up your high hopes, because death has been recorded. Death has been recorded for people whether they laugh or make others laugh, and it is ready for those who have very high hopes. Do not construct houses in which you do not have to live in, and do worships and spiritual exercises so that your sins can be forgiven.'

This unseen voice frightened the king and all the people present with him. The king told his friends, 'Have you heard that Ghaybi (hidden) voice which I have heard?' All answered in one voice, 'Yes! We have also heard it.' The king said, 'Are you feeling what I am feeling?' It was asked, 'What are you feeling?' The king replied, 'I am feeling something like a burden on my heart; I think it is the message of my death.' People said, 'That is nothing, ignore it. May you live long and have more respect! Do not be worried.' The unseen voice

terminated the high hopes from the heart of the king. He started despising all the plans of luxury and pleasure and was overwhelmed with the thought of the Hereafter and gave up all his desires. With the intention of giving up sins, he humbly said to Allah **عَزَّوَجَلَّ**, 'O Allah **عَزَّوَجَلَّ**! Making You and all the people present here as witnesses, I turn towards You and feel ashamed and repent of all my sins and injustices. O my Creator **عَزَّوَجَلَّ**! If you want me to live for some more time in this world, then help me to follow the path of eternal obedience and if You want to call me by giving me death, then have mercy on me and forgive my sins out of Your mercy.'

Likewise, the king remained busy pleading and his pain kept increasing, then he started uttering these words, 'By Allah **عَزَّوَجَلَّ**! Death; by Allah **عَزَّوَجَلَّ**! Death', whilst saying this he passed away. The Islamic jurists of that age used to say, 'After repenting, the king passed away.'

(Mawsu'ah Ibn Abid Dunya, vol. 3, pp. 361, Raqm 271)

پڑھوں کلمہ جب نکلے دم یا الہی
کرم یا الہی کرم یا الہی

خُدا یا بُرے خاتمے سے بچانا
گناہوں کی عادت بڑھی جارہی ہے

High hope is the root of sins

Dear Islamic brothers! Have you noticed how high hopes made the king habitual of gaining and being occupied in the luxuries and pleasures of this temporary world. Having fallen prey to this hope, he became distracted from the horrors of the grave and was occupied with the construction of beautiful palaces and entertainments. Being intoxicated with the useless company of friends and the flattering services of the servants he totally forgot the loneliness of the grave, but as he lost his high hopes and got out of the darkness of heedlessness, then he was attracted to repentance, he got sick of sins and lost interest in the world.

Undoubtedly, the disaster of high hopes makes a human suffer many types of troubles in this world and the Hereafter. Giving him hope for repenting later, the Nafs and Satan trap him, thus causing a person to become bold in committing sins and sometimes these sins leads to a bad death. Remember! High hopes is the root cause of all sins and a cause of a human's destruction.

The Beloved Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: 'أَوَّلُ فَسَادِهَا الْبُخْلُ وَالْأَمَلُ' i.e. the first mischief of this Ummah is stinginess and having a high hope.

(Mishkat-ul-Masabih, vol. 2, pp. 260, Hadees 5281)

Regarding this narration, Hakeem-ul-Ummat, Mufti Ahmad Yar Khan Na'eemi رَحِمَهُ اللهُ تَعَالَى عَلَيْهِ has said: i.e. the first sin of a Muslim which is the root of other sins are the following two things: (1) Stinginess is the root of bloodshed and mischief. (2) High hopes are the root of heedlessness and sins. A person thinks about it even in his old age that he still has plenty of time, that's why he will perform good deeds in future. In this state he dies. (Mirat-ul-Manajih, vol. 7, pp. 94)

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

What does having high hopes mean?

Dear Islamic brothers! The way basic information is necessary to be safe from apparent diseases, similarly, knowledge is necessary to stay safe from spiritual diseases, therefore, memorize properly this definition of high hopes: 'Wasting precious moments of your life by having high hopes for the things which are very difficult to get is called high hope.' (Fayd-ul-Qadeer, vol. 1, pp. 277, Hadees 294)

Disadvantages of having high hopes

Dear Islamic brothers! In verse 3 of Surah Al-Hijr part 14, Allah عَزَّوَجَلَّ has stated about holding high hopes:

ذَرَّهُمْ يَأْكُلُوا وَيَتَمَتَّعُوا وَيُلْهِمُ الْأَمَلُ فَسَوْفَ يَعْلَمُونَ ﴿٣﴾

Translation from Kanz-ul-Iman: Leave them to eat and enjoy and let the hope may amuse them now then they are about to know.

Regarding this blessed verse, Sadr-ul-Afadil, Allamah Maulana Sayyid Muhammad Na'eemuddin Muradabadi عَلَيْهِ رَحِمَهُ اللهُ الْهَامِي has said: There is a

warning here that it is not the glory of an honest person to have high hopes and become intoxicated with the pleasures of this world. Sayyiduna ‘Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has said, ‘High hopes makes (one) forget the Hereafter and following the desires prevents one from the truth.’

3 Sayings of Beloved Mustafa ﷺ

Let’s listen to the sayings of Beloved Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ about the disasters of high hopes:

1. Six things waste deeds: (1) Fault finding with the creation (2) hardness of the heart (3) love for the world (4) lack of modesty (5) high hope and (6) excessive injustice. (*Kanz-ul-'Ummal, vol. 16, pp. 36, Hadees 44016*)
2. Wise is the one who weakens the desires of his Nafs and performs deeds for the afterlife, and powerless is the one who follows Nafsani desires and has high hopes from Allah عَزَّوَجَلَّ. (*Shu'ab-ul-Iman, vol. 7, pp. 350, Hadees 10546*)
3. Amongst the things for which I have fear for my Ummah are Nafsani desires and high hope. (*Al-Kamil fi Du'afa-ir-Rijal, vol. 6, pp. 316*)

High hope, an obstacle in becoming righteous

Dear Islamic brothers! The high hope of living for a high time makes a person miss his Salahs, makes him delay in paying Zakah and performing his Fard Hajj. High hopes of living a comfortable life forever makes a person suffer troubles and difficulties. High hopes produce the greed for wealth in the heart of a human. It is high hopes that provoke a man to build tall buildings; that remove the fear of being accountable for every deed to Allah عَزَّوَجَلَّ on the Day of Judgement and the fear of a bad death. Falling prey to high hopes, a person bears hatred towards Muslims. Due to the hope of repentance, a person starts suffering from the spiritual diseases like backbiting, tale-telling, jealousy and arrogance and Satan rules his heart. (*Mawsu'ah Ibn Abid Dunya, vol. 3, pp. 328, Raqm 103*) It becomes difficult for him to perform good deeds due to high hopes.

Sayyiduna Imam Ghazali عَلَيْهِ رَحْمَةُ اللَّهِ الْوَالِي has said, 'High hopes are an obstacle in the path of righteousness and obedience. Furthermore, (high hopes) become the cause of every mischief and harm.' (*Minhaj-ul-'Aabideen*, pp. 118, summarized)

Six difficulties!

Dear Islamic brothers! Due to high hopes a person suffers from six difficulties:

First difficulty: High hopes makes a person heedless and lazy, that's why before performing good deeds this thought enters his mind that '*I will do it after a while, I still have sufficient time, I will not miss the opportunity of worship*'. Hence, due to laziness a person wastes the opportunity of performing good deeds. (*Minhaj-ul-'Aabideen*, pp. 81)

Second difficulty: Due to high hopes, a person falls prey to evil practices. Sayyiduna Dawood Taa`ee عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has truthfully said, 'The person, who has fear of Allah's warning, considers distance as something near and the person who suffers from high hopes, becomes a victim of evil practices.'

(*Minhaj-ul-'Aabideen*, pp. 81)

Third difficulty: Due to high hopes it becomes difficult for a person to perform good deeds. Sayyiduna Yahya Bin Mu'aaz Raazi عَلَيْهِ رَحْمَةُ اللَّهِ تَعَالَى has said, 'Hopes for the world' restrict a man from every good deed; 'greed' restricts a man from every truth; 'patience' leads to goodness and satisfying the desires attract (him) to every harm and evil. (*Minhaj-ul-'Aabideen*, pp. 81)

Fourth difficulty: Due to high hopes a person becomes habitual of delaying in making repentance, that's why these thoughts enter the mind, '*I will repent now, I still have sufficient time, I am still young, I am now very young, I have the power/authority to repent all the time, I will do it whenever I want.*' (*Ibid*)

Fifth difficulty: Due to high hopes, the heart of a person becomes hard, reducing the passion for good deeds; it increases sins and greed. A person becomes habitual of worldly luxuries and pleasure, and his heart becomes heedless of pondering over Hereafter. (*Minhaj-ul-'Aabideen*, pp. 82, summarized)

Sixth difficulty: High hopes make a person heedless of death. It has been narrated that the Beloved Prophet ﷺ took three pieces of wood. One he ﷺ planted in front of himself, second next to it, whereas the third one at a little distance, he then said to the blessed companions رَضِيَ اللَّهُ تَعَالَى عَنْهُمْ, 'Do you know what this is?' They humbly said, 'Allah عَزَّوَجَلَّ and His Beloved Prophet ﷺ know best.' It was then said, 'One piece of wood (represents) is a human and the second one is death, whereas the distant one is hope. A human moves his hand towards hope, but instead of hope death pulls him towards it.'

(Mawsu'ah Ibn Abid Dunya, vol. 3, pp. 306, Raqm 10)

دل سے الفتِ دنیا بالیقین نکل جاتی خار ان کے صحرا کا دل میں گر اتر جاتا
لازمی ہے پر صورت چھوڑنا گناہوں کا بھائی موت سے پہلے کاش! تو سدھر جاتا

Important advice

Dear Islamic brothers! Imagine yourself close to death. Recall those of your relatives and friends who have met death and they have been buried beneath tons of earth. Listen to a piece of advice of an advisor about high hopes:

Sayyiduna Abu Zakariyya Taymi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ has narrated that caliph Sulayman Bin 'Abdul Malik was sitting in Masjid-ul-Haraam, a stone was brought to him with something written on it. A person who could read it was searched for, and Sayyiduna Wahb Bin Munabbih رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ came. It was written on it, 'O son of Aadam! If you see death that is close to life, then you must give up high hopes and increase your deeds. Furthermore, you will give up all of your greed and efforts and if you slip, you will feel ashamed on the Day of Judgement. Your family members and neighbours will leave you alone in the grave; parents and relatives will be gone; your children will abandon you and you will neither be able to return to the world nor increase your good deeds, therefore, prepare for the Day of Judgement before being ashamed.' Having heard this, Sulayman Bin 'Abdul Malik wept bitterly.

(Ihya-ul-'Uloom, vol. 5, pp. 199)

قبر میں میت اُترنی ہے ضرور جیسی کرنی ویسی بھرنی ہے ضرور

Excellence of having no high hopes

Dear Islamic brothers! Through the blessing of having no high hopes, a person comes to the right path. The Beloved Prophet ﷺ has said, 'Whoever will incline to worldliness and rely on high hopes, Allah ﷻ will make his heart blind according to his inclination to worldliness and whoever will show dislike towards worldliness and will lessen his hopes, Allah ﷻ will grant him knowledge without learning and will grant him the straight path without anyone's guidance. (*Kanz-ul-'Ummal, vol. 3, pp. 82, part 3, 6191*)

Cure for negligence

Dear Islamic brothers! Negligence does not overpower when there is a lack of worldly and false hopes. One does not dare to commit sins, he rushes to seek forgiveness and always keeps his death in view. It is for this reason that the pious predecessors رَحْمَةُ اللَّهِ تَعَالَى used to refrain from high hopes. Listen to three parables in this regard:

1. Sayyiduna Muhammad Bin Abu Taubah رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said: Sayyiduna Ma'roof Karkhi رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ gave the Iqamah for Salah and said to me, 'Go ahead and lead the Salah.' I humbly replied, 'I would lead only this Salah, not other than it.' Listening to this, he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ said, 'You are thinking of another Salah; may Allah ﷻ save us from high hopes as these are the hurdles to righteous deeds.' (*Ihya-ul-'Uloom, vol. 5, pp. 200*)
2. Sayyiduna Safwan Bin Sulaym رَضِيَ اللَّهُ تَعَالَى عَنْهُ used to remain inside the Masjid; when he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would exit the Masjid, he رَضِيَ اللَّهُ تَعَالَى عَنْهُ would weep saying, 'I fear that I might not be able to return to Masjid.'
(*Mawsu'ah Ibn Abid Dunya, vol. 3, pp. 317, Raqm 62*)
3. A person saw Sayyiduna Zaraarah Bin Awfa رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ in a dream and asked, 'O people of Barzakh [the state of the grave]! Which deed is excellent before you?' To which he رَحْمَةُ اللَّهِ تَعَالَى عَلَيْهِ replied, 'The pleasure of Allah ﷻ as well as holding little hopes.' (*Ihya-ul-'Uloom, vol. 5, pp. 264*)

کچھ نیکیاں کما لے جلد آخرت بنا لے
کوئی نہیں بھروسا اے بھائی! زندگی کا

(Wasail-e-Bakhshish, pp. 178)

Advice of Sayyiduna Dawood Taa`ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ

Sayyiduna Abu Muhammad Bin 'Ali Zahid رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said: We attended a funeral Salah in Kufa, Sayyiduna Dawood Taa`ee رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was also present there, when the deceased person was being lowered into the grave, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ sat one side. I approached him and sat beside him. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ said, 'Whoever has the fear of punishment finds his faraway (death) near to him and whoever has high hopes becomes weaker in doing good deeds and each approaching thing (i.e., death) is nearer. O my brother! Remember! Be aware of this fact too that the living people are like the people of the graves as the living people repent over what they lose and become happy upon what they have accumulated for their future; however, the only difference that lies here is that the thing upon which people of the grave feel repentance, the living people kill one another for that thing and file lawsuit against one another.'

(Ihya-ul-'Uloom, vol. 5, pp. 200)

Dear Islamic brothers! For comfort in the Hereafter, the pious people of Allah عَزَّوَجَلَّ are engrossed in good deeds as a worldly person becomes impatient to become comfortable in this mortal world. The way the worldly person is in fear that if he becomes even a little heedless he will fall behind his co-workers, a little mistake will turn his expected profit into loss, similarly, the righteous people of Allah عَزَّوَجَلَّ have this fear that if they become engrossed in worldly pleasures and luxuries, then their Hereafter will be destroyed. It is certainly an unwise and foolish thing to make the immortal life (of the Hereafter) meaningless by being trapped into the pleasures, luxuries and attractive beauty of 60 or 70 years of the worldly life. By virtue of pondering about the Hereafter, they neither like the grand palaces of this world nor get attracted to the wealth of this world. In fact, they want only the pleasure of Allah عَزَّوَجَلَّ. عَزَّوَجَلَّ. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ. by virtue of the blessing of the Madani environment of Dawat-e-Islami, still today the examples of such dislike and hopelessness

for this world can be found. When we listen to their parables, we recall our pious saints رَحْمَةُ اللهِ تَعَالَى. Regarding this, please listen to the lifestyle of Mufti-e-Dawat-e-Islami – a deceased member of Markazi Majlis-e-Shura:

Parables of Mufti-e-Dawat-e-Islami

- As was the habit of Mufti-e-Dawat-e-Islami, Abu ‘Umar Mufti Muhammad Farooq ‘Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ, he would keep only four clothes in his wardrobe; he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ would get new clothes tailored in Rabi-ul-Awwal and would give away his old clothes to somebody. Prior to his death, he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ took all his clothes with him when he رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ went to Punjab and gave them away there.
- Whether serving in a Jami’a-tul-Madinah or Dar-ul-Ifta, Mufti-e-Dawat-e-Islami رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ never demanded any salary increase. Maulana Haji Abu Haamid Muhammad Imran Attari, the Nigran of Markazi Majlis-e-Shura said: Shortly before his death, the salary of Mufti Muhammad Farooq ‘Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ was increased. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ himself came to my house and was so worried and said, ‘My salary has been increased sufficiently; I do not need additional amount so have mercy on me and do not increase my salary.’
- Mufti Muhammad Farooq ‘Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ also sold his motorbike, laptop and computer etc., before his death and said I do not need these things.
- Once Mufti Muhammad Farooq ‘Attari رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ wanted to take a house on rent, somebody suggested to him to buy his own house. He رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ replied, ‘Life is very short, taking a house on rent is sufficient for me.’

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Dear Islamic brothers! In order to avoid un-Islamic fashion, adopt the Sunnah and have love of the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ in your heart, join the ever fresh Madani environment of Dawat-e-Islami, a global &

non-political movement of the Quran and Sunnah. Here is a pleasant and faith-refreshing Madani parable:

Fashionable man becomes a 'Muballigh of Sunnah'

A modern young man of Indore city (M.P. India) was blessed with doing the collective I'tikaf organised by Dawat-e-Islami in the last ten days of Ramadan in 1426 AH. The Madani atmosphere of Dawat-e-Islami and company of lovers of the Beloved Rasool caused a Madani transformation in his heart. He grew his beard and adorned his head with a green turban. He also travelled for 12 days in a Madani Qafilah in order to learn the Sunnah.

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! He became a Muballigh of Dawat-e-Islami. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! Till the time of writing this account, he is busy serving Dawat-e-Islami in his city as the Nigran (responsible) of a Halqah Mushawarat.

اللہ کرم ایسا کرے تجھ پہ جہاں میں اے دعوتِ اسلامی تیری دھوم مچی ہو!

صَلُّوْا عَلَی الْحَبِیْبِ صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّدٍ

Causes and cure of holding high hopes

Dear Islamic brothers! There are many causes of each disease; if these causes are uprooted, the diseases could also be eliminated. Therefore, some causes and cures for high hopes are mentioned as under:

First cause: Worldly temptations

The first cause is the temptation of worldliness. Ameer-ul-Mu`mineen, Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has narrated that the Prophet of Rahmah صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has said: I have a deep fear of 2 things for you, pursuing desires and holding high hopes. The act of pursuing the desires prevents one from speaking the truth and high hopes make one fall into worldly temptations.

Remember! Undoubtedly, Allah عَزَّوَجَلَّ blesses one with worldliness whom He عَزَّوَجَلَّ likes and also one whom He عَزَّوَجَلَّ does not like, but when He عَزَّوَجَلَّ shows His affection towards any bondsman, He blesses him with the wealth of Iman. Listen carefully! The Hereafter is close. Beware! You are still able to do righteous deeds, it is not the time of reckoning at present but you will be accounted for shortly when the time of doing deeds will be over.

(Mawsu'ah Ibn Abid Dunya, vol. 3, pp. 303, Raqm 3)

When one falls into worldly temptations to such an extent that it becomes unbearably hard for him to separate himself from worldly desires and worldly pleasures, his heart ceases to ponder over death which is a destroyer of worldly temptations and pleasures. The thing which a human dislikes, he tries to refrain from it, whereas the same human is occupied in holding false, high and worthless hopes and ambitions and wants to do everything according to his urges. Then living in this world is his real motive and it is for this reason, he remains surrounded by such thoughts and prefers the thoughts of family, house, friends, wealth and other possessions in his heart, resulting in his heart being preoccupied these thoughts thus he forgets his death.

Cure for love for world

The cure for this cause of high hopes is that one should believe in the Day of Judgement, in the severe punishments as well as the great reward that will be given on this Day. If a person has perfect belief in these things, love for the world will be removed from his heart. Love for a nice thing removes love for an inferior thing from the heart. When a person sees the world with contempt and the Hereafter with admiration, he will not have interest in the world no matter if he is given the kingship from the east to the west. How will he get happy about the world or how will love for the world be created in his heart, when belief in the Hereafter has been very firmly placed in his heart? We pray to Allah عَزَّوَجَلَّ to enable us to give only that much importance to the world as His pious bondmen do.

Second cause of high hopes, is ignorance.

1. Relying on his youth, man assumes that he will not meet his death in his youth. This is a kind of ignorance. He fails to ponder over the fact that the number of the old people of the city is not even the tenth part of the number of the young people. The small number of the old clearly indicates that most people die in their youth. In other words, when one old man dies, one thousand children and young people die.
2. A healthy person assumes that he will not die. He considers that sudden death is a rare incident but this is actually his ignorance. Even if meeting death suddenly is considered to be a rare incident, suffering from a disease suddenly is quite likely. Anyone can suffer from any disease at any time. If a person can fall ill suddenly, meeting death is also very likely. A cure for this ignorance is that one should develop the mind-set that I will also die as others die. My bier [i.e. coffin-like structure] will be lifted and I will be buried in my grave. Perhaps the slabs that will be used to close my grave may have been prepared already. Not getting rid of this heedlessness and delaying preparations for the Afterlife is nothing but ignorance. (*Ihya-ul-'Uloom, vol. 5, pp. 201, 202, summarized*)

Join the Madani environment

Sayyiduna 'Ali-ul-Murtada كَرَّمَ اللَّهُ تَعَالَى وَجْهَهُ الْكَرِيمَ has prohibited the friendship with three types of people. He رَضِيَ اللَّهُ تَعَالَى عَنْهُ has stated:

1. Do not establish relations with a transgressor (sinner) because he will show his deed to be excellent for you and will wish that you also become like him. He will show his worst habit to be good. If he comes and meets you, it is dishonour and unsuitable for you.
2. Do not have brotherhood with a foolish person. He will face hardship himself and will never benefit you. He will sometimes try to benefit you but will harm you. His silence is better than his speaking. Being away from him is better than being close to him.
3. Do not have any brotherhood with a liar. Associating with him will not benefit you. He will convey to others what you say and will tell you what others say. Even if you tell the truth, he will not tell the truth.

(*Kanz-ul-'Ummal, vol. 9, pp. 75, Hadees 25571*)

His grace Daata Ganj Bakhsh, Sayyiduna ‘Ali Bin ‘Usman Hajwayri رَحْمَةُ اللهِ تَعَالَى عَلَيْهِ has stated: A quality of the Nafs (desires) is that it gets pleasure from his companions. The Nafs develops the qualities and habits of the people it keeps company with. Even a falcon gets trained in the company of a falconer. When trained by a human, a parrot starts speaking. A wild horse can be tamed. These examples show how effective one’s company is and how it changes one’s habits. This applies to all kinds of companionships.

(Kashf-ul-Mahjoob – Persian, pp. 375)

It became obvious that the company we keep plays a vital role in making a person pious or wicked. A good environment is essential for good company. Joining a good environment rectifies one’s inner self as well as the outer self. اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ, the Madani environment of Dawat-e-Islami is a great favour of Allah عَزَّوَجَلَّ at the present time. You should also join the Madani environment of Dawat-e-Islami. By its blessings, high hopes will be removed. Divine fear will grow. Love for the world and wealth will be removed from the heart. The feeling of sacrifice will be created in the heart, اِنْ شَاءَ اللهُ عَزَّوَجَلَّ.

Introduction to the 12-day Madani course

Dear Islamic brothers! In order to develop enthusiasm for becoming pious and for making others pious, one should also get the privilege of completing the 12-day Madani course. Shaykh-e-Tareeqat, Ameer-e-Ahl-e-Sunnat, ‘Allamah Maulana Abu Bilal Muhammad Ilyas Attar Qadiri Razavi دَامَتْ بَرَكَاتُهُمُ الْعَالِيَهُ has bestowed upon us the ‘Madani In’amaat’ – a combination of Shari’ah and Tareeqah – which is a program of easily performing good deeds and avoiding sins in this sinful era. During the 12-day Madani course, participants are made to practice these Madani In’amaat and are informed about the easy ways of practicing them. In addition, Nafil Salah such as Tahajjud, Ishraq, Chasht are offered. The Holy Quran and Awraad are recited with correct pronunciations. Madani Halqahs are also held. Munajaat and the Shajarah are also recited. Besides this, for the rectification of the inner self, speeches are delivered on topics of deadly spiritual diseases such as jealousy, arrogance, ostentation, and forming negative opinions. This course also offers the method of Salah, gestures to avoid useless talking and much more.

Prayer of 'Attar

O Allah **عَزَّوَجَلَّ**! Whoever performs the 12-day Madani course, bless him with crossing the Siraat bridge with the speed of lightning and entering Heaven without accountability in the neighbourhood of the Beloved and Blessed Prophet **صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ**.

مدنی انعامات کی بھی مرحبا کیا بات ہے
قُرْبِ حَقِّ كَيْ طَالِبُونَ كَيْ واسطے سوغات ہے

How excellent are the Madani In'amaat, Marhaba!

*A great gift for the seekers of the closeness of Allah **عَزَّوَجَلَّ***

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

Summary of speech

- The king of Basra indulged in worldly luxuries and pleasures due to high hopes. When the fire of high hopes was extinguished in his heart and the darkness of heedlessness was removed, he paid attention to repentance. He became sick of sins and lost interest in the world. By the blessing of giving up high hopes and feeling ashamed of sins, he met his death with repentance.
- Deceived by high hopes, man thinks that he will live a long life and will perform good deeds later on but he meets his death while having the same thoughts.
- High hopes ruin one's deeds. It makes a person indulge in carnal desires, which makes him helpless and lazy.
- One who does not have high worldly hopes does not commit sins fearlessly. He hurries to repent. He always considers his death to be very near. Our pious predecessors **رَحِمَهُمُ اللهُ تَعَالَى** would avoid having high hopes.

- **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ!** By the blessing of the Madani environment of Dawat-e-Islami, there are individuals even today who have no interest in the world and have no hope for it. Reading the stories of such individuals makes one think of the pious predecessors **رَحْمَةُ اللَّهِ تَعَالَى**. Any companionship plays a vital role in making a person pious or bad. A good environment is essential for good company. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ**, the Madani environment of Dawat-e-Islami is a great favour of Allah **عَزَّوَجَلَّ** at the present time. You should also join the Madani environment of Dawat-e-Islami. By its blessings, spiritual diseases including high hopes will be cured.

Participate in the 12 Madani activities

Dear Islamic brothers! If we want to lead a life following the footsteps of our blessed saints **رَحْمَةُ اللَّهِ تَعَالَى**, we should associate ourselves with the Madani environment of Dawat-e-Islami. **الْحَمْدُ لِلَّهِ عَزَّوَجَلَّ** It is that pleasant Madani environment which has developed a mind-set of reforming and rectifying all people of the world, by following in the footsteps of the pious predecessors **رَحْمَةُ اللَّهِ تَعَالَى** with encouragement to enthusiastically take part in the 12 Madani work of the Zayli Halqah.

One of the 12 Madani activities is ‘Madani Halqah after Salat-ul-Fajr’, which includes the recitation of three Quranic verses along with translation from *Kanz-ul-Iman* and Tafseer (interpretation) from *Khaza'in-ul-'Irfan/Noor-ul-'Irfan/Siraat-ul-Jinaan*, followed by a Dars from *Faizan-e-Sunnat* (4 pages) and the recitation of Shajarah Qadiriyyah Razawiyyah Ziyaiyyah ‘Attariyyah. Reciting & teaching the sacred Quran while understanding it & making others also understand it is the most excellent job.

The Noblest Prophet **صَلَّى اللَّهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ** has stated, ‘The one who has learnt the [blessed] Quran and taught it and acted upon whatever was mentioned in it, the [blessed] Quran will intercede for him and will deliver him to Jannah.’ (*Tareekh Ibn 'Asakir*, vol. 41, pp. 3, *Hadees 1045*; *Al-Mu'jam-ul-Kabeer*, vol. 10, pp. 198, *Hadees 10450*)

It is stated in another blessed Hadees ‘One who has taught a single verse of the [blessed] Quran or any Sunnah of the Deen, Allah **عَزَّوَجَلَّ** will prepare such

a reward for him on the Day of Judgement that none will have a better reward than that.’ (*Jam’-ul-Jawami’, vol. 7, pp. 281, Hadees 22454*)

اَلْحَمْدُ لِلّٰهِ عَزَّوَجَلَّ! The Madani environment of Dawat-e-Islami develops our mind-set to cultivate the habit of showing great dedication to the blessed saints رَحْمَهُمُ اللّٰهُ تَعَالٰى, recitations of Zikr & Salat (Durood), persuasion towards righteous deeds and developing a mind-set to have hatred for sins.

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 بنانا

صَلُّوْا عَلَی الْحَبِیْب صَلَّى اللهُ تَعَالَى عَلَی مُحَمَّد

Madani pearls about drinking of water

1. Two blessed sayings of Mustafa صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ:
 - a. Do not drink (water) all at once like a camel does, rather drink in two or three sips (while breathing away from the cup). Recite بِسْمِ اللّٰهِ before you drink and say اَلْحَمْدُ لِلّٰهِ when you finish.
 - b. The Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has forbidden us to breathe into the vessel or to blow into it.

(*Sunan-ut-Tirmizi, vol. 3, pp. 352, Hadees 1892*)

(*Sunan Abi Dawood, vol. 3, pp. 474, Hadees 3728*)

The renowned commentator of the Holy Quran, Hakim-ul-Ummat Mufti Ahmad Yar Khan عَلَيْهِ رَحْمَةُ الرَّحْمٰن has said in his commentary of this Hadees: To breathe into the vessel is an act of animals. Furthermore, the breath, sometimes, may be poisonous therefore one should breathe moving the mouth away from the vessel (i.e. to take the mouth away from the glass while breathing). Do not cool hot milk by blowing it, wait for some time, and drink it when it is a bit cool. *(Mirat, vol. 6, pp. 77)* But there is no harm to blow by reciting any verse of the Quran or Salat-'Alan-Nabi etc. with the intention of cure.

2. Recite بِسْمِ اللّٰهِ before drinking.
3. Drink water in small sips, large sips causes damage to the liver.
4. Drink water in three breathes.
5. Drink water with the right hand whilst sitting.
6. Look into the utensil before drinking that nothing harmful is in it. *(Ithaf-us-Sadah liz-Zabeedi, vol. 5, pp. 594)*
7. Recite اَلْحَمْدُ لِلّٰهِ after drinking.
8. The leftover clean water of a Muslim should not be thrown away.
9. The leftover of a Muslim is cure¹.
10. After some moments of drinking the water, if you observe the empty glass, some drops of water will be found collected at the bottom trickling down from its inner sides, drink them as well.

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

¹ Al-Fatawa Al-Faqihi-tul-Kubra li Ibn Hajar Al-Haytami, vol. 4, pp. 117; Kashf-ul-Khifa, vol. 1, pp. 384

Dawat-e-Islami. One of the best ways to learn Sunan is to travel in the Madani Qafilahs of Dawat-e-Islami with the lovers of the Beloved Prophet.

مجھ کو جذبہ دے سفر کرتا رہوں پروردگار سُنّتوں کی تربیت کے قافلے میں بار بار

صَلُّوا عَلَى الْحَبِيبِ صَلَّى اللهُ تَعَالَى عَلَى مُحَمَّدٍ

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. (Afdal-us-Salawat 'ala Sayyid-is-Sadat, pp. 151)

2. All sins forgiven

اللَّهُمَّ صَلِّ عَلَى سَيِّدِنَا وَمَوْلَانَا مُحَمَّدٍ وَعَلَى آلِهِ وَسَلِّمْ

It is narrated by Sayyiduna Anas رَضِيَ اللهُ تَعَالَى عَنْهُ that the Beloved and Blessed Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ has stated, 'Whoever recites this Salat upon me

whilst standing, then prior to his sitting back; and if he recites it whilst sitting, then before he stands back, his sins will be forgiven.’ (*ibid*, pp. 65)

3. 70 Portals of mercy

صَلَّى اللَّهُ عَلَى مُحَمَّدٍ

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

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

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

Shaykh Ahmad Saawi رَحِمَهُ اللهُ الرَّحِيمُ 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. (*Afdal-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 اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ], and the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ made him sit in between himself and Sayyiduna Abu Bakr Siddeeq رَضِيَ اللهُ تَعَالَى عَنْهُ. The respected companions رَضِيَ اللهُ تَعَالَى عَنْهُمْ were surprised as to who that honoured person was. When he had left, the Noble Prophet صَلَّى اللهُ تَعَالَى عَلَيْهِ وَآلِهِ وَسَلَّمَ said, ‘When he recites Salat upon me, he does so in these words.’ (*Al-Qaul-ul-Badi*, pp. 125)

6. Durood-e-Shafa'at

اللَّهُمَّ صَلِّ عَلَى مُحَمَّدٍ وَ أَنْزِلْهُ الْبَقْعَدَ الْمُقَرَّبَ عِنْدَكَ يَوْمَ الْقِيَامَةِ

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

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

1. Good deeds for 1000 days

جَزَى اللَّهُ عَنَّا مُحَمَّدًا مَا هُوَ أَهْلُهُ

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

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

2. An easy way to spend every night in worship

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

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

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